

# THE MISSIONARY VOICE



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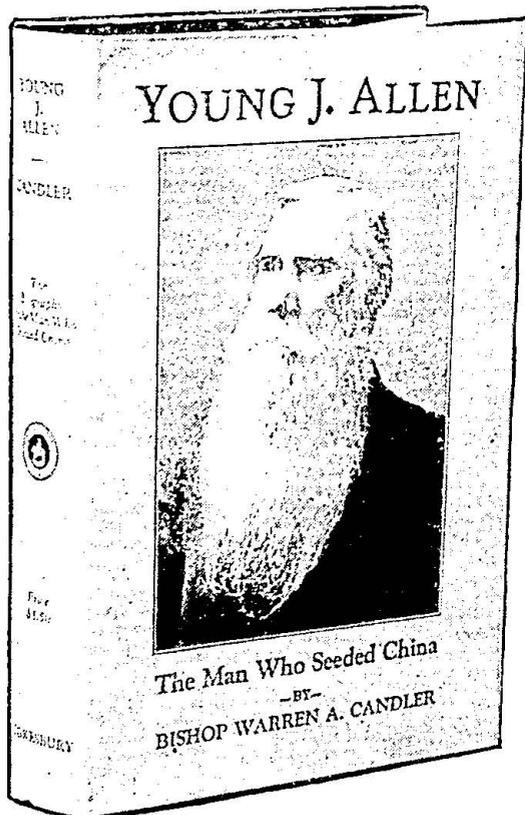
MOTHER'S DAY—*Ella S. Hergesheimer.*

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• • MAY • • • • • 1931 • •

## All Who Desire to Inform Themselves About Missionary

### Work in China.....



Will Read Eagerly This Illuminating Book

# YOUNG J. ALLEN

BY

BISHOP WARREN A. CANDLER  
THE THRILLING STORY OF THE MAN WHO  
SEEDED CHINA!

#### Chapter Contents

1. A Chosen Vessel of God
2. His Childhood and Youth
3. His Four Years at Emory College
4. Appointed to China and Raising Money for the Work
5. On the Voyage to China
6. In the Midst of Wars and Rumors of Wars
7. A Period of Deep Distress and Trying Toil
8. A Decade of Discouragement But Not of Despair
9. A Cheering Visit from the Homeland
10. His Visits to His Native Land
11. His Educational Work
12. His Literary Work
13. His Last Message to the Church in America
14. His Finished Work
15. As Others Saw Him

Rev. Young J. Allen was one of the greatest missionaries of modern times. He deserves to be ranked with William Carey, Robert Morrison, and James Legge. Dr. Timothy Richard said of him, "The Books of Young J. Allen have hurled the Chinese gods off their pedestals," and "through the pen and the press he seeded all China so that men read in their own language the wonderful works of God."

Dr. Gilbert J. Reid affirms that Dr. Allen's Chinese name is known more widely in China than his American name is known in the United States on account of his widespread influence in the Celestial Empire.

This biography, which tells the thrilling story of this man's life, will help to make him known to his own countrymen as they should know him.

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## ARE WE THREATENED WITH UNCERTAINTY IN OUR CONCEPTION OF MISSIONS?

BY J. W. CLAY

THERE seems to be developing in the Churches today the idea that the gospel as we know it, in order to be successful in foreign lands, must undergo a radical change. The idea seems to have the support of quite a number of our leaders, and they have stressed it until many in the Church are undecided in their missionary convictions, and there seems to have been a very serious let-up in missionary enthusiasm because of the uncertainty thus created.

There are those who claim that the gospel we preach will not be acceptable to the people of the Orient in the form in which we preach it. They would have us change it radically, yet they do not seem to know just what changes should be made.

We do not believe that the gospel of Christ, as it is preached by our missionaries, needs to be changed or modified in order to suit the different races of men. We believe, as Paul did, that it is "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

We believe that the selfsame Christ who mingled with the humble fisher-folk of Galilee and healed their afflicted bodies and broken hearts can do the same thing today on the Indian Road or on Main Street, for wherever "cross the crowded ways of life" the same problems are to be found, the same remedy is needed, and the same Christ can meet the need.

We should not confuse Western civilization and Western modes of living with the gospel of Christ. The rest of the world may not conform to our ideas of civilization—to our ideas of dress and habit—although it seems that sooner or later they will, for all the world is fast becoming Americanized. The automobile, the radio, the movie are transforming the world "overnight." Whether they become Americanized or not is of second importance—and perhaps of no importance at all—but whether they become Christian is of supreme importance for them and for us.

We are commanded, "Go ye into all the world, and preach the gospel to every creature." There is not one gospel for us and another gospel for the other races.

There is one God and Father of us all, and his gospel message is the same to all his children.

Beyond a doubt many of the non-Christian nations of the world have developed a system of philosophy that is profound and a mysticism that is fascinating. We have nothing along that line to offer that is superior to what they already have. Furthermore, should we attempt to meet them in combat with weapons of their kind, we would be put at a great disadvantage. We must face them with the arms with which we are familiar.

Of course some of the wise among the heathen laugh at our preaching, just as the mighty Goliath laughed at the arms of young David. But it seems that it hath "pleased God by the foolishness of preaching to save them that believe." For "God hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

We have been commanded to preach, and our program is mapped out: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

The missionary who preaches and practices this gospel will get a following, no matter whether he preach in First Church or Main Street or in Bagdad across the seas. And he will be getting real results while the missionary who is trying to conform his gospel to some human philosophy becomes hopelessly lost in a mystic maze of uncertainty.

The East has philosophized and theorized and slept and dreamed for ages, and they are not much better off as a result. What they need is a practical religion. Let them have their mystic dreams if they like, but let them understand that they are merely dreams. As for religion, give them the bread of life. Let them feel and know its life-giving values, and let them understand that they may know in whom they have believed.

While the East has been searching for the pot of gold at the end of their mystic rainbow, (*Continued on page 46*)



*The National Museum in Prague, Czechoslovakia. It contains treasures of national importance. It was built at the close of the nineteenth century. In front of the Museum is the statue of the celebrated Czech patriot, "Saint Venclaus," who was their king in the tenth century*

## THE LAND OF JOHN HUSS

BY VACLAV VANCURA

*FROM WICKLIFFE IN ENGLAND to John Huss in Bohemia, from John Huss through Herrnhut and the Moravians to John Wesley in England, from Wesley over the western seas to America, and American Methodism after five hundred years comes back to the land of Huss, bringing the pure word of the Gospel for which he had given his precious life*

THE State of Bohemia is the most precious gem of the Czechoslovak Republic, formerly the Kingdom of Bohemia and a part of the Austrian Empire. It has been the scene of many historical events of great general importance, and it is rich in historical as well as in other interesting buildings; it contains many art treasures. The country abounds in natural beauties and very fertile regions. Bohemia is a land full of celebrated watering places and picturesque summer residences, a land powerful in its industry and commerce.

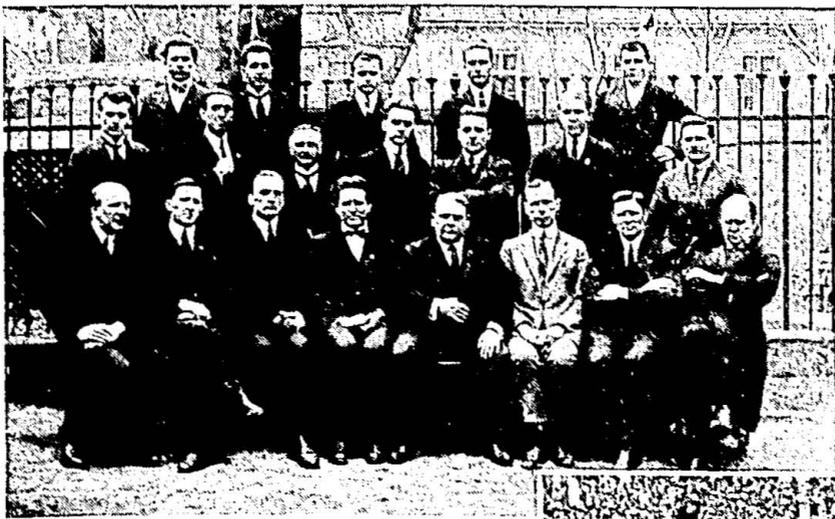
The history of the kingdom begins with mythical legend dating back to the Dark Ages. The oldest inhabitants that can be traced in the land were a Celtic tribe, the Boji, who settled there in the lat-



*The first president of Czechoslovakia, T. G. Masaryk. He is a good Protestant*

ter part of the second century and whose name was given by foreigners also to the country; it remained Bohemia even when this tribe had been driven from its home about fifty years later by the Marcomans and Quades. The Slavonia Bohemians, who call themselves Cechs and their land Cechy, were the immediate successors of the Marcomans.

The introduction of the Christian religion, accepted by Borivoj in Moravia in A.D. 873, which gave to the land the national saints Ludmila and Václav and was put upon a solid foundation by the creation of a bishopric in Prague in 974 under Boleshav II, brought Bohemia into a closer connection with the neighboring countries. As Bohemia was within the sphere of Roman imperial influence, it gained consid-



*Our Bible school in Prague organized in 1922 under Rev. J. L. Neill, now at Vicksburg, Miss. Mr. Neill and Bishop Beauchamp, front row, center*



*A typical picture of a Czech Methodist preacher, Rev. V. Hejlek and family. Mr. Hejlek is stationed at Litomerice*

*Methodist Revival, Prague, Dr. Walt Holcomb preaching. This is an example of the crowds that attended our early revivals*



*Rev. and Mrs. Vaclav Vancura and family. Many of the readers of the Voice will remember Mr. Vancura's recent visit to this country*

erable power and importance from its alliance with this empire; and whenever the German throne was occupied by feeble kings, the power of the Bohemian princes increased.

The Czech king, Premysl Otakar II, extended his realm by gaining Austria and Styria, and it is said that he coveted even the imperial crown. But in the conflict which began when Rudolph of Hapsburg, a man of strong will and high aims, was elected to the German throne, he paid dearly for his ambition by a tragic death in 1278 on the battle field of the Moravian plan. Václav II revived the power of Bohemia; he was acknowledged supreme lord of the princes of Silesia and accepted the crown of Poland for himself and the crown of Hungary for his son. But by his death the connection was weakened, and the intention of Václav III to strengthen the union with Poland by giving up Hungary was marred in the very beginning—i. e., in 1306 by a murderer's hand.

This end of the dynasty of the Premyslites was the cause of great troubles in Bohemia, and the nation hoped to be at last released of them by the election of John of Luxemburg.

But this hope proved in vain; John's adventurous mind led him to repeated chivalrous expeditions in foreign countries which cost the land excessive sums of money until he met his fate in the battle of Crecy in 1346, in which he fought, although blind, as an ally of the French. His son,

Charles, raised the kingdom again to great material prosperity and mental culture. He finished the Church organization of the land by the foundation of the archbishopric of Prague in 1344; he extended the Bohemian empire, and, having been elected Emperor of Germany, he brought order into the relations of the empire with the crown of Bohemia; he embellished Prague by great architectural works, created it a center of intellectual culture by founding the university in 1348, and raised it to the dignity of the central seat of the imperial power.

This period of glory was the time of the beginning of the great religious contest, in which the aims of the papal curia to become the absolute ruler of the world evoked the voices of the reformers of the Church and her orders. And the conviction that thorough reform in the head and members had become a necessity spread with great vehemence when it was preached with powerful words in the reign of Charles' son, Václav IV, by Mag. John Huss of Husinec, who did not cease until he sacrificed his

life in Constance for his persuasion, that the Bible ought to be the source of faith from which alone and not from dogmas of men true doctrines should be taken.

Out of this defense of the religious conviction of the majority of the nation which refuted the insincere and inimical King Sigmund, and for which it was declared to be a heresy, arose the Hussite wars; in (Continued on page 49)

# THE Missionary Voice

E. H. Rawlings  
Sara Estelle Haskin  
Editors

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Nashville, Tenn., May, 1931

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## Fletcher Brockman at New Orleans

STARTING with the address of Mr. Fletcher Brockman on the first night, there was not a dull moment in the General Missionary Council at New Orleans until its close in the brilliant spiritual appeal of Dr. Forney Hutchinson.

Mr. Brockman makes no pretensions to the arts of eloquence; indeed, he gives one the impression that he is not so much speaking as he is in the best sense possible *acting*—acting a great drama. And it is more than drama; it is the living over again of a story which—though you would never suspect he thought so—the portrayal of a great human interest story of which for thirty wonderful years he had been no small part. From Atlanta to Nanking he had traveled, not halfway around the world in twenty days, but three thousand years, all the way back to the time of Ur of the Chaldees. In thirty years of the calendar he had seen a nation of five hundred million people traverse that entire stretch of change from the old time to the new. His testimony to the creative vision and leadership of great missionaries like Young J. Allen and Laura Haygood was no less thrilling.

Mr. Brockman had wanted to go out as a missionary under our Church, but was providentially turned another way, no less a Methodist archon than Secretary Walter Lambuth conspiring in that deflection. After a lifetime of usefulness unique and notable, he comes back to renew his cherished associations and to tell his story.

Mr. Brockman is a layman. He has retained all along his membership in our Church, and tells rather proudly that he is a member of the same Southern Methodist congregation in Shanghai as the President of China. The impression that he made by his message and personality will live long in the missionary history of our Church.

Again and again the editor has been asked if Mr. Brockman was writing a book or was giving to the Church in any shape the story of missionary opportunity and achieve-

ment in China that his addresses contained. It is not easy to get him to write. Like his great friend, Bishop Lambuth, he is not enamoured of the quill. It is too stale and flat, at least, he says, when he wields it. But we succeeded in persuading him, and the readers of the VOICE will be glad to know that, beginning with an early issue, Mr. Brockman will give a series of four articles covering the development of probably the greatest missionary movement of modern times, the Christian movement in China.

## The Tale of a Ten Dollars

IN the station at Vicksburg, about 11:00 P.M., on his way to the Council in New Orleans, the editor was accosted by a young man who introduced himself as a Methodist preacher also on the way to the Council. He told the editor a good story about a ten-dollar bill. With that bill he had started from home, the itinerant chuckled. He did not say whether it was the only bill he had—thereby hangs, probably, this tale.

In a restaurant on the way the preacher finished his good lunch and offered the proprietor his ten-dollar bill. The proprietor seemed complimented, could not change his bill, and gave him his lunch. On the bus he offered the conductor the same bill, and the conductor could not change it. He would get out and get the change, he proposed, if the bus would stop long enough. But the conductor did not have time and did not have the heart to put our cheerful wayfarer off. When the editor met him late in the day, his good old ten dollars was still intact.

We chatted awhile, and the editor started for his Pullman, expecting his new friend to come with him, but he said: "No, my train does not get here until 12:30. The truth is, I have not ridden on the Pullman often enough to get used to it, and I sleep better on the day coach"—with a merry twinkle suggesting that there were other reasons.

At the Council we saw him, looking as prosperous and cheerful as anybody there and having as good a time as anybody. He would not ride on the Pullman, the Illinois Central gave him a pass, and if his ten-dollar bill was badly smashed, it was because he had been to the "Louisane" or "Antoine's," as he probably had not.

The point is that this young preacher, and maybe a hundred others, had been able to come to the Missionary Council largely through the courtesy of the railroads, and had not only for themselves gotten an experience much out of the ordinary for the run of the Conference year, but by their presence had added greatly to the interest of the Council.

## Has Probably Won Its Place

FORNEY HUTCHINSON, by his missionary leadership in a great congregation, has won his right to speak in missionary gatherings, and he probably never spoke to greater profit or pleasure of his audience than in the four spiritual life messages brought to the Council at New Orleans.

Dr. W. Y. Bell is a teacher in Gammon Theological Seminary, but is a member of the C. M. E. Church. He felt at home among the missionary leaders of our Church at the

THE MISSIONARY VOICE

Council and made mighty good use of his opportunity, saying out in manner as kindly as keen what the Christian Negro is thinking.

"I am not one hundred per cent Negro, not even sixty per cent Negro, through no fault of my own and no fault of my father's; but I will say that I have more respect for my father, whose fault it was not, than for my grandfather, whose fault it was."

Brother Hubbell, of the Folsom School, made friends for his unique work.

The Younger Churches had excellent representation through Dr. Cram, for Korea and the East; Bishop Mouzon, for Brazil, and Bishop Pascoe, for Mexico. The presence of Bishop Pascoe, for his youthful appearance, well-poised address, his easy use of English to say many striking things, was peculiarly pleasing to the Council. If he had had any doubt of it before, he goes back to Mexico fully reassured as to the interest of the Mother Church of the homeland in the Younger Church in Mexico.

The impression gotten by a looker-on in the Council, if there had been a person present who could have been that much detached, must have been that these leaders of the Church, and as far as their leadership might command, the Church membership was never more wide-open to a sincere, enthusiastic missionary message than now.

It was said on all sides that we had had no better meeting of the Council than the one in New Orleans.

## About Bishop Cannon

THE editor of the VOICE has had nothing to say about Bishop Cannon during the investigation of charges against him, and for the reason that anything he might have said would have been construed as biased. So it would have been, and frankly so.

When a man has known another from boyhood, in college, as closely as this editor has known Bishop Cannon, seen him grow in influence and usefulness, take his place among the great causes of the Kingdom, never waiting for the causes to look him up, but pursuing until he found them, and joining himself to them, not one cause but all, though especially the unpopular and hard ones, running his relentless tilt for these last in militant championship until, incurring increasingly the disfavor alike of the friends and the tenderfoot enemies of unrighteousness, he at length brings upon himself the persecution of organized and entrenched interests, the most sinister and powerful in this land, and when in the fight some friends may be wavering a little, and some churchmen, taking up the charges, arraign him before the Church and the world, alleging things for which he had already been investigated and other things whispered and fomented by these same selfish, sinister, and powerful interests—well, when that sort of drama is being enacted at the moral peak of a generation, if the editor of the VOICE could look on and be only a looker-on, without personal concern or partiality, he would be more than human—or less.

But now that for most of the charges he has been investigated twice, and for these last unanimously exonerated, not only will his friends rejoice, but even good sports among his traducers should accept the issue of regularly constituted ecclesiastical processes. His enemies will

not. They cannot afford to. He is the one man in all this land they hate and fear. But his friends and the friends of the Kingdom will wish for him early and complete restoration to health, and pray for continued power to his good right arm, still valiantly and victoriously to fight the battles of Jehovah.

## Only a Minute to Catch Our Breath

AT this moment our list of renewals is lagging in the business office of the VOICE. Maybe the hard times have hit us as everybody else, and our subscribers are parrying for time. In the pressure and depression, it is easy to postpone so good a thing as the VOICE, since there has been this year no limit to the campaign period, and a subscriber might feel that after a few weeks, when things are easier, he could pick up his subscription again.

Well, so he might, but he might lose one of these beautiful numbers—a near tragedy if he finally lost it.

Our campaign was never better conducted, our friends were never more enthusiastic in their appreciation and probably never more determined. When we ask in a moment of anxiety, can we bring up the list, the answer always is, "We will do it!"

We are just pausing a moment to catch our breath, and then we shall go back over the ground to see that no subscriber loses his renewal, and many new ones are gotten. It is not a campaign that runs from December through March; it is now all the year 'round. *We are just beginning to go forward.*

## This Is Stewardship

ON February 9 Mrs. Ida E. Quillian Williams, of Fort Worth, Texas, went to her heavenly home, leaving her husband, Judge W. Erskine Williams, and her lovely Christian children greatly bereft. A little while before, in a talk on stewardship when Mrs. Williams was in the audience, little thinking how soon she would be called to receive the reward of her earthly stewardship, her husband paid to her the following beautiful tribute:

Many years ago I went to the top of a high mountain, one of the high mountain peaks of the Rocky Mountain range, and there I found and loved and married a mountain girl. The mountain sun had kissed her lips and cheeks so that she did not need the red of the golden vanity case. She came and has lived with me all these years. Seven children have come. One has gone on to beckon us and lead us to the other home. This woman has lived to see all of the others finish their college life. A half dozen other boys and girls have been brought into the home to abide awhile, either for the months or the years, and yet, through all of these, she has helped and served and blessed, and no blight has come upon any one of her children or those she has helped to train.

"The divine  
Insanity of noble minds  
That never falters or abates,  
But labors and endures and waits."

This is stewardship.



Rev. J. M. Erlebach, Methodist preacher, Moravska Ostrava

# POWER OF GOD UNTO SALVATION AMONG JEWS AND GENTILES

BY J. P. BARTAK

FOR I AM NOT ASHAMED *of the gospel of Christ; for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek.* (Rom. 1: 16)

WE are sometimes in danger of emphasizing numbers and statistics in church life without adequate regard for the quality of the Christian experience of the individuals represented in our statistical reports. In an effort to compensate in a measure for this apparent lack of emphasis, the Presiding Elder of the Eastern District in the Czechoslovak Annual Conference has secured permission of the pastor in Moravska Ostrava, Rev. J. M. Erlebach, to publish excerpts of two letters that have come to him as testimonials of what God has wrought in the hearts of the respective writers, one a Jew, the other a Gentile.

Here is the testimony of a physician, Dr. O. Felsenfeld, of Prague:

Prague, September 17, 1930.

Reverend Pastor:

With the help of God's endless grace I was permitted to travel through the North and through Germany. I have been searching for and I have found the proof of divine Love in the Scandinavian fjords and strands; and in my soul there has dawned the glorious conviction that this world of ours has been created by God and that he has sent his Son, who died upon the cross in order to save us.

