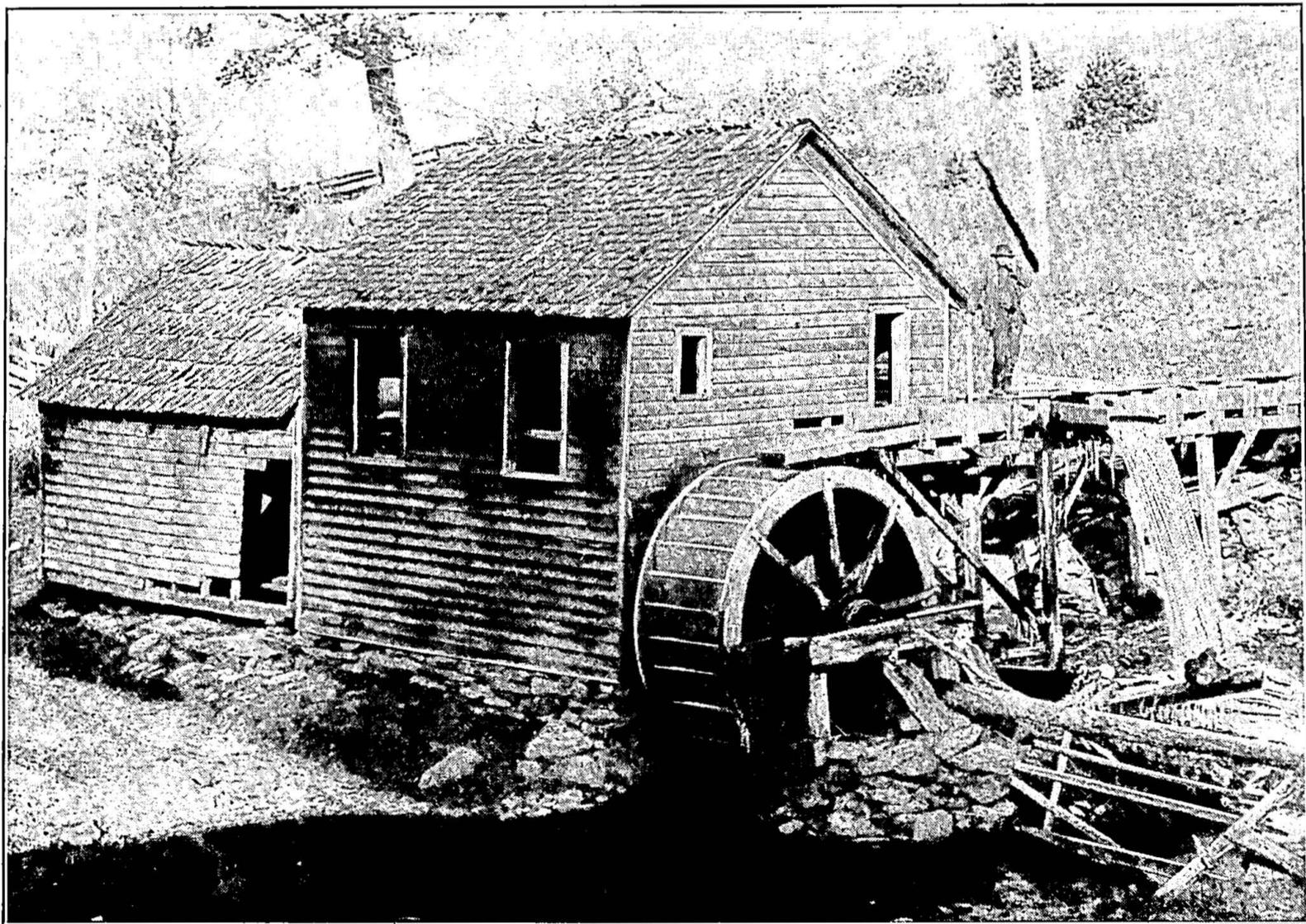


The MISSIONARY VOICE

APRIL

RURAL LIFE NUMBER

1922



THE OLD WATER MILL

Many Rural Churches are Like this Old Mill—Falling into Decay, their Power Going to Waste!
How Can They Be Restored?

Twentieth Annual
Session

MISSIONARY EDUCATION CONFERENCE

Blue Ridge, N. C.
June 23—July 3, 1922

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THE MISSIONARY VOICE

PUBLISHED MONTHLY BY

THE BOARD OF MISSIONS

of the METHODIST-EPISCOPAL CHURCH, SOUTH

R. B. ELEAZER and MRS. E. B. CHAPPELL, Editors

The price of subscription is one dollar net a year. Agents allowed a commission of ten cents on each annual subscription, new or renewal.

Subscriptions not renewed will be discontinued on expiration. *Watch your label! Renew!*

Prompt notice of change of residence should be given. Requests for change should give the old address as well as the new.

Address all communications and make all remittances payable to THE MISSIONARY VOICE, Box 509, Nashville, Tenn.

Entered as second-class matter at the post office at Nashville, Tenn., under act of March 3, 1879.

Acceptance of mailing at special rate of postage provided for in Section 1103, act of October 3, 1917, and authorized on July 5, 1918.

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THE MISSIONARY VOICE

VOLUME XII

NASHVILLE, TENN., APRIL, 1922

NUMBER 4

An Introductory Word

REV. R. L. RUSSELL, SECRETARY HOME DEPARTMENT

We gratefully acknowledge the courtesy of the editors of the Missionary Voice in granting this number to the Rural Department of the Home Mission work. Such a large part of our constituency being in the rural sections of our denomination, we feel sure they, too, will greatly appreciate this favor.

For several years those who have had the opportunity and taken the time to look into the real situation with reference to the rural church have believed that something must be done to rebuild the spirit and morale of the church life in rural communities. The Board of Missions, through its Home Department has in the last two or three years undertaken to do this. Rev. Robert H. Ruff, a member of the North Mississippi Conference, was employed to serve as Rural Survey Secretary for the Board. He has gone about his work in a most intelligent and consecrated way, and to him is largely due the development of this rural church program. To him, as to no other, is due the collection of material for this number. We have no man among us who has given such careful study and painstaking investigation to the conditions of rural life with special reference to the rural church.

A New Type of Missionary Needed!

For years we have glorified foreign missions and hung about the foreign missionary a halo of romance and heroism. And we have done well. His is a heroic task, certainly, demanding a degree of consecration and of fortitude that may well test the best and the bravest. It is no small thing to leave kindred and home and native land, and in a foreign country, amid strange and inhospitable surroundings, lay down one's life in unselfish, unheralded effort, without hope of earthly reward. It takes a hero to do that and stick it out—and we cannot acclaim too warmly the hundreds of brave men and women who today represent us at the ends of the earth.

* * *

But is the appeal of great need and the lure of the heroic to be found alone on the foreign field? Not so. There are in neglected sections at home conditions that demand the same type of courage, the same unselfishness, the same deep consecration. We have long known that such things existed in underprivileged city communities, but we are learning now that they exist very widely also in certain sections of the open country. To say that there are in our territory thousands of such rural communities would probably be no exaggeration.

* * *

First to be considered is the need—what is it, how great, and how fundamental. Many elements enter into the answer—poor schools, absentee ownership, tenantry, inefficient farm methods, lack of recreation and social life, absence of community spirit, bad roads, result-

ing drift toward the city, and consequent decay of the rural church and of the religious life of the community. In the last analysis all these elements may be traced back to the one fundamental need—that of the "larger life" that God wants all his people to have. These communities need to be shown the way out and up. To that end the new type of missionary is needed—the pastor trained for rural leadership, fully alive to the important interests involved, and willing to lay out his own life that his people "may have life and have it more abundantly." Such is the opportunity and the challenge which the rural community offers to the man of missionary mould.

