



The MISSIONARY VOICE



AUGUST * 1926

"I Shall Be Constantly Watching"

Missions and the General Conference

Fishing for Men in Brazil

Dedication of Epworth Memorial Church,
Unomachi, Japan

Joys and Sorrows of Atetela Childhood

Mission of Women's Missionary Societies
of Southern Methodism

Mary Black Home for Nurses, Shanghai
China

A Brazilian Saint

All Along the Gulf Coast

THE MISSIONARY VOICE

PUBLISHED MONTHLY BY

DEPARTMENT OF EDUCATION AND PROMOTION
Board of Missions of the Methodist Episcopal Church, South

The price of subscription is one dollar net a year. Agents allowed a commission of ten cents on each annual subscription, new or renewal. Subscriptions not renewed will be discontinued on expiration. Watch your label. Renew!

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Entered as second-class matter at the post office at Nashville, Tenn., under act of March 3, 1879. Acceptance of mailing at special rate of postage provided for in Section 1103, act of October 3, 1917, and authorized on July 5, 1918.

Books Received

If I might control the literature of the household, I would guarantee the well-being of the Church and State.—Bacon.

Home Folks. Clovis G. Chappell. Cokesbury Press (Lamar & Barton). Nashville, Tenn. Price, \$1.50.

In Sunny Nigeria. Albert D. Hesler. Fleming H. Revell Company. New York City. Price, \$1.50.

Jesus Our Ideal. W. P. Whaley. Cokesbury Press (Lamar & Barton). Nashville, Tenn. Price, \$1.

The Meaning of Methodism. Gilbert T. Rowe. Cokesbury Press (Lamar & Barton). Nashville, Tenn. Price, \$1.

The Spiritual Life. Fitzgerald S. Parker. Cokesbury Press (Lamar & Barton). Nashville, Tenn. Price, 50 cents, board covers.

Current Comments on Timely Topics. Warren A. Candler. Cokesbury Press (Lamar & Barton). Nashville, Tenn. Price, \$1.50.

A History of Southern Methodist Missions. James Cannon III. Cokesbury Press (Lamar & Barton). Nashville, Tenn. Price, \$1.50.

Booklets

The Golden Rule. Collected by Orville Brewer. The Auditorium. Chicago Ill.

Jefferson Davis. A Character Sketch. H. H. Smith. Order from author, Blackstone, Va. Price, 15 cents each; five or more copies, 10 cents each.

A National Peace Department. Kirby Page. Student Department Y. M. C. A., 347 Madison Avenue, New York City. Price, 10 cents each, \$3 per hundred.

The Only Way. Thomas Hall Shastid. L. C. Ferguson, Secretary. Conopus, 302 Columbia Building, Duluth, Minn. Price: Paper, 25 cents; boards, 50 cents.

Danger Zones of the Social Order. Kirby Page and Sherwood Eddy. George H. Doran Company. Order from Sherwood Eddy, 347 Madison Avenue, New York City. Price, 15 cents each, 75 cents per dozen, \$6 per hundred.

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THE MISSIONARY VOICE

VOLUME XVI

NASHVILLE, TENN., AUGUST, 1926

NUMBER 8

EDITORIAL

Last Words

"AND unto the uttermost part of the earth."

Familiar words are these, but pregnant, and they are very precious words, because they are the last words spoken by our Lord when he was on earth.

One remembers an experience that came in reading these words, the impression of which has never been lost. It was a missionary secretary. He had read this chapter in childhood, in youth, through manhood, again and again, and thought he knew its full meaning. As a missionary administrator it had been his habit, as his business, to regard as supreme the missionary task in the program of the kingdom. He was sure that the significance of these words, spoken under such unusual conditions, was fully appreciated in his Christian thinking.

But suddenly one day as he was reading it again—a memorable day, maybe the mental mood was different or the moral sense unusually alert—he felt the old shell giving way and letting him in to the meaty kernel, and in a moment of illumination, maybe—one has always fondly believed it—under a momentary touch of heavenly inspiration, it came over him like a flash out of the unseen that he was reading the very last words that were spoken by our Lord: "And when he had spoken these things, while they beheld, he was taken up."

What things? Why, the things spoken in the verse immediately preceding: "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Strange things are being said about missions to-day by people on the outside who do not care, people on the fringes who do not know; and on the inside, among the real friends of the missionary task, we not infrequently find uncertainty, doubt, and difference verging on controversy. Where shall the emphasis be placed? Is home missions or foreign missions the thing? Shall the emphasis be social or individualistic? Are not all the old distinctions wrong—and the old methods? Should we not change and toss to the junk heap all our old ways and all our old ideals?

Well, away back on the threshold here, in the words of the King, we have the chart and charter of the kingdom. Is it the great city with its reeking wickedness that disturbs us? Here it is: "Both in Jerusalem." Is it the neglected and grass-grown corners of our own Christian land? Jesus foresaw it: "And in all Judea." Is it the

mixed multitudes of mingled races on the paganizing margins? These also are included in his outline: "And in Samaria." But the Master's plan does not even halt at any midway terminal. Out and out it moves, to China, Korea, "far Formosa," Tibet, "darkest Africa"! One prophetic look down through the years and across the wide world, he saw it all, and with this single touch in a mighty divine promise, he commands—and, so far as we know, with the very last words that any man heard falling from the lips of Jesus Christ while he was still on earth, he said: "And unto the uttermost part of the earth."

It is not "back to Jesus," but "forward to him" that we all need to go. The wisest Christian prophet has not seen the world with Christ's full vision. The greatest genius of Christian statesmanship has never covered with his planning the full sweep of our Lord's world-wide ideal. Missionary leaders that would be loyal everywhere—O, Church of God, bride of his love and hope—"remember Jesus Christ," and remember these his farewell words!

God So Loved the World

*For God so loved the world, not just a few,
The wise and great, the noble and the true,
Or those of favored class or race or hue.
God loved the world. Do you?*

*God loved the sinful world, not just the good.
Ah, none were good till they had understood
His love for them, and felt the power that could
Make all of life anew.*

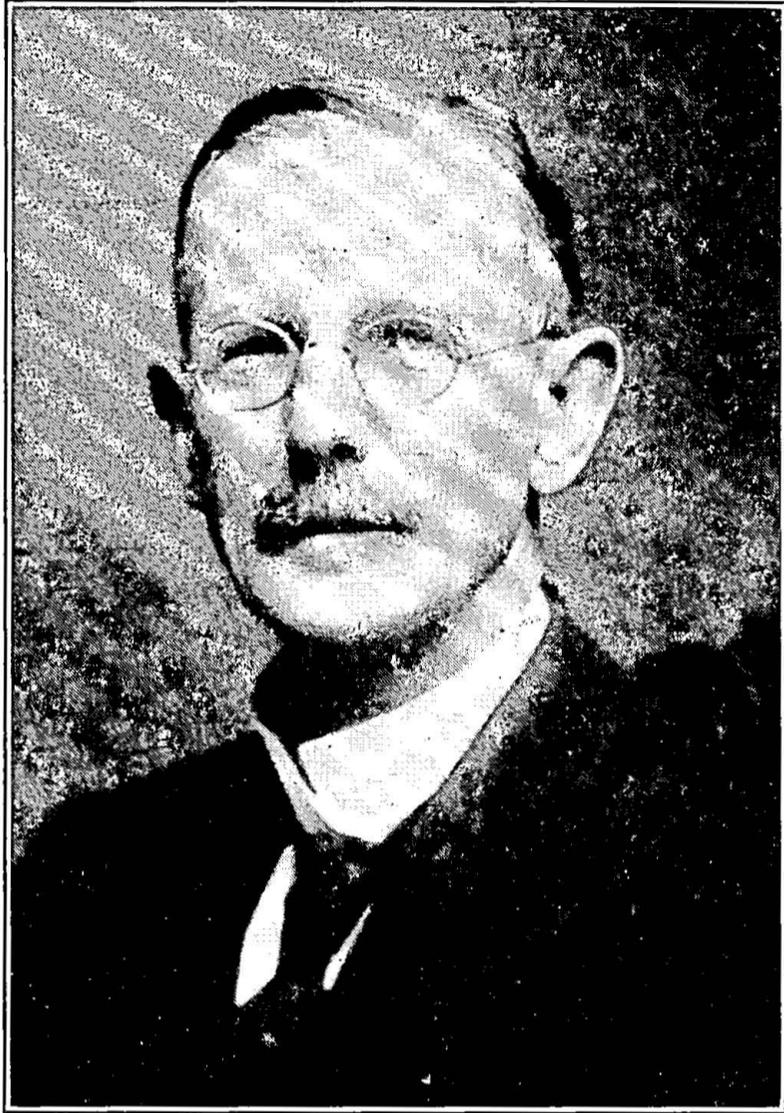
*God loved the world. He saw that we might be
Made like himself. He stooped to set us free
And did not spare the cost of Calvary.
God loved man so. Do we?*

*O God of love! Sweep over every soul.
Cast out our pride and envy, take control
Of every passion, lead us to the goal,
Where we shall love like thee!*

—Grace E. Uhler, in United Church Record
and Missionary Review.

“I Shall Be Constantly Watching”

THE Rev. W. E. Towson, for many years a missionary in Japan, is now at home on furlough and recently made a visit to Canton, Miss., the old home of the Lambuths, and he writes to the editor a very interesting account of



BISHOP W. R. LAMBUTH

His last words were: “I shall be constantly watching”

this visit. Brother Towson knew the Lambuths well and was with Bishop Lambuth in the hospital in Yokohama in those precious closing hours of his life. The following letter gives a most interesting account of his visit:

During a recent visit to Mississippi, I availed myself of the opportunity to visit Canton and its neighborhood, a section associated so intimately with the early missionary history of Dr. and Mrs. J. W. Lambuth, parents of Bishop W. R. Lambuth, and of his sister, Mrs. Dr. Hector Park, of Soochow, China. The day was an epochal one.

In the morning I preached at our church at Canton. I told the congregation that it was in the building previously located on the site where we were then worshiping, at a session of the Mississippi Annual Conference, that Mary I. McClelland, then teaching the children of some planters in the neighborhood, put in the collection basket a card on which were written the words: “I give myself and five dollars to this work.” That was about November 23, 1853, for the Conference was held there at that date, presided over by Bishop Capers.

In the afternoon I motored out to the Pearl River Church, eight miles distant, the home Church of the Lambuth family. There I met a congregation of about seventy-five, and I talked to them on the wonderful missionary history of the Lambuths, a history unequalled in the annals of our Church. It was from this Church that J. W. Lambuth went to China, and probably in the building

now standing that he and Miss McClelland were married. In front of the building is a marble shaft commemorating young Lambuth's going to China and reciting some of the story of his life and labors in that land and in Japan. This was erected by Dr. H. G. Hawkins, now President of Brookhaven College, during his pastorate on the Pearl River Circuit. Dr. Hawkins knew and loved the Lambuths while he labored in Japan for two years.

An old negro brought to the service a gold society pin of the University of Mississippi, on the back of which was engraved “B. W. Lambuth.” He had found this in a field in which he was plowing on the old Lambuth plantation. Efforts are now being made to identify B. W. Lambuth. He was possibly a younger brother of J. W. Lambuth. The pin is now in my possession.

Before leaving this sacred spot, several of us went to the old cemetery at the rear of the church, and after some effort we located the graves of Rev. J. R. Lambuth and wife, parents of J. W. Lambuth and grandparents of the Bishop. Both of these graves are marked with neat stones. J. R. Lambuth was a missionary to the Indians, as was also his father. Thus Bishop Lambuth had a wonderful missionary ancestry, his parents, grandparents, and great-grandparents all having been missionaries, a record, perhaps not duplicated in the history of any family.

We closed this most interesting day by a visit to the old home of the Lambuth family, a substantial, old-style, two-story frame house with eight rooms. It may have been in this house that J. W. Lambuth was born. His father, in reporting the event, said: “I have dedicated him to the foreign mission work and will give a bale of cotton to help pay his expenses.” No wonder that he became a missionary, and no wonder that he and Mary I. McClelland, the school-teacher and the first missionary volunteer of our Church, should have arranged to go together to the foreign field, for she was boarding in the home at that time.



MONUMENT AT PEARL RIVER CHURCH, NEAR CANTON, MISS.

Home Church of the Lambuth family, commemorating the missionary service of J. W. Lambuth, father of Bishop W. R. Lambuth.

In a time like this one turns readily to these great missionaries. The writer traveled with Bishop Lambuth through the East and saw everywhere footprints not only of himself, but of both his father and mother, and often wondered which of the three was the greatest missionary. If those who have gone before really look down upon us and know what is taking place on earth, what an inspiration, what an exhortation to high-souled deeds, as we pass out of the Centenary, out of one era into another, with such issues pending, to think of these pioneer heralds of a mighty passion and to remember the courage and faith and passion of their great son, as we recall his dying words: “I shall be constantly watching!”

A Memorable Hour

AT the Foreign Missions Conference in Atlantic City in January the period of intercession on the first day was led by President J. Ross Stevenson, of Princeton Theological Seminary, and we were carried back in our thought to a similar service rendered by President Stevenson in the Foreign Missions Convention held in Washington in 1925. Evil prophecies had gone ahead of this convention, gloomy forebodings uttered by critics who said and thought they were friendly. The men who were planning this convention were the old boys of 1890, they said. They were thinking the old thoughts and planning the old plans, and we should hear the same men that had been speaking to missionary conventions for a generation. We should have handed to us the same cut-and-dried program of working and thinking that had dwarfed the Church's missionary endeavor for an era, that except for a leadership so "cabined and confined" should have done its work much better. We would come out of the convention without a gleam of real inspiration, and back to our task to work at it in the same old ineffectual way. Somewhat so had been the prophecies even of professed friends of the missionary enterprise.

But it was turning out quite otherwise. New voices were being heard, with new ideas, almost revolutionary ideas, certainly ideas that stung and rung and jarred. There had been the strong keyword of Bishop Mouzon, the blistering picture of Eastern conditions by Bishop Welch, the startling diagnosis of the situation at home, with an appeal to the United States Congress, almost in physical hearing of this body, by Bishop Brent. And there was the striking, passionate plea of Stanley Jones, making us realize that from this quiet, earnest, devoted young worker from India a new missionary voice was being heard in the world.

And then at the end of the morning, perhaps of the third day, came the period of intercession. We were drifting very quietly into this period. At least one man, sitting away back in the gallery, expected no unusual demonstration. It was time to pray, and after these great appeals, this overwhelming array of missionary facts, one felt profoundly the need of prayer and in the spirit to enjoy a quiet hour.

But this one listener, at least, felt himself suddenly wrenched from his mood of listlessness and lifted to a plane of unusual emotion. The speaker came forward with little of introduction, and as one remembers it this far away, the Bible was not even open before him, no hint of manuscript, and the leader's eyes seemed closed. Just a striking turn of translation, a little trick of exegesis or phrasing, but every word throbbed with intense feeling. Away back in the Psalms—"Ask of me, and I will give thee the nations for thine inheritance"; then to the New Testament—"Lord, teach us to pray"; mingling his own earnest words with the words of Scripture—"Thou hast taught us that if two of thy disciples shall

agree on earth as touching anything that they shall ask, it shall be done for them by thy Father who is in heaven." "Here we are, a great throng of thy believing children, with common needs and petitions," and through the Gospels, the Epistles, quietly weaving Scripture into prayer, the Spirit himself leading and lifting us into a high travail of desire, a mighty unity of intercession, until we came at last in the Revelation to the hallelujah chorus of the missionary redeemed gathered in from all the world: "After these things I saw, and behold, a great multitude which no man could number, out of every nation and of all tribes and people and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying: 'Salvation unto our God who sitteth on the throne, and unto the Lamb.'"

As one followed this mighty body of Scriptural statement so marvelously interwoven with intercession, one felt that its simple but inspired truth was cutting a seam, a deep red line of conviction, into one's heart that no other speech or event in that whole convention had done. Such, let us hope and pray, was the impression, gathered up and registered in this memorable hour of prayer, made by the Washington Convention upon the missionary leadership of this country.

In the new day into which we are entering we should learn, as perhaps we need to learn nothing else, that in the New Testament program missions, the evangelization of the world, is central and not anything else. If it is simply a little section in a corner in a congregation, so that when a Church has paused once in a year really to pray for the world, and when people have given to everything else and have an easy penny left over they can toss it to this irrelevant thing; if the pastor supposes that when he has thought of everything else until there is no energy left to think, and he has preached on every other theme, he can take out an old outline and preach a missionary sermon that is adequate; if in any sense missions in the life of the congregation is made a secondary thing and not the first business of the Church's vision and endeavor, then the Great Commission of our Lord means nothing and the teaching of the New Testament from beginning to end mocks us. We might as well clamp shut its lids or burn it and in its place take as the chart and charter of our Christian enterprise the Koran or "The Origin of Species" or "The Outlines of History."

But the New Testament is the Book of the Christian Church, and it puts missions first and foremost above all other conceivable religious causes. Are we true to our charter? If not, why do we call ourselves Christian?

Joy is a fruit of the spirit, independent of means or circumstances, a wellspring flowing from the heart of Jesus into yours. "All my springs are in thee."

Missions and the General Conference

THE General Conference of 1926 confronted many difficult problems, and whatever might have been its attitude toward certain other interests of the Church, its actions with reference to the cause of missions were notable. Among the outstanding missionary legislation may be mentioned the following:

1. An entirely new constitution of the Board of Missions was adopted, which differs from the constitution in force during the past quadrennium mainly in these features: (1) Authority was centralized in the hands of a General Secretary. (2) The number of departmental secretaries, men and women, was reduced from sixteen to six. (3) A General Missionary Council, corresponding in a general way to the Woman's Missionary Council, was created. (4) The months of January and February in each year were set aside as a period of missionary cultivation in each Church, culminating in a freewill offering for the General Work of the Board, which offering is to be over and above the assessment and all other gifts to this cause.

2. Our mission in Czechoslovakia was raised to the position of an Annual Conference.

3. Scarritt College for Christian Workers was officially adopted as a connectional institution of our Church.

4. The Pastors' Schools were transferred from the Board of Missions to the Board of Education.

5. The Board of Missions, Sunday School Board, and Epworth League Board were instructed to unify their educational programs in the local Church.

6. An interboard Life Service Bureau was created and the Candidates Department of the Board of Missions was merged with the Educational and Promotion Department. In the future only two persons will visit our schools and colleges, a man from the Board of Education and a woman from the Board of Missions.

7. The Woman's Missionary Council took over the missionary education of children of the Junior Epworth League.

8. A Commission on Nationalism was created to study the whole question of the national consciousness in the native Churches in mission fields.

9. The Siberia Mission was divided into the Siberian Mission and the Russian Mission, while our work among Orientals in California was organized into the California Oriental Mission.

10. Central Conferences were authorized in foreign lands, these being empowered to direct our missionary work in harmony with our Discipline.

11. The Centenary Commission was discontinued, and the work of collecting and disbursing Centenary funds was turned over to the Board of Missions.

Among all of these items of legislation the most significant are the new constitution, the Commission on Nationalism, and the organization of the foreign Central Conferences.

Three Quadrenniums of History

AS a new administration takes up its task of directing the missionary affairs of the Church, and especially as the situation in which we find ourselves is rather critical, it is fitting that we survey our recent past and in its light plan for our future. It is a somewhat startling but very illuminating fact that history makes up its judgment of a Church on the basis of that Church's attitude to and success in the matter of world evangelization. From the Apostolic Age, through the period of the Roman Empire, even through the opening years of our modern period, this has been true; the outstanding fact of Church history, and that by which we now evaluate the Church's success, has been its missionary activity. And unless the historical sense takes a new and strange turn the future will judge us by our faithfulness in extending the kingdom throughout the world and not by any of the other interests which loom so large and absorb so much of our energy.

There is an educational theory called recapitulation, which holds to and finds the clue to educational development in the alleged fact that the individual in his growth recapitulates and reproduces at different stages the various steps in the history of the race. Our recent missionary history is a sort of recapitulation theory turned around; we have reproduced the various stages in the development of a human being. In life there is a period of slow growth in childhood during which experiences are being gained and foundations laid; this is followed by the period of rapid growth or "shooting up" in early adolescence; then comes the period of "storm and stress" when the life is all confusion as it gropes for ways of controlling and using the new powers which have been born; after which there is a long period of productive activity with the impulses under rational control.