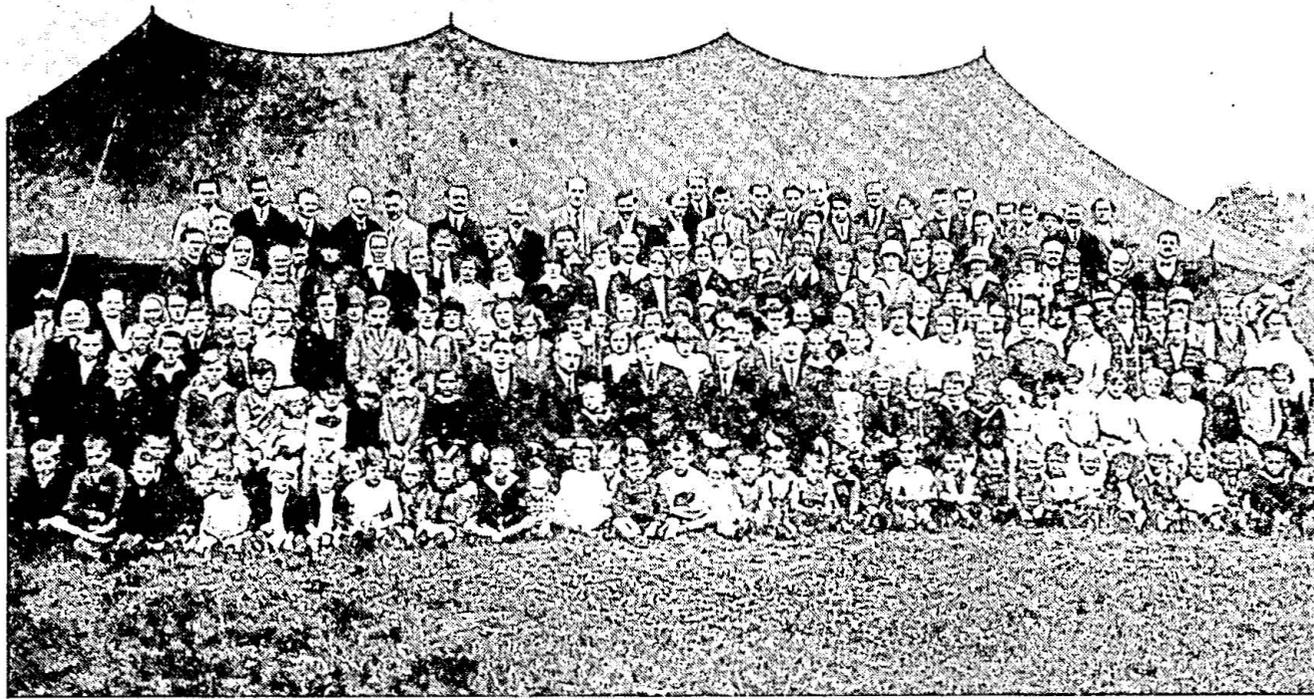
I have also found in the laboratories of Berlin and Copenhagen, in the congress of experts in tuberculosis in Oslo, where almost all of the leading experts of the whole world had gathered, that our power, our science, is not what I have thought of it before: it cannot become our goal. It can become merely a means to the end of fulfilling our higher calling, our duty, in accordance with the commands of the Scriptures.

Yes, not only my soul is being refreshed by the precious breeze of spiritual understanding; from day to day I see more and more proofs in medical and scientific literature in general that my colleagues, too, are on their way to a conversion to the

belief in God. It is possible to hope that the prevailing materialism will be replaced by a noble perception of religious truth. As a proof of this statement I am sending you a copy of the leading German paper with which I happen to be connected as a consultant in tuberculosis, particularly in immunology and bacteriology. On the second page of this paper is an article by the renowned obstetrician, Pach. Though he does not say so explicitly, nevertheless by implication he does indicate that physicians are no longer looking upon the Bible as "parson's law book," but that they are searching for the meaning, and that they are approaching—*sit venia verbo*—the introduction of Love into medical practice. I would be very happy if you would tell me your opinion of this matter from the standpoint of a preacher and missionary in his relationship to modern science.

I am convinced that even as you were able to show me the right and only way man may and must walk in order to be converted, you will be able to do so for other physicians as well. In my opinion it would be of far-reaching significance for a preacher to write in a medical paper. It is not my intention to flatter you, but it seems to me, with your knowledge of the Scriptures and with your extraordinary ability, it will be easy for you to write such an article. While I myself do not find it difficult to write on the subject of medical science, I do not yet have the command of religious terminology, though I am studying the Bible now for the third time. It being my duty to equip a laboratory at the University and having many scientific lectures to prepare, I am able to devote myself to the welfare of my soul only in hours that are subtracted from my sleep.

Please be not offended that I dare to molest you with this request. For to whom should I turn if not to you who, on one beautiful evening that is never to be forgotten, taught me something that I had been searching for and was not able to find in four years of public school, eight years of gymnasium, five years of medical studies, and three years of specializing as an interne—namely, to pray, to thank God, and to ask him for continued grace.



*Tent in which congregation, Moravska Ostrava, was organized, 1926*

AS a sequel to this it may interest every Christian believer to learn that this promising young physician has been received into the membership of our Central Church in Prague, Czechoslovakia, on last Christmas Day, Rev. Václav Vancura, pastor of Central Church, administering baptism, the vows of the Church, and the Lord's Supper. It was a glorious occasion for all who were present. There was a feeling within the congregation that right here in their presence a sacred commitment had been made that was in line with the experience of Saul of Tarsus.

The second letter was received by Mr. Erlebach from a Gentile, an older man, out of the simple walks of life. It reads as follows:

Klatovy, December 3, 1930.

*Dear Preacher:*

Accept from me first of all a greeting and a continued remembrance. Allow me to write you these few lines. I am often reminded of the time when you were in our midst; how beautiful and joyous were the moments which we had spent together in song and meditation about the Word of God. You had always been our advisor and comforter, and you had always a good word for everybody, and you had borne with our griefs and distresses. Together with the Rynes family, we are remembering you, and we are praying that the Lord may reward you with all good things in life, that you may be healthy and work in the Lord's vineyard. May the Lord bless you.

I thank you, pastor, that you have taken such good care that I should come to a saving knowledge of the Lord Jesus. It is through your instrumentality that I have come to belief, and I have a great joy that I have become a believer. I realize that the Lord has led me the way of his providence, even though it was over the way of mishaps and suffering, having lost my beloved wife and a daughter and property. As long as I was well to do I was not interested in the affairs of God; but when unhappiness came, I sought comfort, and I found it in Him. God is at times using ways which we do not understand, but the Lord knows why he is leading us in such a way. I have found this to be true. You will remember, pastor, that for two years I had been resisting, but the Lord found me, and I have a great

joy now that I am a believer. I only regret that I did not find the Lord when I was younger. Now that I am in the sixties, what can I accomplish? Nevertheless, I thank the Lord for his grace that he permitted me to learn to know him. I am also thankful to you, dear brother.

Please remember me in your prayers that the Lord may give me strength to remain faithful unto him so that, even though it may be late in life, I may be able in a measure to make up what I have lost. How I do rejoice to be a believer! I am writing these lines with tears of joy in my eyes, and I thank the Lord daily for his mercy.

"But I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

"I know not when my Lord may come,  
At night or noonday fair,  
Nor if I'll walk the vale with him,  
Or meet him in the air."

(Signed) FR. SYKORA.

Letters like these, coming spontaneously from individuals to our pastors who have been spiritually helpful to them, are tokens of the spiritual resources that keep up the morale of our preachers and missionaries. They are part of the food by which our preachers live, and not they only, but also their Presiding Elders and Bishops. It is the consciousness that the preaching of the gospel is not in vain, but that it is transforming the lives of the learned as well as of the unlearned, the young as well as the old, the Jew as well as the Gentile. Through such testimonies we are realizing that we are not merely an organization, a method, a system, but that we are a functioning part of the living organism of the Church of God in the work of redemption from individual to individual, under various conditions and through different ways and means, until at last mankind is redeemed and the kingdoms of this world are transformed into the Kingdom of our Lord and his Christ, and he is crowned King of kings and Lord of lords.

# FOREIGN MISSIONS AT NEW ORLEANS

## *Report of Special Findings Committee*

**Y**OUR Foreign Work Findings Committee has heard with unfeigned joy and almost with astonishment the story of achievement both of the people and Christianity of the foreign fields. When the rich array of facts is faced, and the progress of the less advantaged people of other lands is understood, we are filled with wonder and admiration, our appreciation of these foreign peoples is positively raised, and our self-complacency is distinctly shocked.

When the achievements of our own Church are fully known, our hearts leap with joy, and we become modestly proud of our representatives who have, on all the fields of our activity, demonstrated their ability to meet responsibility, and have often been exceedingly influential factors in promoting the progress of the Kingdom in difficult and delicate situations.

Not the least among these achievements is the part we have had in the creation of autonomous Churches in Brazil, Korea, and Mexico. During the last quadrennium our wise and far-seeing administrators were sensing the situation and preparing the Church, both at home and abroad, for this movement which found form at our last General Conference and realization through the judicious coöperation of the nationals and of the representatives of the Methodist Episcopal Church in Korea and Mexico. It is doubtful whether in the history of any denomination a movement of this kind has been consummated more successfully and felicitously.

In this connection we would accentuate the fact that we still have a vital connection with these native churches, and that, so far from decreasing our responsibility, it is our profound conviction that even larger funds and more missionaries should be sent to aid these affiliated churches. They deeply appreciate our confidence in their ability to manage their own affairs, and we must not lose their confidence in our sincere purpose to render ample aid.

Whatever the cause, it is a startling and painful fact that the income of our Board of Missions for General Work was less by \$267,000 in 1930 than it was in 1929, and up to this date it is less this year than for the corresponding period last year.

Starting this year with a debt of \$150,000 and faced with a possible decrease, unless creditors change, your Board of Missions is confronted with a situation fraught with tragedy. When we recognize these conditions and the fact that the Board of Missions gets only seventy-five per cent of the Kingdom Extension Offering this year, we are concerned beyond the pow-

er of mere words to convey for our missionary enterprise.

But there is a redeeming element in this menacing situation. From all sources comes the heartening news of peoples ready for our Lord's gospel and eagerly awaiting our message and messengers. We are told by those who intimately know our foreign fields that marvelous opportunity calls and that, regardless of the magnificent achievements of the past, we seem to be just entering an era of missions that will be unprecedented. The fields are fully white to the harvest, and only unfaithfulness on the part of the Church at home can halt the mighty movement to victory for our Christ. We have abundant evidence that God is ready for the advance and assurance of divine guidance and help if we are ready to follow Providential leadings.

We are further heartened by reports from our leaders at home that there are growing evidences of a spiritual awakening and of a deeper sense of obligation to meet opportunity. It must be frankly confessed, however, that our people are barely beginning to realize these things. But it is not presumptive to believe that, if we can faithfully and lovingly present to our people the real situation and the impending tragedy that would follow retrenchment and diminution of effort, under Divine influence they will loyally and royally respond to the challenge of marvelous and providential opportunity, and, in spite of our temporary distress and seeming poverty, rise to new heights of self-denial and meet the challenge with the most liberal giving in our history. God has opened the doors. The heart-hungry nations are waiting. Jesus Christ is leading. The Holy Spirit is inspiring. We have what the world most needs. To hesitate now would be cowardice; to retreat would be folly; to fail our Lord and our less advantaged brethren in this time of crisis would be treason.

Then let us pray as never before. Let us heed the call and obey the command to go forward, and we know that God will give the victory.

We therefore call upon our leaders to give our people the fortifying facts and faithful and consecrated leadership, and our people to hear, heed, and give both means and effort to the utmost. If we present a crucified and living Christ, he will draw all men unto him. With the assurance of all Christ's power to help if we go, let us all who love him "go where he wants us to go and do what he wants us to do." If the love of Christ constrains, let us, with Pauline faith, believe that we can do all things which his followers are expected to do.

# HOME MISSIONS AT NEW ORLEANS

## *Report of Special Findings Committee*

AMONG the tasks confronting the Church in our Southland in the field of home missions three stand out most conspicuously, challenging our most earnest consecration and endeavor.

1. The evangelization and training in Christian discipleship of our country people, all the more urgent because seven out of ten organized churches of our denomination are in the country.

2. Our increasing industrial communities, in many of which vast numbers of people are without the ministry of any of the evangelical Churches.

3. The relationship existing between races, Anglo-Saxon, Negro, and others, calling for the building of Christian relationships.

The country church is neither dead nor dying, but its ministry must be more vital if our rural people are to be saved. This is primarily a task of Annual Conferences, and we must therefore urge that the fullest and most efficient use be made in all of them of the coöperative committees and agencies provided for in the legislation of the last General Conference. These should gather information regarding unoccupied and inadequately occupied territory. . . .

The six weeks' summer schools for country preachers offered through the coöperation of our two universities and the Board of Missions should be patronized to the limit of the means available and the facilities of the seminaries. The pastors who have attended these have expressed high appreciation of the help received. We regret that financial conditions necessitate a reduction in the number of scholarships offered and trust that the liberality of our people will make this reduction only temporary, and that soon the full capacity of the institutions may be utilized.

The people engaged in industry and their spiritual needs demand the most serious attention of the whole Church, particularly of the Boards of Missions and Church Extension, both General and Conference, including Woman's Work.

Much is often accomplished in the way of enterprising work among these people by conference between capitalists, workers, and some authorized agent of the Church in new fields toward providing adequate housing and a support for pastors, but conditions are so urgent as to call for the support and backing of the entire Church.

The Goodwill Industries promoted by our General Board of Missions is a most useful form of service for needy and distressed people out of employment or suffering the consequences of insufficient

income, by enabling them to earn a living under Christian influences, and by this help many are brought into a saving relation to Jesus Christ and make good citizens, while many others are able to secure articles needed for their comfort at nominal cost and so are helped toward a better life. The Goodwill makes real its motto, "Not Charity, but a Chance," by turning Junk into Jobs and Waste into Wages.

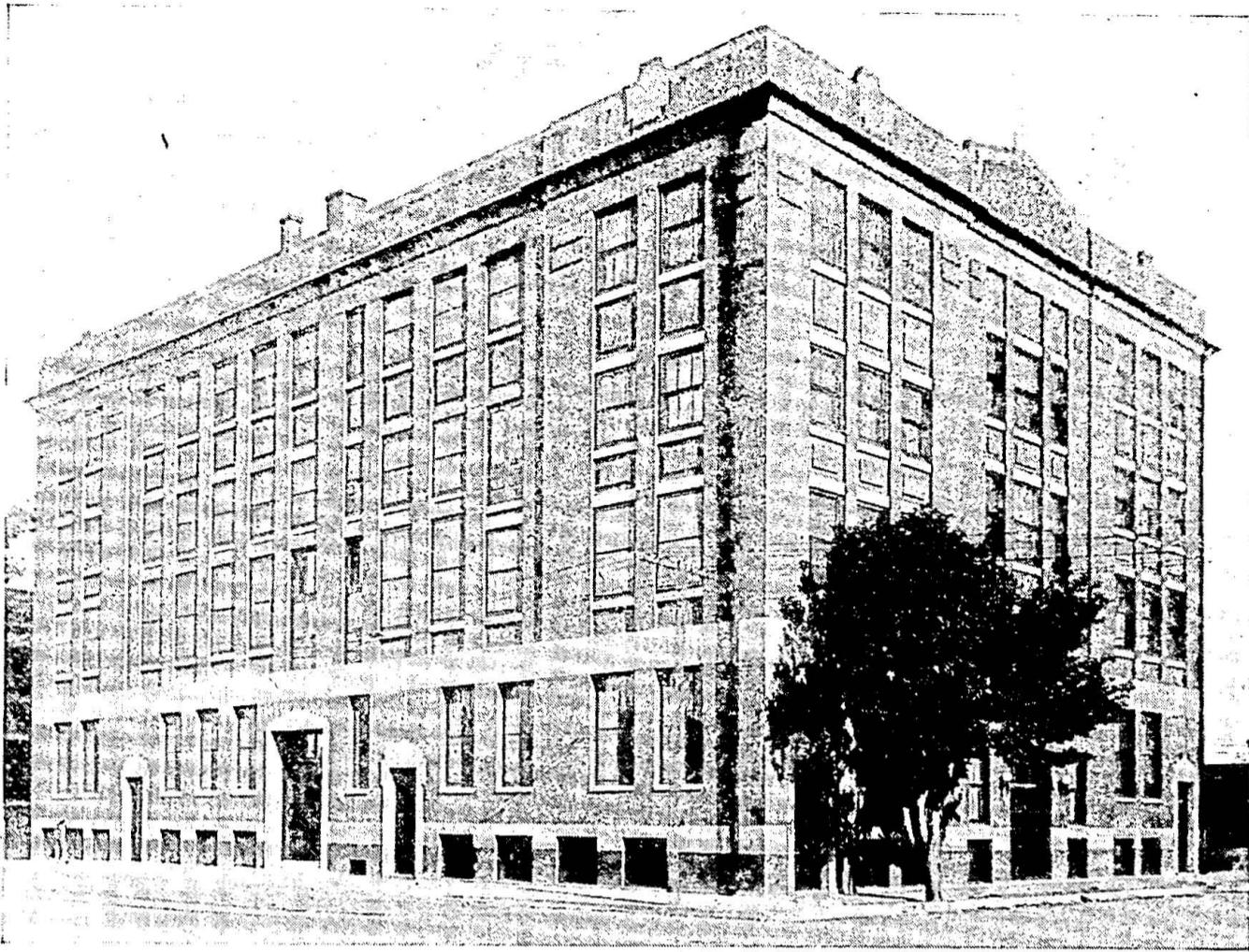
Our Board of Missions through its Home Department, General and Woman's Work Sections, is ministering to not less than fourteen distinct racial and language groups, in aiding or maintaining schools particularly for Indians, Mexicans, and Negroes, and through social centers and programs of work; but there are many other things which should be done through the brotherly coöperation of our local churches and pastors by means of counsel and coöperation in conferences and personal contacts which would be beneficial to all races concerned.

By every possible means we must do our utmost to end mob violence. The mob defends nothing and protects nobody. It is destructive to civilization, law, and orderly government, as well as to the peace and well-being of all people. We can preach, exhort, reprove, and rebuke with all long-suffering and doctrine, and use every other available means to exterminate this blot on our national life, than which there is no greater obstacle to the effective ministry of the gospel at home or abroad.

We can show people of these different races personal attention and interest in their welfare, temporal and spiritual, and by brotherly kindness both save ourselves and them that hear us.

We urgently need to strengthen and better equip our schools and leadership training programs that capable Christian leaders may be prepared among these people for effective ministry to their own race. We must urge for all races justice before the law and a fair chance economically that they may develop the best characters of which they are capable and be able to live peaceably a good life.

There are many underprivileged whose condition calls for our best and wisest effort. It is tragic that in the midst of such plenteous stores of provisions our means of distribution are so selfish and inadequate that even in the most Christian lands millions willing to work face starvation or become the recipients of charity's dole. Our ministry must set itself as much as is possible to correct these ills and so fulfill the law of Christ—"Thou shalt love thy neighbor as thyself."



*Lydia Patterson Institute, El Paso, Tex. The Frank and Jennie Mitchell Annex, made possible during the Centenary by the Mitchell brothers, of Marfa, Tex., in honor of their father and mother*

## ON THE BORDER OF ROMANCE

BY BEN O. HILL

NO doubt you have heard missionaries tell of the highly romantic notions they had of missions before they volunteered for service and of how they were soon cured of their illusions when they reached their posts and got down to the humdrum of everyday routine. It is like the army, they say: Military posters, urging the young man to enlist, to sail the seas, to see the world, always picture the service in gala attire, on parade, with bands playing, colors flying, spectators cheering; or like a girl's aspirations to be a war nurse, to lay a soothing hand upon the noble brow of the wounded hero. Just as the would-be nurse and the recruit know little as yet of the mud of the trenches and even less of the floors to be mopped, potatoes to be peeled, and the drudgery in a thousand forms that awaits them, so the young missionary is in blissful ignorance of the vexations, doubts, and disappointments that are to try his soul. He will be cured of his romanticism soon enough, they say.

In spite of the truth of all this, I contend that there still remains a big element of romance in missions which no amount of hard and disappointing experience can completely drive away. It may be that this writer had more than the usual allowance of romanticism to begin with. He remembers that the college annual in his graduation year carried an announcement that read somewhat as fol-

lows: "Sentimental Benjamin—An Autobiography of a Country Lad," purporting to be the confessions of this sentimental and romantic soul. And he must now confess that after a missionary experience of twenty-four years the work still has its romantic appeal.

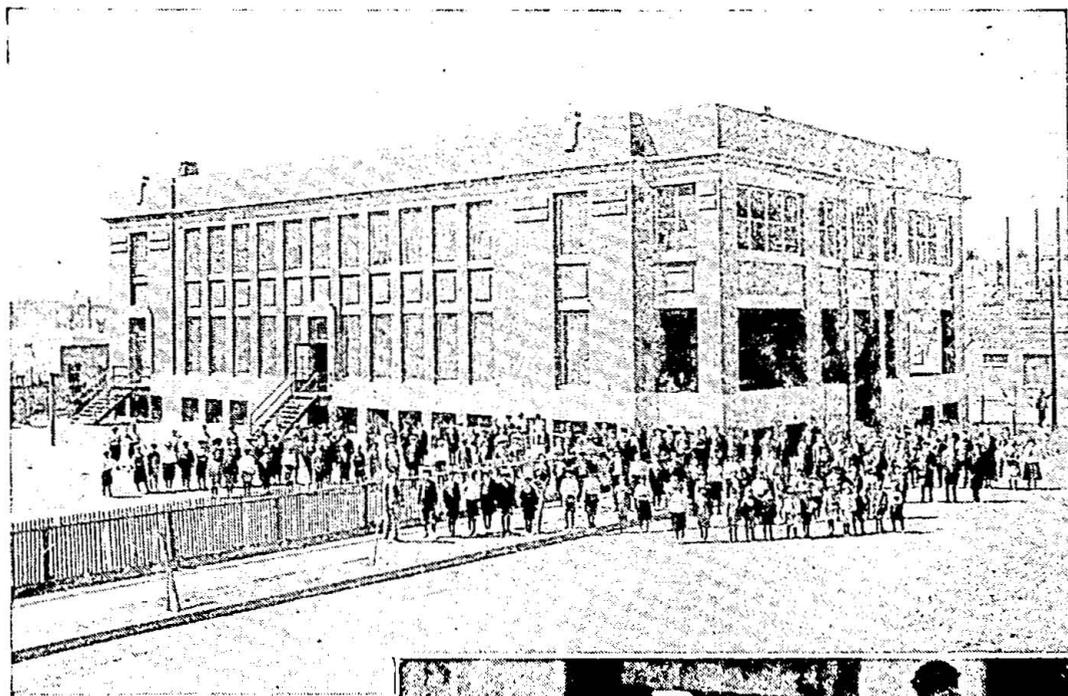
I felt it for more than twenty-one years in Cuba, even when time and time again my heart was almost broken with the feeling of the inadequacy of the resources for the needs. And now, out in the "Golden West," in this oasis city of the southwestern desert which blossoms as a rose at the gift of water from the Rio Grande, where nearly four hundred years ago the Spaniards found a "pass to the north" through the Rocky Mountains, I find romance all around me. Not only the romance of the past, in legends of races that lived their lives and gave way to other races before the white man came, and in the history of the pioneers of our civilization, but also romance in the present.

For example, there is material enough for a dozen high-powered novels in this little group of theological students on the steps of the Lydia Patterson Institute. The big one seated in the center, weighing two hundred and forty pounds, was for years a blacksmith of extraordinary skill, sought after in difficult jobs, earning high wages—but given to drink, and drunken, a menace, not only to his family, but to the entire neighborhood; gloriously con-

verted, with a well-developed case of religion, called to preach, he has taken his place in the Conference as one of our most earnest and consecrated pastors. Where find a better romance?