* * *

But to what degree does it call for heroism? Consider these conditions, which are usually present, and answer for yourself: Small salary, poor parsonage or none at all, widely scattered membership, four churches and more to the average charge, bad roads to be travelled in every sort of weather, poor equipment, weak, discouraged congregations, conservative and apathetic, run down church buildings, poor schools, and deplorable lack of normal social opportunities. Such are the conditions that hundreds of rural pastors must face. To a man without ambition or vision they mean no great hardship and demand no great sacrifice. But such a man can at best only hold things in status quo. The man capable of showing the way out is a man to whom such conditions do mean hardship and sacrifice, and who will devote himself to the task only by virtue of the



PROGRESS IS THE LAW OF LIFE—THE CHURCH MUST KEEP PACE!

same consecrated heroism that sustains the foreign missionary.

We must therefore come to give the rural home missionary his proper place in our program and our esteem. We must give him a clear vision and a keen appreciation of the importance and possibilities of his task. We must require special preparation for the all-round leadership that the conditions demand, and insist that he make this the work of his life. Then we must stand behind him with our means, support him with our sympathetic interest, and appreciate him for what he is—as truly a missionary as the man who gives his life to the Congo or the Orient!

Only so can we hope to solve the rural problem, which so far has baffled and confounded the Church and hindered immeasurably the ongoing of the kingdom. In the following pages will be found many absorbing stories of how this is actually being done in different communities, as modestly told by the men who are working it out. They cannot fail to be helpful and suggestive to every reader.

Tennessee Women Condemn Mob Violence

Declaring that race relations must be put upon a Christian basis, condemning lawlessness and mob violence in unmeasured terms, and demanding equal protection for the women of both races, a large group of representative white women of Tennessee recently gathered in Nashville, unanimously pledged themselves to the effort to arouse public opinion in support of these principles and organized for that purpose. A state committee was created, headed by Mrs. J. T. Lupton, prominent Chattanooga club woman, and composed of representative women from all sections of the state—leaders in their respective social circles and denominational groups. This committee will compose the woman's section of the State Committee on Inter-Racial Cooperation.

A plan was adopted providing for the creation of committees in every local woman's group for the study of inter-racial questions, with a view to better understanding and sympathetic cooperation in the effort to correct

injustices, remove causes of friction, and in general promote the best interests of all concerned.

The meeting was arranged by the General Commission on Inter-Racial Cooperation, with headquarters in Atlanta, and was well attended. Addresses were made by a number of outstanding leaders in religious and inter-racial work, among them being Dr. W. D. Weatherford, Dr. W. W. Alexander, Mrs. Luke G. Johnson, Professor L. M. Favrot and Bishop Troy Beatty. Mrs. R. R. Moton, wife of the president of Tuskegee Institute, was also among the speakers, and was heard with interest and appreciation.

Lynchburg Sunday School Honors Bishop Lambuth

Memorial Church Sunday School, Lynchburg, Va., recently gave the morning hour to the unveiling of a photograph of Bishop W. R. Lambuth. A beautiful program was carried out in memory of the great missionary bishop. At the conclusion Mr. Ambrose Page, missionary superintendent, reviewed Bishop Lambuth's life, using a large map on which the scenes of his missionary labors were marked with electric lights, which flashed out one by one as the story was told, till nine countries were brilliantly illuminated. The service was most impressive.

Ten Per Cent Gain in Cuba

Rev. S. A. Neblett, of the Cuba Mission, reports that during the conference year of ten months which recently ended, the Mission had a net increase in members of 442, or nearly 10 per cent. This was the finest gain in a number of years and brings the present membership up to 5151. There were 507 additions on profession of faith, 433 adults were baptized and 163 children; 199 of the new members came out of the Sunday school. Brother Neblett writes: "We are planning to make this the greatest year in evangelistic effort in our history. At no time has the field been riper and the church stronger for an intensive and far-reaching evangelistic campaign. We confidently expect an increase of a thousand."

Schools for Town and Country Pastors

Six schools will be held during the months of June and July 1922, for town and country pastors. These schools will deal solely with the needs and problems of communities of 2,500 population and under. No other schools or institutes will offer such a large number of courses. Training will be given in every phase and department of church and community work. The faculties will be composed of the outstanding rural leaders in America.

LOCATION AND DATES OF SCHOOLS:

Russellville, Ky., Logan College, May 29-June 8.
 Conway, Ark., Hendrix College, June 9-20.
 Birmingham, Ala., Birmingham-Southern College, May 31-June 14.
 Ashland, Va., Randolph-Macon College, June 15-25.
 Durham, N. C., Trinity College, June 7-16.
 Dallas, Texas, Southern Methodist University, July 4-14.

Plan now to attend. There will be no expense in attendance upon these schools except railroad fare and board and lodging while on the ground.

The Demonstration Charge

REV. ROBERT H. RUFF, RURAL SURVEY SECRETARY.

The Demonstration Plan for rural charges has been in operation for more than a year. It has passed the experimental stage and there is every reason to believe that it will prove to be one of the most effective methods of meeting the needs of the country church. The charges which are selected for demonstration purposes agree to work in cooperation with the Department of Home Missions and the Conference Board of Missions in putting on an adequate and intensive program of church work. A charge is selected on the following basis: 1st, a willingness on the part of the congregation to put on a program of enlarged work and to aid the pastor in making the church or churches on the charge serve all the interests of the community; 2nd, cooperation on the part of the Presiding Elder and willingness to give special attention to the needs of the charge; 3rd, a charge compactly arranged with not more than four churches—the churches located, as to roads and distance, so that with proper cultivation the charge in time may be served by not more than two churches. Furthermore, it is desired that the charge should be typical of the rural charges of the conference; 4th, the charge should have a sufficient number of people of the various age and sex groups to enable each church to carry on a full program of work.

The best equipped pastor available is selected and guaranteed a comfortable home and a minimum salary of \$1,500 per year. Ordinarily transportation is furnished wherever it is needed, in order that the pastor may be able to

serve his people to best advantage. The necessity of the pastor remaining on a charge for a period of years is recognized. It is understood that he is to remain on the charge for a period of at least four years unless there arises some real necessity for a change. The pastor and congregation must agree in so far as is practicable, to carry out the following program of work:

COMMUNITY WIDE HOUSEHOLD SURVEY:

A household survey should be made of every home in the area for which the churches of the charge are responsible. The Department will cooperate in making this survey, providing survey blanks, instructions, and tabulation sheets necessary for making the survey.

COMMUNITY WIDE EVANGELISTIC PROGRAM:

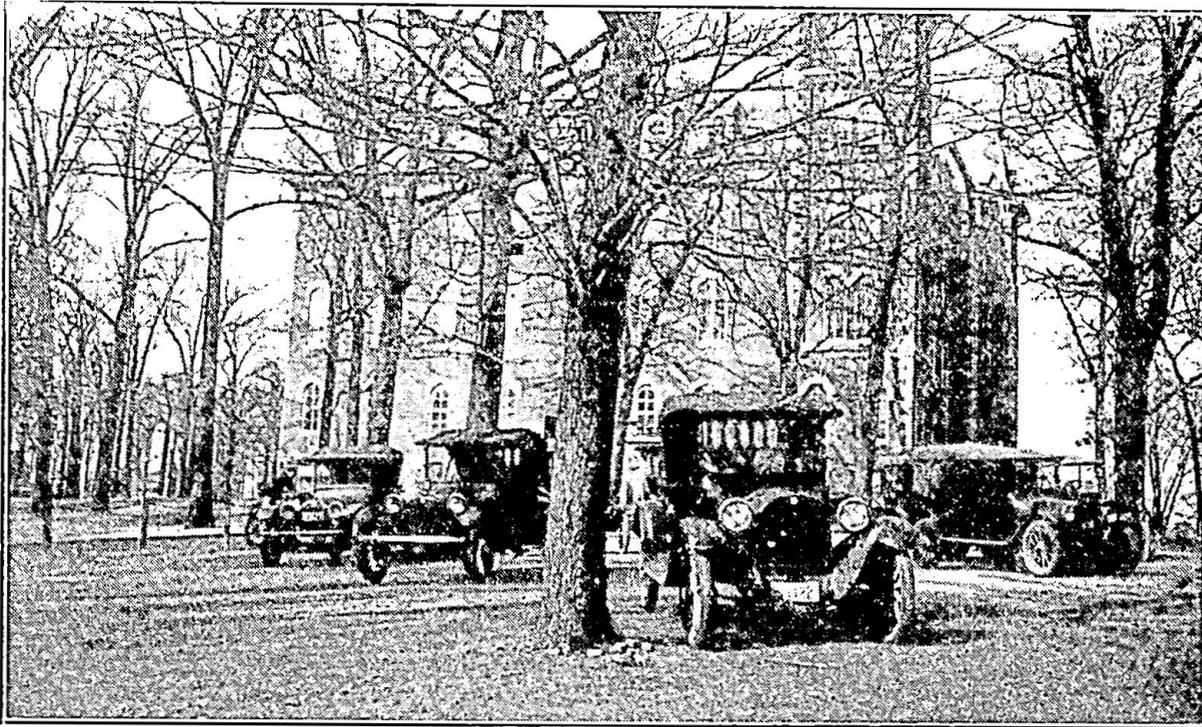
The survey should be followed by a continuous and cumulative evangelistic campaign, running throughout the year, presenting, as far as possible, the claims of Jesus Christ to every man, woman and child outside the Church. It is expected that an annual revival will be held at each church on the charge, running for at least ten days. The evangelistic responsibility is to include any foreign-born people residing within the bounds of the community whose religious needs are not otherwise being adequately met.

EVERY-SUNDAY RELIGIOUS SERVICES:

Effort should be made to hold a religious service at every church each Sunday of the month. Use can be made of laymen, Sunday schools, Leagues, Woman's Missionary Societies, and other agencies in conducting services on the Sundays on which the pastor is not able to be present.



HOME MISSIONARIES WHO ARE DOING GOOD WORK
 Rev. S. C. Bockman and family, of Duncan, Arizona.



SIGNS OF A BETTER DAY

Cars driven to school by country students, University of Arkansas, Fayetteville.

PASTORAL VISITATION:

If the pastor is to do efficient work there must be a purposeful, thoroughgoing pastoral visitation, including not only visits to each home, but also a knowledge of the home life, economic, social and religious needs of all persons for whom the churches of the charge are responsible. Each home should be visited at least once a year.

RELIGIOUS EDUCATION:

Based upon a household survey a campaign of religious education should be put on, reaching the various age and sex groups for which the churches are responsible, in order that such persons not already reached may be enrolled in the Sunday school. Provisions should be made for a Cradle Roll, Home Department, Teacher Training Course, Workers' Council, setting as a goal a Sunday school enrollment equal to the membership of the church. Every effort should be made to provide, as far as practicable, the necessary physical equipment, such as separate classrooms, library, maps, charts, etc. It is expected that the teaching of missions will receive its proper place in the Sunday school, as in the other departments of church work.

OTHER CHURCH ORGANIZATIONS:

Every church on the charge should establish and make as nearly 100 per cent efficient as possible all of the organizations for which the Methodist Episcopal Church, South, has made provisions—i. e. Missionary Societies, Adult, Young People and Children; Leagues and Sunday schools.

RECREATION AND SOCIAL LIFE:

Adequate and wholesome amusement, recreation, and social life should be furnished all age and sex groups for which the churches are responsible. This may be done through the Sunday school, Epworth League, Boy Scouts, Camp Fire Girls, or by such other agencies and organizations as will meet the existing needs in a wholesome manner.

CHURCH FINANCES:

The budget system should be used for all church finances, based upon an every-member canvass preceded by a stewardship campaign, working for a substantial increase in contributions for all purposes. All assessments, both those of the local church and of the conference, should be met in full.

EDUCATION:

It is hoped that the pastor will give attention to the upbuilding of the public schools on the circuit, having as an objective an approved high school within the reach of the boys and girls of each community. Further, the cause of Christian education should be emphasized, bringing the work of the Church colleges to the attention of the young people and endeavoring to in-

terest them in attending the same. The presentation of Christian education should also include the subject of life service, making special effort to enlist young people in definite Christian work.

RELIGIOUS LITERATURE:

Effort should be made to interest the members of the Church in subscribing for and reading the publications of the Church and such other literature as will make for the development of Christian character. Where the community has no library facilities, the church can well consider establishing a library in connection with its other activities.

COMMUNITY PROGRAM:

A community program should be outlined, giving attention to the welfare of each parish; the question of better roads, schools,

More than 5,000 congregations of the Methodist Episcopal Church, South—most of which are in the country—are served by supplies. Can we expect the country church to progress under an untrained leadership?

better housing and living conditions, and improved methods of farming should be included. Care for the sick, indigent, orphans, aged and homeless, feeble-minded, insane and efforts for the elimination of all centers of vice and moral infection should also be included in the community-wide program. This will necessitate the holding of at least one rural life institute annually, dealing with the topics mentioned above. Further, that the particular needs of the local community should be presented at other times by either the pastor or other competent speakers. In so far as is wise and practicable each church on the charge should become a center for all wholesome community activities.

COOPERATING WITH OTHER AGENCIES:

The pastor is expected to cooperate with other denominational and religious agencies working in the community, and with such county-wide organizations as the County Farm Demonstration and Home Economics Agents, Red Cross, Sunday School Association, Y. M. C. A., Y. W. C. A., W. C. T. U., County Superintendent of Education, and all agencies making for community, county, and state betterment.

RACIAL RELATIONS.

Wherever possible, the pastor should aid the Negro pastors and churches working in the bounds of the charge, and help to make more efficient their church work and

to promote a better understanding between the races.

THE PASTOR:

It is expected that the pastor—(a) will attend one rural training school every two years, which will be provided by the Department and the conference boards; (b) see that all church buildings are kept in slightly condition and good repair; (c) see that the church records are kept neatly and in a businesslike manner; (d) read four books each year, which will be selected by the Department, on rural life and church work.

The results of the Demonstration work to date have been such as to justify the wisdom of the plan. The presiding elders and bishops in charge have been thoroughly in sympathy with the work and have given themselves whole-heartedly in cooperation.

1. Such a plan gives to the pastor a definite program of work. Too many pastors go to their charges without any well defined plan of procedure, simply following the lines of least resistance, without any definite idea of the needs of the community. The Demonstration Plan calls for a careful survey of each parish: a program, to meet the needs of each community, is worked out on a basis of the survey findings. Representatives of the Board, who are trained in rural work, advise with the pastors from time to time as to the best methods to follow.

2. The pastor is guaranteed an adequate salary, which relieves him of financial worry, thus enabling him to give his time fully to his work, without the financial embarrassment which results from an inadequate salary.

3. A longer term pastorate is made possible, thus enabling the pastor to plan his work over a period of years. This, of course, is impossible where the pastor is moved at the end of one or two years. The success of his work becomes cumulative and he is thus able to bring to fruition the results of his labors, which would be impossible under a short term pastorate.

4. The Board exerts every effort to give the pastors the best training possible, thus demonstrating the value of rural pastors having special training for their work. The best available literature on the work of the rural church is put in their hands; a study course consisting of four books on rural church plans and methods is required of each pastor. Also the Demonstration Pastor is required to attend one rural training school every two years, which is provided by the Boards. Stereopticon machines, together with stereopticon lectures, are furnished, and wherever possible aid is given in securing additional physical equipment.

5. The emphasis placed upon a charge being compact, having not more than four churches, demonstrates the fact that no pastor can do his work thoroughly where he has to cover a large area and minister to several communities. In each case effort is made to select only those charges that can be served with the pastor traveling a reasonable distance, and one that can be ultimately served by two churches, thus enabling each church to have one preaching service on each Sunday of the month.