Is not this a history and prophecy of Methodist missions? We have had a long period of rather slow development in which we staked out our fields and laid hold of our task. Then came the Centenary period of expansion and "shooting up," during which our missionary work spread in remarkable fashion. This was followed during the quadrennium just closed by an era of "storm and stress," as the Church grappled with the problem of making this enlarged program a part of its regularly sustained activity.

Now what about the quadrennium upon which we are entering? Shall not the figure still hold good? We must emerge from our "storm and stress." We must now deliberately take charge of our new missionary powers, our enlarged program, our increased opportunities; and, bringing to bear upon them the full force of our abilities, we must go forward in the supreme task of taking this world for Christ.

Why should "storm and stress" continue in a Church like ours? We are equal to any reasonable task, and even a casual acquaintance with the powers and resources of Southern Methodism shows that we are abundantly able

to carry a missionary program ten times as large as that before us if we really threw our heart into it. Our assessment is but thirty-two cents a member; the extra million asked for by the General Conference, added to the assessment, brings the total to only seventy cents a member. This is surely a pittance to give for the supreme business of the Church. A dollar—two dollars—three dollars a member could be laid upon the altar annually without the slightest embarrassment if the Church would but bring its resources under the control of a consecrated, rational, determined purpose. The purpose is to give Christ to the world. Let that assume control in our deliberations and exertions, and we will write in this quadrennium the most glorious chapter of our history.

We must put off our swaddling clothes. We must outgrow our turbulency, our periods of spurts and high-pressure methods, our uncertain attitude toward this our greatest duty. We must deliberately accept our missionary responsibility, give it first place in all our planning and acting. Then we shall honor Christ and advance the kingdom.

Fiftieth Anniversary of Brazilian Methodism

G. D. PARKER

ON May 16, 1926, we celebrated the fiftieth anniversary of our beloved Church in Brazil. As we look back we thank God for what he has wrought, and as we look forward we hope for even greater things.

In 1876 the Rev. J. J. Ransom reached Brazil as our first missionary, and after a year spent in the study of the Portuguese language he began work in the city of Rio de Janeiro. At the end of the year he reported *one* Brazilian member received into the Church.

Ten years later, in 1886, Bishop J. C. Granbery organized the Brazil Annual Conference with three members, all missionaries. There were at that time 5 local preachers, 219 members of the Church, and 6 Sunday schools with 164 pupils.

To-day, forty years since that time, there are 74 traveling preachers, 40 local preachers, 13,510 members, 219 Sunday schools with 13,999 pupils; 48 Epworth Leagues with 1,917 members, 121 Woman's Missionary Societies with 4,104 members, 63 Junior Leagues with 2,460 members, 110 church buildings, 44 parsonages, and 16 school buildings. There are 2,266 students in our colleges and 1,893 pupils in our 93 parochial schools. The Church raised for all purposes in 1886 the sum of \$1,263.05; in 1925 the total for all purposes was \$198,772.25.

Brazil is in transition in every particular, and the attitude of the educated classes is changing very perceptibly toward evangelical Christianity; and while as yet no considerable number of these classes have embraced Christianity, yet their prejudices are fast breaking down before the indubitable evidences of the power of the pure gospel.

My wife and I have been in Brazil nearly twenty-five years, and we are trying to do our part toward the evangelization of the more than 30,000,000 Brazilians who are practically unevangelized.

RIO GRANDE DO SUL, BRAZIL.

Death of Dr. John Burrus Fearn

ON June 7, 1926, at the early age of fifty-five years, Dr. John Burrus Fearn, of Shanghai, China, has entered into life eternal. While not working under the Mission Board of our Church at the time of his death, Dr. Fearn is well remembered for his labors in connection with it.

He was born in Jackson, Miss., and was a graduate of the Agricultural and Mechanical College of that State. Later he studied medicine at the Memphis Medical College, Tenn., and took postgraduate work in the New York Polyclinic and New York Postgraduate School of Medicine. After this thorough preparation he sailed for China in 1895 under the auspices of our Board of Missions and was stationed in Soochow. Here he rendered splendid medical service for ten years, proceeding thence to Changshu, where he labored two years. Again he returned to Soochow and took charge of the Mission Hospital. While in Soochow he was the first foreign doctor to work on the railway.

In 1906 Dr. Fearn was appointed business manager of our Mission and moved to Shanghai. He also became treasurer for the Association of Mission Boards, which position he retained until 1917, when he resigned to take up a commission in the Chinese Labor Corps. After reaching France he was transferred to the Royal Army Medical Corps with the rank of captain, being attached to the Chinese Labor Corps, which he was especially qualified to serve because of his knowledge of the language. Returning from France in 1919, he was made superintendent of the Shanghai General Hospital and remained in this position until his death.

Dr. Fearn's gift for organization was striking. During his last years he gave much thought and study to hospital management in order that the hospitals of his own city might benefit. His interest in the Community Church was exceptional, and it is doubtful whether the Church would be in the position it now is had it not been for his earnest labors. Typical of the man was his last wish that instead of buying flowers for his funeral the Church should donate the money to the building fund.

During the last big famine in China Dr. Fearn did excellent work in Anhui Province and until its dissolution was treasurer of the American Red Cross in China.

He is survived by his wife, who was Dr. Anne Walter, of Soochow, whom he married in 1896 while she was associated with the Woman's Hospital of that city. Besides Mrs. Fearn, he leaves an elder brother.

Besides the service he rendered as a medical missionary while connected with our Board of Missions was the unique place he held and the service he rendered as a Church member of the Foreign Community in Shanghai.

Fishing for Men in Brazil

J. W. CLAY, LAY LEADER, CENTRAL BRAZIL CONFERENCE

BRAZIL is a wonderful place for the fisherman. Its long shore line abounds in the choicest products of the sea, and its mighty rivers are alive with the finny tribe. You can find almost any kind and size and quality you might desire. In a day you can catch your weight in *dourados*, which is one of the largest and finest of game fish. There is the *baiacu pinima* that swells up like a balloon when caught, the *tamoata* that leaves the rivers at times and takes to the fields or woods, also the *peixa boi*, that eats grass like an ox, and the *peixa electrica*, that carries a storage battery around with it.

Sometimes the missionary who has a weakness for the rod and the line finds time to steal away from his labors and indulge in the sport of fishing; however, this is not often. His business is to fish for men, and in this he can indulge to the limit, and a right royal sport it is. Let me tell you of a little fishing trip I took recently. I had been riding the great Northwest District for some weeks in company with that prince of fishermen, Rev. C. B. Dawsey, the founder and presiding elder of the district. Dawsey hails from South Carolina, stands six feet three in his socks, lives in the saddle, and Francis Asbury had nothing on him for real pioneer work. Well, one Sunday we went fishing—fishing for men. We saddled our horses and rode forth. We went miles and miles through virgin forest, and I enjoyed it immensely. Finally we came to the coffee country, and we rode hours and hours through the great coffee fields. We met a man in the road whom I knew. He had sold books for us in times past as a colporteur. He said he was going to visit a family near by and begged us to stop also. He said they were not “believers”—that is, they were not Protestants—but would enjoy a visit from us. We accompanied him and found a large hut made of sticks and mud in the midst of a large new coffee field. The family invited us in and immediately served us the most delicious coffee in tiny little cups. It is the custom in Brazil to always have coffee ready for the chance visitor. We found the family composed of the father, a man of some sixty years with long flowing beard, his wife, and seventeen children and quite a number of grandchildren. We immediately decided that whatever the name of the old gentleman might be, we would know him as Father Abraham.

Brother Dawsey, who never sees the congregating of human souls without thinking of the possibilities of catching fish, asked old Abraham if he would object to our singing some hymns and having prayer with the family. Of course the courteous old gentleman consented, and the family

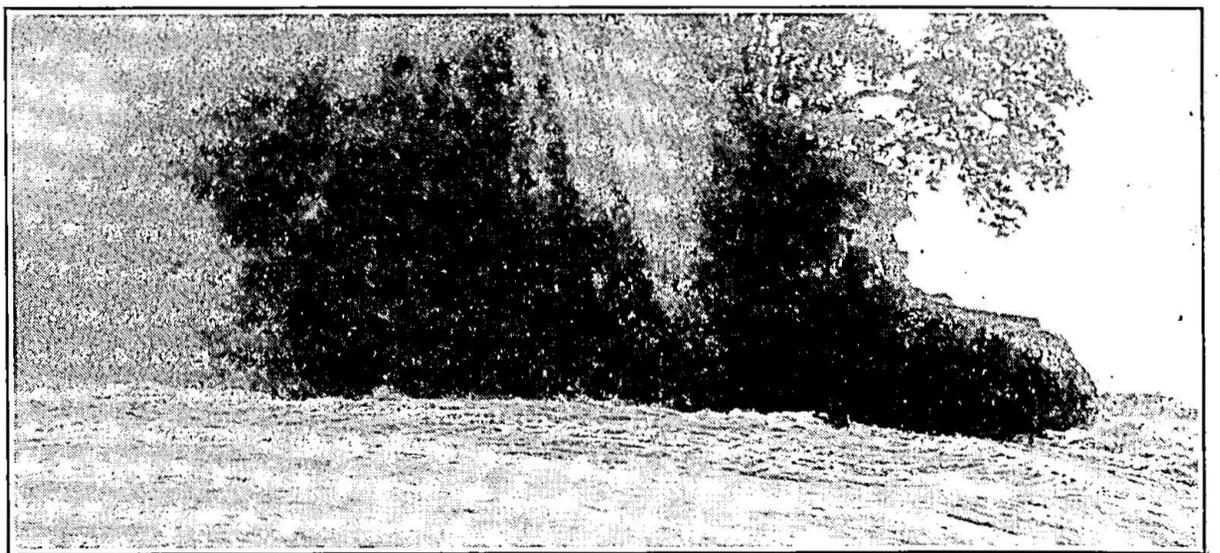
was called together. The big room of the house was filled to overflowing. We sang a number of hymns and had prayer, and then Dawsey asked me to say a few words to them. I hardly knew what to say, as I had prepared my speech on lay activity especially for the members of the Church. But as I looked upon their sad faces and remembered their hard lot and so far away from their native land, I talked to them about our *patria*. (*Patria* means one's country and is one of the most beautiful words in the Portuguese language.) I called attention to the fact that we were all in a foreign land, the colporteur, their friend, from sunny Spain, the family from heroic Portugal, and Dawsey and I from North America. I stressed the fact that here in this world we have no abiding place, that we are pilgrims in a desert land, but that we were seeking a city not made by hands, eternal in the heavens. I told them a little story:

“Once upon a time there was a very rich woman who lived in a beautiful palace upon the hill. She was a good woman, member of the Church, gave to the beggars who came to her door, but the things of this world occupied so much of her time that she had little left in which to think and prepare for the world to come. She had an old gardener, Sr. Joaquim, who lived in a little hut back of the palace. He was a faithful old soul. He kept the lawn mowed, the flowers trimmed, and everything in perfect order. And in spite of the long hours of service Joaquim found time to be pleasant, to visit the sick, and to do a thousand deeds of kindness where such deeds were needed.

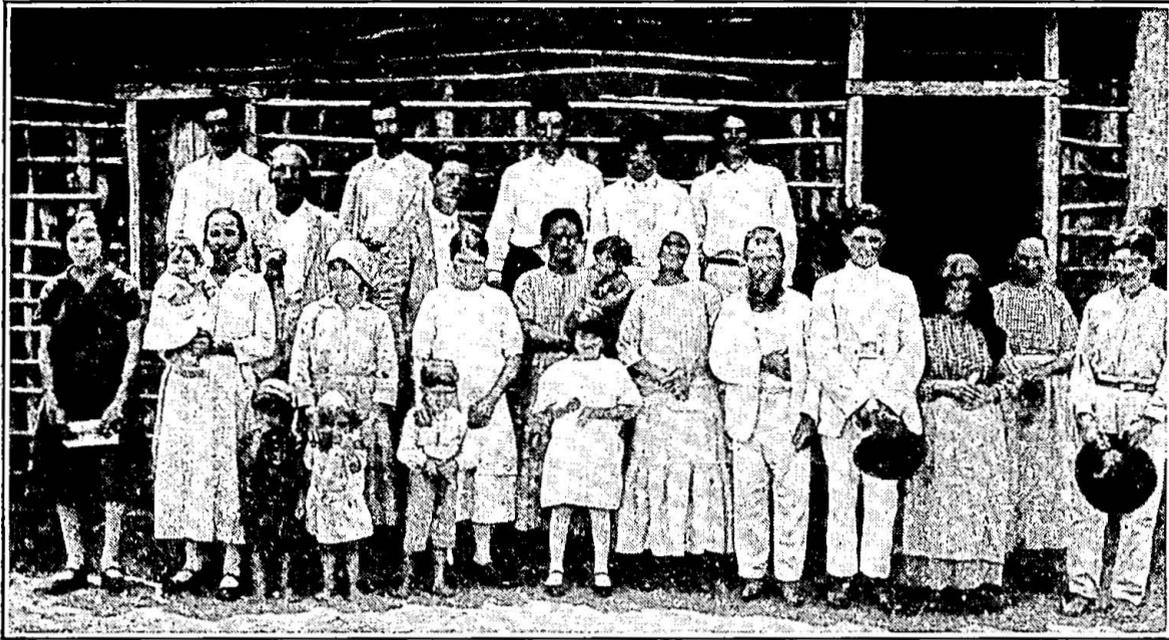
“Finally old Joaquim died, and a few faithful friends followed his remains to the cemetery. Death also invaded the palace, and a great concourse of the great of the land carried flowers to the tomb of the rich woman. The woman's soul reached the pearly gates, and St. Peter let her in. He put her in charge of several angels to be

conducted to her home. They went sailing up the golden street and by the beautiful river of life. They saw palace after palace on the heights overlooking the river. One especially attracted her attention, there far in the distance. It was the most beautiful of all. She began to think. And this is what she thought:

“‘Who knows but that. . . . You know down there on the earth my palace was the most beautiful. It was pointed out to every visitor as the most beautiful in all the land. I wonder if that is not reserved for—for—?’ But she was almost afraid to hope. Finally her curiosity got the best of her, and she asked one of her attendants whose palace it was, and the angel replied that it had been built for Sr. Joaquim, and that he had just moved in. The woman was amazed at first, but soon she recovered and a smile covered her face, and she said: ‘Well, that is so nice. And Joaquim deserves it all, for he was so faithful and good. I am sure he will be happy, and as soon as I am settled down I must pay him a visit.’ They sailed on up the glassy stream. Ten thousand thousand palaces they could see reaching into the distance. Again the good lady began to think: ‘I wonder now! Joaquim has such a fine palace, and he deserved it. But you know I lived in a much finer home down there than did Joaquim. There was no comparison in our dwellings. If here in heaven Joaquim has such a fine palace as that we have just passed what must be the splendor of—of—?’ She was too overjoyed to think further. After a while one of the angels who was leading the way opened a gate, one of the numerous gates along the golden street. It was a beautiful gate made of pearl and a beautiful pearly pathway led to a wonderful little cottage. The cottage was perfect in every way. It was beautiful to behold. Yet it wasn't a palace like that of Joaquim's. ‘And why are you going in here?’ said the woman. The angels told her that this was her home. ‘My home!’ said the lady. ‘Why, down on the earth I



SUN RISE AT A-VAN-HAN-DA-VA FALLS BRAZIL



"FATHER ABRAHAM" AND A PART OF HIS FAMILY

had a great palace and Joaquim lived in my back yard. Here things seem to be reversed.'

"If there can be sorrow in heaven I think that the angels were sorry then. They looked at her with all tenderness, and the one who had opened the gate spoke: 'Good lady, we are sorry. You know that here in heaven there is no material with which to build the homes of those who come from earth. We can only build with the material sent to us by them. Sr. Joaquim sent us so much. Never a day passed that he did not send a generous supply. We were able to build a beautiful palace for him. But, good lady, you sent us so little. You always seemed to be so busy there that you had no time to think of us. We did the best we could with what you sent us. We hope you will be happy and not blame us. We did the best we could.'"

Then I pointed out to these poor people that, though we were poor wandering pilgrims here, living from hand to mouth, it was possible for us to lay up riches in heaven and some day we would reach our true and beloved *patria*, and there we could enjoy the best that heaven affords, according to the deeds done in the body. Though I have great difficulty with the language, yet the setting was just right, and by the grace of God my little talk touched the hearts of every member of the family. The mother, the one who really knows the hardships of this life, broke down and began to cry. Faithful old Abraham put his arms around her and spoke comforting words. Every person in the house except one of the daughters-in-law crowded around me to give me an embrace and promise to be faithful pilgrims in this life in order to safely reach the heavenly *patria*. A glorious hour it was for the family and no less glorious for the faltering missionary fisherman.

After more coffee and farewell embraces we mounted our horses and rode to a little church some three miles away. Our visit had been announced, so the church was full

and overflowing. After talking for half an hour or more on the work of the laymen, I looked down the road and there came Abraham and all his tribe. Literally a road full. They came up to the church, and room was made for the women while the men stood outside. Their faces were shining as though they had seen a new light. And to think, neither Dawsey nor I had thought to invite them to the church. After the services they came up and said they wanted to be baptized and become members of the Church. Brother Dawsey explained to them that it was our custom to give instruction to candidates before taking them into the Church, as they did not know our doctrines and customs as yet. They replied that they were brought up in the Catholic Church, but that there had never been a priest to visit and hold services in their home as we had done, and besides they wanted *our kind* of religion and wanted to join *our* Church. Brother Dawsey promised to visit and instruct them and then take them into the Church if they so desired, so they returned to their home in peace.

Talk about the thrills of fishing—fishing for men! There's nothing that can equal it.

A Bird's-Eye View of the Petropolis District, Brazil

J. L. BECKER, PRESIDING ELDER

THE Petropolis District includes all of the state of Rio de Janeiro. Since this is one of the leading states of the republic of Brazil, the importance of this district is clearly manifest. We have had active work in this state ever since the beginning of Methodism in Brazil, and our Church in Petropolis is more than thirty years old. Petropolis itself is a beautiful city.

The people of this section are friendly, hospitable, interested in education, and liberal in religion. Roman Catholicism has not as much influence in Rio de Janeiro as in other sections of Brazil, but there is

much indifference toward any religion, and spiritualism is spreading everywhere. The total population of the state is 1,220,000. The products of the section are coffee, sugar, and cattle.

In the Petropolis District we have twelve Churches with big circuits and good congregations, and about sixty places where the gospel is preached regularly. There are six itinerant preachers, all Brazilians; 1,400 Church members, 800 members of Epworth Leagues, 1,200 pupils in Sunday schools, a number of missionary societies, and several parochial schools. Last year the district raised \$12,000 for all purposes. Our property is valued at \$57,000. With the help of the Centenary, several churches and parsonages were built or remodeled.

The people at Anta, where we have one of our most active Churches, are building a good temple and remodeling the parsonage. They did not receive any help from the Centenary and are doing all this by their own efforts. Their pastor, Rev. Messias dos Santos, has worked hard to accomplish this. They will spend about \$5,400.

We are also working hard to build a church in the city of Theresopolis, an important summer resort with an excellent climate. This is a city with a great future, and our Church should be established there. Bishop Dobbs visited this place and was much impressed with it.

A small temple is being built in Sao Pedro de Alcantara on the farm of Brother Jose Maia, who was recently converted. This brother, who was formerly a fervent Catholic, made and sold whisky. Neither he nor his family knew how to read nor write. This was only about four years ago. Since he has become a Christian he has left off making whisky, is educating his family, and is doing all he can to help spread the gospel. We have here a congregation of forty-five members, a good Sunday school, and an active work on other farms.

The centers of our work are Petropolis Anta, Porto Novo, Caiapo, Parahyba do Sul, Barra Mensa, Laranjeiras, Vargem Alegre, Cabo Frio, and Macahe, all so scattered over the state that it requires a month for the presiding elder to make his rounds.

We have a great lack of preachers, as there are only six in this large field, and no missionary. The pastors necessarily have to do a great deal of traveling to keep up with the work, and the lay members take charge of the work in their absence.

Our different societies are very active and working as never before for self-support and for the funds for the superannuates. All our people are interested in evangelism and feel the desire for the salvation of souls.

We are in need of a great religious revival, and for this we are working and praying. We wish to see Brazil influenced by the truth of the gospel so that it may come to be a blessing to all South America.