The one next to him on the reader's right was a soldier in several of the revolutions in Mexico. Having embarked on the soldier's career as a boy, with little education, he was not a very promising candidate when converted and called to preach, but a more voracious reader and earnest student would be hard to find, and both as pastor and preacher he is tireless and fervent.

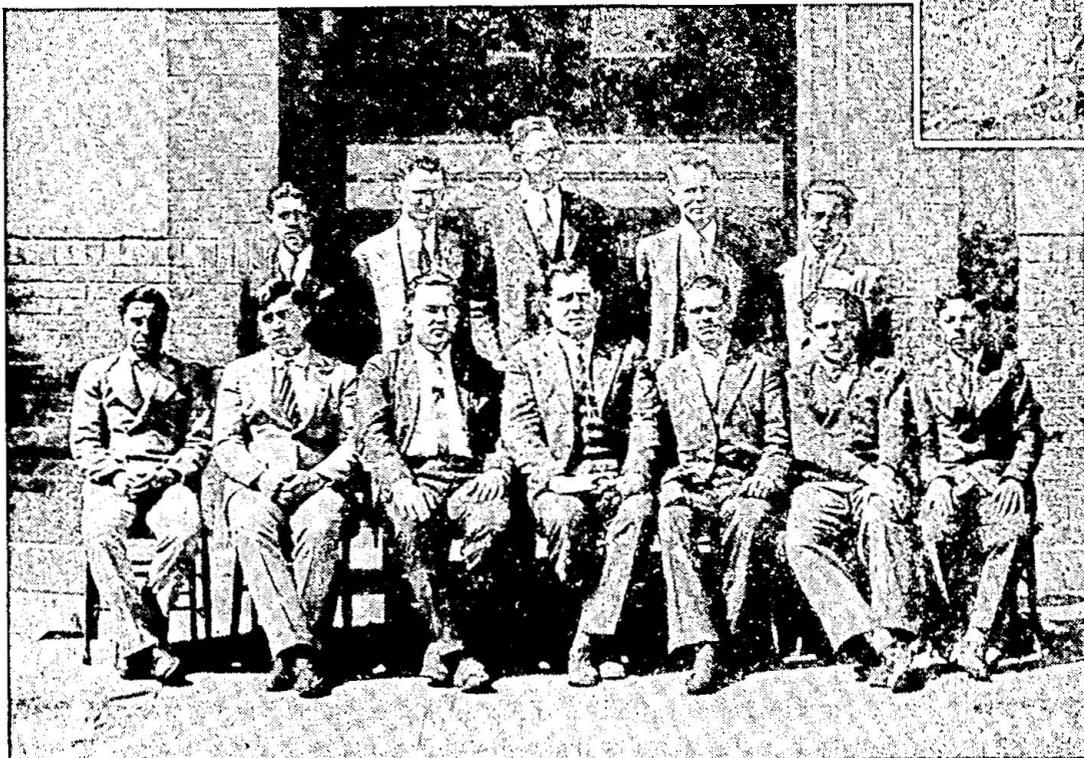
The second from the left, seated, is a boy who has come up from obscurity, poverty, and tribulation, guided as it would seem from the very beginning by a voice from within, holding to its course with a tenacity of purpose that is no less than marvelous; soldiers, generals, governors, and even a President, became interested in the young boy who was determined to get an education and do something for the uplift of his people; receiving their aid in many instances, he was at the same time persecuted and reviled by the majority of those with whom he came in daily contact because he was a "Protestant." While pursuing his studies in Bible and theology at Lydia Patterson Institute, he sweeps and washes floors and acts as doorkeeper to pay his way, and he also finds time for active evangelical work, going out into the country on Sundays under the competent direction of veteran missionaries. During the past summer he spent several weeks



*The original building of Lydia Patterson Institute, donated by the Hon. Millard Patterson in memory of his wife, 1914*



*President Stump with two of the students, Antonio Dabdub, representing the United States; Vicente Reyes, Mexico*



*Theological Group, Lydia Patterson Institute. In center, standing, Rev. N. B. Stump, President; to his right, Rev. Carl Stuart, Professor of Bible; to Mr. Stump's left, Rev. Ben O. Hill, Department of Ministerial Training*

preaching and doing personal work in communities where we had no congregations organized; in a little more than a month he received by way of support some two dollars and eighty cents, and on one occasion went for two whole days without food. His previous experience and training stood him in good stead, and he regarded these privations merely as incidents in the day's work for the Master. What better romance?

A story could be written about each one in the picture. Take the young man standing (Continued on page 46)

# TWO BISHOPS AND A GENERAL SECRETARY IN ACTION

BY T. W. B. DEMAREE



*Rev. T. W. B. Demaree, Oita, Japan. Brother Demaree is one of our oldest Japan missionaries, having gone to the field in 1889*

WE have just closed the forty-fifth Annual Meeting of the Japan Mission of the Methodist Episcopal, Church, South, in the city of Kobe, one of our three new bishops, Bishop Kern, presiding. We were most happy to have with us, also, through the four days, Bishop Akazawa of the Japan Methodist Church, our General Secretary, Dr. Cram, and Miss Howell of the Woman's Council and of Scarritt College. Each of these distinguished servants of the whole Church brought us messages rich in the spiritual values of the soul so much appreciated by the missionary who is so continuously shut off from such feasts delivered through his mother tongue and working always through the Japanese language. The general verdict was that we have seldom had such a forward-looking, profitable, and enjoyable season.

Bishop Akazawa had known Bishop Kern in America when neither had thought of the other ever possibly becoming bishop (Who knows what thoughts had inspired the breasts of each as to his own future?), and so they had words of congratulation and condolence each for the other.

Bishop Akazawa told us that when he read that Dr. Kern had been elected bishop and appointed to Japan, he exclaimed, "Ah! Bishop Lambuth is coming back to us!" To say this in Japan is to utter the highest encomium, both among the Japanese and the missionaries. And it seems well deserved. These two men are very similar in physical appearance, mental alertness, and spiritual earnestness. Bishop Kern's daily messages on "Pentecost, Then and Now" thrilled and inspired his audiences and left us all with new hopes and resolves.

The Mission gave much time to the study of present conditions and to the elaboration of a ten-year plan of ad-

vance. The educational department of mission work is in almost every way well equipped. We are now resolved to push forward the evangelistic arm with renewed vigor and along the following lines: First, new missionaries for the evangelistic field; and second, assisting all our groups of Christians, both large and small, in the erection of church buildings and the equipping of the Japanese workers in connection with the Mission with a sufficient number of chapels and the means to enable them to travel to their circuits.

Bishop Akazawa, when called upon to give us the Japanese point of view, was most emphatic in his statement that the first and greatest need is for personality rather than money. The need is for men and women who have been reared in the atmosphere of American Christianity to come to Japan and live it among the Japanese.

As for the money needed, if the Church at home could send, to assist us in church building, an amount equal to that which is very often put into the erection of a single church in our beloved Southland, we should be able to supply enough for the immediate need for church buildings here, and a like amount would more than supply enough to furnish chapels and to equip the Japanese itinerants for the great forward movement contemplated.

One of the first things I heard when I came to Japan just a little more than forty-one years ago was that the time had arrived for the missionaries to withdraw from Japan, since the Japanese Christians were now ready to furnish the job of Christianizing the nation. However, there are today twenty-five million more non-Christian people in this country than when I arrived, while the annual increase in population is about three times the total Christian population of the country.

"The evangelization of the world in this generation" used to be an inspiring watchword, and it ought still to stir the young crusader for Christ, for there is abundant room in Japan for all the noble, consecrated young men and young women who will offer their lives upon the altar of Christ. Never fear, if you are Jesus Christ's, you will be able to find a great life work here for him. It took three hundred years to Christianize the Roman Empire, and it was a very incomplete job even then. It may be so in Japan, though I am optimistic and believe that the generation of missionaries who come after me will see the Son of Man coming in his glory in the Sunrise Kingdom. The foundations are well laid and my prayer is that the Master may send master builders who, (Continued on page 49)

# THE PRIME REQUISITE FOR A TEACHER OF RELIGION

BY ERNEST L. LLOYD

**H**OW shall we select our Sunday school teachers and other workers for the religious nurture of children and youth? What shall we regard as the prime requisite for a teacher of religion?

The basic conception of our Christian faith is the sufficiency of Jesus Christ as a personal Saviour for all of the moral and spiritual needs of the individual in both this life and the life that is to come. Rightly conceived, the aim of our educational system is not merely that of promoting certain qualities of life that are regarded as expressive of the Christian spirit, but rather that of leading the pupil into a vital and growing experience with Jesus Christ as a personal Saviour, that such an experience may be an abiding source of spiritual power for the production of the Christian graces and qualities of life.

The life of love, with its logical expression in courtesy, friendliness, sympathy, mercy, helpfulness, service, etc., has been designated quite properly as the "Jesus way of life." But the greatest force for producing such a life in the individual is the inner experience of Christ as a personal Saviour. The supreme teaching message of the Church is not merely an invitation to adopt the Jesus mode of life. It is rather an invitation to take Christ as a personal Saviour and to find in Christ so apprehended the great spiritual power that produces the Jesus life.

But the teacher cannot teach what he does not know. Therefore the prime requisite for a teacher of the Christian religion is a vital experience with Christ as a personal Saviour. However pleasing may be the personality of the teacher, however commendable may be his or her life in the ordinary relations with people, however much intelligence and school training and teaching ability he or she may have, if he does not know Jesus Christ as a personal Saviour, as the source of pardon for his past sins, as the object of his faith for present grace, and as the object of his trust for future salvation, he does not have the prime requisite for a teacher of the Christian religion.

Such an experience is necessary in order that the teacher may have an adequate motive for his work. The teacher of religion may be actuated by a variety of commendable motives, such as the following: desire to promote the Christian religion because of its moral and social value to the race; interest in boys and girls and a desire to help them individually; love of teaching; desire to help the local church, etc. All of these motives are worthy and helpful. Yet all of them may exist in the minds of a teacher who does not have an adequate religious experience.

The two motives above all others that are necessary for effective Christian teaching are the following: A personal love for Jesus Christ because of what Christ has done for the individual teacher and a passion for leading other individuals into a saving knowledge of Christ. These motives exist only in the mind of one who has a rich experience with Christ as a personal Saviour.

The world will never be brought to Christ until the majority of the members of the Church have a religious experience that arouses in them an irresistible passion for personal evangelism. A program of religious education that does not develop such an adult membership in the Church is not equal to the spiritual needs of the Church or the moral needs of the world. It is the task of the teacher of religion to lead each of his pupils into the progressive realization of a religious experience that produces an abiding evangelistic urge. The teacher who does not have such an experience cannot lead the pupils into it.

Nothing that has been stated above should be taken as indicating that the child is not a child of God from the day of his birth. From early childhood he should be taught to regard Jesus Christ not only as the Saviour of the world, but also as his personal Saviour. However, in spite of all that can be done, the probabilities are that there will be some sin in the life of the growing boy or girl. The young should not be harassed by an irrational and morbid sense of sin. But, through the work of their parents and their Sunday school teachers, they should be led into a proper sensitiveness to sin and a proper sense of God's condemnation of sin.

Our boys and girls should be taught to regard sin as the greatest of human evils, as something to be abhorred and avoided more diligently than they would shun filth, disease, ignorance, or poverty. They should be led to look to Christ as a source of pardon for past sin, a source of strength against future temptation, and the object of their trust for future salvation. As the years go by, the Saviourhood of Jesus Christ should take on a richer meaning in the mind of the growing boy or girl.

When the time arrives for the child to assume the full obligations of church membership, this should mean to him a public avowal of Christ as a personal Saviour and a public dedication of himself to Christ. This avowal and this dedication should be but the expression of an inner experience that has a real meaning in the life of the child.

When the pupil comes into later adolescence, his experience with Christ should be so definite and so rich that he will feel an earnest desire to lead other persons into a similar experience. Thus the goal of our educational program should be the production of an adult membership who not only exhibit Christian graces and qualities in the normal relations of life, but also are enthusiastically active in the work of personal evangelism.

The teacher who does not have a clear and definite knowledge of Christ as a personal Saviour is not qualified to guide the religious development of the pupil at any period of his life between infancy and old age.

But where shall we find the teachers that we need? Sad to state, in many churches it (*Continued on page 47*)

AN  
APPRECIATION  
OF  
MRS. F. F. STEPHENS

BY MRS. WALTER J. PIGGOTT

*THE FINE QUALITY of her energy and determination and her administrative ability eminently fitted her for the many executive positions to which she was called. Most important of these was the presidency of the Woman's Missionary Council.*

SHE went away in the very early morning of February 17, and her unexpected going has left us full of questionings. In every land where our ambassadors for Christ have gone the womanhood of the Church mourns, not hopelessly, but as those who believe that every sorrow is a messenger to be reverently received that its benediction may become an abiding experience. In times of sudden strain the strongest faith has its questions which will remain unanswered until that day when our rush lights of knowledge become glowing searchlights of understanding.

The Woman's Missionary Council has had two great leaders, different in many ways, but each fitted to the task for the time when she was called. Belle H. Bennett the constructive pioneer and Mrs. F. F. Stephens the master builder. Two women who are known and valued for their works' sake in avenues outside the Church and by other great denominations which glean with us in the fields afar.

Mrs. Stephens was personally known and loved by the women of the younger churches which she had visited in Cuba, Mexico, Brazil, and Europe, and there are no missionary groups in our homeland which did not know her by name, appreciate her great abilities, and recognize the force of her leadership.

Blanche Howard Stephens was born in Cedar Rapids, Ia., where she spent her early childhood. She studied at the University of Chicago after obtaining her A.B. degree at Leland Stanford in 1903. She was always a student of books and people and conditions, and her mind was a storehouse of valuable knowledge gained from her thoughtful reading of good books and current literature. She was master of clear, incisive English, whether written or spoken; but not satisfied with her attainments in this particular, in addition to her many and varied duties, she was taking a winter course in English composition at the University of Columbia.



*Mrs. F. F. Stephens, who died on the morning of February 17 after a very short illness. She had served as President of the Woman's Missionary Council for over two quadrenniums*

Her pastor, Rev. Frank Tucker, in a tribute to her, said: "What a challenge a life like hers is to the secularism of this age! Her fine abilities might have been used in other channels, they might have been devoted to other ends which are temporary and selfish. But there fell across her life the vision of the Master, to which she yielded. Of necessity, her life must express itself in a very great and very beautiful service to humanity."

Despite many calls from other organizations, the first claim on her time was held by the organized mission work of her Church with its many channels of service. The range of her interests and soul vision is shown by a simple but significant thing. On the wall of her bedroom hung a large map of the world, before which she often sat while her heart lifted in definite intercession for the great causes moving over the face of the earth.

She was noted for her great capacity for work and organization and for her keen passion for detail, which would not suffer her to neglect any feature of business which would contribute to a perfect whole. The qualities of her richly endowed mind have been described as analytical, keenly accurate, discerning, discriminating, logical, penetrating, and those who saw her in action as presiding officer at once recognized her as one who excelled in executive ability, who was never at a loss for

the proper procedure, who never grew nervous in crises, calm, poised, holding a steady grip on affairs, so that meetings over which she presided were marvels of efficiency and accomplishment.

The fine quality of her energy and determination and her administrative ability eminently fitted her for the many executive positions to which she was called. Most important of these were the presidency of the Woman's Missionary Council for eight years, president of the Board of Founders of the Union Medical College for Women, Shanghai, China; vice chairman of the Scarritt Board of Trustees, and vice chairman of the Council of Women for Home Missions. She was a charter member of the National Citizens' Committee of One Thousand for Law Enforcement, and she gave much thought to carrying out its policies and programs. She greatly enjoyed her contacts as a member of the American Association of University Women, and she actively participated in the work of the League of Women Voters, of which she was a charter member. One of the last organizations with which she became identified was the National Association of Women Preachers. She became an associate member of this group, not because she was eligible to or had time for active service in it, but because she believed in its principles and purposes.

She had an uncanny ability to weigh values, discard the false, and cling to proven things. She had the courage of strong convictions, the genius to crystallize her high ideals into deeds, yet she was philosophic in the face of opposition or delay, knowing that the thing that is right will eventually be brought to pass. Those who were privileged to have her comments on situations and events greatly appreciated her sense of humor, which was both rich and keen and lessened the tension on many occasions. Her humorous account of the journey to Brazil under the title of *Quidnunc* would have repaid a publisher, but she could not be persuaded to submit it for publication.

She had a natural reserve attributed to a line of Scotch-Irish ancestry; but when one penetrated the reserve there was found a love and friendship loyal, faithful, true. The charm of her personality grew as friendship with her deepened, and her thoughtfulness in little things, her kindness in times of sorrow or trouble are gratefully remembered and will be greatly missed. With all her thought of great projects she found time to write the letter of kindly sympathy or encouragement, or to send a note telling of another who was ill or in trouble or in need of tender messages and prayer. Times there were when a book would be sent with the message: "Keep it if you like, or return it, and I will pass it on to another." She did many such simple and beautiful little things to make people happier.

From her world of acquaintance the one who knows her best says of her faith: "She never paraded her religious life, and she was not emotional; but she had tremendous affection and a steady and undimmed religious experience, free from cant, but with a sure foundation of reason and faith. Her qualities of loyalty, patience, and devotion do not die; they came straight from the Saviour, whom she loved, and they will accompany her back to Him."

The last honor she received for valuable service came from the women of her own State of Missouri. Because of her early espousal of and valiant aid in the cause of

suffrage for women her name was among those carved on the bronze tablet unveiled in Jefferson City in the capitol building last January honoring those who had worked to bring full citizenship to women.

She was one of a small number who were able to catch a vision of a Church with its womanhood unhampered by artificial restrictions, wholly responsive to the call of God and diligent at her task of serving humanity. She bore her share in the historic struggle for full laity rights, and her unwavering devotion to the principle of womanhood's right to her own individuality in her expression of devotion to her Lord serves as a strong tower to her coworkers who labor that the Church may not lag behind other institutions in granting equal opportunity to women. She shared with others a natural concern when the women, having built up a great work by sacrifice and devotion, began to lose direction and administration of it without corresponding participation in the councils of the Church.

She keenly felt the responsibility of guardianship for the organized missionary interests dear to women and so needful for the larger development of the mass of the womanhood of the Church. Her vision compassed a great host of redeemed womanhood in every land, standing fast in the liberty wherewith Christ has made them free. In her last and finest message to the Woman's Missionary Council, when presenting to her collaborators the outline of an enlarged program of work, she expressed her ideal of the fullness of life for all women in these words: "At present in all twelve nations where Southern Methodism is established women need to learn to be efficient citizens of their own countries as well as productive members of the Christian world. Women of America should turn their attention to other and additional subjects, those vital not only to the United States but to womanhood everywhere. Women cannot afford to neglect placing their impress on the social application of the gospel through the strongest organization they can form."

Among those other subjects were the continued study and practice of the principles of peace, of race and industrial relations founded on good will, of Christian citizenship and law observance and continued research into the place of woman in the scheme of things. To carry these ideals of practical and applied Christianity more effectively into the lives and consciousness of women in all lands she recommended "a Bureau of Extension with supervised lines of activity reaching the heart of the womanhood of every country where the Church is planted." Her satisfaction was great when this Bureau of Foreign Cooperation was established, and she warmly expressed her faith in this new moral and spiritual adventure as a medium of missionary exchange with the women of other lands. Her confident assurance that a forward step was the right step after the matter had been prayed through and thought through always inspired in her coworkers a strong confidence in her leadership.

At the service in the splendid new church she loved, which closed the chapter of her active life on this earth, her valued friend, Rev. Walter Hearn, found ready response in every heart when he so devoutly thanked God in prayer for the message of her well-directed life and for all well-ordered lives which, like hers, bring to us from day to day a spirit of fine and high living.

Bishop McMurry, in simple and eloquent words, bade us "pause in appreciation and (Continued on page 46)

# THE OUTLOOK FOR CHRISTIANITY IN JAPAN

BY MABEL K. HOWELL

IN these days when missions and mission meetings, as such, are fast disappearing, it was a unique experience to visit the Annual Meeting of the missionaries of the Methodist Episcopal Church, South, in Japan, held in Kobe, December 12-17, 1930. We had been to China recently where for the past three years a Central Council, composed of Chinese and missionaries, has been taking the place of the organized Mission, and we had just come from Korea

where for two months we had been working on the new plans for the organization of the autonomous church which substitute for the Mission a Central Council. The idea, therefore, of the missionary staff on a given field coming together for five days to report to each other and to outline policies for their work for the coming year, was a reminder of a technique of the past which is fast disappearing in these days of changing foreign missions.

*Meeting of Japan Mission held in Kobe,  
Japan, December 12-17, 1930*



*Lambuth Training School students on a hike in the  
mountains, spring, 1930*



*Miss Mabel Whitehead and three  
Japanese women evangelists who  
graduated from  
Lambuth Training  
School five years  
ago*

Efficiency is the last word with the Japan Mission. There are no loose ends and no failure to consider any important detail. A definite hour was set aside when the Japanese brethren were to be received with proper formality. The Bishop of the Japan Methodist Church, the Sunday School Secretary, the Chairman of the Board of Finance, and other distinguished laymen were all received with great courtesies, and appropriate speeches were made. It was true that they remained after the formal introductions and were at times called upon to speak and that the friendliest and most cordial relationships seemed to exist between them and the missionaries, but even so, they were not working members but guests.

This led us to contrast what was done when the independent Japanese Church was set up in 1907, with what has taken place in Korea these past months. In Japan, the clerical missionaries became "associate" members of the Japanese Church, it having been ruled by Bishop Wilson that missionaries should hold their membership in their home Annual Conferences. When the Methodisms in Japan were united, the Missions of the three Methodisms remained separate and became the authorized agents to work in territory unreached as yet by the Japan Methodist Church. In Korea, on the other hand, a plan has been worked out with the hope that the clerical missionaries

will be allowed by the General Conference of their Mother Churches to be full members of the Korean Methodist Church, and that their status in their home Churches will not be disturbed, thereby allowing them a double relationship.

The reports of the various institutions and lines of work given in the Japan Mission Meeting stirred me to the very depths. Success seemed written upon every endeavor. The programs for the work all seemed rich and full. One can be sure that the Japan Mission makes safe expenditure of all moneys committed to it. The most punctilious business man could afford to invest his missionary money there.

There seemed to be a note of pessimism when the need of additional financial help was mentioned. It is inconceivable to them that the Church at home can pray for the advance of the Kingdom of God in the world and not make it possible financially to answer its own prayers. "How could there be such a great opportunity here unless the Church

be presented to the Board at home. Two months were spent carefully working upon it, but when presented it proved to be too conservative. It did not satisfy. It was clearly not adequate. They were convinced that it could give the Church no idea of the unprecedented opportunity so unique in the Japan field. And so a commission was appointed to be guided by Bishop Kern. This commission is to present to the home Church the real facts about the need. Surely the Church at home will await eagerly the results because in its appeal will be given one of the greatest opportunities of our generation to advance the Kingdom of God.