6. It is believed that the Demonstration Plan offers a more statesmanlike policy for the disbursement of mission funds. In many cases, charges have been receiving small appropriations for years without showing any evidence of growth, the mission appropriation simply acting as a stimulant to keep the charges alive. On the other hand, if sufficient funds were appropriated and an efficient pastor provided, the charge would usually become self-supporting within a short space of time, and thus would be taken off the mission board.

7. Finally, it may be said that the success of the Demonstration Charges exerts a stimulating influence upon the other charges in the Conference. The successful work done proves an inspiration to other charges to "go and do likewise." By making adequate provision for the country church the work is thus dignified. An adequate salary insures the services of a trained leader, thus challenging the better type of pastor to give himself to the rural ministry as a lifework.



THE CHURCH WAKING UP
Busses used to bring children to Sunday School, Bunkie, La. The result shown at right.

The Enlarged Rural Parish

REV. GEORGE FOX, BUNKIE, LA.

In December, 1917, we arrived in Bunkie, La., and found a small town church which had just launched forth upon an independent career and assumed the dignity of a station. They had informed the Presiding Elder that they wished to become a station, and would undertake to pay a good man a salary of \$1,000. A casual survey revealed the fact that the church was dependent for its support upon a small and none too wealthy town constituency and a very few people from the country at points close in.

Churches Abandoned

We found also that within a radius of ten miles there were a large number of substantial farmers. In this area in times past there had been three Methodist churches, but for lack of support they had been practically abandoned, leaving the people without a church home, and the many bright children entirely without church or religious training.

We also learned that there had been several one or two room schools in these communities, and that they also had been abandoned. However, the children had not been left without school advantages, for the school board had provided transportation, and the children were being conveyed to and from the Bunkie School. Moreover, the places of amusement and business houses were drawing patronage from these country communities. Improved highways were being built into the country round about, and everybody except the church was turning these improvements to advantage.

If the public school, the movie show, the bank and the merchants could use these things to increase their patronage, why not the church? But the church had no money with which to provide

transportation, as the school board has, and many of the people had no transportation of their own. The church had not been in the habit of advertising, as the commercial houses did, and some regarded it beneath its dignity to do so. Besides, there was a sentimental attachment for the old country church that made it hard for the people to break away.

How the Situation Was Met

These we recognized as real difficulties, but there were two urgent needs. One was that the church in town must be made stronger or it could not maintain itself as a station. Another was that the church should endeavor to reach with its good offices these splendid people in the surrounding country. They needed the church and the church needed them, but how to bring about the linking up of the two was the problem. After much prayer and thought it was decided to employ transfers to go out and get the children and young folk and bring them in to the Sunday school, as we believed this to be the best means of approach to the parents. But means of financing the project were not at hand, and must be found. The people hadn't enough faith in it to finance it, and transfers could not be run without expense.

An appeal was made to the General Board of Missions, which after an investigation gave us a sum of money sufficient to take care of the transportation for about nine months. The local congregation, with a little help from the Conference Board of Missions, purchased a Ford car as part of the equipment of the church. This the pastor used to good advantage in visiting in this larger parish, coming into personal contact with the people in their homes,

and extending to them the invitation to the services.

Results

This program was launched in March, 1921. As might have been expected, the response was at first meager and discouraging. But with persistent effort, at the end of nine months we have seen our Sunday school attendance more than doubled, the church attendance largely increased, and finances much in excess of any previous year. A large number of splendid country folk who had become almost lost to the church have been reached and brought under its influence, and quite a number have become contributors to its budget. A new spirit has been aroused in the old church—a new sense of responsibility and opportunity, an enlarged vision of the possibilities that lie at our doors.

But while some degree of success has been attained, there is yet much that can be done. Only a small portion of the country people have been reached in a vital way. Lack of transportation facilities have made it impossible to reach all the children and young people that are available. For years to come there will still be much to look forward to in the way of building up and enlarging the country parish.

The Church's Mission

The church has yet to learn that its mission is not to be ministered unto but to minister, and that its place in the world, its right to live and enjoy support, hinges upon its fulfilling that mission. At the very doors of almost every church there are mission fields as well worthy of attention as those in the Dark Continent. Out in the byways and hedges there are souls hungering for the bread of life. Let us go out and constrain them to come in!

LIBRARY

Methodist Board of Missions

NASHVILLE, TENN.

Why One Boy Left the Farm

I left my dad, his farm, his plow,
Because my calf became his cow;
I left my dad—'twas wrong of course—
Because my colt became his horse.
I left my dad to sow and reap
Because my lamb became his sheep;
I dropped my hoe and stuck my fork
Because my pig became his pork.
The garden truck I made to grow
Was his to sell and mine to hoe.

Why Another One Didn't

With dad and me it's half and half—
The cow I own was once his calf;
No town for mine, I will not bolt,
Because my horse was once his colt;
I'm going to stick right where I am
Because my sheep was once his lamb;
I'll stay with dad—he gets my vote,
Because my hog was once his shote;
It's "fifty-fifty" with dad and me—
A profit-sharing company.

One Year's Results on a Rural District

REV. R. M. ARCHIBALD, P.E., ALBERTSVILLE DIST., N. ALA. CONF.

Albertville district, North Alabama Conference, is a purely rural section, having few towns of any size, and none with more than 2,000 population. With the exception of a few mining communities the people are engaged solely in agriculture, there being no other industries of any kind. The district consists of two mountain plateaus—Sand Brindley mountains—with a few small valleys and numerous foothills. In area it is by far the largest district in Alabama, embracing fully 2,500 square miles, and covering parts of nine large counties. There are thirty pastoral charges.

Investigation proved that salaries in this district were considerably lower than in any other in the State—so low as to cause serious embarrassment to the preachers and make the largest efficiency impossible. We got every charge except two to increase the assessment, the total increase amounting to more than \$8,000, or 31 per cent over the previous year. Payments were not made in full, but they broke all records by a healthy margin.

Getting at the Facts

The pastors cooperated in making a partial survey of the district, to ascertain conditions and needs. The presiding elder prepared a large map showing the location of every church, boundaries of each parish, and location of all churches of other denominations. The facts gathered were not such as to make a Methodist hilarious. It was found that no fewer than twenty churches had died or been abandoned, and that several charges were steadily going down. The conclusion was reached that the leaders must set a higher valuation upon rural church work, that the forces should be organized for active service, that efforts should be made along more constructive lines.

Working for Results

The elder preached often on the mode of baptism and infant baptism and the pastors were encouraged to do likewise. The number of infant baptisms was exactly double that of the previous year, the additions on profession of faith were increased forty per cent, four woman's missionary societies were organized, and the number of Epworth Leagues jumped from three to twenty-one. Two abandoned churches now have regular preaching, and four new ones have been organized, so that we now preach in six churches that had no preaching a year ago. At Conference two additional pastoral charges were organized, which will give better service to a number of churches, and at least nine new preaching places were provided for, with the hope of organizing at most of them before the end of the present year.

"Where there is no vision the people perish." Arrangements were made to send eight pastors to the School for Rural Workers at Junaluska last June. Each has a new message since he came in contact with the great array of talent in connection with that school. Some of the pastors are already planning to put on community programs and others are bringing in big men from the outside so that their people may get a larger vision.

Church Music—So Called

The noise called church music in many of our country churches is lamentable. There is a conglomerate array of books made only to sell, containing songs that require the least possible effort to sing and that arouse no incentives to larger endeavor. Our people have remained silent and allowed these books to supplant Methodist books almost everywhere, especially in the country. Singing in the country means a great deal.