PETROPOLIS, BRAZIL.

Dedication of Epworth Memorial Church, Unomachi, Japan

J. W. FRANK

THE new church at Unomachi, Japan, with the kindergarten plant, was dedicated April 25, 1926. The former dates decided upon for the ceremony had to be canceled on account of the unfinished condition of the building or for the convenience of the bishop. Bishop Kogoro Usaki, of the Japan Methodist Church, was in charge of the exercises.

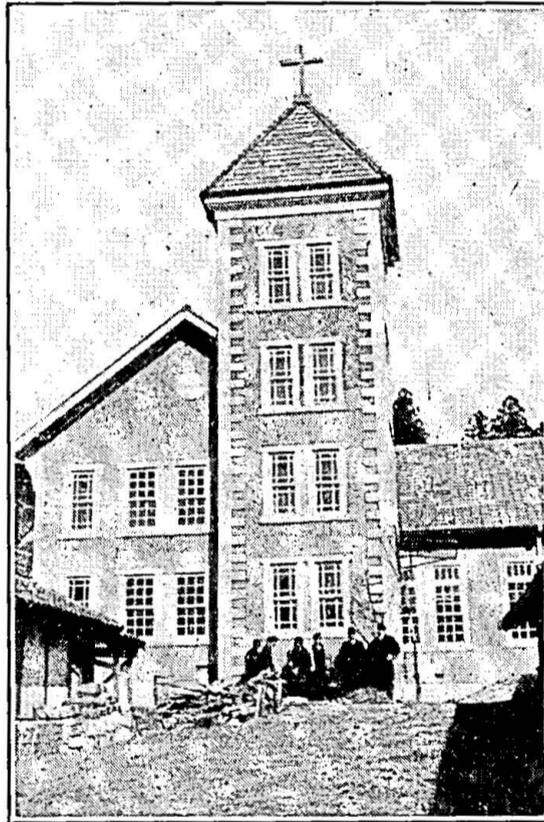
Mr. Bansaburo Shimizu, veteran Christian and prime mover in the enterprise, was chairman of the occasion. The assistant pastor, Rev. Heizo Kawakami, and some of the Church officials had places on the program. Bishop Usaki preached the dedicatory sermon, after which he received the keys and passed them on to the missionary as pastor in charge. He then read impressively the declaration from the Ritual of the Japan Methodist Church, after which the missionary in charge read the dedicatory prayers.

In the absence of the Rev. W. J. Callahan, District Superintendent, the writer offered congratulations on behalf of the Southern Methodist Church. In the absence of the presiding elder, Rev. T. Kugimiya, the Rev. K. Sakamoto, pastor of the Yawatahama Methodist Church, spoke in behalf of the district, and Mr. Uranaka represented the Yawatahama Church, of which he has been a member for two years. Mr. Uranaka was trained under Moody and Torrey and was pastor of a Japanese Presbyterian Church in America for a number of years. In his address he declared that if the Methodist should be ultimately swallowed up in a union of different denominations, as in Canada, four distinct characteristics of this denomination would be passed on to the united body—namely, zealous evangelism inaugurated by John Wesley; the doctrine of universal salvation; experimental religion; praising God in song.

Because of important duties, Miss Carrie R. Porter, of Kobe, was unable to attend the exercises, much to the regret of all. She had made a former visit to Unomachi and had been honored by the erection of an evergreen arch decorated in oranges. Had she attended the dedication ceremonies she would have seen another evergreen arch, decorated with Japanese cherry blossoms. A part of a letter from her was read and interpreted, much to the delight of these appreciative people, who recognize the fact that they might have never had a church building if it had not been for this servant of God.

An impressive feature of the dedicatory ceremonies was the reading of a cablegram from Epworth Church, Norfolk, Va., and

also of messages from Dr. Costen J. Harrell, pastor, and Mr. C. L. Candler, chairman of the missionary committee of Epworth Church, and Dr. J. W. Moore, who was pastor of this Church when the money was given to Unomachi. Bishop Usaki ably interpreted these messages into Japanese and was moved to tears while interpreting Dr. Harrell's message. These messages had the true apostolic ring. They struck chords of sympathy, for a generous gift had preceded them and was in evidence in the walls about us and the roof over us. The Epworth contributors to this enterprise may never look upon this monument to their generosity. These stucco walls, the



NEW CHURCH AT UNOMACHI, JAPAN

retiled roof, and the four-story tower surmounted by a bronze cross, may remain in their minds as a mere picture; but I trust the echoes of souls redeemed may reach their ears from these shores and that in the world beyond they may know these Unomachi saints, whose contributions were combined with the Epworth contributions to make this useful plant a reality.

The Epworth Memorial Church at Unomachi is not large, magnificent, and expensive like many churches in America, but it is attractive and practical. It is the best Methodist church building on the island of Shikoku.

HISTORY OF THE ENTERPRISE

Forty years ago Mr. Bensaburo Shimizu, a lad of Unomachi, entered the Doshisha, a Congregational Mission school in Kyoto, where he became a Christian. A few years

later Miss Shin Suemitsu, of the same town, entered the girls' department of the Doshisha and also became a Christian. She was the first girl ever to leave the borders of the town to study. Her going away was so violently opposed by the neighbors that her father, though the wealthiest man in town, slipped her out at night and walked with her to the port of Yawatahama, where she embarked for the main island. Later this girl became the wife of Mr. Shimizu.

A room which they built for a playhouse for their children became the meeting place for a Sunday school, which they conducted. In that room our mission opened a kindergarten in April, 1922. On July 4 of the same year, the writer organized a Methodist Church in this same room, with twenty-six members. This number has now reached nearly fifty. No preacher has ever resided in this county, and but little evangelistic work has been done from the outside. However, thirty people from East Uwa County had attended the Doshisha, and Christian education and the opening of our kindergarten there made the organization of the Church feasible.

For some time after the organization of the Church the Rev. Itaro Maruyama, of Yoshida, and I conducted three services each month, and Mr. Shimizu conducted the other five. In the summer of 1923 the Rev. Heizo Kawakami became resident evangelist, and he is still ministering to the congregation and preaching and conducting Sunday school at two other points in the county.

After the organization of the Church it became the fervent desire of Mr. Shimizu's heart to see a church and kindergarten plant built during his lifetime. His idea set to work the fertile brain of Miss Porter, at that time secretary of Specials of the Board of Missions at Nashville, Tenn. She hit upon the plan of having the venerable Dr. J. C. C. Newton, retired missionary from Japan, visit Dr. Moore and the congregation of Epworth Church, Norfolk, carrying reports from the field telling of the needs and opportunity at Unomachi. Dr. Newton's task was to convince the people of Epworth Church that Unomachi was a worthy proposition. Doubtless special prayer was made in behalf of this diplomatic mission, for that is the way Miss Porter and Dr. Newton attack a serious problem. The mission was a great success, and Dr. Moore and the officials of Epworth Church agreed to contribute \$5,000 on condition that the Unomachi Church would contribute at least that much.

Mr. Shimizu contributed a site by the town office worth about \$4,000 in gold and

also a building for the parsonage. The lot was 14,544 square feet in area. As Mr. Shimizu is a skillful architect, he perfected the plans suggested by the building committee of the Mission, made blue prints, and gave daily supervision to the construction through many months. As I was the other member of the committee on construction, I can speak authoritatively when I say that to Mr. Shimizu belongs the entire credit for the splendid workmanship. I am sorry that the members have not been able to pay off the entire indebtedness, but Mr. Shimizu's word is sufficient guarantee that it will be done ultimately. These people have built for the future and the master builder would not tolerate any imperfections or doubtful economy.

The report of contributions showed that with the exception of the money given by Epworth Church and at Unomachi, only one other contribution had been made to this building. Mr. Shimizu's generous contributions were, of course, included in the donations from the Unomachi Church.

ARRANGEMENT OF THE BUILDING

There are in the building eight rooms beside the main auditorium that can be used for Sunday school classes, three of them being spacious kindergarten rooms. The floors are made for the most part of Oregon pine. Sliding partitions make it possible to utilize all the space except the tower rooms for large gatherings.

All four stories of the tower are well finished. The first story forms the vestibule, and the fourth story is to be a picture gallery, the walls of which are to be hung with pictures or paintings of those who have been associated with the work of this Church. Here also will be collected pictures of the mother church and other things of interest. It is our purpose to have, if possible, pictures of Dr. Harrell, Dr. Moore, Mr. C. L. Candler, and other officials of Epworth Church at Norfolk hanging on these walls. By all means we expect to have portraits or photographs of Miss Porter and Dr. Newton on the walls of this gallery.

UNOMACHI, JAPAN.

sorry sight. All the street car wires were down, windows were broken, and here and there pools of blood told their tale. Water was running from our building out into the street; a bullet had pierced a radiator. Nurses were attending the wounded in our gateway. A soldier stopped me as I started to enter until he was sure that I belonged there.

Just then the news came that Belvidere had fallen to the Pilsudski men, and we three decided to go for a walk to see what damage had been done. We thought the best way to celebrate would be to clean up, don fresh clothes, and go out. We had gone but a few steps from the building when rat-tat-tat, whiz, the familiar sound was heard, and the bullets went flying just over our heads. I never saw anything fade as quickly as that crowd did, and we were by no means the last ones to move. Scores of us took shelter by lying flat on the ground behind a street car waiting room. This was really the last spurt of a sniper. Afterwards we found a place to get some food and spent the evening at the Polonia. All restaurants were closed at 9:00 P.M.

We are hopeful that the change in government will mean much to Poland. Pilsudski is a man of liberal views and quite honest; except in Posen, he has the army and working classes backing him almost to a man. If he can correct the faults of the constitution and assure a more sane, tolerant, and fair administration, his armed demonstration will have justified itself. At present a constitutional government sits in Warsaw, which is preparing to clean things up.

We believe the damage to our central building will be confined to about sixty panes of broken glass and one radiator. Our large store windows were broken and the chapel needs renovating. In addition there will be some repairs for the roof, as the machine gun fire damaged the parapets and gutters. Probably \$500 will be needed to cover all.

In spite of the fact that the firing did not cease until Friday night, we held services as usual on Sunday with a good attendance. So do our missionaries stick to the task of spreading the gospel of love and good will, which we know is mightier than all armaments in changing the world into that place of light and joy which is the rightful inheritance of all mankind.

The epilogue to these events followed swiftly. A weeping crowd of mothers and wives escorted all that was left on earth of their dear ones, hundreds of young men in the flower of their youth, to their last resting place yesterday. The heart of Rachel weeps for her children and will not be comforted, because they are not. The pomp and pride of earthly power are gone. *Sic transit gloria mundi.*

WARSAW, POLAND.

Three Days in Poland

E. CHAMBERS

WE have just passed through a revolution in Poland, a time of excitement such as we thought had ended when the World War closed.

People who were in Warsaw in the year 1919 remember with what enthusiasm the Chief of State, Pilsudski, was received by the people. It was felt that he and his friends had given their all for Poland, had formed the army, and had set the country free.

Unfortunately, the majority of the people who are sent to the Polish Parliament are not idealists, ready to carry on the work of restoration, but are politicians of the old order, most of whom have been in the employ of the other side and who passed over into the new administration when it was safe and profitable. These started to drive the old guard out of public life and introduced an element of self-seeking and party strife into the land. This had left its mark during the last three years.

Pilsudski, as the leader of the patriots, became the object of attack. He was persecuted, and at last it seemed as if his life were in danger. This roused all his friends in the army to such an extent that they rose as one man and drove out the men who were responsible for this.

On Wednesday rumors of coming trouble were heard, but nobody believed they would amount to much. During the night, however, Pilsudski troops occupied the city except the southern end, from the Vienna station to the president's home in Belvidere. On Thursday morning all traffic in this part of the city was stopped. Barricades were built across the streets near the

station on Marszakowsha and at the end of Poznanska, and the two sides faced each other. Then the fighting began.

I succeeded in reaching the office in a roundabout way and found that the Mission building was in the thick of it. Just across the way are the buildings of the general staff of the army strongly held by the few government troops. Our windows were smashed with bullets. A machine gun had been placed on the roof and a man killed up there. They had even tried to put a gun in the chapel, but had afterwards desisted for some reason.

In the evening I came back again, but found all quiet, but Mr. Woodard and Mr. Warfield were much excited. They had had very little food and had been subjected to an almost continuous bombardment for many hours. Afterwards I found out that when I came down in the morning I had unknowingly passed between the two fronts!

There was little sleep in the city that night. About three o'clock in the morning I was awakened from an uneasy slumber by a terrific bombardment which seemed to be at our very doors. For hours there was a din of Lewis guns, machine guns, and field artillery. The two sides were fighting for the station, and twice it seemed that the government troops would take it, but they were swept back each time. About seven o'clock it grew quiet, and the battle passed on to the south.

The fight went on all day Friday, but we felt sure there could be only one ending. I made my way once more to the Plac Zbawiciela. The beautiful square was a

The Goodwill Industries

Goodwill Wood Yard, Chattanooga

G. E. HOLLEY

THE wood yard is a very interesting feature of our Goodwill Industries work in Chattanooga. Many men and boys who are stranded and who are not able to find anything else to do are given temporary work in the wood yard.

If they need some articles of clothing, a few hours' work can be given whereby they may be earned. If they have had "hard luck" or just arrived in the city on an iron rod Pullman or gondola observation car and haven't a penny to get a bite to eat, the wood yard affords an opportunity for them to earn their bread by the sweat of their brows. Frequently they prefer to eat before they do their work, but they don't often "get away" with that. They are usually required to work at least one hour and are paid for that hour so they may get something to eat and are promised more work after they return.

Many have given evidence of being true and good men, while others are only on the bum. But in either event they have all been encouraged to work, which is a service to society.

Members One of Another

(Excerpt from British Labor Party's Report on Reconstruction)

THE first principle is the securing to every member of the community in good times and bad alike (and not only to the strong and able, the well-born, or the fortunate) of all the requisites of healthy life and worthy citizenship. This is in no sense a "class" proposal. Such an amount of social protection of the individual, though

poor and lowly, from birth to death, is, as the economist now knows, as indispensable to fruitful coöperation as it is to successful combination; and it affords the only adequate safeguard against that insidious degradation of the standard of life which is the worst economic and social calamity to which any community can be subjected. We are members one of another. No man liveth to himself alone. If any, even the humblest, is made to suffer, the whole community and every one of us, whether or not we recognize the fact, is thereby injured.

Our social responsibility so far as unemployment is concerned, is "to enable every man to bear his own burdens, but, failing that, to bear one another's burdens is only a fulfilling of the law of Christ."

"The individual and the social environment constantly act and react on each other. So the individual cannot be fully Christian until the social organization is Christianized. On the other hand, until men themselves are Christian, no ideal social scheme is workable. The new motive and the better organization must, therefore, develop together. The transformation of character should lead to the transformation of environment, and the bettered environment in turn minister to further transformation of character."

"Why should not Christians to-day run the risk of diminished financial returns in the same spirit in which a few years ago they were ready to make the sacrifice of their lives for the sake of securing a better world? If we are not as willing to sacrifice our property as we were willing that men should sacrifice their lives, does it not indicate that we still fail adequately to lay hold of the Christian principle that human values are always superior to material ones? At least as Christians we must be constant-

ly on our guard lest self-interest warp our moral judgments, for this is what self-interest always tends to do."

No man treats Jesus Christ well who treats his brother wrong.

"Scientific charity has discovered that 'the gift without the giver is bare,' and for this reason is far more welcome to the deserving poor than unintelligent philanthropy, which is too often patronizing and offensive to self-respect."

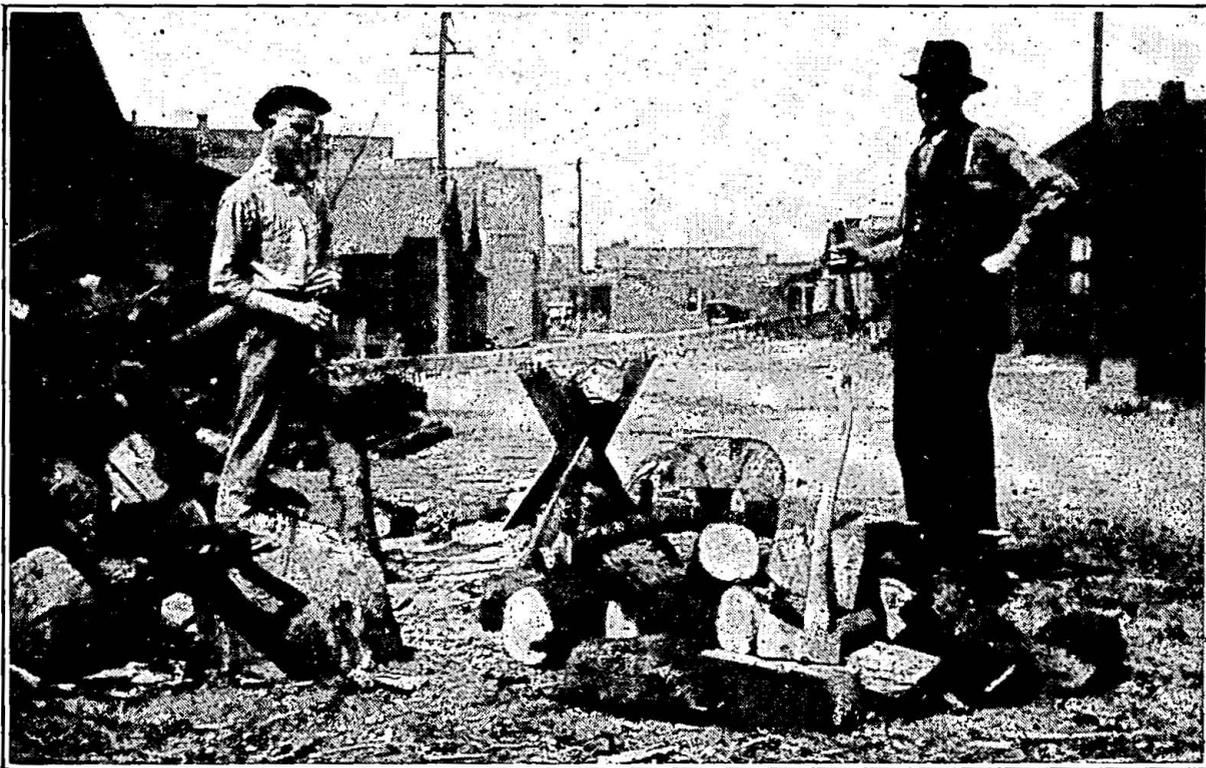
"Broke and Out of a Job"

A FEW months ago a man of seventy-two years came to one of our Southern Goodwill plants after having read one of our bulletins which he picked up in one of our local churches. After reading the bulletin he determined to go to the headquarters to see if he could not get a chance to earn some money, for he was broke and out of a job. He was not really needed at that time, but a place was made for him in the paper salvage room, where he earned enough to keep soul and body together until a better place might be opened. He was not a bum, nor down and out. He had once been at the head of a large business, but had lost all his money through the dishonesty of associates. He had once been a local preacher in our Church, but for some reason he had allowed his license to lapse. His father was an itinerant Methodist preacher for fifty years. This brother was faithful in the performance of the small, insignificant job given him at first, and soon he was promoted to clerk in the store, which position he now holds. At the recent District Conference he was granted license to preach, and he frequently assists in conducting the morning chapel services besides teaching a class in the Sunday school where he holds his membership.

Pastors' School, Macon, Ga.

G. E. HOLLEY

IT was my pleasure and profit to attend the Pastors' School at Macon and give the Illustrated Goodwill Lecture on the night of June 17. There were about one hundred and fifty pastors present from all over the State, and most of them came into the auditorium to see the pictures. The interest manifested by the brethren and the many questions asked both by the teachers and pupils would indicate their approval of the program. Dr. W. A. Shelton said then, and I heard him say to another congregation since, that the Goodwill Industries was the very best program of practical philanthropy that was being offered to the public to-day. And who would dare dispute Dr. Shelton's statements? Not I.



GOODWILL WOODPILE, CHATTANOOGA

Within Six Months

GARFIELD EVANS

LESS than six months ago we opened work here in Ciego de Avila and Moron, Cuba, and our total membership to date is



REV. GARFIELD EVANS'S NEWEST SUNDAY SCHOOL, NEAR CIEGO DE AVILA, CUBA

now fifty. A new Church organization has recently been formed at Moron.