It will be recalled that about forty-five years ago Christianity was held in high esteem by the Japanese people. It was even proposed that it be written into the new constitution set up in 1889. Then followed a reaction against Christianity, and for a time missionary work was a slow, hard pull. After the earthquake, when America showed so manifestly the spirit of good will, (Continued on page 31)



*Lambuth Training School students after a bike waiting for a train to take them back to Osaka*

*Workers' Conference, January, 1931, held at Lambuth Training School. The conference was deeply spiritual*



at home is praying?" they inquired, "and why will the Church not make it possible for us to answer its prayers?" They cannot understand it. Clearly they see that the much reduced maintenance funds will not take care of the new opportunities that are all about them. They asked: "Can we be given a chance to make a special appeal to the home Church?" They even had suggestions as to how the needed money could be secured. They went into detail. It was proposed in all seriousness: "In blank Church in blank city back home, they are about to build an \$800,000 church. Could we not ask them to build a \$700,000 church and let us have the \$100,000 to build the twenty or more churches we need here? Surely, if they knew the need, they would be willing to share."

Will the Japan Mission remain organized as it is, or has the day come when it will integrate its work more fully into the policies of the Japan Methodist Church? Does the Japan Church desire such integration? Should the great unworked rural areas be entered by our Church? Is it time for the program of the Japan Mission to become less rigid? Shall the Missions of the three Methodisms unite? Shall a Central Council be set up? All these and many other questions the Japan Mission has deliberately set itself to study. The visiting General Secretary, Dr. W. G. Cram, proposed to the Mission that they work out "a ten-year program" to



*Three graduates of our mission school in Japan: Misses Yuasa, Michiko Yamakawa, Kai*

# WOMAN'S NEW DAY IN CHINA

AS ONE READS THE STORIES printed below of Chinese women heroically bearing the responsibilities of our schools, one marvels at what has been accomplished in so short a time in China, and rejoices in these, the fruits of the gospel message

MISS KWE YUIN KIANG, the principal of the Laura Haygood School in Soochow, says of herself that she is almost one hundred per cent born and bred in Methodist atmosphere. She is a genuine product of the Methodist Church, South.

In order that our readers may become acquainted with this remarkable Methodist woman who is now principal of McTyeire School, Shanghai, China, she is presented to you in four interesting pictures.

*Picture One.* In the home of a well-known building contractor, in the city of Shanghai, the eldest brother stands at the door listening. His heart is heavy, for little *Loh Me* (sixth sister), his precious baby sister, is crying and calling out, *Tong le. Tong le* (It hurts). The mother, too, is weeping silently, for she is doing that which she feels must be done, wrapping tighter and tighter around the feet and ankles of her tiny daughter the long narrow bindings of torture, insuring the custom-demanded small feet and, in the future, a good husband.

Finally, *Do Ah Koo* (oldest brother) can stand it no longer, and, rushing into the room, he snatches the child from the not unwilling arms of the mother and flees with her to the mission school where he is studying. There she stays all day, cared for by the missionaries. When evening comes he takes the baby home, his heart filled with both fear and determination—fear because he has done that which no son of China is supposed to do, defied his parents; determination to do all in his power to secure for his sister the freedom and independence that he sees enjoyed by the teachers of the mission schools. After much begging and persuading, the mother agrees to discontinue the foot binding provided the brother will undertake the support of his baby sister if she, on account of her *big feet*, fails in the future to secure a husband.

*Picture Two.* On the windows are pictures of those bringing their gifts of song and praise and love to the Christ Child. They are framed in wreathes of fragrant cedar and glowing holly. In the long sitting room of Virginia School a quiet group of teachers and students is gathered for the Christmas candlelight service.

One sits in the center and, in words that reach every



Mrs. Z. N. Tsiang, principal of Davidson School, Soochow; president of Woman's Missionary Society of China; treasurer Manchurian Mission; chairman of executive committee of board of directors Kong Hong Institutional Church; chairman of board of stewards of West Soochow Church; and vice chairman of board of trustees of West Soochow Social Evangelistic Center.

heart, she tells of God's great gift of love. Hearts are opened and, as of old, gifts are laid before the Christ Child—gifts of hearts and lives.

Among those who stand and present their gifts to the King is one called Kwe Yuin (Honorable Cloud), a girl who ever leads, whether in classroom or playground.

*Picture Three.* 'Tis raining! Gray mists roll up from the old Hudson River and settle on the rain-washed streets around Columbia University. In front of the great building, on the wide marble steps, in spite of rain and mists, a great crowd has gathered. A long line of black-gowned and black-capped figures is moving slowly forward. On the platform stands one, representative of many others, who reads the names of those who are to receive an acknowledgment of work completed.

Again we see Kwe Yuin, almost lost in the midst of the tall Americans, receiving her second acknowledgment of work well done. This time she goes forth as a *Master* who would serve. She faces toward China and offers again her gift of heart and life to the great Master who said, "He who would be master must be servant of all."

*Picture Four.* 'Tis early morning! Again mists, but the sun is shining through. An old houseboat is creaking and straining at the brown rope that holds it to the bank. Quiet figures are reluctantly crossing the swaying gang-plank—the foreigners who have been called to Shanghai. Girls and teachers are gathered on the steps leading to the water's edge, and tears and smiles are on many faces. There are tears because the parting must be, but smiles and hopes because hearts are bound together in friendship and fellowship.

But the smiles and the hopes are like a rainbow arched over Laura Haygood School, a rainbow of hope and promise, a hope to become a certainty and a promise to be richly fulfilled by the lives and work of those upon whom the leadership falls.

Kwe Yuin Kiang stands under that arch, and in her, as principal, is to be the fulfillment of our dreams for one so richly prepared who has dedicated herself, heart and mind, to the task of serving the girlhood of China. NINA TROY.

**G**RACE YANG. In December, 1930, Miss Martha Pyle was about to sail for home after thirty-eight years of service in China. Among the many friends to see her off at the customs jetty was Grace Yang. As one saw them talking together it was a reminder of Miss Pyle's first arrival in Soochow. At that time everybody was talking about a new baby girl at the Mary Black Hospital, and when Miss Pyle went to pay her respects to Dr. Margaret Polk, the doctor proudly showed her the new baby—tiny Grace Yang, the story of whose thirty-eight years reads like a romance.

When she was still quite small her family moved to Wusih. This was the first Christian family to live in that city. Dr. and Mrs. Yang, contrary to the ideas generally held at that time, wanted their daughters to be educated. There was no thought of binding either their feet or their minds, and so the Yang children started life joyously. There were no schools for girls in Wusih, and so their education was begun in a small room in her own home. The teacher lived in this room and struggled to keep the little Yangs quiet enough to learn the intricacies of Chinese characters and to read with their backs to the teacher the old Confucian classics.

In the meantime Miss Pyle had been establishing a school for girls in Soochow. As soon as Grace and her older sister, Lucy, could enter, Dr. Yang took them to Laura Haygood. The report of this unusual action was spread about Wusih, and Dr. Yang was soon besieged by representatives from the gentry of the city to introduce their daughters to this school. He not only acted as guarantor for some thirty girls in this district, but he also personally conducted them to Soochow by slow boat. Many are the stories of Grace's pranks at Laura Haygood. Being very young, she was not held to a strict schedule, but freedom for herself alone did not satisfy her. She desired freedom for all, and so one day she got hold of the school bell and disappeared. Miss Pyle finally found her next door to Dr. Polk's home

and with difficulty rescued the bell, and the school resumed its class work.

After graduating from Laura Haygood, Miss Yang obtained a scholarship at Mount Holyoke College and was one of the first Chinese women to go abroad for study. Six months later the Indemnity scholarships were made available for women, and Lucy, with her older brother, who is now president of Soochow University, sailed for America.

After graduating from Mount Holyoke, she returned to China, where she began work as the secretary of the student department of the National Committee of the Y.W.C.A. In 1925, she became the first Chinese executive secretary of the student department, which position she held until 1929, when she resigned to become the first Chinese principal of McTyeire School.

Few women of the world have had the opportunities of travel that have come to Grace Yang. In December, 1923, she went to the first All-India Christian Women's Conference at Calcutta. In 1924, she was sent as the only Chinese delegate to the Convention of the International Federation of University Women held at Oslo, Norway. During that same year she represented China at the meeting of the General Committee of the World's Student Christian Federation held in England. From Europe she went to the United States for the second time and studied at Columbia University, where she received her M.A. degree in Education.

As we think of the women of Miss Yang's generation who have received opportunities far in advance of those of most of their friends we are reminded of Esther and wonder if they have not "come to the kingdom for such a time as this."

LOUISE ROBINSON.

**C**HU LI YING'S first contact with Virginia School began at the age of thirteen. She could not have guessed, when she began her studies then, that she would one day become principal of that (Continued on page 37)



Miss Kwe Yui Kiang, principal Laura Haygood Normal, Soochow; also member of the board, Kong Hong Institutional Church; member Ginling College Board; and Vice President of the East China Christian Educational Association

Miss Chiu Li Ying, principal Virginia School, Huchow. When this school was in dire distress she gave up a splendid position to become its principal because some one had to do it



Miss Mau Tan Ling, principal of Susan B. Wilson School, Sunkiang, where she had been a successful teacher for nine years. At the end of this time she became vice principal and, after a year in this position, was appointed as principal

# OUR CHILDREN'S WORK

BY CONSTANCE RUMBOUGH

*"When children's friendships are world-wide,  
New Ages will be glorified."*

WORLD FRIENDSHIP is the spirit and theme of the children's organizations of the Woman's Missionary Society. Sharing and working together are the keynotes of its plan and purpose. Wherever our Church is at work an effort is being made to organize the children that they may have an opportunity to share with each other the best they have—their games, folk songs, stories, and customs—and that, working together, they may help to make the world for children everywhere a better place in which to live.

In keeping with this spirit, our boys and girls have been thrilled to enter into world-wide adventures in friendship. One of the most interesting of these during the past year was the sending of Friendship Treasure Chests to the Philippine Islands. This project was conducted by the Committee on World Friendship Among Children of the Federal Council of Churches in America, boys and girls all over the United States taking part in it. More than 29,000 attractively decorated chests filled with books, pictures, toys, and games were sent to the children of the Philippines by the children of America. This project came at an opportune time for our work, fitting in with the study on the Philippines conducted by the Vacation Schools of Missions last summer. Three hundred chests were reported sent by our children, though many more were sent than reported.

Of equal interest was the sending of an ant-proof piano to the children of the Congo. The need of such a piano was presented last year at the Council meeting in Amarillo by Miss Dora Jane Armstrong, of the African Mission. Since our boys and girls had studied recently "In the African Bush," this project was also appropriate. The children were delighted to take part in the sending of such an unusual piano to a country so far away. Pennies began pouring into the treasurer's office. By hundreds, by thousands, and by ten thousands they came. When the final count was made there were found to be 93,107, or \$931.07. A piano was purchased, properly treated with chemicals to make it ant-proof, and sent with outgoing missionaries to Africa in January. Hearing of the gift being sent to them, the children in Africa at once began writing their thanks. Letters beautifully and painstakingly written have already been received. Translations will be in *World Friends*, but the letters themselves are being passed around from auxiliary to auxiliary to the great delight of the children.

During the fall, Russia and Poland were studied by the juniors. As a climax for these lessons Christmas gift packages were sent to Russian refugee orphans in Harbin, Manchuria. Gifts of toys and warm clothing were received, not only enough for the Christmas tree at our church in Harbin, but for the children in the churches at the smaller stations. An article telling of the joy of the boys and girls over receiving these gifts has been written by the Russian teacher in charge and will appear in *World Friends*.

Giving has not all been on one side. In answer to the goodwill school bags sent to them, two years ago, the boys

and girls of Mexico made forty-nine beautiful cabinets—one for each State in the Union and one for the District of Columbia—filled them with their own beautiful work, sending them to the United States. These exhibits starting from a central point in each State are going from city to city to express to American boys and girls a message of good will from the children of Mexico.

Besides these special adventures, the work of the children is centered each quarter around some world friendship project. For instance, the study for the first quarter, 1931, was on Korea. The funds the children raised during the study will be sent to grade schools in Korea, to provide, first of all, for the fuel bill for these schools. When the finance committee of the Council made out the budget of expenses for 1931 they felt that they must cut somewhere. They decided to strike out the fund asked by the Korean missionaries to heat their schools. This so distressed the missionaries that the women left the item in the budget, hoping that the amount asked for could somehow be raised. The children, hearing of this need, accepted the task of supplying the money to meet this need. In some Conferences their collections are being taken in little sacks with "Coal for Korea" printed on them.

One of the most important as well as the most attractive features of the Children's Work for several years has been the Vacation Schools of Missions. Taking advantage of the summer months when school is out, our superintendents gather the boys and girls together in morning sessions for a period of intensive mission study for eight or more days. Books suitably and attractively prepared for children by the Missionary Education Movement are recommended each year for this work. In connection with the study, projects of keen interest to the children and of far-reaching significance in the development of attitudes of world friendship are worked out. Last summer there were organized in our auxiliaries 1,415 Vacation Schools of Missions with an average attendance of 21,752 children. Nearly all of the classes studied the Philippine Islands and sent Treasure Chests with gifts to Filipino children. Besides, many opportunities were also found for training in social service in local communities.

Drought and hard times did not dampen the ardor of the children during the past year. They put their heads together to think up ways of making others happy, and many and ingenious were their ideas. Besides visiting the sick and sending groceries and clothing to the needy, they made swings and benches for playgrounds, ovens and tables for rural churchyards, gave programs of music and stories in colored Sunday schools, got new members for the Golden Cross, filled bags for Goodwill Industries, collected victrola records for soldiers' hospitals, took care of babies for tired mothers, and in many other ways found joy for themselves and gave happiness to others.

From the East and from the (Continued on page 48)



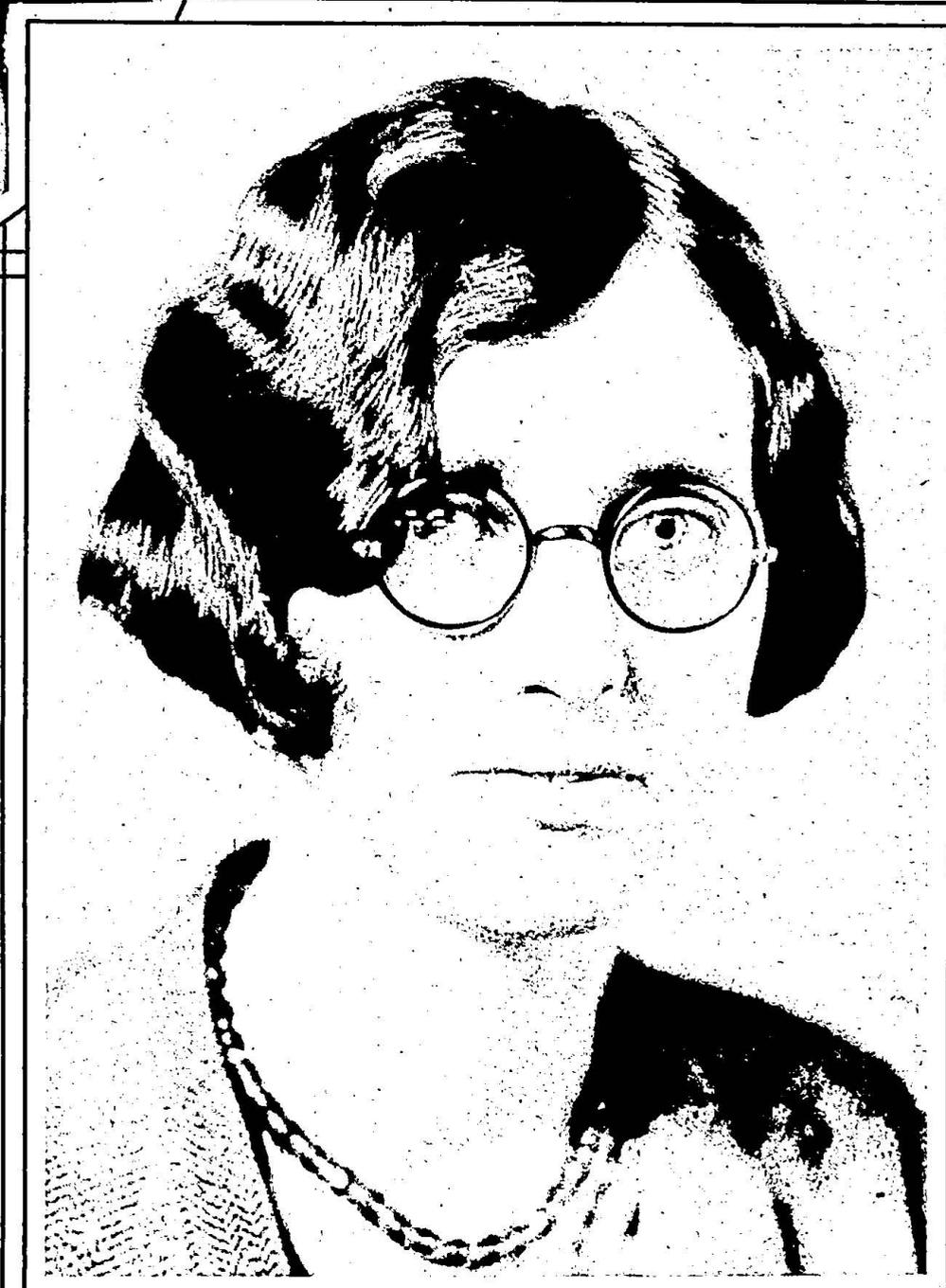
## Martha Pyle

*Missionary to China, who, having served thirty-eight years, had the emeritus relationship conferred upon her at the last meeting of the Woman's Missionary Council*

Missionaries and Deaconesses consecrated at the meeting of the Woman's Missionary Council in Memphis, March 12-17, 1931, are shown in rotogravure pages which follow



*Deaconess Marion S.  
Needham, Northwest  
Conference, appointed  
to home work*



*Edith Ellen Martin,  
North Arkansas Confer-  
ence, appointed to  
Africa*

*Marjorie Baird, Texas  
Conference, appointed  
to Korea*



*Delores Norene Robken,  
Little Rock Conference,  
appointed to Poland*



*Susie Mayes, North  
Georgia Conference, ap-  
pointed to China*



*Myrtle Dora Zicafoose,  
Baltimore Conference,  
appointed to foreign  
work*

*Deaconess Jewell Elizabeth Matthews, Alabama Conference, appointed to home work*



*Deaconess Erlene Swanson, Virginia Conference, appointed to home work*



*Lucile Lewis, South  
Georgia Conference, ap-  
pointed to Cuba*



*Carrie Ava Morton,  
Louisiana Conference,  
appointed to China*

# THE OUTLOOK FOR CHRISTIANITY IN JAPAN

(Continued from page 19)

Christianity again rose in popularity; but, alas, that expression of good will was soon followed by the immigration law setting aside the gentlemen's agreement. Again there came a reaction against Christianity. But today, as we learned from many sources, Japan is open to Christianity as it has not been since 1885.

"How long will the present opportunity last?" I asked Mr. Kagawa. "Possibly ten years," he replied. "Is reformed, modernized Buddhism so entrenched and so active that it will continue to be difficult for Christianity?" I inquired. The reply was: "Buddhism does not satisfy. It has no standard of purity. It does not reach the people's spiritual need."

In view of what I heard of the openness of the people to the gospel, I was puzzled by the statements that the Church was not gaining markedly in membership. It was said that there are a million Christians outside the Church. Many answers were given as to the reason for this situation. Some said, "The Church is stilted and cold." Others said, "It cost too much to join the Church." We hear that it had a paying and a nonpaying membership; that young men (still students) were not urged to join the Church because they could not pay on assessments; that the struggle to gain self-support kept the people from joining; that overhead expenses were becoming too heavy for the average purse. In the Japan Mission Meeting 25,000 baptisms were reported for the last year and 2,500 new full members of the Church. There seemed to be a terrible loss which for some reason was not made wholly clear.

Evidences of the openness of the non-Christian people to the message of Christianity were constantly made evident. Large Bible classes for students were reported. I recall one class in Central Church, Kobe, composed of one hundred and seventy-eight (178) members, only seventeen (17) of whom were Christians. An element in the openness of the situation seemed to be in the favorable attitude of the government, which is encouraging Christianity and Buddhism as an offset to atheistic Marxism. Japan is giving attention to character-building forces, and Christianity is regarded as making a vital contribution. The Japanese preachers and leaders of our Church, such men as Mr. Hori, Mr. Hinohara, and Bishop Akazawa, spoke of the heart hunger of the Japanese people. We heard of Christian leaders going apart and spending hours in prayer for their people.

There is a new psychology in Japan today, and it is evident at every turn. There is a tide of liberalism instead of the imperialism of the pre-war period. One Japanese expressed it thus to me, "We are no longer seeking to dominate the East, but we want to be a brother to all Eastern nations." This attitude is favorable to Christianity. The effect of this changed attitude in Japan is definitely felt in Korea. One missionary of long experience in Korea said: "I believe the Japanese Government today really wants our mission schools to be religious, and they are giving us greater freedom in teaching religion."

On several special occasions I was deeply impressed with the public utterances of Japanese in Korea. At a dedication service of a new building of the Methodist Episcopal Church in Pyengyang, the representative of the Governor

General, after speaking of the gift of the building by the American people, said: "This exceedingly friendly spirit evinced by them is prompted by their religious ideals, and, in dedicating these buildings, which are the outward and visible expression of their zeal, their noble purpose ought not to be lost sight of by you." At the same time Mr. Kondo, a well-known government official said: "I am a Christian, as most of you know, and was educated in a Christian college, and therefore I thoroughly understand what Christian education is and how much it is needed in this age of unrest and materialism. When I see the dedication of this chapel and gymnasium, I simply pray and thank God for his grace thus revealed in human hearts. Perfect your moral power, set forth in 'The Imperial Rescript of Education,' and 'Be perfect as your Father in heaven is perfect.'"

The finest evidence of the religious attitude of the Governor General of Korea was shown by his coming in person to the meeting of the Korean General Conference. In his address he congratulated the missionaries upon the splendid work they had done and upon the fruition of their labors in the union of the Methodisms. He added: "They (the missionaries) are assisting in no small degree the cultivation and development of the resources of the Korean people and in the enhancement of their well-being in general." He expressed the hope that the Church would be an increasingly active factor in advancing the religious and spiritual life of the people of Chosen.