It is about the only social recreation that many communities have, and it should be encouraged. But over the song books used there should be maintained as rigid vigilance as the discreet mother exercises over the food given her child. What our people sing becomes their very pabulum, and the insipid, sentimental and refinedly selfish songs that are sung in many of our churches can never produce the solid fiber essential to the making of character. Some twenty churches on this district have already been supplied with Methodist song books and the number will be increased as rapidly as possible.

Life Service Volunteers

A rural section like this, if cultivated, is a fertile field for life service. Emphasis has been laid upon life service and every person known to have an inclination thereto has been personally encouraged to surrender unconditionally to the call for workers. Eleven young men were licensed to preach during the year. A fund was provided to help some of them attend school and four have been assisted by it. Four of the eleven are serving pastorates and six are in school getting ready for larger service. Besides these, two missionaries went to the Orient during the year, Mrs. Ruth Rice Berckman to China, and Mrs. Velma H. Maynor, to Korea. Several others are in training for various forms of missionay work.

As we enter upon the second year we find encouragement almost everywhere. Salaries in many places are being substantially increased. Better methods are being employed for the payment of pastors and the training of the people in the grace of liberality. The work is hard, the exposure considerable, and the remuneration comparatively small, but it is glorious to work among a people with such possibilities.



A CHURCH THAT HOLDS THE YOUNG
Fourteen Piece Orchestra and Athletic Stunts, Community Church, Centerton, Arkansas.

Serving in Order to Save

REV. W. J. LEROY, CENTERTON, ARK.

Our Community Church Work here falls under four heads—economic, social, recreational, and religious. Every feature of the work is related to the culture and growth of the religious life. All our teaching and training under these four heads finds its sanction in the scriptural and the spiritual.

Revival, the Primary Need

The first and fundamental need of the rural and small town church is a genuine revival of religion. The old method of holding an annual revival meeting will no longer answer the purpose. The first thing is to have a survey made of the entire parish, embracing every home and every individual that the church should reach. The survey blanks furnished by our Rural Survey Secretary, Rev. Robert Ruff, are just what is needed. These will reveal the urgent need for a great revival and will serve to awaken the entire church membership to "the fields white unto the harvest." We used these survey blanks at Centerton last year and had the best revival in the history of the church.

Dr. O. E. Goddard's "Hand Book on Revivals" fills a long-felt need of every pastor, if he will only use it as a guide in his revival work. Here is found emphasis on the mission, the method and the message of the church relative to the revival.

The Survey and Pastoral Visitation

I know of no better pastoral visitation than the house-to-house survey mentioned above conducted by the pastor. Such a work manifests the pastor's deep and vital interest in every member of every home included in his parish. Vis-

iting the homes of our people is good and continued evangelistic work. Let the pastor associate himself with the daily life of his people and they will attend his religious services. A visiting pastor has a church-going people.

My wife and I have gone into many homes where a Methodist pastor has not been for years. For a distance of four to six miles we have visited many families who had not been attending services for some time, but almost always after a visit and an invitation to come to the next services we would see some of the family present.

Social and Recreational Program

The country church with a department of social work, studying the needs of its people from this standpoint, will surely find opportunity to do a great service. It must study conditions as they are, and offer some plan to better these conditions. This our social department has done and our plans have met in a large way the social need of our community.

We have men's and boy's clubs with about seventy-five members. For these we have a competent athletic director, referees for the sports, etc. Our athletic hall is equipped with two rings for boxing and one ring for wrestling, with large mat. There are also punching bag, trapeze, horizontal bars, etc. An open meeting for all is held once a month and great crowds attend. Even old grandmothers are brought out in cars, meet many old friends and laugh the wrinkles away. Mrs. LeRoy has charge of the woman's and girl's clubs of about forty members.

We have our boys divided into two groups. Each has a play-night once a week in the League room of the church, and when the weather will permit we play on the church lawn, which is well lighted. Something new is introduced each night. Indoor baseball, black man, spats, turning exercises, boxing, races of various kinds, and wrestling matches are used with success in both groups. Occasionally we have a sing-song, going all over town singing. Then we have baseball, tennis, basketball, volleyball and such on the church lawn. We also go on hikes and camps when the weather will permit.

The girls and young ladies have their weekly meeting, playing games similar to the ones named above. Girls like games of contest just as boys do.

For the entire community we have a social once a month. This we have in the church, the program consisting of music, recitations and readings, followed by a social hour, with light refreshments. Our several Sunday school classes have social meetings in the homes and the Epworth League has a monthly social, as do the Woman's Missionary Society and the Men's Bible Class.

The results for the year are a cleaner town, a better understanding among the people, more folks doing church work, more family altars than ever in the history of the community, and last but not least thirty young men and young women who have given their lives to the Master. If the church in the small town would serve in a large way, it must have a place in the community's social life.

Developing a Mountain Charge

REV. T. L. SELLMAN.

Four years ago Brother Sellman was superintendent of a steel mill in the Birmingham district, at a salary of \$4,200 a year. Feeling a call to the ministry, he gave up his position and entered the North Alabama Conference, at a financial sacrifice of about \$3,000 a year. He is doing splendid work as a pioneer in the field of community service.—Editor.

Liberty Circuit, of the North Alabama Conference, is a mountain charge on Lookout Mountain, extending from Gadsden, Alabama, to Chattanooga, Tenn. It is populated by white people of the purest Anglo-Saxon blood. Not a Negro or a foreigner is to be found in its territory.

The land being cheap, white men who possessed very little of this world's goods came from other sections with the hope of establishing homes of their own. With them came the circuit rider. As early as 1828 Bishop McKendree crossed the mountain and preached to the Indians at the "Old Camp Rock," where the parsonage now stands. In 1852 Peter J. Walker organized Walker's Chapel church and on the same spot of ground stands the third church building. There many have given themselves to God and gone out to bless the world.

* * *

The population of this area has steadily increased and churches have been organized until now within the bounds of the charge, which is fifteen miles square, there are seven Methodist churches and ten of other denominations. The Methodists number more than all the others combined. The people are poor and the charge has never paid much. The preacher had to have many appointments in order to live. The Annual Conference usually sent to the circuit supply men, undergraduates and men with inadequate equipment. The results are that we have not kept pace with the religious needs of the people. When the writer came here three years ago, an undergraduate to his first charge, he found the circuit embraced a population of 5,000, of whom 1,250 are babies, 1,700 school children, and 2,050 adults. Out of this population there is not a single college graduate, less than ten who have finished high school or its equivalent, less than 200 who have education equivalent to the seventh grade. There are 142 children above the age of ten and 426 adults that cannot read or write. Only one out of four belongs to any church. Out of the 3,000 babies and school children the aggregate average attendance in all Sunday schools is a little more than 200, not including adults. With sixteen public schools and twenty-nine teachers,

seventeen of whom are third grade teachers, the average number of pupils to the teacher is about sixty. The people, all poor and all of them farmers, manage to earn on their farms just a living, and a meagre one, without any surplus. In the light of these figures and facts my conclusion is that the two outstanding problems are those of education and agriculture.

In order to meet these needs we have given much attention to the public



LEAVING THE OLD HOME

The boy, just turned 21, is leaving the old farm home for the city. "That trunk looks just like a coffin to me," said the sorrowing father as he placed it in the wagon.

schools, agitating for better buildings, trained teachers and longer terms; and to good roads, better farming and community organizations for public welfare. We cooperate with and promote all welfare agencies, such as county agents, demonstrators, pig clubs, corn clubs, etc. Better Sunday schools are maintained throughout the year, with separate rooms or curtained spaces for classes. Church buildings and grounds have been cleaned up and beautified, with all the departments of the church organized.

* * *

We have told the people that God wants them to have the very best, that nothing short of the best will satisfy,

and that he wants them to be educated so as to render the best service possible. To stimulate this idea we have as many strong preachers, speakers, and connectional men as we can get to visit and speak to us throughout the year. Laymen's and Sunday school institutes have been held, and a whole week of church school for teacher-training, with the Sunday school field secretary, missionary secretary, secretary of the laymen's movement and other speakers.