During the past quarter one new Sunday school was begun in the country by a faithful member of the Church. We now have five preaching places, three Sunday schools, and two official Church organizations in this section. This work we have been permitted to begin within the past year.

Although our work is progressing, the opportunity is great for further extension. From Santa Clara to Camaguey we do not own a single foot of land or a single church or school building. In this stretch of country, nearly one hundred and fifty miles, we have only one preacher. In the same territory in the United States there would be at least forty preachers.

CIEGO DE AVILA, CUBA.

Bells and Bugles

MRS. GARFIELD EVANS

THE clear, still air of the Cuban dawn brings to my ears the tinkling of bells from the church tower that rises above the low buildings surrounding the central plaza of the town. The priest, a few old women, and a handful of children with veiled heads trail sleepily from their homes toward the



"MY NEWEST CONGREGATION IN THE COUNTRY. POSSIBLY ONLY SIX OF THIS GROUP CAN READ AND WRITE."—Garfield Evans, Cuba

ringing bells, which are calling them to early mass. Thither also the missionary wanders, not to go through the empty forms called worship or to leave at the altar his honest gold that the priest may have one

more night of revelry and be one more day free from the worry of conscience, but that he may know what actually goes on behind those so-called sacred doors.

The missionary takes a seat in an obscure corner to watch the handful of people as they come and go, the only man save one who remains through the entire service. The priest, robed and decked in special gala-day attire, for this is a great Church holiday, begins his sing-song Latin, emphasizing now this point and now that. The people respond by kneeling, sitting, or standing, as the occasion may demand, but always in a mechanical and forced manner. One goes to the altar, another pauses to kneel and cross himself before some sacred image, and yet another goes to the confessional box.

Thus the service goes on until the lighted tapers flicker, almost dimmed by the rays of the morning sun that burst through the heavily barred and dark-stained glass windows. Outside in the central plaza the voices of the mob of people almost drown the sound of the chanting priest. A bugle sounds from the quarters of the Rural Guards, and the band strikes up the national air. This is the signal for the raising of the national colors in the park, on the town hall, and in a dozen other places. The chanting of the priest goes on, unmoved by the din and noise, but the people slip away, in their hurry almost forgetting to make the sign of the cross as they pass underneath some sacred arch. The crowd outside surges to and fro, never thinking that they have not first received the blessing of the priest upon their drunken revelries on this day of national celebration.

Is this a Catholic country? Draw your own conclusions. Certain it is that the sound of the tinkling bells does not arouse the town from its heavy slumbers, either physical or spiritual. Will you help us to "ring the bells of heaven" in this land of "sounding brass and tinkling cymbals"?

CIEGO DE AVILA, CUBA.

Working with a New Spirit of Enthusiasm

R. B. BURGESS, PRESIDENT

THE Textile Industrial Institute, Spartanburg, S. C., is a coöperative school for the benefit of the disadvantaged adults of our Southern cotton mill communities who were denied the privilege of a childhood education. All students are employed for alternate weeks in adjacent cotton mills, thus earning their school and living expenses. The institute offers the usual subjects taught in the public schools from the first grade through the eleventh, including an excellent course in Domestic Art and Domestic Science for the young women. The study of the Bible is obligatory on all high school students.

Nine young men and young women received diplomas the last of June. The total enrollment for the year is as follows: Boarders, 105; day pupils, 34. The large majority of the students are active Christians. There are 20 Life Service volunteers. We have a very capable and loyal faculty of seven, two of whom are men. All, with one exception, are college graduates.

The present year, which is the fifteenth in the history of the school and the first under the management of the Board of Missions, has been a very satisfactory one. With relief from financial difficulties, under which it has been laboring for the past five years, the institute is making rapid recovery. The dormitory is now filled to capacity. There is a new spirit of optimism and enthusiasm not only on the campus, but in the public generally.

A Neglected Field

LEON PICONE

THE section of the State of Louisiana that lies along Bayou Sheffer is a sadly neglected field. Here there are no roads, no telephones, no post offices, no autos, no Churches, and no schools. In a recent meeting held at Bayou Sheffer, when our new Methodist Church was organized, there were approximately one hundred people present, and of this number only one knew how to read. There were forty-four children of school age present at this service.

This field comprises about two hundred families of trappers that live along the edge of the bayous or in house boats, and in each family there are many children. A school is the great need here. The fathers of these children would be willing to pay something monthly for the support of a teacher. No one cares for these people, and if we could get into this field in the right way, we could, in five years, have a community of Methodists. If we could get the children in schools, we could not only get the children, but the parents also into the Church within a few years.

Our new Methodist Church at Bayou Sheffer is a Church without a home, for there is no residence in the place large enough to accommodate the crowd which comes to the services. At a recent meeting when the Church was organized forty-six adults gave their names for membership and took the vows of the Church. We had a great service out in the open air. All these people speak English.

We have opened up a new work at Bayou Chene. Mr. Ritter, in whose home I held the services, has offered us a 125-foot lot frontage on the bayou, and for about \$300 we could place a nice house there, for the labor for building would cost us nothing. At this place I could get enough money monthly to pay a teacher.

NEW ORLEANS, LA.

The Nanking Conference of the Nurses' Association of China

BY A DELEGATE FROM THE CHANGCHOW HOSPITAL

THE Conference of the Nurses' Association of China was held in the beautiful city of Nanking February 18-25, 1926. We spent seven glorious, sunshiny days in this city, once the capital of China, now full of historic interest and a center of learning.

The conference opened with a reception held at the community center. The address of welcome to the delegates was made by President Bowen, of Nanking University. More than two-thirds of these delegates were Chinese men and women nurses.

PROMINENT DELEGATES

One of the outstanding delegates was Miss Nina Gage, President of the International Council of Nurses, Dean of the Changsha School of Nursing, and Chairman of Nursing Education of the Nurses' Association of China.

Miss Lillian Wu, our delegate to the Finland Conference, in charge of the Red Cross Hospital at Shanghai, was another prominent delegate. In the recent national examinations of the Nurses' Association of China Miss Wu sent up twenty-three nurses, thirteen of whom carried off honors.

Other delegates were Miss Esther Shields, of Severance Hospital, Korea, who, after attending the 1924 conference in Canton, returned to Korea so encouraged by what China was doing for nursing that she organized the Korean Nurses' Association, which is still going forward; Miss Jean Young, who came from the far northern province of Manchuria; and Dr. Hutcheson and Dr. Hadden, delegates from the China Medical Missionary Association. There is a splendid spirit of coöperation between the medical and nursing professions in China.

The sessions of the conference were held in the Sage Chapel of Nanking University. Always before us was the N. A. C. emblem and the words, "With God Nothing Shall Be Impossible," written in Chinese characters of gold. And this motto we know to be true in the thrilling history of our N. C. A.

THE BEGINNING OF THE CHINA NURSES' ASSOCIATION

The Nurses' Association of China was organized in 1908, but it was not until 1912 at Kuling that plans for future work were mapped out, preparing for the unforeseen student movement of 1915, by which the women and girls of China were liberated from the traditions of centuries and given a chance to enter into broader fields of work and service for their country.

Miss Cora E. Simpson, general secretary, reported progress that had been made by the association during the past ten years. In 1915 three nurses took the national examinations; in 1925 there were over a

thousand candidates. In 1920 the association numbered 132; in 1926, 1,186 in addition to 89 nurses who have retired from the field. We now have 125 registered schools with 1,700 student nurses. Much of this is due to Miss Simpson's work, for in promoting the association she has traveled many thousands of miles into almost every province of the country, in every sort of conveyance, and in all kinds of weather, strengthening and helping to build up a strong and enduring association. At first it was impossible to get even primary school graduates for our training schools; now at the request of the Chinese nurses themselves only middle school graduates are allowed to register for training.

Central schools of nursing and educational institutes are now being planned that standards may be raised for a strong nursing profession to teach health to the people of China.

SOCIAL PROGRAM OF THE CONFERENCE

Many social affairs were planned for the delegates to the conference. One of the trips was to the Valley of Tombs, where, with the wonderful purple mountains for a background, are located the bones of the Ming emperors of the fifteenth to the seventeenth centuries. Fine broad walks, guarded on both sides by huge stone animals, lead to the impressive entrance of the inclosure where the ancient rulers sleep in Oriental splendor. The Ming emperors were unstinted patrons of the arts, the carpets, silk embroideries, porcelains, jades, and ivories, in which China is so rich to-day.

We also visited the mission to the Buddhist priests, the only one of the kind in the world, founded by the Norwegian Mission. These Buddhist priests, it seems, constantly travel about the country from one place to another, and when they come here they always find typical Chinese entertainment given with a Christian atmosphere. We were told that one day an old Taoist monk, who had made pilgrimages to all the shrines of the country in search of peace, came to this unpretentious place, and here he, as many others have done, found eternal life.

THE STORY OF TSING TSONG LING

A history of the N. A. C. and the story of our visit to Nanking would not be complete without some reference to Tsing Tsong Ling, graduate of the hospital of the University of Nanking. This is the story of a man who accomplished what he set out to do against overmastering odds. He was thirty-seven years old when he first went to the hospital, where, of course, there was no nursing as we know it to-day.

Here he was taught to administer the medicines and to take temperatures. For about ten years before the training school was established in 1918 Tsing Tsong Ling did night duty. When Miss Warner came to establish the training school she urged Tsing Tsong Ling to attend classes with the other nurses and get what he could out of it, saying she would give him a certificate for practical work when the others graduated. At first he did not think he could accomplish this, since his education was very deficient. He was at this time forty-six years old, a good, honest, steady man, efficient and conscientious, and Miss Warner did not think the hospital could afford to lose him. Finally he decided to try, and in 1921 he took his N. A. C. examinations and passed, receiving his diploma in the same class with his son. He is now head nurse of the East Side Ward and is an inspiration to the training school.

NEW QUARTERS

The association headquarters have been moved to Hankow; land has been bought, and the work of building will go on in preparation for the meeting of the International Congress of Nurses in 1929. It is with high hopes that we look forward to the future and all that it may mean to the progress of nursing education in China.

CHANGCHOW GENERAL HOSPITAL,
CHANGCHOW, CHINA.

Missions in Arizona

MEXICAN METHODIST CHURCHES IN
SONORA AND HAYDEN

DORSEY NEWBORN

THIS finds us happy in the work and glad we can express to our Mexican people something of the riches of the gospel of Jesus Christ in their own language, the Spanish. We are confident that in due time the Master will give us rich fruitage, where the pure word of God is preached and taught.

Very often we are astounded at the various forms in which paganism expresses itself. For these people have come up through many years of paganism, leaving as it does its numbing effect, and have never known the full riches of His grace. We are certain, therefore, that the Word only is a match for this situation.

Of course it is just to say we have some splendid examples of saved people, who are praying and seeking to bring in His reign.

We are now having two Vacation Bible Schools on the circuit with a large attendance at both schools.

Among other things which we are doing this year is to build on an extension to our parsonage home in Sonora and are installing a bell and buying a piano for our church at Hayden. We are asking for the prayers of the Church at large.

Joys and Sorrows of Atetela Childhood

VERNA M. MILLER

CONTRARY to the usual custom in foreign countries, in Africa among the Atetela people, the birth of a girl is hailed with even greater joy than that of a boy, although boys are not despised. In fact, the Atetela people seem to love all children and are happy to have them, although many couples are childless.

For several days after birth the child is held in the arms of some female relative or friend and is bathed in tepid water every few minutes. Its head is rubbed with oil until it sometimes appears to be plastered. Upon asking a young mother why this was done, she replied: "To strengthen the child." How much strength the child received from this treatment I cannot say, but I should imagine the good effects would be somewhat offset by the fact that the child is kept lying without any clothes shivering in the lap of the relative, warmed only by a tiny fire which is kept burning in the house. However, the bathing often does seem to have a soothing effect on the little ones. After the first period of bathing is over, children are not bathed very often, but oil is rubbed on their little bodies.

Cutting teeth is usually a "big palaver" in any clime, and there are a number of superstitions connected with it here. One is that it is a bad omen for a child to cut his upper teeth first, since this betokens death in the family of either the mother or the father. However, this disaster may be averted if the person who first notices this goes to the parents and tells them about it. The parents must immediately go to the forest to spend the night. They gather together the necessary overnight equipment, such as sleeping mats, palm nut kernels, cooking pot, and stones on which to boil the pot, and depart for the forest. Should they see anyone on the way, they must throw palm nut kernels at him until they reach the forest, and the person thus "stoned" must continue on to the village.

At sunrise the next morning the parents gather together their belongings and leave the forest. But before reaching the village they must put *pimni* (a kind of native whitewash) around one eye. They must also gather a certain kind of bush and carry it into the village on their shoulders, and the man carries some in his arms.

Having reached the village, they kill a chicken, which is cooked, when the witch doctor arrives, with some leaves which the natives call medicine. The witch doctor says a number of meaningless words to inspire the people with fear, then he gets a basket and puts into it some things which he takes from his own medicine kit (an affair that looks like a large pumpkin with a lid of the same material). The basket is then given to the mother, and she is told

that it is the child's medicine case (or *diwulu* as they call it) and she is to guard it well. The doctor then rubs them with such things as the chicken feet, a monkey tail, tortoise shell, etc., which I presume is to keep death from coming upon them and tells them that the evil spirits have departed, and they will not die. He gives the child the name of "Doctor-Who-Cut-His-Upper-Teeth-First." When he grows up he is supposed to become a doctor.

The Atetela babies wear only sunshine and a smile and sometimes a string of beads or native string with a charm attached to it around the neck or waist. The boys continue thus clad until they are eight or nine years of age, but the girls usually wear a little strip of cloth from the time they can walk. With the exception of the babies born since we have been keeping a cradle roll, these people do not know their own ages, since they have had no calendars or books by which to keep their records.

As Mellin's Food is as yet unknown to Atetela mothers, the babies are nursed by their mothers until they are two or three years old. This is doubtless a wise course, for rice and millet cooked native fashion is not very good for little babies.

Atetela children are seldom punished for anything, and they generally do much as they please, going and coming at will and finding amusement wherever they may. The smaller children are usually carried by their brothers and sisters or mothers and friends, astride the hips. It is not unusual to see a small child carrying a younger child almost as large as he is himself.

I have noticed that the boys and girls play together until they are about six or seven years of age, and then they begin to play separately. This is probably because the little girls like one kind of games and the boys another. These girls, like the little girls at home, begin quite young to play "keeping house" and "mamma," and one can see them quite often trying to pound rice or millet in the mortar, carrying little pots of water, bringing firewood or food from the fields in their little baskets, or taking the produce of their mothers' gardens to market for them.

One of the games that the girls play is something like jack rocks. Palm nut kernels serve for jacks and a lemon or some other hard fruit for a ball. Another game is something like "Did you ever see a lassie?" The girls form a circle, and the girl chosen as leader makes up a song which the others repeat after her as they dance around and clap their hands. They seem to get a great deal of fun out of this game. They also play a game resembling "passing the thimble."

The boys learn very young to make bows

and arrows and to shoot with them. A pithy stick makes a good target at first, and later there are plenty of birds for them to practice on. These furnish food for their hungry bodies and decrease the number that eat up the millet. (When the millet is nearly ripe the women have to practically camp in the fields to drive the birds away and prevent them from ruining the crop.)

The boys make popguns from pithy sticks and learn to shoot beans or little hard berries very accurately. Some of the boys are quite ingenious when it comes to making bird traps or imitating different things, such as the motorcycles or truck. Although they have for materials only sticks, mud, sap from the rubber trees, and native vines, and for tools a native knife or ax, it is remarkable how well they can copy things. This proves to us that they could learn how to do things if they had some one to teach them; but the teachers are all too few.

One game the boys seem to enjoy is something like hockey. To possess a real ball is something that few of them enjoy, but all crave. I am sorry to say that a number of them know how to play "African golf" and practice it often. Some of my Sunday school pupils were playing recently just before Sunday school began. During the class I lectured them about it, but it seemed to have little effect, for as soon as Sunday school was over they started again. I went out of the church after them, and they scattered in a hurry. They were playing for palm nut kernels, which are really quite valuable. They gather a goodly number of them and sell them to the companies at Esamangua, whence they are shipped to America and Europe to make soap. After the Church service I told the father of three of the boys about their playing, and he evidently talked to them to the tune of a hickory stick, for the next morning the evangelist came to me with the little chips they had used for dice and said they had agreed to stop playing.

It is no wonder that these boys get into mischief, for they have no work to do and little with which to amuse themselves. I am going to try to get a rubber ball for this particular crowd of boys, so that they will not have to play "African golf" any more. The girls begin working with their mothers in the garden or around the house at an early age and do not have as much time to get into mischief.

Both boys and girls seem to mature much faster here than at home and may marry at the age of fourteen or fifteen and some even younger. "Old maids" are almost unknown in African society, and there are very few bachelors.

WEMBO NYAMA, AFRICA.

Minga Station During 1925

REV. AND MRS. C. C. BUSH

EVANGELISTIC DEPARTMENT

THE records of the evangelistic department of Minga Station, Congo Mission, for 1925 show eighteen native preachers in active service, double the number of the previous year, who have reached twenty-three outvillages (eleven more than in 1924) and opened eleven new Churches. During the year 79 adults were baptized and 155 received on probation, making a total Church membership of 305. The native offerings amounted to 1,403.30 francs, a gain of 804.40 over 1924; and the total offering was 2,545.50 francs.

The self-management and self-support begun last year has now reached self-propagation under the leadership of the wonderful native preacher and executive, Nganjolo. He understands the people of his own race and tells the chiefs to their faces that they cannot make him meaningless promises as they do the white people. If a chief does not provide a parsonage and a church shed, Nganjolo will not allow that village to have a preacher. If the people do not attend the services and contribute toward the support of the gospel, he moves the preacher to a more responsive village. It does not take long for the preachers, the chiefs, and the people to see that he is in real earnest about the King's business. The best feature of the work in our district is that the people are realizing that the spreading of the gospel holiness in this land is their own affair. Along with this conception is bound to come a larger appreciation of their own innate worth and ability, which the wise missionary will welcome and direct rather than try to crush.

The Christians at Minga receive and pay out their own Church collections without the money coming into the hands of the white people. My heart was stirred with gratitude for God's leading of these black people when one of a group of laborers gathered outside the church said, "All of us rejoice that the gospel has been presented in many villages this year," and the whole group joined in vociferous assent.

We are trying to lay hold on the best in their theology, filling it out with the idea of Christ being a personal Saviour who demands a pure life of all who follow him.

EDUCATIONAL DEPARTMENT

The entire cost of running the educational department at Minga Station for 1925 was less than \$100. The reports of the department show that during the year 8 new teacher-evangelists were sent out from Minga, 15 new schools were opened, 10 visits were made by the missionary to outstation schools, 4 institutes were held, 6 picnics given, 22 boys had special training in housework, and 43 charts were made by

hand. The highest enrollment in the secondary school was 40; in the station school, 240; and in all outvillages, 380. Books that were translated and typewritten were: Class books and graded courses for new teachers; Bible courses for normal and elementary schools; more than 100 hymns and songs; 30 First Readers; "Tropical Hygiene," by Millman; and International Sunday School Lessons for the year.

Steady progress has been made in this department in spite of some real handicaps. The results of the educational work have been noted by members of the evangelistic staff, since knowing how to read has been one of the requirements for Church membership.

Work on the state road, where thousands of men from this territory are employed, has greatly disturbed our educational work, since the women and children must leave their villages to carry food to the village workmen miles away from home. Also because the adults have been away from home at the planting time many of our Mission boys have been called back home to make the gardens, which must furnish food for the next hungry season.

Special emphasis has been laid on the quality of teaching done by the natives, and a great improvement over the old repetition method has been made.

Many boys have learned to run the hand sewing machine, and the sewing class for the women continues to meet weekly. One of our pupils is learning typewriting and can copy with accuracy. A male quartet and two organ pupils are making good progress.

THE GIRLS' HOME

There are six little girls in our Girls' Home in charge of the matron, Uwanga. She is a kind and industrious woman, who teaches the girls gardening and, housekeeping, and they make a happy family. The girls make nice gardens and with the gift clothes from America, the cost of maintaining the home is less than \$10 annually.

Four of the girls were baptized this year and one is on the probation list. The matron and all the girls read the Bible with understanding.