The significance of the unique opportunity for the spread of Christianity in Japan at the present time can be appreciated only when set over against the real need. Waiving for the time a consideration of the unredeemed areas of social and thought life and looking only at the geographical aspects, the statistics as given in the *Japan Yearbook* for 1928 are as follows: The population of Japan proper is 59,736,822. The Christian church membership, including both Protestant and Roman Catholics, is about 215,372, of which approximately 125,163 are Protestants, making thirty-six Protestant Christians for each ten thousand of the population. There are four hundred and twenty-eight towns with a population of over five thousand each without a church or preaching place of any kind. Forty-eight per cent of the people of Japan live in the rural areas. There are 26,943,000 farmers, 1,492,000 fishermen, and 4,461,000 laborers who are practically unreached by Christianity.

It is no wonder, in the light of these facts and this unprecedented opportunity, that the Japanese Christian leaders are calling for missionary help. Bishop Akazawa of the Japan Methodist Church, speaking before the Japan Mission Meeting, said: "I hope no plans will be contemplated for the reduction of the missionary force. Money alone will never take the place of the missionary. We need money plus missionary man power, but of the two the personality of the missionary and his character are the primary need." Mr. Kagawa's call for a greatly increased missionary force to work with the masses of the people has already been given in a previous article. I was deeply impressed during the Japan Mission Meeting with the way the Japanese leaders drank in the spiritual messages of Bishop Kern. "They are like food to our (Continued on page 48)



Mrs. J. W. Perry, newly elected President of the  
Woman's Missionary Council

## THE INDEFINABLES AT THE COUNCIL MEETING

BY MRS. JAMES A. ROBINS

*THE QUIET, REVERENT ATMOSPHERE of the meetings, the very silences, wrought themselves into the warp and woof of a deeper spiritual life and understanding in those privileged to attend the meeting. I could not but wonder if a non-Christian could sit through the five days of the Council and not become truly Christian*

one to higher thinking, nobler living, and greater activity in Christian service.

I asked a young business man who dropped in to hear Dr. Hodgkin on "Christian Leadership in the New Day," to give me his estimate of the address. "It was wonderful," he replied, "but more wonderful still was the closing prayer followed by the several minutes of unannounced silence before God." So it was on many occasions. With heads reverently bowed, the entire audience seemed to silently wait upon the

Lord, to enter into a realization of his presence and into a fuller meaning of his injunction, "Be still, and know that I am God." The very atmosphere was surcharged with His presence, and "the people kept silence before him."

Having in mind the impressions which I had promised to pass on to the reading family of the *MISSIONARY VOICE*, I asked several this question, "What has most impressed you in connection with the meeting of the Woman's Missionary Council, and why?"

One replied: "Mrs. Cuninggim's periods of worship. They have dug deep into my spiritual life and lifted me closer to God." Some mentioned one thing, some another. But after all, in summing them up, it was the personnel of the body that most deeply impressed the visitors—personality rather than platitudes, unconscious forces emanating from the workers, rather than conscious effort. *Indefinables!*

A visitor from Missouri answered my question unhesitatingly and with two words: "Mrs. Perry!" Others expressed themselves as similarly impressed by her grasp of the work and situation, by the rare combination of generalship and humility with which she assumed the new responsibilities so suddenly—and shall I say, tragically—thrust upon her; and withal the sweet femininity and naturalness with which she presided. "She is so approachable," they said, "so understanding. She seems to keep the machinery of the Council running smoothly with her

**I**NDEFINABLES—those things that cannot be described, that cannot be defined, that cannot be expressed through the medium of the printed page, nor yet by "word of mouth"—those are the things which left their deepest impress upon me during the twenty-first annual meeting of the Woman's Missionary Council.

The matter-of-factness with which reports were made—reports dealing with countless atoms of humanity reaching unto the uttermost parts of the earth—facts dealing with hundreds and thousands and even millions of dollars! The earnestness, the hope, the courage, and the upward and onward look with which these women faced facts—facts of financial depression and losses, permeated with yet more vital facts of the reality and goodness and greatness of the omnipotent Father God!

The quiet, reverent atmosphere of the meetings, the very silences, wrought themselves into the warp and woof of the deeper spiritual life and understanding of those privileged to attend the meeting. I could not but wonder if a non-Christian could sit through the five days of the Council and not become truly Christian.

The addresses and discussions were of the highest type. There was that in practically all of them, from the opening prayer by the saintly Bishop Tarboux and address by Col. Raymond Robins, on the first evening, to the beautifully impressive consecration of the deaconesses and missionaries by Bishop Dobbs, at the last service, which impelled

smile, and all business is dispatched right on time—God bless her!”

I next made bold to ask the new president herself what had most impressed her, and why. Did she mention some of the high peaks of the program for which she had just been rejoicing? Not a bit of it. Slowly, reverently, earnestly she replied: “The tender, loving helpfulness and coöperation of the women, God bless them every one!” Again the *indefinable!*

Others, too, were impressed by the coöperative spirit in evidence, though perhaps not with the same inner significance which it held for Mrs. Perry. Among these others were Dr. Hodgkin, who publicly mentioned “the oneness, the coöperative spirit with which Southern Methodist women carry on the work of the Master.”

The bigness of the work, whether measured by souls or by cents, gripped me anew. A visitor from Arkansas, seeing the large choir sector filled with home and foreign missionaries, said to me: “I did not know we had so many missionaries. Are there any left on the field?” Truly it was an inspiring sight—some eighty-eight representatives of the Council, aggregating 718 years of service, renewing their physical strength and storing up spiritual power for use in their respective fields of labor. Something like four hundred other workers were “holding the fort” during their absence. Hundreds of thousands are having the gospel preached to them, are being healed and nursed back to health in our hospitals and through medical missionary work. Hundreds of thousands are receiving instruction in our mission schools and are learning to know and love and serve Jesus, through the activities promoted by the women of Southern Methodism through the Woman’s Missionary Council as their clearing house.

It is a big business they are quietly, efficiently carrying on; a business involving the handling of more than a million dollars annually. The bigness, the vast magnitude of this enterprise, is outstandingly impressive. Equally impressive is the bigness of the fields, “so white unto harvest.” What we are doing, big as it is, is inadequate to meet the needs. The bigness of it all has a two-fold significance to those who “listened in” at Council.

The large part that Scarritt College is playing in the life and leadership of the Church was effectively demonstrated at the young people’s banquet given by the Memphis Conference on Saturday evening. This was in honor of the Scarritt graduates, who were consecrated at a later session of the Council. Those who at any time had attended Scarritt were asked to stand. Fully one-third of the four hundred guests present rose. Following their Scarritt days “some flew east, some flew west, and some flew over the cuckoo’s nest”; but here they had again gathered from the four quarters of the earth—from various sections of the United States, from China, Korea, Japan, Cuba, Mexico, Brazil, Africa, and elsewhere. Here again, and throughout the sessions, I was impressed with the nearness of the missionary endeavor, together with the great stretches of magnificent distances glimpsed from such mountain peaks as the Council meetings.

And Youth, eternal Youth, is one of my most precious impressions. Christian Youth taking its place in world affairs—in Church and State and Home! A number of young

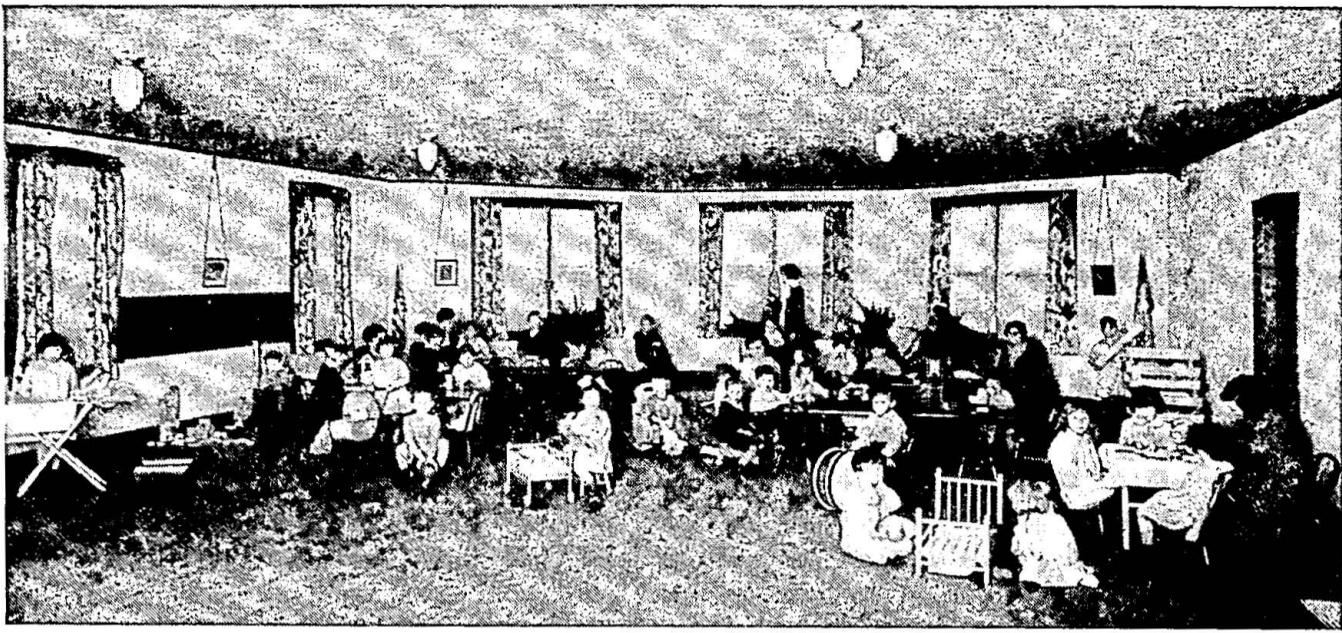


*Mrs. J. C. Handy, of San Augustine, Tex., newly elected Vice President of the Woman’s Missionary Council*

women are members of the Council. Some of our missionaries and deaconesses seem mere girls. They were all remarkably young looking and enthusiastic. Furthermore, Youth seems to be a sort of heritage of all missionary-minded women. There were many present with gray hair, some with hair as white as the driven snow; but not a woman whose eye did not sparkle, not a woman whose mental attitude was other than that of hope and courage and the enthusiasm of Youth. Although the years may pile up, the heart is kept young by unselfish, loving service in Christ Jesus. Whoever heard of a missionary-minded woman sitting supinely in the chimney corner, content with telling tales of “the good old days”? Truly the missionary interest places the stamp of Youth upon the heart.

O God, in restless living  
We lose our spirits’ peace.  
Calm our unwise confusion,  
Bid Thou our clamor cease.  
Let anxious hearts grow quiet,  
Like pools at evening still,  
Till Thy reflected heavens  
All our spirits fill.

—H. E. F., in *Bulletin of the Riverside Church, New York.*



Lucy Moore Kindergarten, Nashville, Tenn.

## LORD OF LITTLE CHILDREN

BY LORA LEE PEDERSON

IN 1920, Miss May Coburn began kindergarten in a tiny brown house on Humphrey Street, Nashville, with an enrollment of fifteen children and with equipment consisting of a few broken crayons, scissors, and scrap paper. During this year it was seen that there were great possibilities for building a large enrollment, but where were the children to be seated if the number increased? A dream of Miss Bessie Allen was realized in 1921, when through the generous gift of Mr. J. H. Moore the Lucy Holt Moore Kindergarten was built on Humphrey Street. This was a neat frame building and was well-lighted and cheery. It had been erected as a temporary meeting place, but the children attended kindergarten in this building for nine years. The number grew from fifteen to twenty-eight, and each year Lucy Moore Kindergarten spread its influence into many homes.

Happy was the child who skipped into kindergarten early in the morning and spent a joyous half day playing with the toys, erecting houses from blocks, learning to use colors and scissors, and learning of his Heavenly Father through stories. Happy also the teacher in the public schools who received a child who had been to this kindergarten. That "a little child shall lead them" has proved true over and over in the homes of these tiny ones, and many fathers and mothers have been brought to church and their homes have been lifted to a higher level because of the things their children learned day by day.

Each spring the playground in the rear of the building became a colorful sight as the children presented such operettas and plays as "The Quest of the Pink Parasol" and "The Three Bears." Proud parents pointed out to friends and neighbors that the tiny monkey carrying the tin cup for the organ grinder was their James, or the old-fashioned maiden in long dress and pantalettes was their Jean, while others viewed the members of the orchestra in their sailor suits and hats with proud and happy eyes.

As the enrollment grew and equipment and space became inadequate, it was decided that another change must be made. As the Boys' Club had a worker in the field, but no building in which to meet, they were to be given the old Lucy Moore Kindergarten building. This building has been moved to the rear of the Humphrey Street Church, and the boys enjoy basket ball there. The new kindergarten, Humphrey Street Methodist Church, and the Boys' Club building form a center which influences the life of the whole community.

Through the beneficence of Miss Leona Horn and other friends, a beautiful brick building was made possible. This building contains a large, sunny kindergarten room with ample room for entertainments and mothers' meetings, a cradle roll room, kitchen, and club room. The walls are a light cream color, and the draperies at the window blend in beautifully with their gay colors of orange and brown. The shades and draperies were bought with the pennies and nickels the kindergarten children *fed the mule*. At one end of the room an alcove is built with windows forming a semi-circle. This space is filled with beautiful ferns, and it is here that the Christmas tree holds sway during the Yuletide season.

More than one visitor has been heard to say, "O, how cunning!" when she viewed the cradle roll room for the first time. The furniture is French gray in color, while the draperies at the windows have this same shade for a background with "Jack and Jill" and all sorts of nursery rhyme people climbing over it. The tables and chairs are so small that they are comfortable for even the tiniest tot.

The kitchen is adequate for serving the lunch of crackers and milk that the children enjoy each day, and it is hoped that it may some day be the scene of a cooking class.

The club room is the joy of the boys and girls of Humphrey Street. This is the first time they have had a room of their own, and their eyes (*Continued on page 49*)

# ANOTHER EDITORIAL WORD

## *In Spite of Depressions*

THE 1931 annual session of the Woman's Missionary Council has come and gone. Many of the members approached the meeting recently held in Memphis with heavy hearts and much misgiving. Again a new leader must be tried, for the president who had served for two quadrenniums had been called by death. This was one outstanding factor in the spirit of depression, and, in addition for the first time in the history of woman's organized work in the Methodist Episcopal Church, South, the collections had failed of an increase.

With the Conference officers, failure here is taken very seriously. So much so that, in the midst of the crashing bank systems, numbers of them had "taken to the road," hoping to avert the calamity of unredeemed pledges. But in spite of these sacrificial efforts they were \$65,000 short of their goal. The spirit of depression at the beginning of the meeting was so marked that a complete stranger in the midst confessed later that he had discerned it. In spite of these conditions, however, or perhaps because of them, there never has been a session of the Woman's Missionary Council when God's leading has been so very evident.

Doubtless the uppermost question in every mind was, "Whom shall we elect as the successor of the late president?" The Council had had only two presidents in its twenty years of history. Miss Belle Harris Bennett had served for twelve years. With her gifts of personal charm and statesmanlike vision she had set a standard of high and noble endeavor which cannot be realized in twenty years. She was succeeded by Mrs. F. F. Stephens who, at the time of Miss Bennett's death, was serving as vice president of the Council. Mrs. Stephens, with her unusual executive ability and keen perception, carried the work forward for eight years. Under her guiding hand the work was expanded in the midst of peculiarly difficult circumstances.

Who should be the woman to take up the work carried forward by these two leaders, so different in their gifts of leadership? This was a most important question. Upon it hinged, perhaps, the direction which the work should take in the future. On the second day of the session this was speedily decided, for on a ballot carrying a large majority Mrs. J. W. Perry, the presiding vice president, was elected. From that hour the spirit of the group seemed to rise to high tides of certainty. There was a general feeling that Mrs. Perry was the *woman of the hour*. It was not because she stood out in any peculiar way above her coworkers, but more because the reverse was true.

The peculiar qualification of this newly elected president is that of a coöperative spirit and simple Christlike love and fellowship. In other words, she might be termed a *good fellow*. In all the ranks there could not have been found a more approachable woman. She has other admirable qualifications and years of experience which make her thoroughly acquainted with the work she is to undertake, but her approachableness and her love for people give her a peculiar fitness for this particular period. Some who did not cast their votes for her felt such a spirit of friendliness toward her that they could frankly confess their reasons.

This session of the Council, because of the shock of the recent loss and because of the spirit of the one elected, was peculiarly marked by its mutual sharing in the burdens and responsibilities of the work. This is in line with the times and will aid in the largest development of individual initiative and in group action.

For the life and growth of the work this working together and greater individual initiative is a necessity. As a result of the Jubilee a larger program was initiated. One so large and of such a character that only by united effort can it be carried forward. Two entire afternoons of the Council session were spent in group meetings when eight different groups discussed each a different topic: peace, industry, race relations, the spiritual life, coöperation with Methodist women around the world, rural life, the status of women, and Christian citizenship. This called for eight different presiding officers, so that it is easily perceived that the call is not now for one leader, but for many. Indeed, as it was suggested in one of the devotional hours, whoever in any small way even in a remote place *initiates* for the Kingdom, there is one of God's leaders. Christian democracy is a wonderful leveling process.

AND what of the serious financial situation faced by the members of the Woman's Missionary Council? Less money may be working good for many individuals in turning their thoughts to the realities of life, but can serious financial loss be turned to gain in the missionary enterprise? The women trust that it can. While the pledges made by the Conferences at this session were not as large as in 1930, yet there will be no lessening of effort on their part.

The Council was forced to do what should be done in any case, make a thorough reëvaluation of the work on the fields. This will be carried forward during the financial depression under the wisest possible leadership. It may be found that some institutions serving for the past fifty years have had their day. It may be, too, that some of these may need to die that larger life and activity may come to the whole cause. Let no one think that in the minds of the women this means retreat. It only means a preparation period for expansion along new lines, lines suited to the needs of the present day.

While the members of the Council individually and as a group surmounted their depression, it was not done simply through finding a way out or around the difficulties. It was more truly through a new sense of Reality, a renewed realization of a Power made available and realizable. This sense came in the unprecedented hush of the quiet morning worship, in the vital spiritual fellowship of the members as they realized a divine purpose in their lives.

Thus at the beginning of a new quadrennium the Woman's Missionary Council, the Conferences, and the Auxiliaries are facing a situation which is grave and untried, but they are facing it with a new courage born of a renewed fellowship with Christ which knows no defeat. They share with the missionaries in a fellowship of adjustment to changing conditions.

# SPIRITUAL LIFE AND MESSAGE

## *Bringing the Easter Spirit into Our Homes*

BY BERTHA CONDÉ

EASTER morning proved the stupendous fact that the endless life of God could enter humanity and in spite of pain and death burst forth in an immortal vitality that could never die, but go on living and living, in the whole universe of worlds, with unimaginable opportunities. It was God's love for us that sent Jesus to prove this to blundering and sinning human beings. It was not God that wrought suffering and pain to his Son Jesus, but the evil in human hearts that inflicted it on him. But God's life won out, and nothing could defeat it. So there came to us this most glorious gift of the possibility of eternal life.

Nothing can mean more to our home life than this. To have a group of loved ones about us and by working together to train our powers for endless achievement and life together in deeper love and happiness—what could make family experience more wonderful! How empty and full of forebodings must be the home where this Easter secret is not known and loved! In one group, a family of seven were depressed for years because the mother and one brother were likely to vanish from their sight at any moment through illness. All joy in life was quenched and creative service crippled because not one of the group has discovered the Easter secret. "If Christ be not risen from the dead," said St. Paul, "we are of all men most most miserable . . . our faith is vain." How much sorrow and anxiety we would be saved if our horizon stretched out far beyond this present earthly experience.

Every family faces difficulties and disappointments. Seemingly impossible obstacles come up to cause anxiety. How shall we meet these? By bringing into all our home life the Easter thought of how his spirit can triumph over circumstances and find new ways of rising above difficulties. For example, a spirit of quiet trust and faith in God's love and power to deliver brings a peace that makes it possible for the mind to think and discern certain factors that will lead to triumph. When we are worried and afraid, we are blind to much that should be seen if we are to find the way out of our difficulty. "In quietness and confidence shall be your strength," runs the inspired word, and it is the key to victory. Let us teach our children by example and precept that God will always be our shelter and deliverance, just as he burst the bonds of death for Jesus to rise to immortal power.

Easter also signifies growth. The lovely plants and flowers that burst through the earth from a small seed are eloquent of what God can do in and through us. Many members of families get what the psychologists call an "inferiority complex," which means that they feel incompetent for any worth-while career or service. Suppose the little brown seed felt this way! Think of the vital power of life in it which works miracles far beyond what we could ever think possible. The strength of the sun and the qualities of the earth pull out its wondrous possibilities. Jesus reminds us of the tiny mustard seed which grows so large

that birds can lodge in its branches, and says that this is typical of what the spirit of faith can work in us if we will trust ourselves to it. The most inferior child may wield a world-wide influence if it lets God lead its thinking and doing. St. Paul says of God that he even take things "that are not to bring to naught the things that are." This is the law of the life that Easter revealed. With God anything is possible. Let us keep this ever before us in our home life.

Easter also teaches us that this life here is the practice ground for the life beyond which has possibilities far beyond our thought. Therefore it is important to live at our best here and now. If our children could realize that we are not trying to control their life, but that what we aim to do is to share with them our wisdom so that they may avoid mistakes, the home spirit would be so different. There is a good way, a better way, and a best way of doing everything: and the one who daily chooses the best is looking far ahead and getting the most out of life. Jesus is the only One who always chose the best and showed us how to follow the perfect way of life. In our homes, we should daily read some part of His life and words so that we may keep the standard ever before us. Those who follow him make the fewest mistakes and have no regrets in later life. To have Easter power one must live according to the way of life of Jesus. We defraud our homes of their largest possibilities if we do not keep close each day to the teachings of Jesus. Five minutes at the breakfast table for this would save us hours and months of disappointing life.

Just as the life of God filled Jesus and made him immortal on Easter morn, so God longs to enter into us. We are meant to be the temples of the Spirit of God. It is a solemn responsibility and a heavenly privilege. It takes away all loneliness and means that God is ever in us to help and counsel and illumine our heart and mind till we become all radiant with life and joy. We can trust our child to be anywhere or meet any test if we know that he carries about with him the Divine Spirit as a friend and protector. It is easy for even small children to grasp this truth, and Easter means the reality of God's presence. Jesus said, "I am with you all the days; even to the end of the world." How it would transform our home life if we realized that our Master is always our "unseen guest, the silent listener to every conversation." We grow to realize his presence by recalling this truth about him every day and many times a day. We cultivate a musical ear by listening often to music, and we discern in our spirit the presence of our risen Christ by remembering it very often and recalling the scenes and words of his life.