The Connectional Department of Home Missions is thoroughly committed to an enlarged rural program. At the Annual Conference of 1920 Liberty Circuit was selected as a Demonstration Charge with a mission appropriation of \$500, and a junior preacher to help its present pastor. We have furnished the Home Department with charts, maps, surveys, and statistical reports, have read their course in rural work, attended the Rural School at Junaluska, and performed what other services we could find time for. During the three years of the present pastorate the charge has increased its assessment from \$577 to \$1,520, put over the Centenary by 214 per cent and the Christian Education Campaign by 150 per cent, and received 343 new members. The people are aroused as never before for the improvement of their farms, better living, attractive homes, churches, schools and roads,—in short, for the organization of a contented husbandry in all that will satisfy.

* * *

To build up our education and improve our agriculture we must have a high-school. In the heart of the mountain where it will accommodate the most people we have secured one hundred acres of land and propose to build one.

It is to be a community center, and we expect to use the building for community work, high-school, church and any other purpose that will be for community good. We have asked our Conference Board of Missions to appropriate \$4,000 for this purpose. There is a possibility of this becoming a great industrial school if the church will grasp the opportunity. The people, besides furnishing the land, are ready to give several thousand dollars in rough material and labor.

The Gospel of a Larger Life

REV. J. C. MONTGOMERY, ST. CLAIR, MO.

Two years ago the writer was appointed pastor of the Southern Methodist Church at St. Clair, Mo. This is a beautiful little village surrounded by a country devoted mainly to dairying.

The first year was given to making a survey, visiting, evangelistic effort, and building such additions to the church as would make it more adequate to the needs of the community. In September, 1920, these additions were completed, free of debt, and dedicated, giving the church a chapel and three other rooms to house the Sunday school and such activities as make the church a social and community center. Beginning with the dedication of these new rooms, the church entered into a broad program of service for the community.

Social Activities

Sunday school classes, the Epworth League and other organizations have been furnished a place for their socials, and these have consequently been more frequent and satisfactory than before. During the winter there is given each month a "Community Supper". On these occasions we eat and visit and play together, and the evening is concluded with appropriate religious services. At considerable trouble and expense part of the land owned by the church has been prepared for tennis, basket ball and volleyball.

With books borrowed from the State Library Commission and books obtained as gifts on "Library Sunday" a small public library is maintained.

Help for the Farmers

Very little having ever been done by any agency to encourage and assist the farmers of the community, the church carried out a considerable program to that end:

Prof. McKinney, a dairy expert, was secured for an address on dairying. Judge W. L. Steiner, County Farm Club President, came to address the farmers in the interest of organization and co-operation. Mr. D. E. Eicher, Horticultural Agent of the Frisco Lines, was secured for an address on fruit growing. The children of several public schools of the township were asked to write essays on fruit growing. For the four best essays cash prizes were given and the three best were published in the county paper. This served to create much interest in the subject.

At five evening programs farmers of the community were the speakers. They discussed such subjects as dairy cattle breeds, fertilizers, dairy management, alfalfa, poultry and sheep raising.

During the Thanksgiving season there was an exhibit of farm products, fruits, vegetables, grain. Special stereopticon slides were exhibited, showing farm homes, barns, roads, live stock, country schools, etc.

Workers interviewed farmers to learn the favorite breed of dairy cattle, hogs, and poultry, the best paying crop, and the book or magazine that gave most help. During a community life conference a vote was taken to learn what farm was considered the best in the township.

In stereopticon lectures the church sought to create interest in better farm homes and better roads. Farmers saw a Delco Light plant at the church.

Twice the church provided a place for the meeting of the dairymen's association. It also provided room for the home economics demonstration given by the State College of Agriculture and the Frisco Railroad.

To encourage the village Commercial Club a speaker was obtained from the St. Louis Chamber of Commerce for an address on "Commercial Club Night."

Public Health and Schools

In the interest of public health an evening program was provided. Helpful talks were made by physicians and a dentist. A stereopticon lecture, "Health and Common Sense," was given.

There was one evening program in the interest of the public schools, to encourage people to give them larger moral and financial support. There is a two-year high school in the village, and the message of the church has been insistent

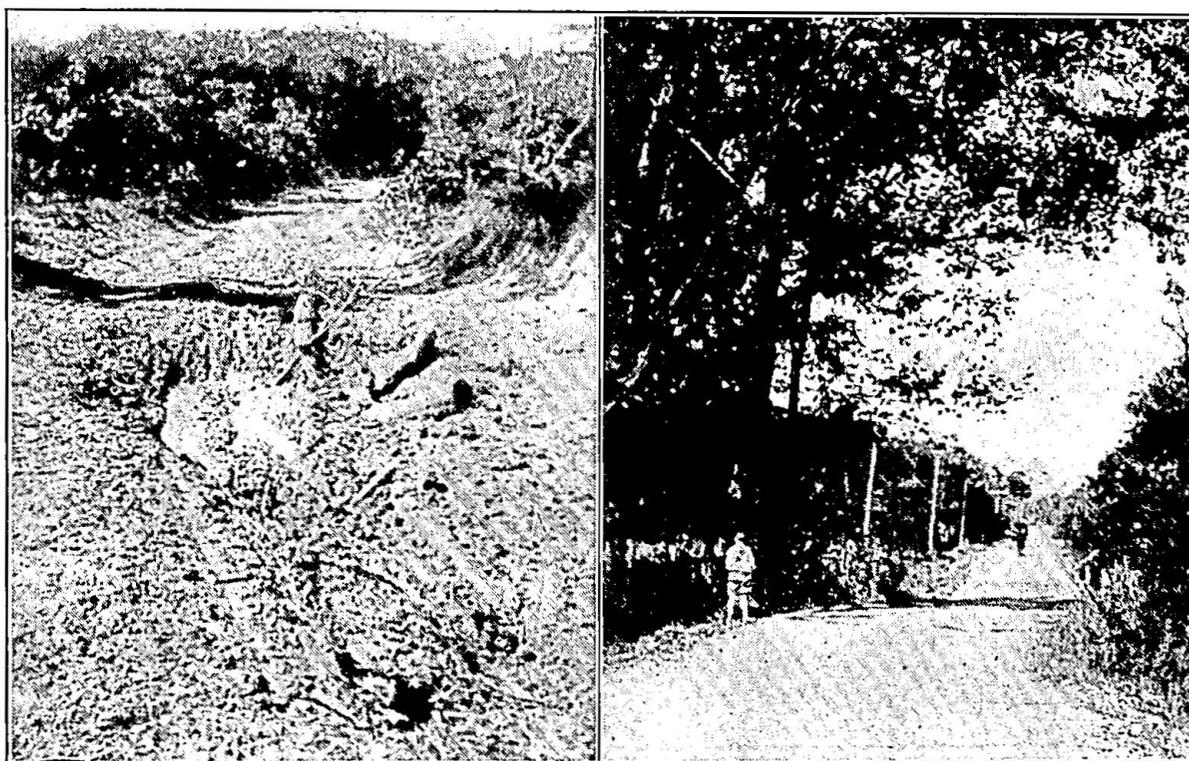
that it should be raised to an approved four-year school. Public sentiment was aroused. Bonds had been voted to build additional school rooms, but an error in the record delayed the registry of the bonds. Then the church building was offered, rent free, for the use of the high school until other buildings could be provided. Thereupon the board of education added another instructor to the faculty and planned for more work. The pastor took up the matter with the State Auditor and arrangements were made whereby the defective record could be corrected and the school bonds admitted to registry.

Daily Vacation Bible Schools

With but little help from the experience of others this church conducted a daily vacation Bible school. This was a success in attendance and interest on the part of the children, and afforded great satisfaction to the parents. During the time a teacher-training class was taught. On the day when certificates were awarded, 202 were in the Sunday school, some of whom had driven seven miles.