INDUSTRIAL DEPARTMENT

A storm cellar arched over with brick and covered with about twelve inches of dirt and sod was one of the best pieces of work done by the industrial department during 1925. In this cellar we feel secure when the fearful electrical storms are raging outside. The lightning has struck twice within thirty yards of our house.

This station can now rejoice in a metal-roofed brick dwelling house with five rooms and a bath, two closets, one pantry, and

three side porches. The front porch is not yet roofed, and only one room is floored. Hard wood is being used for the flooring. The brick walls which are exposed to the rains are pointed with cement. A brick kitchen combined with a storeroom and pantry is about ready for the roof. This is the first kitchen on any of the stations to have a built-in stove and oven. A combination repair room, tool room, and garage made of brick has been started.

Among the temporary buildings that have been erected during the year are a small blacksmith shop, a drying shed for brick, a shed over the brick press, a kitchen for the girls' home, a henhouse, and a few other small structures. Some playground apparatus has been made for the small boys and girls.

Some fencing has been done, but it decays so soon that this work hardly pays. Hog wire, well galvanized, would be far more economical and labor saving. There are various kinds of trees here that make good posts. The limbs of these trees can be cut off and planted in the ground, and they will take root and grow during the rainy season, and when well rooted they will stay alive throughout the dry season.

Keeping down the weeds on the compound has proved a big item, and it has been found advisable to plant a part of the grounds in sweet potatoes, manioc, corn, and ground nuts, and from this small farm food is obtained for the schoolboys. These boys are kept busy for a part of the day in agriculture and industrial work.

During much of the time our work line has been reduced because we have had to furnish men to transport tools, mail, salt, barter goods, and to carry the hammock and camping outfit when the missionary makes official trips or goes itinerating to oversee the evangelistic or educational work.

During 1925 we succeeded in getting the workmen to wait until the end of each month for their ration money instead of receiving it weekly as formerly, and thus have saved much unnecessary trouble. Much improvement in the quality as well as the quantity of the work has been made during the year.

NEVER to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always; like God, to love always—this is duty.—*Amiel*.

LET us remember that God's call comes to us most often and most continuously through the needs of men. Every burden we help to bear will prove us in partnership with him who is ever calling men to roll their burdens on him.—*G. Campbell Morgan*.



W O M A N ' S W O R K



Mission of Women's Missionary Societies of Southern Methodism

FORTY-EIGHT years ago the women of the Methodist Episcopal Church, South, began a work among women for women which has known no diminution in strength nor effectual working power from year to year. The records show no backward steps, no loses by the year, but rather a steady growth in numbers and offerings, and most of all in power as an organization of the Church.

During these years since the small beginning of May, 1878, many changes have been wrought. Beginning as a foreign missionary enterprise only, later an organization for home mission work was effected. Then there began, in 1910, an affiliation of Woman's Foreign and Home Mission Boards with the General Work, which, from quadrennium to quadrennium, has become a closer affiliation and which at the recent General Conference in May was made yet closer. The recent action regarding the Woman's Missionary Council is as follows:

There shall be a delegated body to be known as the Woman's Missionary Council. It shall be composed of a President, one or more Vice Presidents, two or more Secretaries, the Treasurer of the Woman's Work, the Candidate Secretary, the Secretary of Organization, and the Secretary of Literature; Superintendents of Bureaus, a Corresponding Secretary or alternate, the President or alternate of the Woman's Missionary Society of each Annual Conference Society, and the President and Secretary of the Deaconess Workers' Conference, the Secretaries of the General Board of Missions, both men and women, the Treasurer of the Section of Woman's Work of the Board, the women members of the Board of Missions, and ten women elected at large by the Council.

Section 1. The Council shall hold annual meetings to hear reports from the fields, home and foreign, and from the societies; to consider the fields, lines of work, the various enterprises, and to make recommendations regarding the same, including estimates needed for work, to the Board of Missions, and consecrate the women who have been accepted for service, and to make recommendations to the Board for employment and support of deaconesses.

Section 2. The Council shall enact its own by-laws and provide a constitution and by-laws for the Conference and auxiliary societies, all of which shall be in harmony with the constitution of the Board of Missions. The Council shall plan to enlarge the membership of the societies, to increase the income from them, and to further the work of missionary education among women and children.

Section 3. At its annual session, preceding the General Conference, the Council shall elect its officers by ballot. All property hereafter acquired by the Woman's Missionary Societies through devises, bequests, annuities, gifts, or purchase, shall be held by the Board of Missions for the use and benefit of Woman's Work.

It will be seen that no change was made for missionary conferences or auxiliaries. Full authority for maintaining and propagating their enterprises is as it has been. It is theirs still to create ideals for world brotherhood and sisterhood; to create and develop plans for the propagation of the missionary spirit among children, young people, and women; to promote, to stimulate, to lead on the almost 300,000 members of the Woman's

Missionary Societies of this truly great Church till the numbers will be doubled many times and the lines of activity strengthened and increased, till the institutions under the fostering care of the Woman's Missionary Council in home lands and in those beyond the shores of America are so stabilized that they will accomplish the great ends of Christian education in the creation of a Christian citizenship.

Only by hand-in-hand, shoulder-to-shoulder, stepping-together methods will this be done. The carrying out of individual pet plans or the withholding of service on the part of those who would desire other methods will not take care of the responsibility which even now rests with the women of the Church. Large concerns at home and abroad await the forward move of the Woman's Missionary Societies. Scarritt College, with her unnumbered avenues of service, her large building program, and her as yet untouched contribution to the Church at large, is a stimulus that fascinates and compels the missionary organization on whom she depends. The comparatively small number of women and the pitifully small number of young women in the Church who are enlisted in the cause of missions is of itself an incentive to a whole-hearted, enthusiastic service of women for women.

Shall not this present quadrennium in a new sense of obligation to those who pioneered the way mark such growth in membership and in power as will far surpass the achievements of the past? Shall we not with new zeal give ourselves to the task so whole-heartedly as to strengthen the hearts and hands of our noble band of missionaries who have committed their all that they may lift up Jesus Christ to the nations of the earth? Shall we not in newness of life and to the honor and glory of God start afresh to work for the speedy coming of the kingdom of righteousness?

J. D. C.

Study of the Status of Women

THE following action, taken at the recent Executive Committee meeting of the Woman's Missionary Council concerning the study of the status of women by the Federal Council of Churches, is significant. We give it here as proof that the women of Southern Methodism are awake to the trend of the day's thinking.

"Whereas the Federal Council of Churches in America has a commission to study the status of women in the Church at home, and the International Missionary Council has a similar committee studying the status of women in the Churches on the mission fields,

"Resolved, That a quadrennial commission of several women shall be appointed to study the status of women in the work of our own Church at home and abroad in order to discover and define their place of largest usefulness in the work of the kingdom."

Loss and Gain

IN the action of the General Conference at its recent session provision was made whereby one secretary for foreign work and one for home work should be elected for each department. This action called for the elimination of one secretary in the Home Department and one secretary in the Foreign Department, General Work and Woman's Work. The Board of Missions at its meeting following the General Conference elected Miss Esther Case Foreign Secretary of Woman's Work.

At the same meeting Miss Mabel K. Howell, who for the past eight years has with such marked success conducted mission work for women in the Orient under the Woman's Missionary Council, was elected to a position in the Education and Promotion Department of the Board. The day following her election as Assistant Secretary in this Department she was elected to the Chair of Foreign Missions of Scarritt College, which position she accepted.

The addition of Miss Howell to the faculty of Scarritt College is in every way to greatly strengthen its opportunity and power. Her accurate and scientific knowledge of the Oriental fields under supervision of the Woman's Missionary Council began in its most intensive way on her election as Secretary and has been cultivated by study, by correspondence, and by personal visits to the field through two quadrenniums. She, therefore, brings to her new field of labor—new also in the sense that never heretofore has Scarritt College put on a Chair of Foreign Missions—the knowledge born of study and experience which classifies Miss Howell as an expert in foreign missions. She is a recognized authority among representatives of other mission boards on Chinese, Japanese, and

Korean missions, with an intimate knowledge of international relations and their bearing on the missionary enterprise.

In Scarritt's gain is the Council's loss. The transfer of so eminent an administrator to another line of service, even one so intimately connected as is Scarritt College with the Woman's Missionary Council, is one that calls for serious adjustment. The affairs of the fields of the Orient and of Latin America again revert to the administration of one Secretary, as in former days.

Fortunate indeed is the Council in that this Secretary is Miss Esther Case, a woman of wide and varied experience and of rare judgment and sympathy. A missionary to Mexico for twenty years before her election as Secretary of the Woman's Missionary Council in Latin America, she is especially fitted to deal with the problems of the missionaries, the everyday task as well as the larger one of administration.

We cannot forbear here to speak of the splendid cooperation of these two elect women, Miss Howell and Miss Case, the one as Secretary of Oriental Fields, the other of Latin-American. Together they have studied the fields, the workers, and the needs of the institutions, the personal problems, each one taking charge of all the work in the absence of the other, so that Miss Case is no stranger to the field which now, by action of the highest authority in the Church, through its agent, the Board of Missions, comes under her supervision.

We congratulate Scarritt College on her fresh accession in the tremendous task the Church has laid on her. The stimulus she has received in the election of Miss Howell to the faculty will be of untold gain in its accomplishment.

Latest News from Bennett Memorial in Conferences

WE could wish that every Conference and auxiliary officer throughout the missionary societies of the Church working for the Bennett Memorial could have access to the files of letters that come in to the Campaign Director. Nothing more inspiring nor full of enthusiastic effort now being made can be found in any line of missionary activity. They breathe success in every line and show the kind of interest and determination that has always characterized the organization and assure ultimate victory at the close of the campaign. Only let each Conference, each district, each auxiliary strive for its *own* goal, and the results will bring forth songs of praise. A few extracts from letters are given that will illustrate some small part of the spirit of them:

"I was never more in earnest about anything in my life than in this splendid big project to erect the Bennett Memorial Building."

"We will not fall short of this undertaking for such a cause," says a faithful Conference President.

"Splendid plans have been laid for raising the full

quota, and we expect to raise every penny by the end of the year."

Hot weather does not deter these ardent spirits. At group meetings and district meetings the cause of the Bennett Memorial is being pressed, and results are apparent. "We are praying—and working as we pray."

Another one says: "I am pushing the Bennett Memorial as much as I can in this Conference and going to from two to four days a week to zone and district meetings presenting the cause."

Writes one of the best Superintendents: "We are planning to have every district secretary prepare for us a written statement of what to expect from each society in her district, just as far as she can possibly get hold of what they *have done* and are *planning to do*. Then we hope to plan with each secretary for a worker to help her in her district during September and October to reach personally every place that needs help. We want to make much of these rallies during the early fall. We have two societies so far that have paid out already."

A Beautiful Japanese Custom

THE people of Japan have a beautiful family custom called the "Hina Matsuri," Festival of Dolls. It comes each year on the third day of the third month (March). On that day each family brings out of its ancestral treasure house the dolls of mothers, grandmothers, and preceding generations for a renewal of acquaintance. They are placed on a table in serried ranks for inspection and comparison. The little girls, and older ones too, dress in gala costumes and not only enjoy their own ancestral dolls, but also visit and enjoy those of their neighbors. A choice doll may on this day be added to the happy family circle to be passed on to succeeding generations.

The Committee on World Friendship among Children proposes to children in the schools and families of America—

1. That they get acquainted with this beautiful custom of Japan's Doll Festival, learn something of Japan's love for children and home, and begin to know Japan as she really is.

2. That they send scores of thousands of dolls to join the doll families of Japan and to serve as messengers and ambassadors of good will and friendship.

This Committee on World Friendship is instituted by the Commission on International Justice and Good Will of the Federal Council of the Churches of Christ in America, and its proposal for doll messengers is approved and recommended to the children of America.

Shepherd Psalm, As the Indians Say It

(Translation of the Shepherd Psalm for the Indians)

THE Great Father above a Shepherd Chief is, the same as I am his and with him I want not.

He throws out to me rope, and the name of the rope is love, and he draws me, and he draws me, and he draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but he lifts it up again and draws me into a good road. His name is Wonderful.

Sometime, it may be very soon, it may be longer, it may be a long, long time, he will draw me into a place between mountains. It is dark here, but I'll draw back not. I'll be afraid not, for it is in there between those mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes he makes the love rope into a whip, but afterwards he gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts his hands upon my head and all the "tired" is gone. My cup he fills till it runs over.

What I tell you is true, I lie not. These roads that are "away ahead" will stay with me through this life, and afterwards I will go to live in the "Big Tepee" and sit down with the Shepherd Chief forever.—*Woman's Home Missionary Society.*

Student Body of Scarritt College, 1925-26

DURING the last year of Scarritt Bible and Training School in Kansas City, the total class enrollment was sixty-nine. In 1924-25, the first year of Scarritt College for Christian Workers in Nashville, the total class enrollment was one hundred and sixty-seven, an increase of ninety-eight. During the year just closing, 1925-26, the total class enrollment has been one hundred and seventy-eight, which represents an increase of one hundred and nine during two years.

In this group eighteen States and six foreign nations are represented, as follows: Alabama, 8; Arizona, 2; Arkansas, 4; Florida, 2; Georgia, 9; Indiana, 1; Louisiana, 2; Maryland, 1; Mississippi, 5; Missouri, 8; North Carolina, 10; South Carolina, 10; South Dakota, 1; Tennessee, 48; Texas, 10; Virginia, 8; West Virginia, 5; Wisconsin, 1; Africa, 1; Brazil, 1; China, 3; Japan, 2; Korea, 2; Mexico, 1.

In the character and type of these students and in the wide diversity of localities they represent, the Scarritt student body epitomizes the world character and universal spirit of our Methodism.

Sylvanus M. Duvall, New Head of Department Religious Education, Scarritt College

PROF. SYLVANUS M. DUVALL will head the Department of Religious Education at Scarritt College, beginning with the fall quarter of 1926-27. He comes with splendid equipment and rich experience, and Scarritt welcomes him heartily.

Professor Duvall received the Bachelor of Arts degree (*cum laude*) from Syracuse University in 1921. Between the years 1921 and 1925 he was a graduate student at Columbia University and Union Theological Seminary in New York City. In 1924 he received the Bachelor of Divinity (*magna cum laude*) from Union Theological Seminary, and the following year the Master of Arts degree from Teachers' College, Columbia University.

Scarritt College is to be congratulated in securing Mr. Duvall for this important chair. It is with pride and confidence that we introduce him to the Church.

Attention, Mission Boards and Workers

THE Regional Conference for City and Rural Mission Boards and Workers convenes at Mount Sequoyah, Ark., August 29-31. A helpful program has been arranged, and a large attendance is desired.

THERE was never a time when men and women were more interested in directing their wealth to educational institutions than now, and we must not fail to present Scarritt College through the Bennett Memorial as a great opportunity for the investment of money that will mean much in the progress of the missionary enterprise.

Here and There in World Missions

WITH the help and support of the American and British Bible Societies and the aid of a Japanese gentleman who prefers to remain anonymous, the whole Bible is now available in Braille for the blind of Japan. This monumental work was accomplished by a group of blind editors, printers, and binders who worked steadily at the task in spite of the fact that they could have earned more at other occupations. The Old Testament was first issued in eleven volumes and then the New Testament in twenty-three volumes.

The books are sold at one-third the cost price. Each volume as it was issued readily sold among those for whom it was intended, until three thousand copies of single books of the Bible have been disposed of. Such a ready sale among the blind people of Japan proves that they are hungry for the Bread of Life.

* * *

There are now in the United States about 14,000,000 persons of foreign birth, coming from 45 different countries. There are 23,000,000 persons in this country one or both of whose parents were born abroad—that is to say, we have with us 37,000,000 first- and second-generation immigrants. These persons are reading 1,052 foreign language publications in 30 different tongues. In New York City alone Church services are conducted in 35 languages, while in the United States as a whole 42 different languages are used by 26,239 religious organizations. Nearly 2,000,000 of the foreign born are illiterate. About 7,000,000 immigrants are of voting age.

* * *

In accordance with the Act of Incorporation of Near East Relief, approved by the President in 1919, a report of activities for the year ending December 31, 1925, was recently submitted to Congress. The report states that during the year the total income of Near East Relief from all sources amounted to \$4,752,239.25.

It costs approximately one hundred dollars a year to support a child.

* * *

Compulsory military training in schools and colleges is not only a vital issue in America. Youth everywhere seems to be revolting against it, and Japan is no exception. Students of six universities have organized a National Federation Opposed to Military Training in the Colleges, and sent a delegation to interview the Minister of Education, who is responsible for introducing it into the school curriculum.

An editorial in the campus daily published by students of St. Paul's University, Tokyo, was suppressed recently because it favored a combined anti-military-training movement sponsored by three of Tokyo's universities, and also an article criticising the attitude of the university toward the professor who gave a course of lectures under the auspices of this union. Says the *Japanese*

Student Bulletin of March: "Tokyo Imperial University, once deemed a stronghold of conservatism, to-day puts its academic halls at the disposal of these protesting students, while most of the other institutions in Tokyo have been as lenient. In Tokyo, however, the anti-military-training movement has been more marked on the campuses of Waseda University and Aoyama Gakuin, a Methodist college. In one of the high schools of Tokyo it is reported that four students were discharged for rather vigorous expression of radicalism, followed by hissing of one of the speakers who tried to convince them that American students were eager for military training."

* * *

Texas has not only Negro children to educate, according to the survey of the Texas Educational Survey Commission, but it has a group of non-English-speaking children, mainly Mexican.

Texas spent annually in 1921 and 1922, \$30.77 per child as compared with an average expenditure by the District of Columbia of \$57.68. There are no figures giving the comparative expenditures for white, Negro, and Mexican children for the State as a whole, but there is a comparison giving the apportionment made for selected common school districts. In twelve such districts covering four counties the salaries of white teachers ranged from \$5,000 to \$1,200. The Negro teachers' salaries in five districts ranged from \$1,000 to \$280. Speaking of salaries of Negro teachers, the report says: "The average is about fifty per cent below white teachers." However, "at least one large city in the State placed white and colored teachers on the same salary schedule. Several instances were incidentally discovered in the State in which this is the practice."

The difference between the provision of school facilities for white American and Mexican children is shown by school districts selected in three counties. The American schools had total teachers' salaries ranging from \$5,065 down to \$768.98, while the total salaries of teachers of Mexican children ranged from \$750 to \$250.

* * *

The Mission to Lepers of London was the first Christian body organized for the specific work of caring for lepers. It was founded in 1874 by Wellesley C. Bailey, who first became impressed by the serious needs of lepers when a missionary in India. The American Committee, formed in 1906, was incorporated in 1920 as the American Mission to Lepers. The two organizations work together as one Mission and aid in the care of lepers in 103 stations in Africa, Argentina, Burma, China, Colombia, Dutch Guiana, Egypt, India, Japan, Korea, Madagascar, Malaysia, Panama, Paraguay, Philippines, Siam, United States, and Uruguay.

International Aspect of Motion Pictures

MOTION pictures have an educational, a religious and moral, or merely entertaining value, as the case may be. They have an international aspect also. Mr. Will H. Hays, President of Motion Picture Producers and Distributors of America, thinks they are the greatest instrument humanity has for bringing about a better understanding between nations. He says in the *Advocate of Peace*:

"When we know one another, we do not hate one another. When we do not hate, we do not make war. Wars, and lesser conflicts, are caused because groups and peoples do not understand each other's ideas and beliefs, each other's backgrounds and ambitions. Were all these things clear, there would be no hatred, no bitterness, and no war.

"The motion picture knows no barrier of distance. We are apt to look upon the distant group or nation as something different from ourselves and therefore as inimical. The motion picture knows no barrier of language. We are apt to regard those who do not speak our own tongue as different and inimical. But a few thousand feet of celluloid film in a metal container can be sent to the ends of the earth to speak the language which every one understands, civilized or savage—the language of pictures. Or, as a distinguished writer has put it, the Esperanto of the eye. Under the benign influence of familiarity with each other, no matter where we may dwell or how we may speak, the world is bound to grow better, I believe, and this is one of my greatest hopes of the motion pictures."

All of which is true, but is overshadowed by the fact that the American films now shown abroad come into wholesale condemnation from every quarter. Most foreign countries have some form of censorship to protect themselves from them. They convey wrong ideas of American life, misrepresent Christianity, and undo the work of Christian missionaries. They might promote international peace, but at present they promote international suspicion and distrust.