In our fellowship of prayer and discussion we can help one another by having our experience of bringing the Easter spirit into our personal living and into our homes. In this day of material things, we need this to keep the true balance and to enable our spirit, that largest part of us, to grow and become our truest and most vivid life of reality.

THE MISSIONARY VOICE

## WOMAN'S NEW DAY IN CHINA

(Continued from page 21)

school. In fact, she might well have doubted whether she would survive this first contact with it, for many and weird were the tales that Huchow people told of the new church school. To them its coal cellar was a place for hiding away innocent, mistreated Chinese children; therefore they could not understand why Mrs. Chiu would expose her daughter to such danger. Perhaps, having just come from Shanghai, she was ignorant and needed to be warned. So they warned her, first with pleas, then with threats, but to no avail.

Chiu Li Ying had known foreigners among her father's friends in Shanghai. She knew that coal cellars were storehouses for coal and not for victims. She had herself visited all the schools in Huchow and had selected Virginia School as the best one. So she entered, the first Huchow girl to enroll as a student there, becoming the first link the school had with the city. Her happy school life proved the wisdom of her choice. Her schoolmates and teachers became frequent guests in her mother's home, and all went well.

But after six years a storm suddenly burst in the Chiu family. Li Ying announced that she had joined the church. In Mrs. Chiu's eyes no greater catastrophe could have occurred; it brought down upon her every remembered warning, every "I told you so" of her Huchow friends. Never before had a daughter of hers done anything without first telling her. This mischief must be undone. She took the girl out of school and locked her in her room without a book to read or a person to talk to. She summoned the preacher who had received her into the church and demanded that he publicly *unbaptize* her. The pastor nervously replied that his Discipline provided for no such ceremony, so the girl remained in her room throughout a term. Then her father returned from Shanghai to take the side of his favorite child. At last the family decided that if she could not *unjoin*, there was nothing to do but make the best of it, and Li Ying returned to school under certain conditions, one of which was that she attend as a day student, since she would not be required to attend church.

Graduation, a time when the mother's pride in the daughter began to conquer her prejudice against Christianity, was followed by a year of teaching in Virginia School. Then Miss Chiu went to Shanghai to enter the Publication Department of the Y.W.C.A., work where she remained for nearly six years. One year during that time was spent in New York with a scholarship at the Y.W.C.A. National Training School. The work in Shanghai brought many interesting experiences. Miss Chiu was president of the Business Woman's Club, helping in a survey of conditions among business girls. One year was devoted particularly to the Shanghai branch of the Woman's Rights Movement originating in Peking.

About the time her family had become, not reconciled, but fairly silent about this work, Miss Chiu threw another bomb into their midst. She had decided to go to Ginling College in Nanking. Her five brothers sat in solemn conclave to combat this notion of a *girl* going to college. They told her she would receive no money from her family. She replied that she could pay her way—and did. They told her that travel was not safe, because of the war between the Kiangsu and Chekiang Provinces, and it was true that

travel was not safe during more than one of the three years she spent getting her A.B. degree. She won her point, and not for herself only, for since then the girls of the Chiu family have gone to school without need of argument.

Ask Miss Chiu for anecdotes of her career, and she will reply: "Oh, there is nothing funny. My life is rather serious, I think. Still some things are funnier in retrospect." And this is the prelude to her share in the Nanking incident of 1927. She was still in Ginling, and when the foreigners became endangered was one of those to think of the safety of the foreign faculty of the school. The first device was to smuggle the teachers into the dormitory and lock them up. No wonder the memory provokes a laugh—these dignified personages clad in a hasty collection of Chinese garments and thankfully submitting as their own students turned the key on them. But the ruse failed, and the soldiers came knocking at the gate. A moment of terror, then Miss Chiu, inwardly quaking but outwardly calm, went bravely to meet them and try the force of persuasion—only to find that they were led by a friendly man who had come to take the foreigners to a place of safety. The joke had turned on her. But five minutes later the real enemies came, and she could laugh at her fellow students trying frantically to lead them away from the place where they thought their teachers were still in hiding.

After graduation Miss Chiu returned to the Y.W.C.A. for two years, this time as general secretary of the Shanghai local organization. Then, in the fall of 1929, she accepted the principalship of the Virginia School. When asked once why she did it, she replied simply, "Well, some one had to!" No one was better aware than she of the difficulties, for she had been one of the committee that had investigated the troubles when the school was closed a year before. She was going to reopen and try to register a school that had been closed because of internal disturbances, a situation far more difficult than the opening of a new school. To undertake this she gave up a splendid position, the association of her family and friends, who were by that time all in Shanghai, and the comforts of living in Shanghai—*because some one had to do it.*

To ask if her family approved this step is somewhat irrelevant. The older generation never approved of any of her religious work, but they came somehow to accept it. For to the mother no one was quite so thoughtful as she; to the younger ones no one else so understanding. In her family she is the one who can see both ways and bridge the inevitable gaps that arise. Her associates in the Y.W.C.A. will say it was this ability to understand people and to make sympathetic contacts that made her invaluable to them. And in Virginia School Miss Chiu will perhaps prove most important as a "contact man." Once the school is running smoothly so that the routine may be turned over to others—for she possesses that executive ability which *can* turn work over to others—she wishes to make contacts with Huchow women which will link them, through the girls in school, with the changing ideas of the younger generation.

In the meantime her ability is challenged by difficulties that exceed her worst anticipations. Soon after the school opened an epidemic of meningitis closed it temporarily and came near costing her her own (Continued on page 45)

# THE SALESMANSHIP OF IDEALS

BY DEACONESS GRACE GATEWOOD

THE other day I went into a home to call. The little boy of the family came to the door and asked me to enter. I carried an under-arm bag, and after the boy had looked me over he asked: "Lady, are you selling purses?" I asked him if all the folks who came to see his mother were selling things, and he replied: "Mose of them does." I assured him I had nothing to sell. Afterwards, however, in thinking of my work I decided that I am constantly trying to sell something, something very precious—an idea and an ideal.

I am a teacher of a Sunday school class of 175 members; they represent the leading young matrons and business women in our city—the financial, intellectual, and social life of Shreveport. As one of the officers we have a young woman whose husband is many times a millionaire, and in the same class are girls who have sometimes been helped in paying their hospital bills. The greatest honor that can come to our class is to have its members chosen as Sunday school teachers in other departments and to be called on for service in any branch of our church.

As a counselor for the work among our young people, it has always been my aim to be ready to assist, but at the same time to let them initiate and carry on their own projects. Not long ago we were planning a devotional meeting, and a "cute" senior in Centenary College said: "O, let's just have a program that will knock their eyes out." Another time in describing the talk of a certain speaker she said, "He is the berries." These expressions sound familiar to you all, I know, if you have college students in your homes. To me they are symbolic of what our young people are demanding of us—a straightforward, honest facing of life and a desire for truth in forceful presentation.

For several years our church has operated a sewing school for underprivileged children near the church. Here every Friday we are trying to sell a helpful interpretation of Christian living and a fine type of Christian Americanization. A refined, cultured woman came as a visitor one day, and after watching us for a while she said: "Miss Gatewood, you really seem to love those little children. How can you?" I said: "Did you not hear the little American girl who came just now and said, 'Please let me take the collection. I ain't never tuck it no time'? And didn't you see how she swelled with pride and importance when she did it?" That was an event in her little life. The visitor may have caught the idea. For this child, taking that collection was as great an event as pouring tea at the Department Club was to the visitor. One of the girls who came first as a pupil and later as a helper is now teaching in one of our mission schools. Another one of the girls told a gentleman of my acquaintance that the best times she ever had as a little girl were at that sewing school on Fridays. She is now a successful young business woman.

There are so many avenues of helpful service open to a church deaconess in her association with the women of the missionary societies. There are classes in Bible and Missions to be taught, and the passion of the Church must be made real to every woman in the Church. I know of no

greater joy than to see a woman who has been interested in other things, or indifferent to the Church, find her place in the various phases of work done by our Missionary Societies. It is a part of my responsibility to sell the great missionary organization with its high ideals to our new members.

During the last two years I have been one of the representatives from our church to help in some interracial work being done by the Federated Missionary Societies of the white and colored churches in our city. We feel that some very definite things have been accomplished. We are to have a Daily Vacation Bible School this summer and a recreational leader for Negro children. Some very abiding attitudes of heart and mind have been developed through this interracial work. Last year, just the Sunday after that disgraceful affair in the Sherman jail, I went into a Negro church to make a talk. I was a little late, and a Negro doctor was praying. One sentence of his prayer held my attention. He said: "O Lord, tighten the bands that unite us and loosen the bands that dissect us."

At another time a Negro woman came up to me and said: "Miss Gatewood, we do appreciate what you white ladies do for us; you know, you teach us." Then, with such pathos she said: "You see, most of our preachers are just letting us shout our way to heaven without knowing what we are shouting about."

As a church visitor it is a privilege to minister to the sick folk of our own congregation, visiting in our four private sanitariums, the Charity Hospital, and the Tubercular Sanitorium. Many times I have debated in my mind just what is the most helpful approach to people who are ill. I discussed it at one time with a friend who has spent many weary days in a hospital. She told me to try always to take joy and a happy laugh. I remember going to see an elderly gentleman from out of town last year, and he asked me what a deaconess in a church does. I tried to tell him, and I never shall forget what he said: "My, what a wonderful job you have. Why, you can go to church as often as you please." He had been denied that privilege for many years.

But, after all, most of my salesmanship, if I may so speak of it, is spent in visiting people who have just come to the city and are trying to decide which of all the organizations and attractions shall have first claim on their time. It is such a joy to present the work of our Church as having the most challenging program to which people can give themselves, to help them find their places of usefulness, and to watch their growth in Christian life.

The work of a church deaconess sends one into the richest of homes as well as the poorest, to be friend to the sick and to the well, to love the young and the old, to minister to the lifelong members of the congregation as well as to the newcomers. It is the most varied, difficult, and delicate work one can imagine, yet it is the most satisfying, challenging, and spiritual that anyone ever engaged in. People are hungry for God and will listen to anyone whom they believe is sincerely trying to know and interpret him.

THE MISSIONARY VOICE

# THE MISSIONARY SOCIETY

## ADDITIONAL FOR MAY PROGRAM

For the May program supplementary material will be found in the following articles in the *MISSIONARY VOICE*, 1930: October, "Holiday Time in Slavland," by Sallie Lewis Browne; November, "Why Work in Poland?" by C. T. Hardt.

## ADULT PROGRAM FOR JUNE

*Topic for Discussion:* Educational Developments in China. See leaflet and page 20 of this issue of the *MISSIONARY VOICE*.

*Topic for Worship:* Daring to Accept the Challenge of God in Prayer. (Luke 9: 51.) See below.

## SUGGESTIONS TO THE LEADER

*In Preparation:* Read carefully and thoughtfully the remainder of Luke 9 and try to catch the spirit of Jesus at this time. His enemies were pressing closely upon him now. The Pharisees and Sadducees were taking every opportunity to interfere with and to discredit his work. The Herodians were watching him as a dangerous demagogue likely to instigate an uprising. Herod, indeed, had just had John the Baptist put to death, and he was afraid of any movement on the part of the people. The common people, finding Jesus' demands too hard for their fickle allegiance, had turned from him, and Jesus had even thought for a moment that his nearest disciples would leave him. "Would you also go away?" (John 6: 66-68.) In fact, it seemed that the ministry in Galilee had been a failure.

Now, after a night in prayer alone except for his three closest friends, his mind is made up, and he comes down from the Mount of Transfiguration with his face set. He is going to Jerusalem, to the very heart of the opposition. He had prayed it through and found this to be the Father's will. He is practically certain that it will mean death; but if this is the path the Father has laid out for him—well, he will tread it, that is all. The very atmosphere about him seems tense, and Mark tells us, "They that followed him were afraid." (Mark 10: 32.)

To those who would follow him he sets the standard high. There can be no laying the hand to the plow and looking back. There is no time for long funeral ceremonies. "Let the dead bury their dead." One must count the cost, and it is a terrific one, he seems to say. Certainly there is to be no material gain. "The foxes have holes and the birds of the air have nests," but a follower of the Son of Man must be homeless and alone and misunderstood in this crucial time. (Luke 9: 57-62.) It costs something to follow Jesus now. The sunny Galilean days are over, and Jerusalem with all it may mean of suffering and of death glowers dark ahead.

Read carefully, thoughtfully, and prayerfully all the passages indicated until you have the very spirit of Jesus at this time—his earnestness, his tenseness, his spirit of self-dedication.

*Before the Group.* (1) Read aloud those passages that you may select from the above as being most suited to give your hearers something of your own reaction to the spirit

of Jesus as it has come to you in preparation. (2) Read the following aloud:

"It is sheer truth, staggering to contemplate, that God, as he moves forward to achieve his immemorial purpose, refuses to act apart from human beings he has made. The whole missionary cause, the very advent of his Kingdom, is conditioned by this inescapable fact. There is no compulsion. There are no thunderbolts from heaven to make us listen nor signs in the sky to make us see. All God's men (and women) are volunteers, and he knows no force but the force of love. If a man, if a church, refuses, the refusal is accepted, and another will be offered the task.

"There is no need to lash ourselves into passionate petitions for power. . . . There is danger of grave unreality in prayer to God to pour out his spirit, to send forth his power, and so on. Like the electrical waves all about us that are waiting for the wireless receivers, the power is there all the time, instantly available for any person or any group of persons who will quietly set about doing what God wants done."

(3) His power is at the disposal of any church (or individual) that will embark on the Great Adventure—the adventure of following His way in a world estranged from him, the adventure of dying that he may live and reign throughout the globe.

"Are you and I ready for that? Are we prepared to go out and tell others that we have seen Jesus afresh and have heard him speak to us and that we want them to join us in a new and wonderful adventure for him?"

## THOUGHTS FOR MEDITATION

*Read slowly:* "God refuses to act apart from human beings he has made." Am I hindering the progress of God's Kingdom by my inertness and refusal to cooperate with him? (Pause.)

"His power is at the disposal of any who will embark on the great adventure of following his way." (Pause.) Have I sought to claim this power for myself? Have I fulfilled the conditions? (Pause.)

"The adventure is one of dying *that He may live.*" (Pause.) Have I not always put it the other way—*his dying that I might live?* Am I ready for this?"

## SILENT PRAYER AS THE LEADER READS QUESTIONS FOR HEART-SEARCHING

"He steadfastly set his face to go to Jerusalem"—what is my Jerusalem? (Pause.) Is it giving up some luxury in order to further by my gifts the work of the Kingdom? (Pause.) Is it taking a stand on some question that I am sure will render me unpopular? (Pause.) What is the crucifixion I dread? Is it loneliness? Social ostracism? (Pause.) Am I conscious of the companionship of Jesus on a Great Adventure? Am I willing to pay the price for this Companionship—this Adventure?"—From "*In the Presence of God,*" Press and Publications Board of the Church Assembly, Church House, Westminster S. W. 1, London.

*Prayer Hymn:* "O Jesus, I Have Promised."

# THY KINGDOM COME

*"The Kingdom of Heaven Is Like Unto Leaven, Which a Woman Took*

## THE CREED OF THE KOREAN CHURCH

THE Northwestern Edition of the *Christian Advocate* (Northern Methodist Church) prints the creed of the New Korean Methodist Church with the following comment: "Can anybody think of any great doctrine generally believed which is not in this creed either directly or by implication? Can anybody point out an article of the creed as it stands which could profitably be omitted?"

The creed is given below:

WE BELIEVE in the one God, Maker and Ruler of all things, Father of all men; the source of all goodness and beauty; all truth and love.

WE BELIEVE in Jesus Christ, God manifest in the flesh, our Teacher, Example, and Redeemer, the Saviour of the world.

WE BELIEVE in the Holy Spirit, God present with us for guidance, for comfort, and for strength.

WE BELIEVE in the forgiveness of sins, in the life of love and prayer, and in grace equal to every need.

WE BELIEVE in the Word of God contained in the Old and New Testaments as the sufficient rule both of faith and of practice.

WE BELIEVE in the Church as the fellowship for worship and for service of all who are united to the living Lord.

WE BELIEVE in the Kingdom of God as the divine rule in human society; and in the brotherhood of man under the Fatherhood of God.

WE BELIEVE in the final triumph of righteousness and in the life everlasting. Amen.

## TRAIN UP A CHILD IN THE WAY HE SHOULD GO

SUGGESTIVE to parents is the story told by Lyman McCallum in *Bible Society Record*.

"A more unlikely place for finding a treasure could hardly be imagined," says Mr. McCallum, Agent of the Constantinople Subagency of the Society. "It is a battered copy of the Book of Psalms, which some careful soul salvaged and returned to the Bible Society with the suggestion that we 'might find some use for it.' The original brave crimson of its edges has faded to a nondescript brownish pink; water has scarred it, and there are evidences that its broken purple covers had made the accidental acquaintance of a mud puddle even before its use as a table mat branded it with a sooty circle. Beneath the imprint of the American Bible Society the title page carries the date 1887. Not exactly the sort of book for which one can easily find use.

"But as I fingered it dubiously I came on a slip of paper, on which was penciled in old-fashioned, childish writing the following orders of the day: PRAY—READ—BRUSH TEETH—FIX ROOM—FEED CAT—FEED DOVES.

"I read it with a smile. Then, as I began to realize its significance, my emotion changed to one of reverence. I was holding between thumb and forefinger the tender conscience of a child. How clearly defined were his duties toward God, toward himself, and toward society.

"'Pray; read.' One wonders what the Psalms meant to that child. Parts would certainly be misunderstood; some would be meaningless; but there are hundreds of passages descriptive of nature, of man's heart, and of God's ways, which can delight and expand the childish mind.

"Cleanliness follows hard upon godliness. 'Brush teeth. Fix room.' Does the latter injunction suggest that the writer was a girl? Possibly, though even boys have been known to make up beds.

"And so downstairs, joyously, to cat and doves. Here are little people which wait for their providence from his hand just as he, in turn, has waited on that of God. And is not God, perhaps, as proud and happy in His child as the child is in his pets?

"By now that unknown child must have arrived at maturity and even reached middle life. How confident one feels of the life reflected by that little slip of paper! Somewhere there walks a man or woman devout before God and trusted by his fellow men. His place in society is not accidental. The foundation was laid years ago when a child learned to accept life's responsibilities in the simple terms of: 'READ—FIX ROOM—FEED DOVES.'"

## MISSIONARIES VS. COMMUNISTS

A PLEA that more missionaries go to China as an offset to Soviet propaganda was made by Miss Eliza P. Cobb, who has recently visited China, at the fifty-sixth celebration of the Women's Board of Foreign Missions of the Reformed Church in America, held in New York last month. She said:

"In China the missionaries now have two courses open to them—one is to register their schools and throw Christian teaching from the curriculum; the other is to teach religion and run the risk of having the schools closed.

"The Soviet program is to wipe the Church of Christ out of Russia and out of China in five years. Contrast that with the program of the Church of Christ in China, which is to double its membership in five years. It is reported that three thousand Chinese youths are now being trained in Moscow and will be sent back to China to spread communism. The call comes from the Christian Church in China for more Christian missionaries."—*Missionary Review of the Word*.

## NEWS FROM THE LEPER COLONY

WRITING from Wembo Nyama, Belgian Congo, concerning plans for the new leper colony, Rev. H. P. Anker says:

"We hear from every side that the government is pleased with our plans. Perhaps some day they will be willing to support the whole thing. We have received several letters from officials high up, stating that they wanted to help us in this kind of work. I think that eventually they will want us to run the leper colony, allow them to inspect the work, and pay the whole bill themselves. They wrote that the natives are more anxious to be treated in Mission hospitals and isolation camps under Mission control than those run directly by the government itself. The reason is not hard to find. The kindness and love which the missionaries have for the patients cannot be duplicated by those people who do not love God and hence cannot properly love their fellow men."

# THY WILL BE DONE

*and Hid in Three Measures of Meal Till It Was All Leavened"*

## THE PROTESTANT EMBLEM OF FRANCE

FRED WOODARD, late of Warsaw, Poland, and now of Brussels, Belgium, gives us the story of the Huguenot Cross which is told below.

The "Huguenot Cross," called also the "Cevenole Cross," is the popular decoration for French Protestantism. Just as in newly created Czechoslovakia the chalice is the symbol of a reviving protest against the abuses of Roman Catholicism, so in those lands colored by the blood of the Reformed Church's martyred saints this Huguenot Cross is held sacred.

The Cross made its appearance at an uncertain date, but its birthplace was the Provinces of Bas-Languedoc and Cévennes in Southern France. Bordered on the south by the Mediterranean Sea, on the east by the Rhone, on the north by the lower ranges of the Ardèches, it is this region made famous by the "preachers of the desert" who, like Paul of old, felt, "Woe is me if I preach not." Even in our day and time this area is faithful to the gospel.

What is the origin of this emblem? Some say it comes from the Maltese Cross, or the Order of the Holy Saint John at Jerusalem. And it is true that this entire region is filled with convents tracing their origin back as far as the year 1100, when the Order of Saint Gilles was founded. But these are speculations at best, and we can say little with certainty.

The Huguenot Cross has as a pendant sometimes a tear drop, sometimes a dove. They say that the tear replaced the dove after the Edict of Nantes was revoked and oppression for all non-Roman Catholics became the order of the day.

What touching legend this is if it be just a legend; and what a terrible indictment against those who kill the body, but have no power over the souls of men!

And so today the Huguenot Cross gleams upon the garments of many a loyal son of the desert preachers of the past. It is beautiful as a cravat pin; still prettier worn as a necklace about the necks of French Protestant ladies. The prophets of Cévennes have fallen; the terrors of oppression have passed; but the symbol of these noble souls so cruelly oppressed lives on and works its pattern in human lives—a Cross—a Tear Drop—a Holy Dove.

## A CHALLENGE TO THE CHURCH

THE Home Missions Council concludes a message on Home Missions and the nation by expressing the belief that:

"There never was a time in the history of our country when the Christian Churches were a greater necessity than at the present, because America was never more in need of the spiritual quality which the Churches contribute to the life of the nation. Not more legislative statutes, but more of the spiritual convictions of a Christian piety; not more luxuries, but more of the ethical motives that flow from the Christian nurture of the Churches; not more wealth, but more of the moral power bestowed by the gospel of Jesus Christ—this is the supreme and most im-

perative need of our day. The supreme task of the Christian Churches of America in this critical hour of national life is to help the nation to reëxamine the foundations of her political, her industrial, her intellectual, her moral, her social, and her spiritual life and to inspire her to re-endow her citizens with freedom within discipline, with originality within tradition, with humanity within nationality, with hopefulness within intellectual honesty, with peace within progress, with satisfaction within service, and thus hasten the day when all national law shall be national love, when all international law shall be international love."