Evangelistic Preaching

There has been no less gospel and evangelistic preaching than before. Evangelistic literature has been distributed through the mails and in house to house visiting. Young men who never attended services at this church before have knelt at its altar for baptism. More have united with the church on profession of faith than in any previous year for a long time.



WHAT NEED OF A WORD?

Evangelism in the Rural Church

REV. O. E. GODDARD, D.D.

In the good old days it was thought to be easy to have a revival in the country, but difficult in the city. But times have changed. In recent years revivals have been more frequent in the city and town than in the rural districts. Owing to absentee landlordship, the presence of foreigners, and many other complex factors in the rural districts, it has now come to pass that the neglected, remote country place is one of the hardest in which to have a revival.

The Committee on Evangelism has a plan for revivals. This plan was being taught a class of nearly a hundred circuit preachers at Junaluska last summer. One day a man beyond the meridian of life dropped into the class. This writer was teaching a lesson on "The Mechanics of a Revival." How to make the survey and how to set up the organization to reach the prospects revealed by the survey was explained. The visiting brother, with an incredulous look and an air of being about to explode something said, "Did any one ever see that plan tried in the country?"

The Test of Experience

Since every student in the class was a country preacher it was easy to get testimonies. I asked, "Brother A, did you try it?" Brother A said, "I had four appointments in my charge. I tried this plan on two and in the other two I used the old way. The plan worked admirably and I'll never hold another meeting in the country without following it."

"Brother B, have you tried this plan on your circuit?" Brother B replied, "I have a six-point circuit. I tried this plan on one point. Held the other five revivals without the plan. I got more results from the one meeting than I did from the five." It so happened that every man had tried it, and the uniform testimony was that the plan is workable in the country.

One circuit preacher in an old, well-settled community told the writer that he did not need to make the survey, for he knew every man, woman, and child in the radius of his charge. However, when he found out what a survey really is, he sent for the cards and made the survey. It revealed some things he did not know. He discovered people who ought to be in his church who he supposed belonged elsewhere.

The Survey—What it Does

The survey is needed in the country as truly as it is needed in the city. There is not a circuit in Southern Methodism

wherein a pastor can know before the meeting everyone whom he should reach. He knows some, but he needs to know all. He can never find out without a survey. Incidentally, in making his survey he trains some workers. Sending out committees to do this work is vastly better than for the pastor to do it himself. Yes, the survey is indispensable in the circuit. The time is near when no pastor will think of beginning his revival campaign before making the survey. There is no theory about this. Thousands have tried it and it is helpful. Why should any man refuse to do a thing that will manifestly help him to bring more people to Christ?

The Follow Up

Having made the survey he knows three things: what unidentified Methodists there are in his community; what unconverted people who prefer his church; what unconverted people who have no church choice. Then he sets up his organization to reach them all. In organizing his forces he selects the best as captains. Each captain, under the direction of the pastor and in the presence of all the captains, selects his staff. Then these different groups are instructed by the pastor to go out and get the unidentified Methodists to have their membership moved to the church where they live. Those who have lived in the community for less than a year readily consent to move their membership. Those who have been long in the community and have not identified themselves with the local church offer all manner of frivolous and mendacious reasons why they do not move their mem-

bership. The lesson here is that if we made this survey annually we would not have the latter class to deal with. They would be reached the first year and would not backslide and then have to make excuses for not moving their membership. An annual survey made in every congregation in Southern Methodism would save to the church at least fifty thousand persons a year. We throw away more than that annually by "cleaning up the roll."

Having had it out with all the unidentified Methodists in the community, the next step is to prepare the teams to go after the unconverted. The pastor will teach them how to do this. He then gives out the names of the unconverted who prefer that church. During the meeting he meets these committees daily to hear their reports. This plan works in the country. Hundreds of our preachers are working it now. It is bringing results.

The Test of Intelligent Faith

The lazy faultfinder says, "You can't make a program for the Holy Ghost. You cannot have a revival by a mechanical process." Certainly not. Our organization shows that we have faith in the Holy Ghost. He can use energetic people who depend upon Him for power. But he cannot and does not use lazy people who feign piety to hide their indolence. They may get some consolation by condemning those who show their faith by their works. The prophets who dug the ditches showed faith. The others did nothing and got no results.



PART OF THE CHURCH'S RESPONSIBILITY
Home of an Immigrant family near a large Southern city.

A Four-Fold Community Program

REV. N. D. GUERRY, SHUFORD, MISS.

The needs of any community are four-fold—spiritual, educational, social and material. As best I could I have ministered to all these needs of the people of this circuit.

Agricultural

Upon going to the work I found many ways in which I might have used my experience as county agricultural agent, but refrained at first from doing so, as I did not wish to be misunderstood. But when the people began to realize that the Kingdom of God was my first business, I found time to help them by getting new seeds, selecting seed corn, and making a few lespedeza seed pans to get them started in saving the seed. I also fostered the farm bureau and held a circuit community fair and a rural life institute. We got the very best men and women from the State Agricultural Extension forces to come and speak on the problems of the farm and home. The home science agent of the county gave a canning demonstration at the parsonage. The people's need of help in their farming problems is so great that one man could keep busy all the time doing nothing but farm demonstration work.

Educational

Our schools are the usual small one-room-one-teacher affairs found in remote rural districts. The only two-teacher school was close to the parsonage. The principal was a man of real ability. In order to get him the people had promised to supplement the salary which the county was paying. They were, however, neglecting to pay. I made a contribution to the fund, gathered the trustees, and went out to see the people. As a result enough was paid to keep our man the balance of the year.

We held a consolidated school rally at the Mount Olivet School. Last year this school had only one teacher; this session it has two and the aim of the people is to make it a consolidated school as soon as possible.

Social

The social life of our people is very limited. When we came to the work there were a great many dances being given in some of the communities. My wife and I have tried to supply wholesome social life for the young people. We gave last year ten entertainments at the school houses, one at the parsonage, and four community ice cream suppers in the open air. We have the most enthusiastic support of the good women, which made this work possible. As a

result of these entertainments and of preaching on the subject, the dances have ceased entirely, as far as I know, and the young people are doing good work in the church and Sunday school. In addition to the general entertainments we have had several parties for individual Sunday school classes.

Spiritual

Naturally, I have laid the most stress on trying to build up the spiritual interests. I have visited all the homes, except a few which are at a great distance. I make it a habit to read the Bible and pray with the people and they seem to greatly appreciate it.



REV. N. D. GUERRY

The custom for many years has been to have but one preaching service a month at each of my four churches. I now give two and three services to each. We held the usual revival meetings, but ran them longer than usual. As a result, in the course of the year we have had 78 additions to the church, 73 of them on profession of faith. According to the household survey, this is one-half the prospects.

To try to hold the ground gained, we established four prayer meetings. Nurturing these and attending to my preaching has kept me on the road from morning until ten o'clock at night, five days in the week. But the results have been fully worth the trouble. Out of these prayer meetings have grown two Epworth Leagues, with 27 members. We

have also a Woman's Missionary Society, which my wife organized and has looked after, that is doing good work, and two others just organized that promise well.

The Sunday School

We reorganized three of our Sunday schools, some of which had been dead. We started in to train teachers for them. I sold thirty teacher-training books, and enrolled this number of pupils in a training class. Brother R. H. B. Gladney came down for a three-day teacher-training school. The results of this school were fine and lasting. We next sent five teachers to the training school at Grenada and four to Sardis. Our teachers have won fifteen units of credit this year. We are using graded lessons in many of our classes and find them most satisfactory.