Milestones Should Not Be Resting Places

CLARISSA H. SPENCER

[A Joint Committee, representing the Council of Women for Home Missions, the Federation of Woman's Boards of Foreign Missions, and the Federal Council of the Churches, is making a study of the place of women and women's work in the Church. Miss Spencer, whose services have been loaned by the National Board of the Y. W. C. A. to direct the study, in cooperation with the Federal Council's Research Department, indicates its spirit in the following statement.]

ONE thinks with reverence of the modest beginnings of women's united efforts in Christian work in this country; of those first missionary societies with their quaint names which sprang up at the beginning of the nineteenth century and which laid the foundation for the splendid work which the women's boards of home and foreign

missions are doing to-day. But women have traveled a long distance in the development of their interests, even since the beginning of the twentieth century. Many avenues of work are open to them now which were closed to their grandmothers, and the Church has serious rivals bidding for their time and their service.

A great deal of the work which women have done in the Church in the past has been in the "kitchen department" or in the nature of "janitor service," to quote from the answers of two women to one of our questionnaires. Some of them have been famous for their culinary skill, as was the case of the woman whose son is said to have confessed that he himself was not a Church member, but that his mother had been for thirty years the champion coffee maker in the Church to which she belonged.

We do not despise the days of "kitchen departments," "janitor service," or "champion coffee making" any more than we do the days of the "Boston Female Society for the Promotion and Diffusion of Christian Knowledge" or the "New Hampshire Female Cent Society." These are all milestones on the pathway which is leading women out into a fuller service in the Church. But milestones should not be resting places but incentives and encouragements to the traveler to press on to his goal. So these various phases in the evolution of women's work in the Church should not be the only form which their service can take, but should help to prepare them for larger responsibility and greater leadership.

Christian Education as Crime Preventive

IN an article on "Crime Prevention," written at the request of the editor of the *Christian Advocate* (New York), Dr. Walter Athearn, dean of Boston University School of Religious Education and Social Service, summarizes his recent scientific study of the moral status of American youth. Using as his authority the government religious census, the "Official Catholic Directory for 1919," the "American Jewish Yearbook for 1919-20" and the "Yearbook of the Federal Council of Churches in America," he arrives at some startling facts: "Nineteen out of every twenty Jewish children under twenty-five years of age are not enrolled in any Jewish religious school. Three out of every four Catholic children in the United States under twenty-five years of age are not enrolled in any Catholic religious school. Two out of every three Protestant children and youth under twenty-five years of age are not enrolled in any Protestant religious school." He lays the blame for this situation squarely at the door of the Church, which, he says, has failed as a religious and moral teacher. When religion was removed from the curriculum of the public schools, the Church assumed the responsibility of giving the children the necessary moral training. This it has not done, because, he says, "the Church has never taken its educational work seriously. In the mounting crime rate we record one of the evidences that the Church has failed as a teacher of morality."

Women's Clubs Supporters of Child Labor Amendment

THE General Federation of Women's Clubs, at its annual convention, held at Atlantic City, May 24 to June 5, 1926, adopted the following resolution:

"Whereas a Federal Minimum Protective Law is necessary to guard against the industrial exploitation of children; and whereas the General Federation of Women's Clubs has for years supported such protective legislation, therefore be it

"Resolved, That the General Federation of Women's Clubs reaffirm its faith in the Child Labor Amendment, the intent of which is to make constitutional a Federal Minimum Law.

"Be it further resolved, That the General Federation of Women's Clubs continue the educational campaign interpretative of said amendment, with a definite program of work."

ACCIDENTS TO WORKING CHILDREN

A study of industrial accidents to Pennsylvania working children recently made by the Consumers' League of Eastern Pennsylvania in coöperation with the State Department of Labor and Industry raises some pertinent questions as to whether children in industry are sufficiently protected. The law of Pennsylvania ranks comparatively high among State laws in its prohibition of the more dangerous occupations to young workers, but in spite of this, 8,476 children under 18 years of age (887 not yet 16) were victims of industrial accidents in a single year. In the first 6 months of that year, 4 children under 16 lost their lives, 2 were permanently crippled, and 183 injured so seriously as to disable them for 10 days or more. Among the 16- and 17-year-old group, there were 51 killed and 81 injured so seriously that they were permanently disabled. Many of those who were recorded as only temporarily disabled suffered injuries such as fractures, sprains, or dislocations which may permanently weaken them or impair their earning capacity. Nearly half the accidents resulting in death or permanent disability were caused by machinery.

If a child who is illegally employed suffers an accident, it may not be reported to the State Board. Of 11 industrial accidents to illegally employed children in one year, for whom records were found, 2 were fatal and 3 resulted in permanent disability. One 16-year-old boy, illegally employed, was crushed to death while operating an elevator. The employer was prosecuted and fined \$25. A 15-year-old boy employed as a scrap boy in an iron and steel mill was caught in a shaft, drawn into the machinery, and killed instantly. Two boys suffered amputations of fingers, and one 13-year-old boy, employed in a grocery store, cut his wrist in a slicing machine so as to lose partially the use of his right hand. Three children, aged 13, 14, and 15 years, were injured in an explosion in a fireworks factory where they were employed illegally. An investigation showed that several other children were illegally employed by this establishment at the same time

and that a boy of 15 was killed in this accident. The employers were prosecuted by the State Department of Labor, and a fine of \$30 was imposed.

MILL SCHOOLS OF NORTH CAROLINA

A study of the mill schools of North Carolina, by John Harrison Cook, Ph.D., Teachers' College, Columbia University, shows that more than 36,000 children in the mill villages of North Carolina are attending schools which are more or less directly supported and controlled by the mill owners. Opportunities for high school education in the mill villages were found to be limited; even the rural districts of the State, which are very inadequately supplied with high schools, show a proportionately larger enrollment of high school pupils. Over 20 per cent of the 13-year-old mill village children are not enrolled in school. Since the law which does not require a child to attend school after he reaches the age of 14 contains no educational qualification for the employment of children, many boys and girls of 14 leave school with very low educational attainments. The author concludes that the mill schools in general are much inferior to the chartered schools of the State, with which they are justly comparable.

CHILD LABOR IN CALIFORNIA

Press items state that Hindu and American cotton growers in the Imperial Valley have united to resist enforcement of the State child labor law. State Labor Commissioner Matthewson heads the drive against these exploiters, many of whom have been fined, with jail sentences as alternatives.

"PEKING RUGS AND PEKING BOYS"

Child labor is one of the raw materials used in making Peking rugs, says a recent report in the *Chinese Social and Political Science Review*, published in Peking. Almost three-fourths of the workers in this industry are apprentices receiving food, clothing, and a small amount of money, but no regular wages. The boys are brought in from the country at the age of 11 or 12, and sometimes younger, to serve under a contract for three years.

They live in the shops, receive no moral or educational training, and no physical care. Many contract tuberculosis and other diseases. For most there is no future in the industry, because when the apprenticeship is ended other boys are brought in to take their places.

CHILD LABOR IN JAPAN

A report recently written for the United Press by Dr. S. Washio, of the *Japan Advertiser* staff, states that "evidence of the strength of the opposition to any limitation on Japan's child labor has been shown here in the conflict between the merchants and the police over the latter's regulation of bicycle traffic. The Metropolitan Police Board forbade bicycles on certain congested streets on account of the fact that throngs of bicycling boys trans-

porting heavy packages caused many traffic accidents. But the merchants, who depend largely on boys with bicycles to deliver their goods, entered an immediate and persistent protest against the new regulation.

It is stated that perhaps the industry of no nation depends so largely on the work of minors as does the industry of Japan. Cotton spinning, the leading form of city manufacturing, is dependent on the labor of young girls; carpentry, masonry, and similar industries are supported by an apprentice system in which juvenile and unremunerated labor performs the most arduous and unpleasant part. Educational authorities throughout Japan are aware that it is impossible to maintain the regular progress of children through the grammar grades because of their frequent and often prolonged absences.

Interracial Commission to Award Medals to Sheriffs

FOR the recognition of sheriffs who exercise notable diligence in the protection of prisoners threatened by mobs, the Commission on Interracial Coöperation has prepared handsome bronze medals which will be awarded by a committee composed of Gov. John W. Martin, of Florida; Gov. Henry L. Whitfield, of Mississippi; Ex-Gov. Hugh M. Dorsey, of Georgia; George B. Dealey, editor of the *Dallas News*; Marshall Ballard, editor of the *New Orleans Item*; and Mrs. J. H. McCoy, President of Athens College, Alabama. All nominations for the award will be carefully passed on by this committee, and the medals will be presented on a public occasion by some representative person in each State. The medal is a beautiful work of art in bronze and was designed by one of the leading American sculptors. Its preparation was authorized by the Interracial Commission at the annual meeting of 1925 as part of the effort for the elimination of mob violence which is being carried on by many representative agencies and individuals throughout the South.

Stirrings of Youth

A CONFERENCE dealing with the specific problem of Church coöperation on the college and university campus has been called by the Continuation Committee of the Interdenominational Student Conference, which was held at Evanston, Ill., during the Christmas holidays of 1925. The meetings will be held at the George McKinley Memorial, University of Illinois, September 6-9, inclusive. The attempt is being made to keep a fifty-fifty ratio between students and student workers who attend the gathering.

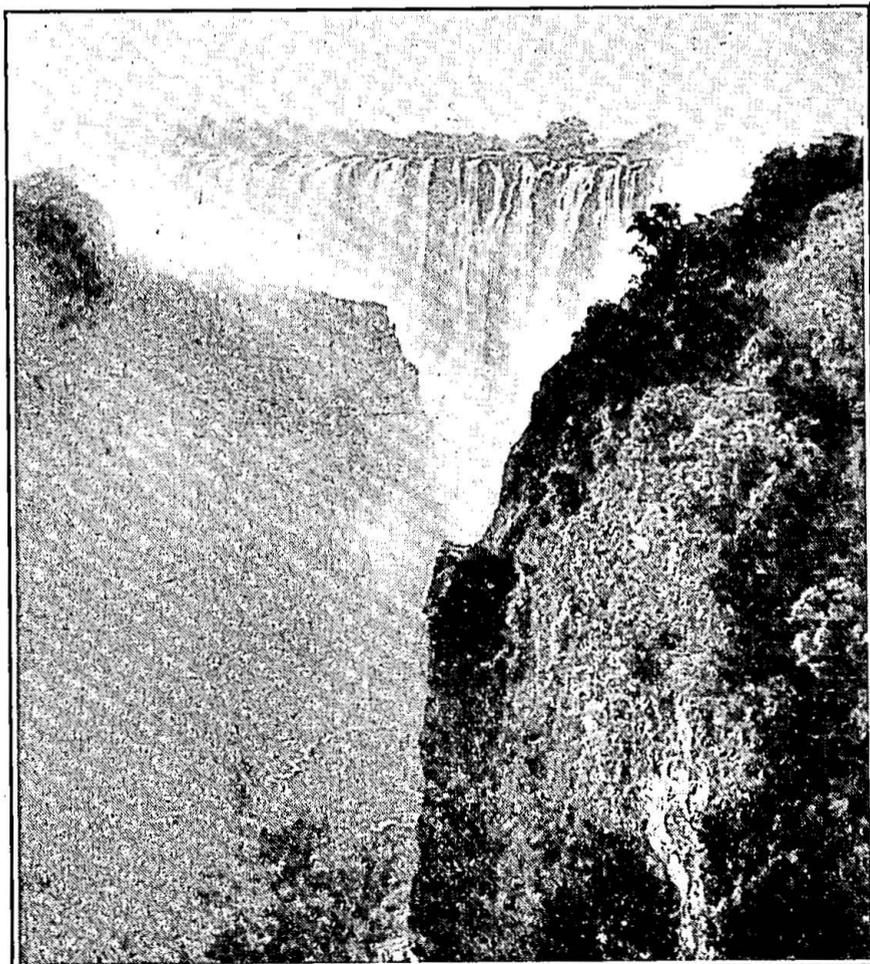
The suggested themes for the programs of the respective days indicates the trend which the discussion is to take. They are as follows: "A Critical but Sympathetic Evaluation of the Denominational System"; "Case Studies of Denominational Coöperation"; "The Chal-

lenge of the Church to the Present College Situation"; and "Whither Bound on the College Campus?" Some of America's outstanding men in Church work are being invited to speak before the conference and lend their expert assistance to the open discussions, for which ample provision is being made.

The stirrings of youth for a united Christianity, linked with the tremendous importance of the college field to the future development of the Church, gives to this conference an uncommon measure of interest. Opportunity for thorough discussion will here be provided on such movements as the united student pastorate plan; the People's Church of East Lansing, Mich., where a united Church has been established in a student community; and the Students' Religious Council at the University of Missouri, where a successful organization has been evolved which embraces all Jewish, Catholic, and Protestant organizations.

Mr. Ralph F. Barton, the newly elected Executive Secretary for the Continuation Committee, is personally in charge of this conference. His headquarters are at 150 Fifth Avenue, New York City.

"SCARRITT COLLEGE is going up on the prayers of Miss Gibson." The Scarritt students say the stones grow overnight, that never did workmen build so quickly or so surely or so handsomely. It will be a building whose foundation and superstructure have the marvelous force of prayer as an integral part of the structure. God alone knows how much a part.



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VICTORIA FALLS, AFRICA'S RIVAL TO NIAGARA

It has been decided to bridge the falls, a structure similar to the famous one over Niagara. Hotels are to be erected near by for tourists.

Mary Black Home for Nurses, Shanghai, China

THE story of the vision of a great ideal in the heart of an elect woman is the story of the present magnificent Mary Black Home for Nurses, one of the units of the Margaret Williamson Hospital located in Shanghai, China. In "The Story of the Years in China," Mrs. J. B. Cobb says:

"The suffering, neglect, and maltreatment of the sick in heathen lands, shut off from even the ordinary methods of relief, appealed strongly to Christian women in the early days of mission work.

"Women and children were the chief sufferers, and humanity demanded that relief should be taken to them. Hence our Board as early as 1880 projected a hospital to be erected in Soochow. Miss Mildred Phillips (Southwest Missouri Conference), who had offered herself for mission work, was sent to Philadelphia for thorough training as physician in the Woman's Medical Hospital of Pennsylvania. In 1884 she went to China in company of Miss Haygood and others. . . . After many hindrances a hospital was erected in 1889 on a lot adjoining the hospital of the General Board of Missions. Later a home was built for the hospital physician. These buildings, with some necessary changes and improvements, have constituted the plant in which such splendid work has been done. The hospital was formally opened by Bishop Wilson in October, 1889. The following year nearly fifteen hundred patients were treated in the dispensary. . . .

"The 'Bright Jewels' of North Carolina furnished \$1,500 toward this building and

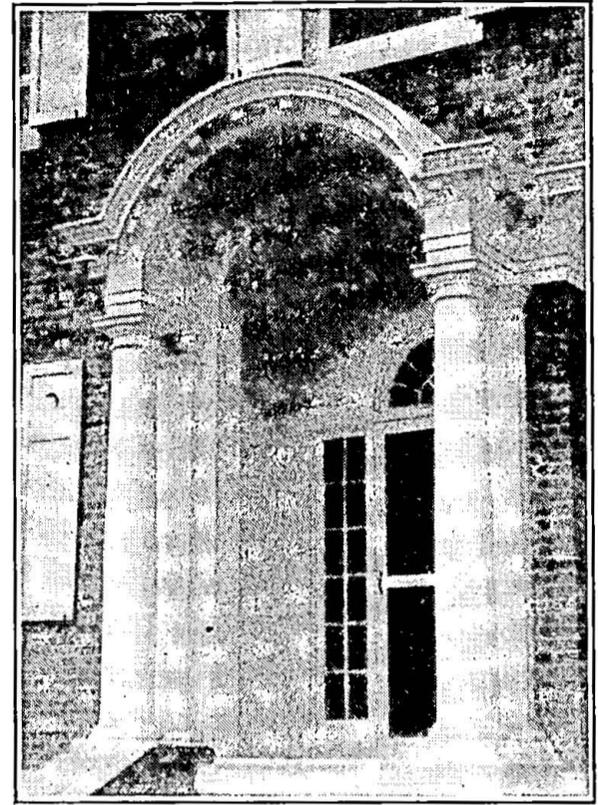
were granted the privilege of naming it in honor of Mrs. Mary Black, of blessed memory. After a few years, because of lack of medical assistants, the children's hospital was discontinued and the name 'Mary Black' transferred to the main building."

In the fall of 1920 the Woman's Union Missionary Society, the Northern Baptist Woman's Board, and the Woman's Missionary Council of the Methodist Episcopal Church, South, formed plans for union medical work in Shanghai at the Margaret Williamson Hospital, an institution established in 1884 by the labors of Dr. Elizabeth Reifsnnyder and Miss Elizabeth McKechnie under the Woman's Union Missionary Society. This was one of the first organizations of medical work by women for the Chinese women. In addition to the existing hospital activities, a nurse training school and a school of public health were to be developed.

The foreign staff of the Mary Black Hospital was transferred to the Margaret Williamson Hospital at the time of the organization of the union, thus giving a nucleus for the new nurse training school, to be known as the Shanghai Union Nurse Training School. The latter was registered under the Nurses' Association of China in 1921.

The gift of the Margaret Williamson Hospital by the Woman's Union Missionary Society was the nucleus for the new plant. The property consists of administration, ward, and maternity buildings, with a doctor's residence and twenty-one mow of

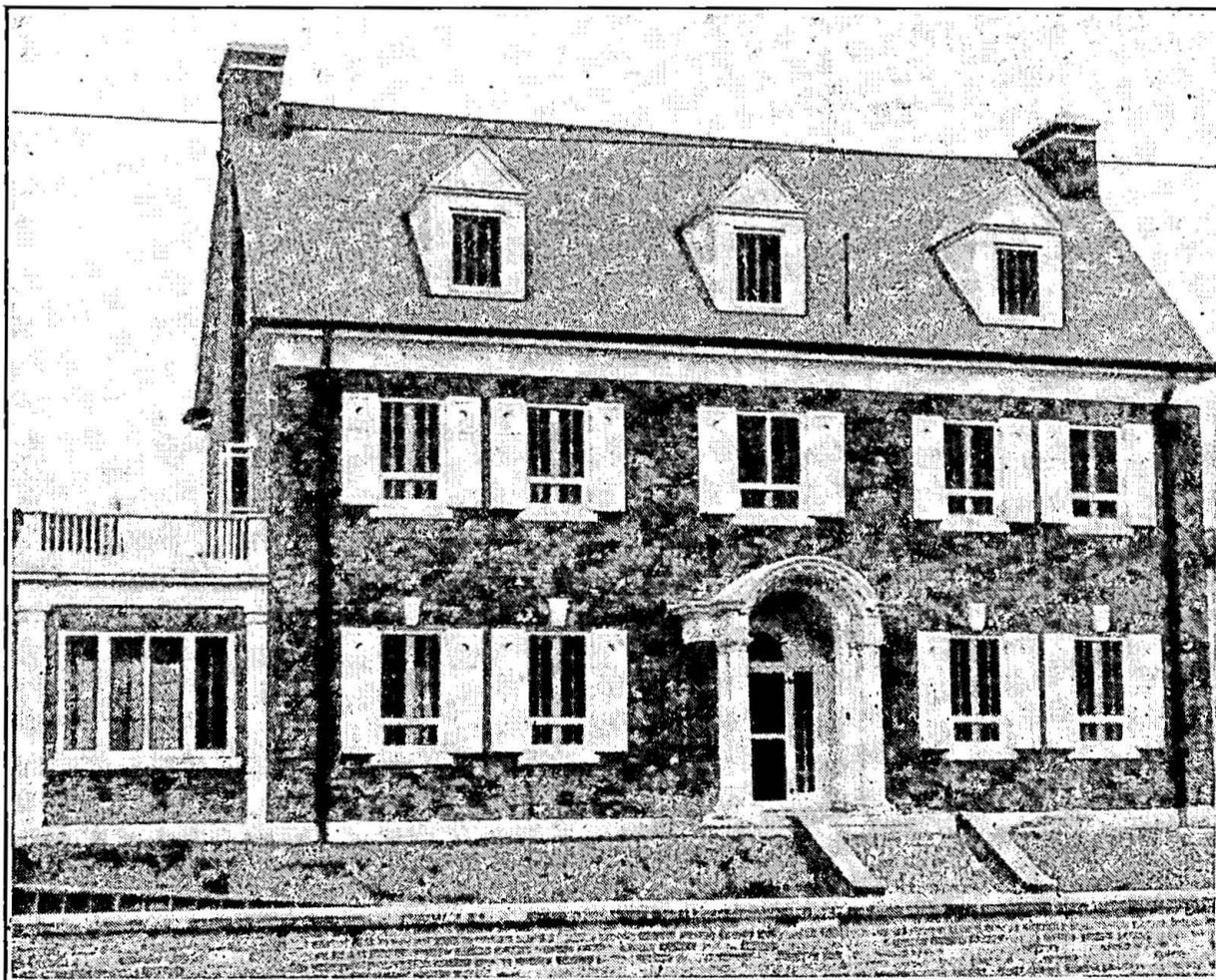
land, a total valuation of \$200,000 (gold). This has been supplemented by a gift of \$100,000 (gold) from the Woman's Missionary Council, which provided the Ben-



ENTRANCE TO MARY BLACK MEMORIAL RESIDENCE, MARGARET WILLIAMSON HOSPITAL, SHANGHAI, CHINA

nett Memorial Laboratory and Clinic Building and the Mary Black Home for Nurses.