## GOOD NEWS FOR THE BLIND

THE American Bible Society is happy to announce that embossed volumes of the Bible for the blind may now be had in all systems at the special price of twenty-five cents a volume instead of the former price of fifty cents. Thus the whole Bible in revised Braille, consisting of twenty volumes, may now be secured for \$5.00 (the manufacturing cost is \$47). The fifty-eight volumes of the Bible in Moon, the system used by older persons whose finger tips are losing their sensitiveness, can be purchased for \$14.50 (the manufacturing cost is about \$225). The new price of twenty-five cents a volume applies only where the purchase is made by or for a blind individual.

The difference between the selling price and the substantially greater cost price is met by designated gifts contributed to the American Bible Society. Such offerings enabled the Society last year to place in the hands of the blind over four thousand volumes in Braille and other suitable systems.

*Have you a blind friend to whom the above would be welcome news?*

## EVENTS OF WORLD IMPORT

THE French and Italian naval agreement and the new policy of England toward India are events of first importance. The one means much in the effort at disarmament, and the other indicates the new attitude of Great Britain toward the peoples of the Orient.

England had trouble with America over tea; the crisis in India came over salt. Both these issues are of world import. So is the naval pact of the five great naval powers of vital concern to the world. A holiday in the building of war craft may lead to a general disarmament of the world. May the Christian forces of the nation work and pray for such a consummation in the movements for the ultimate reign of the Prince of Peace!—*North Carolina Christian Advocate.*

## NEWSPAPER EVANGELISM FOR CHINESE

A CHINESE woman, resident in Portland, Oregon, who has a rather unusual initiative and devotion to her own people, is working out a plan for giving to substantial Chinese merchants in the United States a year's subscription to the *Chinese Christian Intelligencer*, the leading interdenominational Christian weekly paper in China.

# LET ME TELL YOU A GOOD STORY

THE STORY OF A MAN "whose life is a marvelous example of the transforming power of Christ" is told by the Rev. Frank Collins, missionary to Cuba

FRANCISCO REYNALDO, familiarly called "Boticario" (druggist) by his friends, well known to all the members of the Leland Memorial Church, and very popular with the missionaries and teachers of Buena Vista and Candler Colleges in Havana, is a man whose life is a marvelous example of the transforming power of Christ.

Reared on a farm in Cuba, Francisco at the early age of eleven felt the urge to better his lot socially and financially, and so applied for work at a local drug store washing bottles. The owner of the business, seeing how well he applied himself, took an interest in him and procured a way for him to go to grammar school. Later he sent him to a private Roman Catholic school, where Francisco was taught the elements of that faith, but never got beyond the mere form, although he sought earnestly to find satisfaction for his soul-yearning for God.

Fortunately he severed his relations with the Catholic school and went to Havana, where he again worked in a drug store and went to school at night. Later he entered Candler College, our Methodist school for boys, where he began work on his degree of Bachelor of Arts.

During his first year in Candler, he was always getting into trouble, going from one difficulty into another. One day at the chapel hour he smuggled in a real, live goat, and, like Mary's little lamb, it caused a great commotion, breaking up the chapel until it could be put outside. In those days the teachers of Candler had the custom of giving as punishment the writing of some line applicable to the offense a certain number of times. In one day Francisco was given a line to write fifteen thousand times for the different things which he had done that way. He, with his group of followers, became so unruly that it was necessary to segregate them in a separate study hall in the afternoons.

Things like this continued until finally the faculty took up his case to decide whether he could remain any longer in the college. But on the plea of the director, Dr. H. B. Bardwell, one last opportunity was granted him, for which he has always been very grateful. At this crisis a fellow student, Justo Gonzalez, now a teacher in the Commercial

Department of Candler College, talked and prayed for him and made him realize that he needed a change of heart. Several members of the faculty joined in prayer and personal work to try to help him also. But the thing that impressed him most, according to Francisco himself, was the kindly, forgiving spirit of Dr. Bardwell, who was willing to give him one more chance to make good. Since that memorable occasion he has regarded Dr. Bardwell as a second father, going to him for advice in every time of trouble.

He later became a seeker for divine help, and during two revivals at the college sought God and gave in his name as a candidate for membership in the church. Finally, in the last of these meetings he was greatly impressed and surrendered his life to Christ. To use his own words: "From the first moments of my Christian life I sought to serve in the church. My life was changed completely into a real life. I attended Sunday school regularly, always trying to take some one with me. My unconverted companions did not understand the change in me, but I understood it perfectly."

He had felt his heart "strangely warmed" and stirred by the power of the crucified Christ, and he had responded with his whole being. From that day on, his life as a student in Candler College was radically

changed. From the worst boy in the school he became one of the best. No more did he try to bring goats to the chapel service, nor did he have any more lines to write for misbehavior. Christ had changed his whole life.

He immediately took an active part in the church work and was elected secretary of the Sunday school and later superintendent, which position he still fills splendidly. He has also been active in the development of the Epworth League in Cuba, having held for several years important offices in our local chapter, as well as in the League Conference. He was recently elected directing editor and manager of our League publication, *La Juventud Metodista*, which takes the place of our *Epworth Era* in the United States. At the last District Conference held in Havana, he passed his examination for local preacher's license, and is now helping supply the circuit of (Continued on page 47)



Dr. Francisco Reynaldo and wife. A Christian druggist of Havana, Cuba

# EDUCATION AND PROMOTION AT NEW ORLEANS

## *Report of Special Findings Committee*

**F**ACING vast needs and challenging opportunities in all of our fields, both at home and abroad, we would call upon our Church to deliver its whole strength in the missionary task at this hour. We do not believe that we need new legislation or any new machinery, but we would call upon our Church to work with maximum efficiency the machinery which we already have.

We recommend, first of all, that a new emphasis be placed upon the mid-year meeting of the Conference Board of Missions and the District Missionary Institutes. Believing that these can be made great occasions of education and promotion, we suggest that the bishops, together with Conference missionary secretaries, so schedule the District Institutes that the bishops can attend a large number of them and bring to bear every possible influence for a large attendance both of pastors and people. The presiding elder, together with the district lay leader and associate lay leader of each district, should use all the machinery of the Church to make the missionary institutes a success. By the assistance of the secretaries of the General Board of Missions and missionaries who may be available, the strongest possible program should be prepared and announced in advance. In this way the great facts of the Kingdom in the mission fields and the urgent needs of the fields can be brought to the largest number of people. As far as possible, nothing should be permitted to interfere with the missionary institute and with the January-February program of missionary cultivation.

Second: We heartily indorse the co-operation between the Board of Missions, the Board of Christian Education, and the Board of Lay Activities, not only in the missionary institutes, but in the entire January-February cultivation period. We rejoice that the mission study book has been used by indorsement of the Board of Christian Education in adult Sunday school classes. We suggest that hereafter this study be extended to the Department of Young People and that the Board of Chris-

tian Education write an introductory statement to the book and also put its indorsement on other literature to be used in the cultivation period, so that our people may understand that this is a regular part of our religious education. The executive secretaries of the Conference Boards of Christian Education should have part on the program in the mid-year meeting and in the missionary institutes.

Third: The *MISSIONARY VOICE* should be placed in every Methodist home. We would urge our people to read in the Conference organ and in the general organ the special material on missions during this period and to make the largest possible use of the secular newspapers in advertising our meetings and in disseminating information concerning the progress of missions and needs of the mission fields.

Fourth: Missionary specials in local churches. We recommend the placing of missionary specials in churches, Sunday schools, and Epworth Leagues in such a way as to stimulate missionary education and to cultivate a deeper interest in the missionary enterprise.

Fifth: To make missions mean more to the membership there is no substitute for the missionary pastor. We urge all our pastors to preach missionary sermons; to make the largest possible use of the missionary committee, the four-minute speakers, and all other missionary agencies in connection with the local church.

Sixth: Believing that the presence of some of the strong representative laymen of our Church at the sessions of the Missionary Council would be of great value to the Kingdom, we request the General Secretary of the General Board of Lay Activities, in co-operation with the Conference Boards of Lay Activities, to secure the election and attendance of one lay delegate from each Annual Conference to the next session of the Missionary Council, expenses to be provided by the Conference Boards of Lay Activities.

# PERSONALS

**BISHOP J. W. TARBOUX** was a recent visitor at these offices. It was good to look into his face and read there his devotion to the people of Brazil. At the prayer service the bishop spoke of his joy in his work, and closed with a touching reference to the possibility of his falling on the field. "If that word comes," he said, "don't you weep for me. It will be a great privilege." His words were an inspiration to all who heard him.

**MISS LAYONA GLENN**, missionary in Brazil since 1894 and now at home on furlough, was recently a visitor in Nashville. She is hoping soon to return to the field in the interest of the orphanage of the new Church in Brazil.

**MISS MARTHA E. PYLE**, who served in China from 1892 to 1931, had the relation of missionary emeritus bestowed upon her at the late meeting of the Council in Memphis.

**MISS LEILA TUTTLE**, who has been serving as Dean of Women at Soochow University, University, Soochow, stopped over in Nashville for a few days on her way back from the Council. Miss Tuttle expects soon to attend a meeting of college deans, and next summer will return to the field to resume her duties.

**BISHOP AND MRS. PAUL B. KERN** sailed from Yokohama, Japan, on the "Tatsuta Maru," arriving in San Francisco on April 8, and going directly to San Antonio.

**REV. AND MRS. S. A. STEWART**, of Palmyra, Mo., missionaries to Japan, returned to the field in April. Mr. Stewart, who was formerly President of the Hiroshima School for Girls, will engage in evangelistic work at Okayama.

**REV. I. L. SHAVER** gives his new address as Niage Machi, Oita City, Oita Ken, Japan.

**MR. CHARLES W. CLAY**, son of Rev. J. W. Clay, former missionary to Brazil, is now a student at Duke University and President of the North Carolina Student Volunteer Union. Under his direction the Union held recently a very successful conference, the twentieth Annual Conference of the body. Delegates were limited to three hundred. Speakers were: Fay Campbell, head of the Y.M.C.A., Yale; Paul Harrison, M.D., recently awarded an honorary degree from Yale for his achievements in Arabia; E. McNeill Poteat, former Baptist missionary in Shanghai; Dean Elbert Russell of Duke; Lee Phillips, a young

Negro student and poet from Howard University, and Mrs. Rose D. Aggrey, widow of the famous "Aggrey of Africa."

**MRS. KATE SNIDER SMITH** died on October 21, 1930, at her home in Tampa, Fla. Mrs. Smith was a sister of Mrs. Lizzie H. Glide, so well known for her large gifts to the Church, and a daughter of Dr. and Mrs. T. A. Snider, from whose home in 1879 Miss Lochie Rankin sailed to China. She was married to Henry C. Smith, of Louisville, Ky., and for nearly forty-five years was an ardent and active member of the missionary society, holding office almost constantly for the entire time. Sixteen years ago Mrs. Smith met with an accident which made her a cripple, and though a great sufferer, her loyalty to the church and missionary society never waned. Moving to Tampa ten years ago, she was still active, as far as her frail body would permit. One who knew her well says of her: "She has fought a good fight, she has finished the course, she has kept the faith; henceforth there is laid up for her a crown of righteousness which the Lord shall give her at that day."

**REV. RALPH E. NOLLNER**, Superintendent of the Junaluska Assembly, has the following to say with reference to fares to Junaluska: "From all points in the Southeastern Passenger Association territory, including the gateways of Washington, Richmond, Norfolk, Cincinnati, Louisville, St. Louis, Memphis, Vicksburg, and New Orleans, the railroad rate to Lake Junaluska will be the regular one-way fare plus \$1.00 for the round trip, provided tickets are purchased on any of the following dates: April 25; June 5, 13, 15, 26, 27, 29; July 7, 8, 11, 14, 16, 25, 20, 31; August 1, 5, 10, 12, 15, 18. The final limit on these excursion tickets is twenty days in addition to date of sale."

## THE WORLD IN A WORD

**UNDER** the auspices of the Chicago Council of Religious Education a second interchurch tournament of religious drama is being pushed. The object is to raise the standards of religious drama in Chicago and to demonstrate its value in the educational and worship activities of the churches. ¶ The immediate rebuilding and modernizing of slums and tenement districts is urged by the American Construction Council in letters to all governors and to mayors in cities with a population of 100,000 or over. ¶ A windfall of \$1,098,000 has been left the Salvation Army of England by W. H. Holt, a brass and aluminum founder of London. The bulk of his estate goes for the Army's social and emigration work. ¶ Of the thirty-two men who won Rhodes scholarships in 1930, more than twenty had been Boy Scouts. ¶ The American Jewish Congress strongly objects to the discrimination against the Jewish race in employment and colleges of this country. It is claimed that Jews are especially discriminated against in medical schools, but in other academic lines it is charged that "peculiar psychological tests and a variety of devices" have been used to keep out Jewish students. An investigation has been called for. ¶ Parties to the Geneva opium convention agree to file reports in Geneva every three months on their narcotic manufacture, consumption, and traffic in dope. While most nations submit fairly complete statistics, France and Roumania have not. The United States voluntarily submits complete reports. ¶ Prohibition, the World Court, educational use of the radio, and federal aid for education were recently unanimously indorsed by the Resolutions Committee of the Department of Superintendence of the National Education Association.

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PROTECTION  
AGAINST OLD AGE

## WOMAN'S NEW DAY IN CHINA

(Continued from page 37)

life. Registration papers crawl back and forth with apparent futility. There are the thousand problems that only a school principal in China can have any conception of. These she faces with a background of hard battles already won and with the consciousness that a worthy struggle, whatever the outcome, will repay the courage she brings to meet it.

SUE STANFORD.

**MAU TAN LING.** In the city of Nansiang, China, many years ago two young women missionaries from the Southern Methodist Church in America, Miss Coffey and Miss Rankin, opened two schools—one for boys and one for girls. Little did they think that one day one of the tiny tots that played around their doorstep would become the efficient principal of one of our big boarding schools for girls. But truth is sometimes stranger than fiction, for Miss Mau Tan Ling, the principal of the Susan B. Wilson School in Sungkiang, had her first contact with Christianity as a day pupil in Miss Coffey's little school for girls.

"I was only five years old when I entered the school, but I remember playing in Miss Coffey's study and how frightened I was when I sat in the rocking-chair and it moved with me," said Miss Mau as she spoke of the early days. "My sister was a boarder in the school, and my parents consented for me to go as a day pupil, perhaps because I was little and troublesome at home and this was a safe place for me to play."

While Miss Mau was still very small the school was closed, and her sister was taken to McTyeire School in Shanghai to study. Miss Mau then attended a non-Christian day school for some years. Her home was a very simple one. There were six boys and girls, and her father died when she was quite small.

When Miss Mau was eleven or twelve years old her sister, through Miss Coffey, secured a scholarship for her in the Susan B. Wilson School. There were no trains or launches then, so the little girl had to go by slow boat to Sungkiang, a long way from home in those days. The Susan B. Wilson School was at that time housed in a rented building, but before a great while had passed they moved into the lovely new building made possible by the gifts of the Baltimore Conference.

"Do you remember much about your early days in the school?" I asked.

"Perhaps my most vivid recollection is that I failed on my first examination in mathematics," replied the dignified principal. Miss Mau is now a fine mathematician and has been a successful teacher of mathematics for many years. She was

a good student throughout her course in the school.

After graduation she taught one year in the Susan B. Wilson School, and when Miss Waters secured a scholarship for her she went to the Laura Haygood High School for further study. After two years her sister was able to pay all her expenses, but up to that time she was helped by the scholarships which kind friends sent out from America. During her years in Laura Haygood, Miss Mau made the same fine record for scholarship and character she had made in the Susan B. Wilson School.

"The two teachers who most influenced me and whom I most admired," she said, "were Miss Waung in the Susan B. Wilson School (now Mrs. Nyeu Tin Sung) and Miss Keiser in the Laura Haygood (a sister of Mrs. W. B. Nance). I admired them because they were such fine teachers and because they were not only kind, but also strict and impartial, and required good and thorough work from their pupils. I resolved that when I became a teacher I would imitate the good qualities of the teachers I admired."

Miss Mau's good record, both at the Susan B. Wilson School and at the Laura Haygood, made her very much desired as a teacher, and the Susan B. Wilson was very fortunate to secure her serv-

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**PERCY TYRRELL**  
President

ices after her graduation. She was a successful teacher in this school for nine years, rising almost at once to a position of leadership among the students and teachers. At the end of the nine years, in addition to her duties as teacher, she became the vice principal of the school. After a year in this position she was appointed principal. For four years she has most capably and successfully filled this position. The Susan B. Wilson, in a time in China most difficult for schools, has prospered and grown. That

which gives Miss Mau the most concern and that which she considers the most important is the religious life of the school.

The Woman's Work is most fortunate in this hour of change and confusion in China to have at the head of this school an earnest Christian woman of sterling character and of efficiency in all lines of her work; for Miss Mau, in church and school, works that His name may be glorified and His kingdom advanced.

NELL DRAKE.

## ARE WE THREATENED WITH UNCERTAINTY IN OUR CONCEPTION OF MISSIONS?

(Continued from page 3)

their souls as well as their bodies have wasted away for lack of real nourishment. Give them, I repeat, the bread of life, and they will partake of it as hungry children partake of food. The correctness of this statement is borne out by the fact that the gains on the mission fields are proportionately much greater than are the gains in the homeland.

And the fact that all of our mission fields that have set up independent churches of their own have adopted our system of beliefs and doctrines, and even our ecclesiastical machinery almost

without a change, should encourage us to believe that we have not gone far wrong in our presentation of the gospel, and that the same gospel that can save an American sinner and make of him a new creature in Christ Jesus can also save sinners of any nationality.

No, we do not need to change the gospel to try to conform it to some system of human beliefs. It is able to save even unto the uttermost all who believe, and if presented in the language of love and service, which is a universal language, we believe that it will be received.

## AN APPRECIATION OF MRS. F. F. STEPHENS

(Continued from page 17)

thanksgiving for a life so useful, so well directed, so consecrated to noble and lofty ends, a life coming to its conclusion in the very midst of its strength and power." Rev. Frank Tucker, her pastor, paid tribute to "her great ability to analyze situations; but, more remarkable still, her power to realize her dreams and to work them out in the actual ways of life, the ability to make possible the realization of the goals set before her."

One whom she loved and who has long labored with her gave the following testimony in a letter which she received before she became too ill to appreciate it: "Our work has had two wonderful leaders. Miss Bennett, with her marvelous personality and vision and power with men and women, and you, with your keen mind, great administrative ability, and far-reaching intuitions; with a hold on the women that has been gained by reason of their high respect for your accurate knowledge, your dedication of yourself to the service you have undertaken, your devotion to truth and duty."

We rejoice that souls like these do not die, but we are reminded at times like

this that Jesus had very little to say about immortality. He took it for granted that his disciples believed in it. "In my Father's house are many mansions. If it were not so, I would have told you." The assurance is simple, direct, satisfying. A great Christian educator sending New Year greetings to his friends expressed himself concerning the life to come in this fashion:

Of all sweet thoughts of life to come,  
That which doth please me most

Is that, whate'er we then may do,  
What new vocations then pursue,  
Earth's loves will not be lost,  
And when some day men say I'm

dead,  
I think the truth will be,  
That I've just entered through  
death's door

The life where friends love more  
and more,  
And love eternally.

So we do well to rejoice in the larger life into which she has entered, to open our hearts to the ministry of sorrow, asking God to do his will in us and through us. It is our high privilege to carry forward the far-reaching plans born of a great vision and launched by a great love.

## ON THE BORDER OF ROMANCE

(Continued from page 13)

at the reader's right: Blown by the winds of adversity from place to place, first on one side, then on the other of the international border, he was at the age of fourteen a precocious drink-mixer in a tavern at Juarez, just across the Rio Grande bridge from El Paso. It was during this period that he became so indignant at his aunt for calling him a "Protestant," although she meant it for a joke, that he refused to speak to her for months; it was the grossest insult that he could imagine! When he was sixteen, he considered himself quite a bartender "with all the trimmings," and some one else thought enough of him to waylay and shoot him in the wee small hours of a January morning. When he had recovered from his wounds, he went about looking for his assailant with ideas of vengeance. To his mother was due, no doubt, credit for averting a disaster. She sent him to his uncle who



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THE MISSIONARY VOICE

lived in Arizona. Here he fell in with a group of young Epworth Leaguers and was converted. Having joined the Church at Prescott, he helped to open evangelistic work among the Mexican residents of the town. He is now studying for the ministry at Lydia Patterson Institute, and with another of the theological students for an assistant, is in charge of one of the regularly established missions of our Church in the "Smelter District" on the banks of the Rio Grande, not far from the scenes where a few years ago he was dispensing liquor across the bar. Is not this, too, good romance?

We touch elbows, as it were, across the gulf between us and the spirit world, with such colorful characters as "Pancho" Villa. Last year I had the privilege of helping in one of our struggling missions in East El Paso by acting as Sunday school superintendent; our secretary was a bright, sweet, high-school girl whose father had been killed by Pancho Villa. This year I am helping to organize the Intermediate Department in our "Mesias" Sunday school in South El Paso, and the fine, eager, bright-eyed girl who is being trained for the secretaryship is the great bandit's niece! Surely, this is romance.

## CAN YOU ANSWER?

1. What were the number of baptisms reported for the past year by the Japan Mission? The number of additions to the Church?
2. The principal of one of our schools in China was saved from foot binding by her brother. What is her name, and of which school is she principal?

## THE PRIME REQUISITE FOR A TEACHER OF RELIGION

(Continued from page 15)

will not be possible to find a sufficient number of persons who have all the necessary or desirable qualities for effective teaching. Frequently, in considering the personal material that is available for the teaching force, there must be a process of averaging and balancing of qualities.

In order to get teachers who have certain other requisites, it will sometimes be necessary to choose worthy men and women who are evidently somewhat de-

ficient in religious experience. When these people are engaged in the work of the Lord, with the right kind of pastoral nurture, they may be brought gradually to that type of religious experience that is necessary for their highest usefulness.

The pastor has no more important function in our educational program than that of promoting the spiritual development of the teachers of religion in the local church.

## LET ME TELL YOU A GOOD STORY

(Continued from page 42)

one of our missionaries who is on sick leave.

Needless to say, he finished his literary work and received his A.B. degree. He then took up the course of pharmacy

at the University of Havana, where he received the degree of Doctor of Pharmacy. He is now in charge of one of the drug stores of his early benefactor, who gave him his first trial as a bottle washer

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## PRINCE GEORGE HOTEL

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A Matron always in attendance for the comfort and assistance of Ladies traveling alone.

A HOME IN THE HEART OF THINGS

3. Who was the tiny baby shown to Miss Martha Pyle when she first arrived in China? Of what school is she now the principal?

4. Whose parents demanded of the preacher that she be unbaptized?

5. One of the principals of our schools in China attended one of Miss Lochie Rankin's first schools. Who is she, and of what school is she principal?