The pictures on this page show the completed Mary Black Memorial Residence, a part of Margaret Williamson Hospital, Shanghai, China. It is a matter of gratification that this building is completed, the name preserved, and the nurses housed in comfortable quarters.



MARY BLACK MEMORIAL RESIDENCE, MARGARET WILLIAMSON HOSPITAL, SHANGHAI, CHINA

THE Vance-Warren group of missionary auxiliaries met in Littleton, N. C., in April. After the devotional, prayer, and address of welcome, a talk on tithing was given by one of the ministers present. The charms of the summer camp on the Chowan River were presented and young people urged to attend. "How to Increase Our Budget" was discussed. Members felt fortunate in having with them Miss Bess Oliver, of the North Georgia Conference, who is a teacher in the Lucy Cuningim School, Wonsan, Korea. She told of the struggles to get the Lucy Cuningim on the accredited list of government schools and of the ten thousand dollars needed for repairs and equipment. Plans for the raising of one thousand dollars by the Conference were then presented. The claims of the Belle Bennett Memorial were also stressed. Littleton Auxiliary was asked to raise one hundred dollars to place the name of Mrs. J. H. Harrison on the Memorial Tablet.

Putting "The Can" into Americanization

PERHAPS because she had to, California has found a way to carry education to adults, particularly to the large group of Mexicans, Negroes, Orientals, and other foreigners who have settled within her borders. She has made Americanization a vital thing, lifting it out of the realm of theory and sentimentality into a part of the public school system of California. In the June number of the *Survey*, Ethel Richardson tells about it in her article, "Doing Things That Couldn't Be Done."

"In the Imperial Valley, Calif. is a population from the Southern States engaged in the cotton industry. . . . They brought with them prejudice toward the American Negro and all people of other origin than the native-born American. Mexicans, Orientals, and other dark-skinned children were segregated into schools by themselves. In many communities, no high school opportunities were permitted to any child who belonged to another nationality. 'The school across the tracks,' which was usually the foreigner's school, or the 'nigger school,' was usually an old building with inadequate janitor service and only a pretense at the extra-academic activities, such as sewing, cooking, and manual training. Classrooms here were frightfully overcrowded and teaching greatly handicapped."

This condition drew the attention of a few generous-minded club women who became eager to carry education to the foreign born. But with the foreign-born child of the Imperial Valley so despised, why bother with education for his parents? The women did not desist, however, and "after innumerable efforts the school board of El Centro was induced to employ a director of immigrant education for the high school district and to allow this director freedom to develop any program that would be to the best interests of the community. A young woman of unusual charm, with a splendid educational background, was discovered for the place. She soon made contacts with the American community and meanwhile went about her work in the foreign neighborhood in a quiet and unobtrusive way. It was a revelation to the Americans of this particular community with the Southern background to see a girl of this type spending most of her time in the homes and in the teaching of the Mexicans.

"Many changes have come about in the years in which she has been working. Now the Woman's Club maintains a community house for the use of the mothers in the foreign neighborhood. Here classes are held in sewing and cooking and child hygiene. A well-baby clinic is carried on in the morning and, best of all, the American women of the community come quite regularly to help with the teaching of their neighbors or to take care of the babies while the mothers

are attending classes. It was a heartening thing to see a Japanese boy on the high school football team this year, for it was only a few years ago that a Japanese boy attempting to attend the high school was so badly beaten by the American boys that he never dared return."

The practical side of Americanization work was demonstrated in La Habra where the California Orange Growers maintain a camp. About sixty families occupied houses supplied by the company, which were a sore spot to educators and investigators. What with inadequate sewage and the near presence of goats, cows, and horses, life in this little community was far from ideal. But with the advent of Miss Druzilla Mackey it became different. She lived in one of the houses built by the fruit growers. She planted a garden in front and vegetables in the back, and it was not long before the live stock were herded at the foot of the hill and other gardens planted. Evening school, a clinic, and other activities were undertaken. Now after two years' work children from this group attending the grammar school can be picked out by their appearance. They are better clothed, better fed, and do better work than other children. The Fruit Growers' Exchange were so convinced of the value of this educational program that when there was talk of abandoning Americanization work, they sent a lobbyist to Sacramento to testify before the proper legislative committee as to the financial advantage to the State of this work for Mexicans.

At Santa Ana, near by, education for Mexican adults had been tried and had failed. The new idea made its way, however, with classes in hygiene and dietetics, courses in community civics, and other activities.

In Santa Paula, the director of Americanization of the high school worked hand in hand with the general manager of a large ranch corporation. Traversing long distances in her Ford, she planted classes in a Japanese settlement, organized an orchestra in a Mexican community, and persuaded a group of mothers to send their children to school. Here a little and there a little, until the whole county was taking advantage of the new opportunities.

The long hours of the Portuguese dairyman do not afford much leisure for study. But he has been given a chance, and now, all the way up and down the San Joaquin Valley, large classes of these dairymen are attending evening school. "They didn't come in the old days when classes were academic in character, because many of these people are nearly illiterate in their own tongue. . . . Most of them keep money in the bank. Many of them send their milk on trains. They had constant need of signing their names to papers. To be able

to affix only a cross was humiliating. And so the lessons began with the bank and sending milk, and other topics related to their immediate needs."

The immigrant education program of California, now in its tenth year, has depended largely for its success upon its adaptability to local situations. In Lodi, for instance, where the residents were prosperous and clannish, it was particularly difficult to reach the women. The clever director of Americanization found that they were having difficulty with their sewing, so she employed the most fashionable dressmaker in the community and organized sewing clubs with the dressmaker available for consultation. Thus the door was opened for the study of English, civics, and other things. In Monterey the problem of the five hundred Italian sardine fishermen seemed almost impossible of solution. They were out every night in crews of ten in the fishing boats and were gone until early in the morning. The director found a way, however. A small room in the ice house on the wharf has been rented and here the men read and chat and study. True, it is bare and uninviting and cold, but it is a beginning, and a few people from the town have begun to come, until it is hoped that the ice house school will develop a cordiality which will make these young Italian boys a part of the life of Monterey.

In Fresno County alone, where five years ago school boards refused to spend public money on the education of the "damned foreigners," there are now a total of sixty-two classes, with fourteen high schools outside the city districts maintaining an enrollment of 2,083.

It was early discovered that the little elementary school out in the country where their own children attended was the best place for classes. Its informality and familiarity appealed to the immigrant newcomer, so that country night schools often have a larger attendance than the day schools. Men have been known to travel thirty miles to classes.

California believes that in a country where the people rule adult education should be a lifelong process. She hopes that her program for the education of adult foreigners will develop a new spirit in public education generally, and she seeks to bring this new idea into closer contact with the schools. When leaders of the movement met in conference in Asilomar last summer, adult education was more sharply defined and emphasis laid on a continuous program of education for every individual in the State by which he could learn anything that he wanted to know more about, which would make his life more interesting, himself a more complete personality, and his citizenship more effective.

A Brazilian Saint

MARY SUE BROWN

IN Alegrete, Rio Grande do Sul, Brazil, lived a faithful and beloved member of the Methodist Episcopal Church, South, Dona Adelaide Vurlod. She has been for many years one of the strong pillars of the Church in this section of the country and was known either personally or indirectly



MISS MARY SUE BROWN

to the entire Church. She dedicated herself over thirty years ago to active Christian work. Born in Uruguayana, Rio Grande do Sul, the daughter of Aleixo Vurlod, the founder of Union College, and Dona Thereza I. Vurlod, she was reared in a home of culture and refinement. She became a teacher when but a young girl and has given herself entirely to the cause of Christian education. For a number of years she has made her home with her brother-in-law, Rev. A. M. Ungaretti, and served as his assistant in Church work, thus increasing his efficiency. In Porto Alegre she was the principal of the Institutional Day School and the Bible Woman at that Church for seven years.

Up to the time of her last illness she was serving as teacher in the school in Alegrete, where Brother Ungaretti is now stationed. She has established a Centro Social for the young people in connection with the Epworth League, and by this organization had brought many young people into the Sunday school and Church. She taught in the Sunday school on Sunday morning and organized and directed another Sunday school in the suburbs of the city in the afternoon. She visited constantly among the people of the city, and in the year and a half of residence in Alegrete had won the

esteem and friendship of the whole city. This was evidenced by the numerous visitors during her last illness. On one occasion more than forty people came to see her, and it finally became necessary for the doctors to deny all visitors entrance to her room. She was an efficient and enthusiastic worker in the Woman's Missionary Society. She organized auxiliaries in Caxias, Porto Alegre, Alegrete, and Quarahy, and was a Conference officer at the time of her death. When told that death must ensue on an operation, she faced the days of suffering with such a calmness of spirit that her attendants were heard to exclaim: "What can be the religion of a woman who bears with such fortitude this trial?" She, hearing them, explained her hope in Christ Jesus, preaching the gospel of salvation to them. These strong men, accustomed to scenes of pain and suffering, were deeply moved as she talked. With her hand on the Bible she quoted passage after passage until all were amazed that one could so forget the body and dwell on things spiritual. Her last words were addressed to her sister and brother-in-law urging them to go forward in the work of the Master.

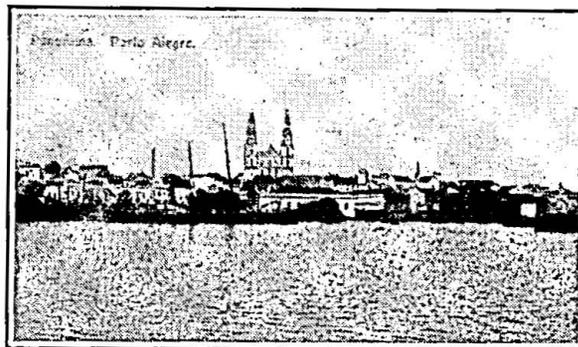
In the passing of Dona Adelaide Vurlod the Church in Brazil has lost one of the truest and greatest of its workers. Humble and sweet in spirit, she approached the perfection to which Christ urges his followers to strive. Untiring in Christian effort, she rendered substantial service in the furtherance of the cause of Christ. It will be hard to find one who can fill her place.

Medical Department of Tunda Station, Africa

M. FLORA FOREMAN

THE medical work this quarter has been very interesting. Many people have come and gone, and a large per cent of them have been benefited, at least temporarily.

Our small hospital and dispensary to which the people may come for treatment is becoming more and more popular as the



PORTO ALEGRE, BRAZIL

people discover its value. The oftentimes serious effects of the medicines of witch doctors makes one wonder how any community in Africa can long be without one.

Speaking of witch doctors, a woman came to us a short time ago with what looked like burns, the hair taken off her head in large patches, both eyes and ears badly injured, besides numerous other burns. She says this was done by "a person of Satan," but beyond this she knew nothing—nor did we.

Another interesting case we have had is a woman with a hand entirely disabled from sores and rheumatism. It can never be made of any use to her again, and as she



DONA ADELAIDE VURLOD

has many other sores Dr. Dovell tried to persuade her to let us amputate this bad hand with its many sores and swollen to three times its normal size, but she would not consent to the operation at all. Only recently I have discovered that the Africans believe that they will enter into a life after death with a body exactly like the one they have here, and if it has a part missing it will be missing in the life hereafter. So they prefer to suffer here rather than to run the risk of being without a member in the next life. It will take years of teaching to remove these many beliefs. The only native I have ever seen with an amputated limb was an ex-soldier, and he was very much pitied by all the people.

There were twenty-seven dismissed cured this quarter. One or two had been in the hospital more than a year, though some of the others had been here less than a month. Two who were dismissed little benefited had also been in the hospital more than a year. If our hospital were only for the healing of the bodies of the people, it would prove a failure in many cases, but, since it is one of the greatest channels for the gospel and affords so many opportunities for real Christian service, we believe that every one who passes through will be glad he came, even though his poor body may not be healed.



Bible Lessons



Adult Bible Lesson--September

If Jesus Came To-Day, Would We Share His Views About Other Nations?

(Acts 10: 1-20, 34-48)

BERTHA CONDÉ

THERE is a certain flower garden in a small town which attracts hosts of visitors. It is a riot of color and form. Tall hollyhocks and creeping alyssum, queenly roses, tiger lilies, and mignonette bloom in profusion. One revels in the artistry of the Creator whose wealth of beauty has been lavished on the earth for the joy of man. Each flower has its loveliness of perfume, shape, or tinting, and we rejoice in the wonder of our beauty-loving Heavenly Father.

Why is it that we rejoice in the variety of garden flowers and yet fail to appreciate the endless varieties of human spirits who incarnate the image of God on this earth! As a rule, we can only enjoy our own kind. We insist that there is only one color and form and expression of human life that appeals to us. We lose the zest of living because we surround ourselves only with those who are precisely like ourselves. Quite naturally, we become bored; and more than that, we lose the full revelation of the life of God on earth.

It is significant that when God chose the special spot on earth in which to reveal his Son, it was along the high road of the then civilized world where every nation and tribe and tongue passed through Palestine as a great crossroad. There East and West, North and South met. It is our Father's purpose that none of the peoples of the earth shall be ignored, that Jesus and the good news of the spiritual life shall be the heritage of all. Following in his steps, we, too, are meant to be citizens of the world and have an abiding interest in all mankind.

Many of us think we have fulfilled the purpose of Jesus when we give money to send some one, not of our own kin, to some far-away land to teach the way of the cross. Then we go about our streets talking about keeping America for Americans and rejoicing that we have so few "foreigners" in our midst. We pity other localities which have been "spoiled," we say, by people of other tribes and tongues and try to keep our own habitation solely for our own kind.

There is no doubt whatever but that it is far more difficult to live as a world citizen than with the range of a small locality. It is hard to have our own pet ways interfered with, and it makes us uneasy to get glimpses of other points of view which compel us to think in more universal thought forms. A

student from a small town going to a large city to study, declared she was quite upset in her thinking because she had never realized that there were so many fine Christians in the world who were not of her denomination. The pain of readjusting her thinking made her quite miserable for a time.

It may help us to live the spacious life if we realize that unless Peter and some of the other prejudiced disciples had been willing to accept Gentiles and foreigners into Christian fellowship we would never have had the knowledge of Jesus. They were brought up in the inflexible traditions of the Hebrews, and it was a big struggle for a man like Peter to accept the call of the Roman centurian, Cornelius, and share the gospel with him. To be able to say "I perceive that God is no respecter of persons" was a complete change of heart for him. Could we really say that? In the heart of most of us there is an inherited conviction that we are the favored people above others in the world, and we are quite as prejudiced against "foreigners," as we term them, as were the Jews who called themselves "the chosen people." Some day we shall discover that the only supremacy we can claim is the degree to which the Spirit of God controls us. The truly chosen people are those who are transfigured by the radiance of Christ. We pity those who are blind to beauty, deaf to music, and uninterested in books, and yet we excuse our illiteracy in the spiritual life. Dress, language, riches, books, and customs are really unimportant details in the life of the spirit.

Perhaps the reason why these larger visions of God do not come to us is because we haven't the prayer habits of Peter and Cornelius. There are voices in the world to-day to which we are deaf because we do not "tune in" with them. Prayer is the receiving station where we hear the voice of God. The world has become small to-day, so that we are brought near to all the voices of distant, strange peoples. This is the day when it is possible to get a picture of the universal revelation of God in human life and to become the friend of all the world.

If Jesus came to-day would he find us sympathetic toward all his friends everywhere? Would he find us selfish and fastidious, allowing few people to enter our

circle? We do well to look at our national exclusiveness in politics and our reluctance to enter into Church unity and ask ourselves whether prejudice against those whom we call "foreign" controls our spirit rather than the outreaching love of Christ. Jesus prayed for all those who would believe on him, "that they may be perfected into one, that the world may know that 'Thou didst send me.'" The width of our love is the only convincing proof the world sees that God is love.

We are usually afraid of that which we do not understand. Acquaintance with even one member of another race or nation will open up a whole new world to us. In the hospitality of the hated Roman household Peter found himself united to Cornelius in spiritual understanding. A cosmopolitan is one who is at home with all people in any part of the world. Jesus was a perfect cosmopolitan. In what way can we follow in his steps this year?

Adult Program for September

THE COUNCIL AT WORK IN BRAZIL

HYMN.

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

Special Topic: "The Work of the Social Service Committee."

Missionary News: *Bulletin*.

Devotional: Hymn, "In Christ There Is No East West." Bible lesson, "If Jesus Came To-day, Would We Share His Views about Other Nations?" (Acts 10: 1-20, 34-48). Prayer.

Discussion Topic: "To what extent is the Woman's Missionary Council meeting its obligation in Brazil?"

Young People's Program for September

CABINS IN THE HILLS

HYMN 28, Methodist Hymnal, "For the Beauty of the Earth."

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

Missionary Topic: "Sue Bennett Boys and Girls at Home" (leaflet).

Special Feature: "Barbara Allen" (in pantomime).

Devotional: Bible lesson, "Jesus a Missionary among Little Children" (Mark 10: 13-16). Hymn 682, Methodist Hymnal, "I Think When I Read That Sweet Story of Old."

Get out of doors! The fields are clean,
The woods will teach you nothing mean,
And with the majesty of trees,
And constant industry of bees,
And all that shapes the Master's plan,
They'll teach you how to be a man!

—Edgar Guest.

QUESTIONS FOR THOUGHT

1. Contrast some of the homes of the Sue Bennett boys and girls with yours, discussing their likenesses and differences.
2. What advantages are to be had in a mountain home not to be found in a home in the city?
3. What would you suggest might be done to improve conditions in some of the homes?

Young People's Bible Lesson--September

Jesus a Missionary-Teacher of the Scriptures

(Luke 4: 13-16)

BY EMILY OLMSTEAD

THE title that was given Jesus more often perhaps than any other when addressing him was "Rabbi," meaning teacher. And as we study the Gospels, he seems to stand out preëminently as a teacher.

His greatness as a teacher was due to a large extent to an intimate knowledge of God his Father, gained through study of the Scriptures. The spirit of Jesus's home was strongly religious. Indeed, the training of every Jewish child began in the home at the age of five or six years, and naturally his first teacher was his mother. Even before he could understand the meaning of the words, he was taught Israel's creed, called Shema, which begins "Hear, O Israel, the Lord thy God is one Lord," etc. As the child grew older he was taught to write down the words, in this way learning his letters. Later his mother taught him the meaning of the creed and told him stories of Israel's heroes. At six the Jewish child was sent to the synagogue, where he was instructed in the law and how to read and write. Besides this training, there was daily prayer in the home and reading from the Scriptures. A prayer before meals and at the close was always offered, and at the first glimpse of the rising sun the Jewish child was taught to stop and give thanks.