6. How many pennies did the children of the Missionary Society raise to buy an ant-proof piano for Africa?

and helped him to get his early education.

But this sketch would not be complete without a word about his romance, which is so vitally connected with his religious life. Francisco himself, long before he ever dreamed of getting married (according to his own statement), had been instrumental in interesting Alexandrina in the church. On one occasion when he was at the home of Alexandrina some one invited her to go to a dance, whereupon Francisco invited her to go to prayer meeting. She accepted his invitation and began her search for Christ. This noble effort on his part led to the conversion of her whole family, all of whom are members of our church.

It was on a League outing last summer on the shores of the Gulf that Cupid got in his work between Francisco and Alexandrina. We all noticed that he soon tired of fishing and sat a little apart from the crowd, engaged in deep conversation with a certain young lady. Also we noticed that, although he had come to the outing accompanied by his two sisters, he returned engrossed in conversation with only one—the one. And not long ago wedding bells rang in Leland Memorial Church, and a host of friends came out to see the marriage ceremony of Francisco and Alexandrina. Dr. Bardwell was there, of course, as pastor and friend to "tie the knot."

This is one case of many that could be mentioned here at Leland Memorial Church of faithfulness to the call of Christ to a better, higher life of service and devotion.

## OUR CHILDREN'S WORK

(Continued from page 22)

West, from mountains and city and country the girls and boys—35,118 of them—have come into our auxiliaries for the first time this past year. The North Alabama Conference leads with 3,196 new members and 204 new divisions. North Carolina has second place with 2,733 new members and 135 new divisions. The total membership of the Children's Division of the Council is now 100,240; while the present total divisions are 6,380.

The boys and girls have their own special part in the big work of the Woman's Missionary Council. Primaries and juniors help to support grade schools for boys and girls their own age on seven

mission fields and in the United States, while all funds for the beginner department are used for kindergartens on home and foreign fields. Last year, though their entire pledge was not raised, the children paid a larger proportion of theirs than did the women. Of the \$46,908.54 pledged, \$43,561.20 was raised.

A Boys' and Girls' World Club was organized during the year at Lusambo, Belgian Congo, Africa. The club started off with an enrollment of eighty-five. A club of fifteen bright Japanese boys and girls was formed in Oakland, Calif. Children's auxiliaries have also been reported from Korea and Japan.

## THE OUTLOOK FOR CHRISTIANITY IN JAPAN

(Continued from page 31)

souls," they said, and often they spoke of the spiritual help that came to them from association with missionaries. When a question was asked at the Mission Meeting concerning the type of missionary needed for the new day, the reply came: "We want those who are experts in leading men to Christ."

Will the unique character of the present opportunity in Japan have significance for the organization of our Japan Mission? We believe it will.

In an "Informal Conference on Church Work" attended by leaders in the Japan Methodist Church, which was called by Bishop Akazawa this past year, this statement was made: "Let us relieve the missionary of some of his financial and business responsibilities and free him for other types of work of wider scope and more suited to his particular gifts. Perhaps the most difficult sphere for the young foreign missionary to make his best contribution to our church life is in the work of grappling hand in hand with the complicated and minute details of the administration of a local church. After twenty years or so he may be able to do this well, though it will never be easy; but in the meantime he is likely to be unhappy and to think his work is not worth while. There are many types of work that he can do well, and do on a national scale, such as reform work, newspaper evangelism, student leadership, rural evangelization, leadership training, and such work. It ought to be possible to relieve the missionary movement somewhat from his routine church duties."

During the Japan Mission Meeting we noted a restlessness among some of the younger missionaries, both men and women, a desire to find their way into the Japanese Church itself, so that there would be opportunity to relate their

work more definitely to the program of the Church, and finally that they might find their way into the great unreached

rural areas. It would not be far afield to prophesy that in the not distant future a Central Council or some similar organization will relate the missionaries more definitely to the program of the Japanese Church so that the efficient Japan Mission may enter into a larger service and a larger life.

## THE AMERICAN PEACE PACT IN HIGH SCHOOLS

OVER 2,000 high schools and 150,000 high-school students are studying the Peace Pact today. Dr. William John Cooper, United States Commissioner of Education, says: "Since the Peace Pact was proclaimed by President Hoover, it has been a part of the law of the land. Our schools are therefore under obligation to teach it."

**Object Lessons for Summer Bible Schools**  
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## METHODIST MISSIONARIES IN CHINA ARE "BOOSTERS" FOR VICKS VAPORUB

*Mrs. Marguerite L. Berkey, at Tientsin, Enthusiastic in Its Praise for Children's Colds*



*A group of native evangelists at Pochow, Anhwei, China*

"We folks in the Methodist Mission here in Tientsin," writes Mrs. Berkey, "are great boosters for Vicks. In a climate such as we have here, it seems that, especially, the children have so many colds—and we all use Vicks. Personally, I have found that it is a good relief to take a little Vicks in my mouth when I get to coughing in the night.

"We appreciate that you are interested in the work of Christ's Kingdom on the other side of the world."

Mrs. Berkey's experience with Vicks in controlling night coughs is shared by thousands of others who have also found it effective to melt a teaspoonful of Vicks in a bowl of boiling water and inhale the steaming vapors. This opens up nasal

passages and overcomes mouth-breathing—so often the cause of dry, irritated throats and night coughs.

Vicks also quickly checks those sleep-disturbing coughs of children. Just rubbed on throat and chest, Vicks gives off medicated vapors which are inhaled direct to irritated air passages. At the same time it acts through the skin like a poultice or plaster.

This twofold action, which continues through the night, has a most remarkable effect in easing the breathing and relieving the cough, thus assuring sound, restful sleep for both mother and child.

Of course Vicks is equally good for all the cold troubles of adults, too.

THE MISSIONARY VOICE

## LORD OF LITTLE CHILDREN

(Continued from page 34)

have looked longingly at Wesley House, where other boys and girls had space for programs and games. The Junior Department of Humphrey Street Sunday School uses this room on Sundays, and the Girl Reserves enjoy the room each Wednesday.

This center now reaches approximately three hundred people. The work here would not have been possible except for the generosity of Mr. Moore and Miss Horn, who remembered the work in their wills. A dedication service was held in the building on December 3, 1930. Mrs. J. L. Cuninggim wrote the song for the service, and its words express the hope of the builders:

Lord of little children,  
Hear us as we pray—

For thy tender blessing  
On our work today.  
May thy loving watch care  
Shelter in this fold  
Lambs that else would wander  
In the dark and cold.

Keep them pure and trusting,  
Make them wise and good,  
Loving those around them,  
Loving thee, their Lord;  
Guide their childish wand'rings,  
Hold each tiny hand;  
May each shielded little life  
In thy presence stand.

Now, O Father, hear us  
As we give to thee  
All our love and labor  
In this ministry.  
Crown this place with blessing  
And with us abide,  
Old and younger children,  
Close to thy dear side.

## TWO BISHOPS AND A GENERAL SECRETARY IN ACTION

(Continued from page 14)

working hand in hand with our Japanese brethren, may build thereon the beautiful structure of a great Christian Japanese Church. What a welcome you will receive from Bishop Akazawa and from the Japanese preachers and from the whole Church! Come and ye shall see.

Rev. Z. Hinohara, for ten years pastor of the strongest church in our connection and now principal of our great Hiroshima Girls' School, addressed our meeting, and on the question of the need of more missionaries said: "I am hungry for Christian missionaries for my people . . . specialists in presenting spiritual truths. The present-day people of Japan are earnestly seeking spiritual things. The Japanese are thinking that they are the best, superior people, but we are dying of hunger. The Japanese feel that there is real feeding stuff somewhere, but know not where it is to be found. We are lacking something vital. We are missing the best. Therefore I am using three topics when I preach: What Is True Religion, Who Is Jesus Christ, and Why Did He Die on the Cross?"

At the close of the meeting our appointments were read. This revealed the

fact that there is a great scarcity of workers in the field. One station is left without a missionary, and in others one is left alone where there should be three or four, and only two are appointed to a station where five are needed.

The reports made covered the last eleven months, but still in most places the gain was greater than for the preceding year, while yet for this year the usually large number who come forward for baptism at the Christmas season are still to be received.

The three-year program called "The Kingdom of God Movement" of forward evangelistic effort, aiming to win one million souls for Christ out of the eighty million in Japan, is now nearing the end of the first year and seems to be gaining momentum. This great movement, however, like the casting out of the demons, can come about only by prayer and the complete consecration of our whole Church. Our Methodist Church, South, is a very large part of it. We occupy the section of Japan which is fastest advancing toward Christ. We are upheld, not only by your consecrated money, but by the offering of yourselves and by your prayers.

## THE LAND OF JOHN HUSS

(Continued from page 5)

these the religious enthusiasm, strengthened by national and social motives, celebrated its great victories under the leadership of John of Zizka and Prokop Holy.

The Church, represented by the coun-

cil of Bale, which elevated its authority above that of the pope, was forced to negotiate with the Bohemians, but the approbation of the Hussite demands formulated in the four articles of Prague did not give the desired satis-

faction; it became even void, when it was denied sanction by the pope, the aims of the council being defeated by the authority of the curia. The Hussite wars missed their end, only the Bohemian nationality gained by them, and the power of the estate, especially that of the burghers of the cities, rose considerably. Even the diplomatic negotiations of King George of Podebrad (Protestant king), elected from a Bohemian noble family, were not quite successful, as he had to defend again the chalice and his throne against the pope and numerous enemies, both at home and abroad. But out of these many failures there grew up the most beautiful flower of the Bohemian reformation, the Jednota Bratrská (Unitas Fratrum), gaining strength in spite of the persecutions of George, Vladislav, and Ferdinand I.

In 1526, Ferdinand I of Hapsburg was elected King of Bohemia by the free will of the representatives of the kingdom. He, being a man of great energy and perspicacity, conscious of his aims, very soon perceived the whole situation and saw which party he ought to join in order to attain his end to raise the royal power. He saw that the estate of the burghers was sincere in its political and religious strivings and that it was difficult to win them over; and when the estates, provoked by the king's actions restricting their liberties, raised a sedition, which was quelled in 1547, Ferdinand's avenging hand struck most heavily the royal towns and in the first place the towns of Prague, abolishing their privileges and rights and ruining their finances. Ferdinand intended also to hinder the spreading of Protestantism in the land and to establish uniformity of faith, wherefore he endeavored himself to attain the approbation of the compactates by the pope; but when it was given, in 1564, it came too late and was unable to settle the troubles, which, by the provocative actions of the Catholics, were ever increasing. The religious troubles were not even settled by a sovereign decree of King Rudolf II.

The religious and political antagonism at last broke out in a revolution of the estates against Ferdinand II in 1618, who elected Frederic, the Palatine, as King of Bohemia. But at the battle of the White Mountain near Prague in 1620 the revolution was crushed; the political strife between the king and the estates was settled by the reformed constitution of the land of 1627, which annihilated their power and privileges, and the religious questions were answered by the despotic means of a violent recatholization of the nation.

The absolute government created the centralization; the influence of the German court and the centralistic intentions

steadily caused a Germanization. This seemed to be very nearly completed during Maria Theresa's reign, who ascended the throne in accordance with the Pragmatic sanction in 1740.

The Hussite wars, in which Prague took the lead as the "champion of God's Word and the Slav, especially the Bohemian tongue," and in which the old town of Prague became the "head of the kingdom," interrupted for a time the development of the city and the land, but although the Vysehrad and the Minor town were almost ruined, nevertheless the Bohemian character of the town of Prague was secured, and the importance of the citizens as a separate state increased as their wealth augmented, so that the town gained a sufficient power to defend its rights against the nobility.

In the battle of the White Mountain near Prague (November 8, 1620), the Catholic king gained a decisive victory over the Protestant estates of Bohemia, whose power was broken. Prague suffered all the vicissitudes that befell the land, and when, after thirty years' war in which the inhabitants of the city, forgetting their past defeats, roused themselves to a heroic defense against the Swedes, in 1648 peace was again restored, the Catholic ecclesiastical authorities, to celebrate their victory, erected proud, magnificent churches and monasteries, and the foremost masters of the baroque style came to Prague to build new places for the foreign nobility and the native burghers, who slowly regained some wealth.

Prague, the capital of the State of Bohemia, in the Austro-Hungarian monarchy, the third city as to its size and population, is, according to the opinion of the French architect, Viollet-le-Duc, an excellent connoisseur of European monuments, "a beautiful city, superbly built, to a great extent even now of mediæval character, crowned by an acropolis which gives the impression of a magnificent Gothic castle." It is picturesquely situated on both banks of the River Vltava, flowing from south to north, almost in the center of the State.

The overwhelming majority are Catholics. The Catholics have twenty-six parish churches, including the cathedral. The Protestants acknowledged by the State have nine churches. There are, moreover, sixteen churches and chapels of other denominations, among them the antique "St. Martin's chapel in the wall" in which, by permission of the city council, the Methodist Episcopal Church, South, holds its regular English divine services every Sunday.

How the aspiration of the Czech people came to its fruition in the friendship of Woodrow Wilson and the agreements of the League of Nations providing for the liberation of the country-

men of John Huss and their inclusion and elevation into a great free republic,

is a great story reserved for some future telling in the VOICE.

# Happy Christian Annuitants

*These are actual photographs of a few of hundreds of men and women who have written words of praise for the annuity plan that helps distribute the Word of God.*

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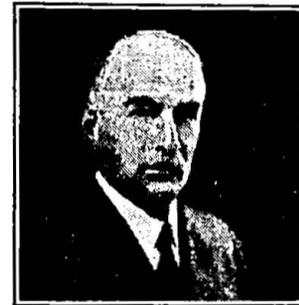
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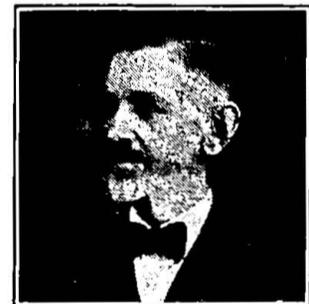
*Mrs. S. G. H. of Missouri*

"I consider the Society's work as second to none in furthering Christ's kingdom upon the earth."

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*Mr. C. T. of Kentucky*

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AS HIGH AS  
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TO AGE

# THE MISSIONARY VOICE CARRIES ON

Perhaps we were a little too optimistic about the outcome of our subscription campaign, but our agents and pastors will not stop until all goals have been reached

Perhaps we were a little too optimistic. THE MISSIONARY VOICE set out in its mid-winter subscription campaign not only to hold its entire list of 70,000 subscribers but to add several thousand new ones.

Well, we did not do it. That is, we have not done it as yet. Instead, it looks now as if we may have a considerable decrease instead of an increase. The hard fact is that we secured this year 20,000 fewer subscriptions than we received during the same period last year.

## DISAPPOINTING BUT UNDERSTANDABLE

Of course we are disappointed. We did not expect such a "slump."

But it is an understandable situation. The elimination of the "bargain price" and the difficult business situation combined to defeat many of our agents. When everything else falls down, why should we expect THE MISSIONARY VOICE list to be the only exception?

Well, we did expect it to be an exception. We believed the new quality of our publication and the resourceful loyalty of our agents would enable us to make an advance.

## OUR LOYAL AGENTS

And here we must pay a tribute to our agents and pastors. How they have worked! Across our desk the letters have streamed by thousands. Never have we had a better campaign. Never have our agents better demonstrated their loyalty and willingness to exert themselves. In normal times such activity would have given us 100,000 readers.

## AND NOW WHAT?

Well, we did not do as well as we expected, and that's all we shall say about that. But the year is still young. And we have absolutely no thought of resting on our oars and calmly accepting the situation. "We have just begun to fight!"

THE MISSIONARY VOICE cannot be sustained on a greatly decreased circulation. Yet we have not the slightest idea of reducing the quality of our magazine. We propose to push on, and before many weeks have passed we expect to have the sub-

scriptions we did not get during the intensive campaign.

## TO ALL OUR AGENTS

Here are a few suggestions to our agents:

1. If you have not reached the quota assigned you, remember that you may yet do so. As long as they last the fine picture, "The Ascension," will be given to all agents who reach the quotas. So keep the subscriptions coming. They will all count on your quota.

2. Keep a list of those who have not yet renewed.

They will yet do so. Speak to them about it every little while. Do not "pester" them, to be sure. But spring is here and things will be more hopeful. Patience and discreet effort will enable you to secure all renewals soon.

3. Remember the Sunday school teachers. Visit the next teachers' council. Each one ought to read THE MISSIONARY VOICE; most of them will subscribe eventually.

4. Discuss the whole situation with a good committee, or at your auxiliary meeting. Talk out all the difficulties and develop a plan for prosecuting the campaign. Let no agent bear the burden alone.

5. Do not be discouraged. If you are behind, remember

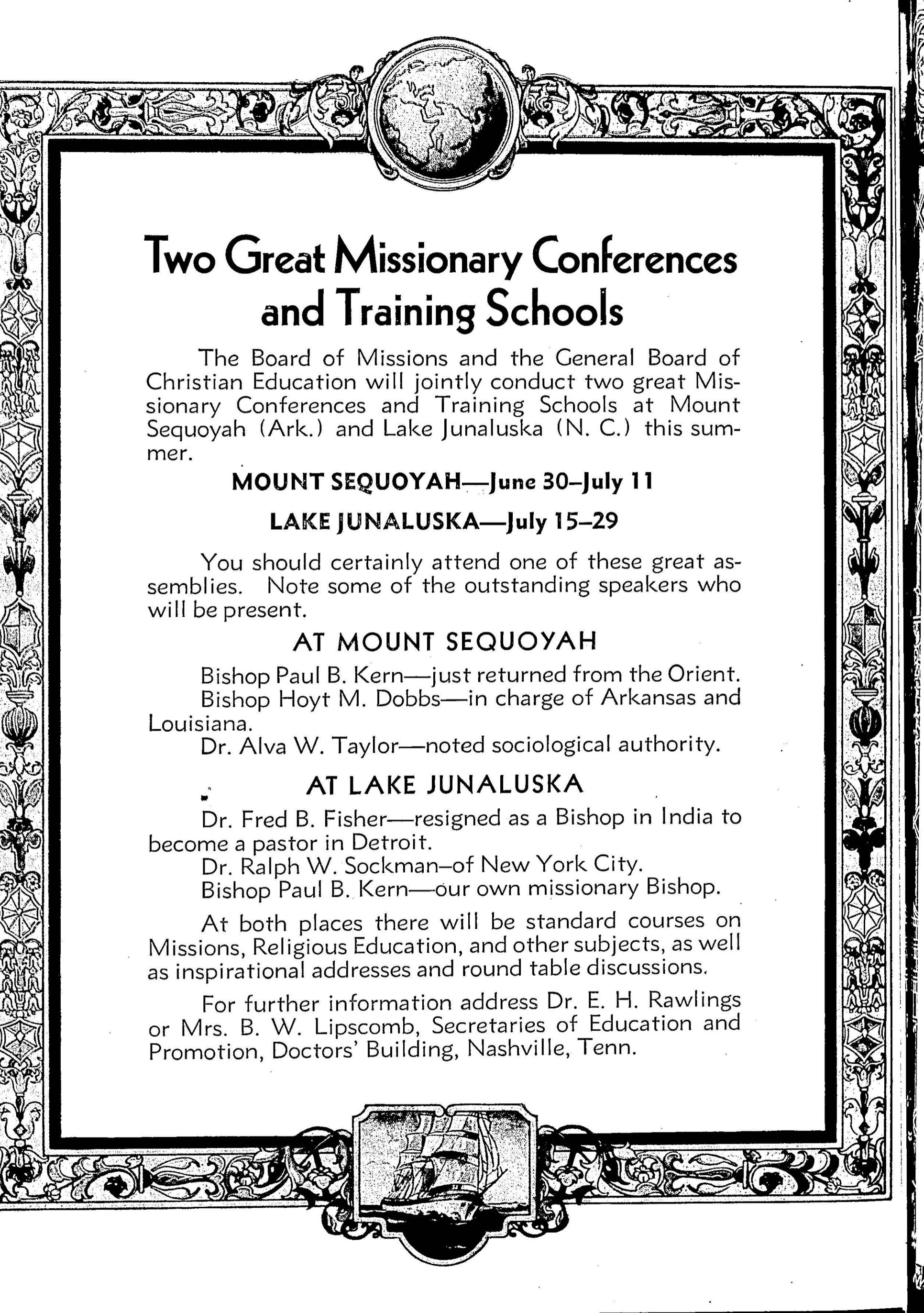
that a combination of conditions have worked against you. Everything worth doing is hard to do. This is God's work—as much so as preaching. It will not be easy. Pray about it. Determine that you will smile—and work—your way through.

## SUBSCRIPTIONS STILL POURING IN

As these lines are written subscriptions are pouring in daily, even though the "Campaign" period has passed. For many days in March and April we received regularly two or three times as many as were received on the corresponding days last year, though the reverse was true during the actual campaign period. This indicates that our agents are still working and in due time will reach their goals. This is most encouraging. Let everybody keep on working.

## "MOTHER'S DAY"

The wonderful painting reproduced on our cover is from the brush of our good friend, a Nashville artist, Miss Ella S. Hergesheimer. It is a portrait of her own mother. The original is in a German gallery, and though Miss Hergesheimer is our neighbor we had to obtain the right to reproduce her great picture from her German publishers through their New York agents. A magnificent reproduction, very large and very fine, may be purchased for \$7.50. It would grace any art gallery or the finest home. Miss Hergesheimer painted for the Board of Missions the fine portraits of Bishop Lambuth and Miss Belle Bennett which now hang in the chapel of the Doctors' Building in Nashville.



# Two Great Missionary Conferences and Training Schools

The Board of Missions and the General Board of Christian Education will jointly conduct two great Missionary Conferences and Training Schools at Mount Sequoyah (Ark.) and Lake Junaluska (N. C.) this summer.

**MOUNT SEQUOYAH—June 30—July 11**

**LAKE JUNALUSKA—July 15—29**

You should certainly attend one of these great assemblies. Note some of the outstanding speakers who will be present.

## AT MOUNT SEQUOYAH

Bishop Paul B. Kern—just returned from the Orient.  
Bishop Hoyt M. Dobbs—in charge of Arkansas and Louisiana.

Dr. Alva W. Taylor—noted sociological authority.

## AT LAKE JUNALUSKA

Dr. Fred B. Fisher—resigned as a Bishop in India to become a pastor in Detroit.

Dr. Ralph W. Sockman—of New York City.

Bishop Paul B. Kern—our own missionary Bishop.

At both places there will be standard courses on Missions, Religious Education, and other subjects, as well as inspirational addresses and round table discussions.

For further information address Dr. E. H. Rawlings or Mrs. B. W. Lipscomb, Secretaries of Education and Promotion, Doctors' Building, Nashville, Tenn.