Another reason why Jesus was a great teacher was because of his simple but effective method of teaching. It was a striking contrast to the method used by the Hebrew teachers of his day. They spent much time arguing and reasoning. Jesus did not. He had made a thorough search of the Scriptures and knew them perfectly. Consequently he spoke with an authority that made his listeners marvel to the point of saying: "Never so spake man before." Some of his most profound sayings were uttered upon a chance meeting with some stranger. Recall the woman at the well. Jesus was extremely weary that day, yet he would not miss an opportunity to bring home a great truth to the woman of a despised race, a truth so great that John tells us many Samaritans believed in him because of the woman's testimony. Thus many times his method of teaching was informal, often a conversational one. He did not confine his teaching to the synagogue, as told in our lesson to-day. Sometimes he sat on the hillside and discoursed to great crowds, who listened until they lost all sense of time, as the day when he fed the five thousand; again a friendly fisherman loaned him a boat, and from it he would teach to a multitude assembled on the shore.

Always in his teachings he tried to estab-

lish a point of contact. Simple folk liked to hear about the grass of the field, the leaven in the bread, and the coin that the housewife lost. Yet for the learned Scribes and Pharisees he had a message. Recall the visit at midnight of Nicodemus. No matter to whom Jesus spoke, his message was simple, direct, and positive. There were no "Thou shalt not's" as in the old Mosaic law, but "Love thy neighbor as thyself,"

Glorious to Be Back in China

MARGARET PILLEY

How glorious it is to be back in China! It is home, and I do not feel like a foreign missionary at all. Sometimes I want to pinch myself to see if it is all really true! It seems impossible that I am really grown, through college, back again at home, and teaching school in the same place where I used to study, and teaching *with* some of the same teachers who used to teach me! Yet one naturally feels a little shy about doing things when the community can see for itself whether the predictions of childhood have come true and whether or not its expectations are fulfilled.

Anyway, I love it all and—if I may be permitted to use a pet college-girl phrase—it thrills me! The same old compound, with its big spreading trees; the same old school, but with a brand new building; the same rambling city wall; the canals; the silk looms; the narrow, dirty streets; the mangy dogs; the crying children; the peaceful hills; and the picturesque old junks—they are all the same, and yet somehow different!

I read somewhere that one prerequisite for a missionary is a sense of humor. Doubtless this is necessary, but I would suggest—only in small doses. For I have observed from personal experience that an overdose is most injurious in the classroom, especially when one is bending every effort to assume an "old-maid-school-teacher" dignity. Really it is exceedingly difficult to transform upon the moment a violent impulse to laugh into a severe frown of displeasure! But I am learning.

The girls are just as dear and sweet as can be, and most of them are very responsive. They are jolly and full of fun, and yet at the same time serious and in earnest. I love to be with them! Being one of the advisers of the Literary Society, I find that it is my duty, as well as pleasure, to direct the plays which my classes put on. The tenth grade dramatized and produced "Silas Marner" in November, and the eleventh grade, "Enoch Arden," in De-

"Do good to those who persecute you," and "Love the Lord thy God with all thy heart, soul, and mind." It is little wonder that he was able to draw people from all walks of life.

Always in his teachings the great Missionary-Teacher tried to stir his listeners to action. They could never be developed and strengthened in their spiritual life unless they put into action the teachings he imparted. His message must be transmitted to others so that all might learn.

Those of us to-day who are his under-missionary-teachers cannot teach others unless we ourselves, like our great Master Teacher, have sought the Scriptures and know them intimately as did he.

cember. Really the girls did remarkably well. They worked hard, and I thought their plays merited much praise. There was some *real* acting done in each play, though as a rule the girls do much better acting in their own Chinese plays. I love dramatic work, and though I didn't know a thing about directing when I started in, I could write a volume on the subject now. It is fun all right, but it takes hard work too.

One of the Chinese teachers and I do the social work for the school. In the afternoons we visit the homes of the girls who are in school. The main reason for doing this is to make a personal contact between the school and the home. This is the most interesting part of all my work, though perhaps the hardest; for my Chinese as yet is limited, and my conversational abilities never were very pronounced. There are, however, a number of subjects which I am always safe in introducing, and whenever there is a long pause I use one of them. Always in good form are: "How many children have you?" "How many boys?" (If several, I then congratulate the mother most heartily.) After this it is quite logical to ask their ages, whether or not they go to school, and if so, where. If there happens to be a married daughter in the family it is quite correct to ask these same questions concerning her family. I am constantly committing breaches of etiquette, such as taking the very highest seat of honor (and without the slightest protestations of unworthiness, either!), addressing the hostess by the personal pronoun instead of by her name, drinking tea in an incorrect manner, etc., but I think that I am progressing. Miss Woo and I have had many interesting experiences and some rather unpleasant ones, but, on the whole, the work has been very enjoyable.

After all, I guess the work I really enjoy most is my work (as faculty adviser) with the Y. W. C. A. For here I can know the girls as I cannot in mere class work.

All Along the Gulf Coast

IN Galveston Texas lives a man known far and wide on that Gulf Coast for his years of acquaintance with the immigrants who reach these shores. His service to them is made possible by the Home Department of the Woman's Missionary Council. During last year the Galveston Immigration District, in which he serves, handled 1,733 vessels having on board 61,510 crew members. Vessels sailing from New York to Galveston numbered 94, with passengers, outgoing and incoming, 8,231.

Rev. J. E. Reifschneider approves limiting immigration and thinks it should continue to be the policy of the nation. "The system of more rigidly examining immigrants in the nation of their origin to see if they may qualify for entering the United States before granting them consular visas has proved a pronounced success where it has been given a thorough trial. It is now the law that immigration visas shall not be issued to immigrants unless the American consul abroad is satisfied that the applicant may be passed on this side of the waters. This law has proved a blessing to thousands of poor aliens, who formerly spent their last dollar for a steamship ticket, only to be refused admission on arrival in the United States."

In 1923 and 1924 the quota allowance of 357,803 was practically filled. The present total admission allowed is only 164,667, which will drop to 150,000 after June 31, 1927.

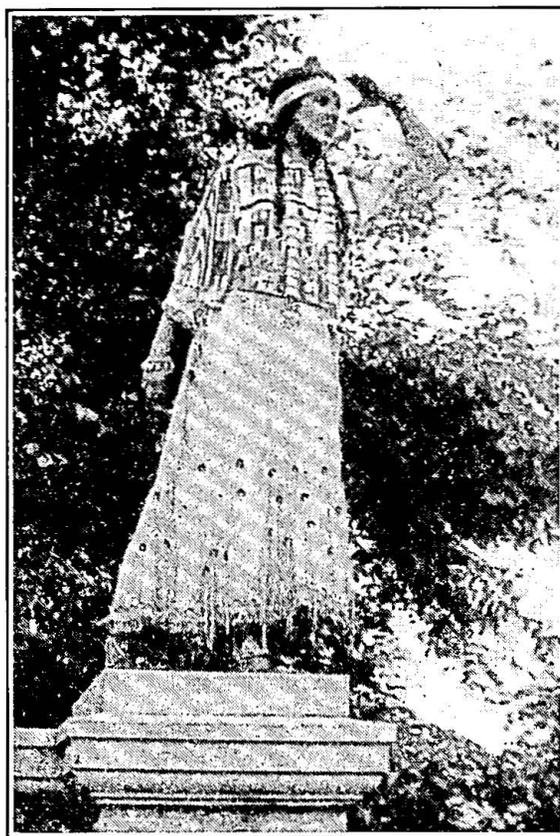
A long stretch of water lies between Galveston and Tampa, but here, too, we have the problem of the immigrant in the hundreds of Cubans who have migrated to Florida seeking better economic conditions. Ybor City is just another Cuba, smaller in size, with Cuban ideas, Cuban food, and Cuban customs. Here we find a temperamental, Spanish-speaking, interesting people. For centuries their ancestors have been Catholic, and they, too, are Catholic, at least in name. For this reason some people object to the work of the Protestant missionary. But Deaconess Adeline Peeples, Head Resident at Wolff Settlement, Tampa, counts this no obstacle.

"We are in the midst of Catholicism, much of it merely a name, with utter indifference to any religious life stamped upon it. Studying this field, I am convinced more and more that intensive evangelism is necessary to arouse this state of indifference. Both fathers and mothers often work in the cigar factories as a means of support for their large and growing families. Through the public schools the children are learning our customs and language and becoming the interpreters for their parents.

Wolff Settlement in Ybor City and Rosa Valdez Settlement in West Tampa each plays an important part in this work of evangelization. Besides clubs and classes

at Wolff, the Hillsboro Federation of Women's Clubs maintains a milk station for the benefit of undernourished and tubercular children. Florida Conference missionary societies have been most generous with their boxes of clothing, fruit, and checks. Increasing attention is paid to health at Rosa Valdez, where the Tampa Playground Commission now furnishes a trained supervisor for the playground. Perhaps even more important is the Boys' Club work which flourishes there, sponsored by the Rotary Club with a budget of \$6,000 for this year.

And what sort of boys and girls are these for whom so much is done? Deaconess



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GUIDING STAR

Indian princess, Guiding Star, standing upon a stone railing in front of a public building in Spokane, Wash. during a conclave of American Indian tribes. Her grandfather, Mountain Chief, was Indian scout for Gen. Hugh Scott of the United States Army.

Peeples tells us that they have twenty-four Boy Scouts at Wolff who have won enough honors and prizes to put Troop No. 41 on the Tampa map. The Epworth League is leading the county in efficiency, having won the pin for twelve consecutive months. This year their pledge to the Africa Special is four times as large as for the previous one. One of the workers at Rosa Valdez says: "I believe these Cuban and Spanish children need the kindergarten even more than do the American children, for it is here that they first come in contact with the English language and receive their first lessons in Americanization. The Latin people seem to appreciate greatly all that is being done for them by the Church and by the settlement, and their spirit of friendliness, willingness, and cooperation is such that I am

sure they are deserving of all the good which comes to them through these institutions of the Methodist Church."

A Bible Contest

IRMA EVANS PRIESTLEY

1. A BEAUTIFUL Jewish maiden who became a queen in a foreign land.
2. She turned to a pillar of salt.
3. She became leprous, white as snow.
4. Two women in whose home Jesus loved to visit.
5. She loved her mother-in-law.
6. She traveled from a far country to see Solomon in all his glory.
7. Mary's cousin, whose name was the same as that of a famous queen of England.
8. She loved to sew for the poor.
9. She and her husband were both liars.
10. She rode a camel to meet her future husband.
11. Jacob's true love, for whom he worked and waited for fifteen years.
12. She ate the forbidden fruit.
13. She was a bathing beauty who caused a king's downfall.
14. Her dancing pleased the king and won a gruesome reward.
15. She bobbed a judge's hair and caused his downfall.
16. Her husband had a kinsman who was a mighty man of wealth named Boaz.
17. A beautiful queen of Babylon who was divorced for disobeying the king's order.
18. A fair daughter of Job.
19. A judge in Israel.
20. A queen who met a tragic death and whose flesh was eaten by dogs.
21. Timothy's grandmother and mother.
22. She prayed in the "house of the Lord for a son."

ANSWEKS

1. Esther. (Found in Esther 2: 7, 17.)
2. Lot's wife. (Gen. 19: 26.)
3. Miriam. (Num. 12: 10.)
4. Mary and Martha. (John 11: 1.)
5. Ruth. (Ruth 1: 16.)
6. The Queen of Sheba. (1 Kings 10: 1, 2.)
7. Elizabeth. (Luke 1: 40.)
8. Dorcas. (Acts 9: 36, 39.)
9. Ananias and Sapphira. (Acts 10: 1-10.)
10. Rebekah. (Gen. 24: 61-64.)
11. Rachel. (Gen. 29: 30.)
12. Eve. (Gen. 3: 6.)
13. Bathsheba. (2 Sam. 11: 2, 3.)
14. The daughter of Herodias (Salome). (Matt. 14: 6.)
15. Delilah. (Judges 16: 4.)
16. Naomi. (Ruth 2: 1.)
17. Vashti. (Esther 1: 19-21.)
18. Jemima. (Job 42: 14.)
19. Deborah. (Judges 4: 4.)
20. Jezibel. (2 Kings 9: 33.)
21. Lois and Eunice. (2 Tim. 1: 5.)
22. Hannah. (1 Sam. 1: 11, 27.)



With the Auxiliaries



Something New

A new idea for promoting the circulation of the *Missionary Voice* has lately been tried out in Florida. Deaconess Addie B. Greely, located at Miami, wrote the Circulation Manager in March that she was urging the missionary society of Trinity Methodist Church to include a sufficient amount in their budget to place the *Missionary Voice* in every home represented in the auxiliary. She stated that out of a membership of 270 only 50 were subscribers to their missionary journal.

In May, only two months later, word was received that the plan had been adopted, and with the letter came a check for \$100 to cover 111 subscriptions.

Business organizations are accredited with the growth of "big business" and give wide publicity to successful business ventures. This unique method, adopted and executed by a company of women in a local auxiliary, deserves the same credit and publicity, and the *Missionary Voice* hereby expresses high appreciation.

MRS. H. E. BRANCH, of Norfolk, Va., reports a delightful day of study and fellowship when the Woman's Missionary Society of Oaklette Methodist Church met in monthly session in June to finish "Prayer and Missions." The pastor and his wife and Miss Sarah Milholland, the teacher, contributed largely to the success of the occasion.

THE auxiliary of the Methodist Church at Abingdon, Va., wants other auxiliaries to know that they have a real live missionary society. "We have 68 members," writes Mrs. D. L. Talbert with a brevity that commends her to editors, "with the largest number of subscribers to the *MISSIONARY VOICE* in the district. We are resolved to make our society one among the best."

IT is but natural that many Italians should be attracted to Florida, for here indeed "summer spends the winter." They are not forgotten in the program of the Woman's Missionary Council. At Urban Bird Clinic and Settlement, Tampa, and at

Ruth Hargrove Settlement and School, Key West, trained workers are doing their best for "that international person, the immigrant," and his children.

THE second zone meeting of Rankin County, Miss., met at Florence in May with full attendance. Four auxiliaries were represented, and we also had the local Baptist ladies as our guests. The meeting was full of enthusiasm. The principal addresses were on "Law Enforcement" and Young People's Work, but many other good talks were made having as their theme "Coöperation."

MRS. J. B. AINSWORTH,
Superintendent of Publicity, Florence.

THE Mount Pleasant District missionary meeting of the Tennessee Conference was held at Nebo Church on June 24. It was presided over by Mrs. Julia Moore, District Secretary. Delegates from Lawrenceburg, Mount Pleasant, Williamsport, Hampshire, Cross Bridges, and Nebo were present with good reports from their auxiliaries. Mrs. B. O. Corlette, Conference Superintendent of Publicity, was present and made a talk on the Bennett Memorial Fund, also Mrs. W. H. Morrison, who talked on social service work.

AT the Washington District Conference, held at Tarboro, N. C., in June, missionary zeal received an impetus when the Elizabeth Lamb Auxiliary, of Wilson, N. C., an auxiliary composed of young women of whom Miss Hadley Woodard is the president, decided to place the name of Miss Elizabeth Bass, one of our outgoing missionaries to Africa, on the Memorial Tablet. Wilson is the home town of Miss Bass and this her own auxiliary. Such a tribute of devotion from a group of young women to one of their own age and rank is worthy of note and emulation.

MRS. T. A. PERSON, *Greenville, N. C.*

IN May the Woman's Missionary Society of Francis Street Methodist Church, St. Joseph, Mo., held a helpful meeting at the Wesley Community House. The devo-

tional was led by the district secretary and was followed by a talk from our presiding elder's wife. The mission study program was given by the ladies of the society. Variety was added by several readings and by Spanish songs, sung by Miss Mary Hasler, deaconess of the Wesley House. Every one expressed regret over the departure of Miss Susie Mitchell, Head Resident, who leaves to take up work in Texas. The missionary societies and guild of the following Churches were represented: Handy, Hyde Park, Marvin McMurry, Francis Street Guild. Six of the ex-presidents of the Wesley House Board were present and were presented to the company. The hostess missionary society hopes to make this an annual affair.

MRS. CRUMP,
Publicity Chairman, Francis Street Missionary Society.

MRS. F. M. JACK, of Vicksburg, Miss., writes of a unique method used in their mission study circle in May. After the devotionals and a brief business meeting, the program of the afternoon took the form of a school. There was a class in spelling—the names of Conference officers, giving addresses and duties. The class in reading answered questions on the *MISSIONARY VOICE*. The class in arithmetic explained the finances of the society. Those in the geography class named and located the schools, Wesley Houses, settlement homes, etc., supported by the Woman's Missionary Council. There were also classes in physiology and philosophy, where the leader asked pointed, peppy questions. Those taking part considered this a very successful normal course.

MRS. H. T. GARNAUD, Superintendent of Social Service of the society at Emory, Va., entertained the members of the society with a "Social Service Tea" in May. Many points of view were expressed when the hostess led in a discussion of motion pictures. Every one present told why they went to the movies. It was unanimously agreed that the pictures sent to foreign countries misrepresented America and hampered the work of missionaries.

Miss Julia Lake Stevens

MAY we introduce to the Y. P.'s their new Superintendent?

Miss Julia Lake Stevens, Grenada, Miss., girls of the Y. P. Department.

She is splendidly prepared educationally—an A.M. from the religious department of Northwestern University; in contact with the mission field—three years in Japan; in personality—charming, winsome, resourceful. We prophesy an open field for Miss Stevens among Methodist young people.

Hospital Work in Mexico

ALICE B. MOERNER

I WISH you could see this beautiful country now. Everything is lovely here in Monterrey. Roses have been blooming since January. The fruit trees are loaded with fruits, and all kinds of flowers are in bloom. We have a large quinta where we expect to build our new hospital. It covers a whole block. On this we have some beautiful flowers, different kinds of fruit trees, and a real orange grove. We have enough roses all the time to give to all our patients. Flowers really help so much when one is sick.

My work is progressing nicely. I am busy most of the time, sometimes far into the night; but I love the work. When one sees the poverty and sickness he cannot help but feel that this work is worth while, although it seems like a drop in the bucket at times, as there is so much to be done. The ignorance of the people causes most of their poverty and sickness, and we are trying to teach them how to live better, but it will take years of work.

Many of these people seem to be deadly afraid of a bath. I gave an X-ray treatment to a woman for defective hearing, and as I was starting she said: "I had a bath yesterday. Will the treatment hurt me?" Another old woman said she lost her sight on account of taking a bath. But they do enjoy their baths here at the hospital, and some of the patients have come back after they have been discharged and asked permission to take a bath in the tub.

The people are learning to have more confidence in the X-ray and are asking for treatment for all kinds of ailments. Most of the X-ray pictures I take are for stomach troubles and to try to locate bullets. I do the X-ray work for the city hospital, or medical school, and some for the government, and I find some very interesting work, as most of these are accident cases. It is wonderful how much suffering the people here can endure. Often they walk long distances for treatment after having been shot.

More and more all the doctors here in Mexico are realizing the necessity for X-ray and laboratory work, as we have so many bullet cases. On September 16, which is a national holiday in Mexico, many people were shot. On the night of the 16th from 11 to 12 P.M., they give the "Grito." For this one hour there is not a law in all Mexico. Every one can do as he pleases, and noise is worse than in New York on New Year's Eve.

At the last "Grito" celebration the wife of the American consul was shot in the head while calmly eating dinner in one of the parks. Luckily it was only a scalp wound. The consul said they did not even hear the shot. His wife gave a scream, and they looked to see the blood rushing down her face. The bullet hit the ceiling of the

pavilion where they were eating before it hit her, and that was what saved her life.

About the same time a would-be suicide was brought to the hospital who had shot himself in the right temple, destroying the right eye and the optic nerve in the left, and the bullet had lodged in his head. He was still conscious when they brought him in, although he had been like this for a week. Can you imagine such ignorance?

A terrible accident happened at one of the mines. The manager went into a part of the mine which had not been worked for some time. A Mexican helper was with him. Some of the ladders broke, and they both fell. The manager, although his fall was thirty feet, was not hurt, but the poor Mexican fell sixty feet and landed right on his head and stayed in that position until they could move him. Of course he was unconscious. The manager stayed with him for seven hours before help came, as they were two hundred feet under the ground. The poor man has a fractured skull.

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Recently another patient was brought in who had been shot in a drunken brawl. The bullet had pierced the spinal cord; he is paralyzed and will never be able to walk again.

Nearly every one, or so it seems, drinks in Mexico, and there are many saloons. Also I never saw as much smoking anywhere. No matter how poor these people are, they always manage somehow to get something to smoke. Men, women, and even little children puff away. We had a boy here in the hospital of about fifteen or sixteen who cried nearly all night long for cigarettes. It will take years of work to educate these people to right living.

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