We have organized six boys' classes under new teachers, with such features as fishing trips, parties, and a baseball league. One class organized a peanut club and each boy planted a pound of the Improved Spanish peanut. Nine of these boys paid \$29 on the pastor's salary. If every member of the church would plant a pound of peanuts and do as well for the preacher out of the proceeds, they could pay a station salary next year. My wife organized and teaches a Wesley Bible class of sixteen members. We are now conducting two membership contests, to head off the annual death of the Sunday schools which usually occurs when cold weather sets in.

I have edited a column in the county paper under the title "Notes on the Country Church," in which I have explained the principles upon which we are working and given news items from the circuit relating to the practical working out of our plans. This has made our work well known in the country.

Stewardship

Finally, there are thirty-six people who have joined the Methodist Million by signing the tithing pledge cards. God has greatly blessed my ministry as I preach upon stewardship. The Spirit has applied the message to the hearts of the people. God has kept his promise to bless those who bring the whole tithe into his house, and those who have tithed bear testimony that he has prospered them. In my opinion there is no way by which every rural pastor could help his people more in a material way than by converting his people to the practice of tithing.

The Challenge of the Ozarks

REV. W. E. JUDY, STEELEVILLE, MO.

There are considerable areas in the bounds of our Home Field which have been largely abandoned by the churches. In the Ozark mountains of Missouri we are trying to reclaim some of this burnt-over territory. Rev. W. E. Judy, a member of the St. Louis Conference, is a volunteer for this form of missionary service and has a most splendid helper in his wife. They are doing fine work. Within a few months several abandoned churches have been reopened and community surveys have been made. Brother Judy and his wife belong to a new type of missionaries who are doing as heroic service as any in the world.—Editor.

In the foothills of the Ozark Mountains of Missouri there is a large section of country as distinct in its characteristics as any part of the mountain districts of Kentucky or the Carolinas. It embraces more than twelve hundred square miles in one unbroken body. A study of the people and general conditions has revealed a number of interesting facts.

Pure-Blooded Americans

The population is of a sturdy, robust, mountaineer type, sprung from the purest American stock. Many of the oldest people are now living on farms settled by their grandparents. As a rule these farms are not large, comprising from eighty to two hundred acres, with here and there a "ranch" of five hundred to ten thousand acres. Fully eighty per cent of the people are landowners and live upon their farms, which makes a stable citizenship. Some of the farmers are up-to-date in homes, methods and machinery, but the greater number are still far behind. The box or log house is the rule; scientific methods of farming are generally unknown and farming tools are of the crudest kind.

Educational Facilities

Educational advantages are in keeping with farming conditions. There are a few really modern schools, but such are the exception. The little one-room building, with the most meager equipment, too often presided over by a mere boy or girl who has had little training beyond the eighth grade, is about the average. Many of the children live long distances from the school and have no means of transportation. Bad roads and high water keep many a little fellow at home the greater part of the winter. A survey of one county in this territory shows that less than fifty per cent of the children attend school with regularity. It is no wonder that this county leads the entire State in illiteracy and low mentality.

Religious Conditions Deplorable

But appalling as these facts are, they are not nearly so bad as the religious conditions of this same territory. There are many communities where the church

is a real, live factor, but in a very limited way. In many communities one can find ignorance and superstition almost as crude as in central Africa. Nor is there much hope of improvement under



REV. W. E. JUDY, STEELEVILLE, MO.

the present method of religious teaching. Doctrinal prejudice and fanaticism are about all the people hear from their local leaders, which only serves to sink them deeper into ignorance and superstition.

Then there are great sections where religious services are never held. A survey of one county shows that not more than sixty per cent of the population have an opportunity to attend any kind of church service within reasonable distance. Outside of the small towns, which are not included in the territory under consideration, there is not a church building that was planned with any thought of the Sunday school in mind. In every case it is the one room building, seated for adults only.

Not more than two young people's societies are in this whole territory and no provision is made for the social life

of the church. Ten per cent of the church buildings have stood idle for years. Scarcely a distinctly country church has a resident pastor. Yet there are constantly coming out of these conditions some of the brightest and best boys and girls who, when placed under more favorable conditions, rapidly develop into strong leaders in their chosen professions.

Can there be a greater challenge to the church than this great Ozark region and other sections like it?

Attacking the Job

At the last session of the St. Louis Annual Conference the writer was appointed to give his entire time to a large part of this neglected territory. The Mission Board furnishes him with a Ford car and backs him with partial support. A well-planned program covering a period of years has been carefully worked out which, if successful, will result in saving this great section to Christ and the church. This program touches every interest that is peculiar to this people. The plan is to first cover the field, community by community, with a thorough study of the conditions and needs of each home and individual in the community. This is to be done by a house to house survey. So far only one community has been thoroughly worked and results tabulated. All the results of this survey cannot be given for lack of space, but they fully justify its value.

Survey Reveals Startling Conditions

One discovery that is worthy of careful consideration was that out of a hundred persons over twelve years of age only forty-five are members of any church. This, too, is in a community that has had regular preaching for years and has a well organized church at present. It is also one of the leading communities in intelligence and otherwise. The most humiliating discovery made was that of the thirty-six homes in the community there are fifteen in which for years there had not been a preacher or other religious worker. In some of

(Continued on page 112)

Hogs and Conference Collections

A New Financial Plan for a Rural Charge

REV. A. B. CARLTON, EUFAULA, ALA.

The rural preacher of today must know something of the economic conditions of his people, as well as the social and theological conditions. No one imagines that the financial policy of the early days of Methodism is in any sense adequate to the present day. The old plan of paying the preacher quarterly is obsolete in a day when every industry pays weekly, bi-monthly or monthly. The preacher has monthly bills just as other people have. He should be able to meet them as other men do.

* * *

The old idea that there is money in the country only in the fall is so hoary with age that it is given the laugh. It is true that there may be more money then, but it is not true that rural people have money only in the fall. In these days almost every farmer has an automobile—and it takes money to run that machine. The writer preaches that no man has a moral right to run an auto and put less than the price of a tire or a set of tires into the treasury of the Church. A vast number of people expend more for tobacco than they pay to the Church.

The rural pastor today should know what his people have to market and be interested enough to assist them in marketing it to best advantage. In this day of marketing bureaus, county farm demonstrators and other facilities this can be done. The following plan was

worked very successfully on the Eufaula Circuit, in 1921:

* * *

Early in July I saw that the people on the circuit had a fine supply of hogs. The price on August 1st was eleven and a quarter cents per pound. It looked as if the price would remain thereabout or even be better. I had a conference with the County Demonstration Agent and told him of a plan I had in mind to get every family in our membership to give a hog to the Church. He was delighted with the idea and promised hearty cooperation. I then went before my people with the proposition that each family, where possible, give a hog weighing not less than one hundred pounds, the proceeds to be applied first to the general collections and the remainder to go on the salary.

* * *

Eighteen hogs were pledged, to be ready for market by November 15th. By October 15th the market had dropped to less than six cents. I did some ear-

nest thinking, for I knew that my conference collections depended on the success of our plan. Going to two market men in Eufaula, I found that they were paying twelve cents a pound for dressed hogs. I then went to the members who had pledged hogs and explained the situation. They really agreed to dress the hogs and deliver them if I would make the arrangements. I arranged to furnish these two markets with hogs for three weeks, and the members did the rest. The plan worked perfectly. It was some trouble to the preacher, but not more than running around collecting money in small amounts.

* * *

By this plan I got two or three times as much from several members as they had ever paid before. Most of them could give by this method much more easily than they could give money. It had the further advantage of bringing the pastor and people closer together by revealing in a practical way the pastor's interest. The plan met with almost universal approval.

A Real Volunteer Day

REV. EARNEST DOWNS, PRAIRIE GROVE, ARKANSAS.

The one thing needed to make a church "go" is to put the folks to work—find a job for each one, and keep him on the job. The following is a plan we have worked with success:

The last Sunday in the conference year was set aside as Volunteer Day for local church work. We advertised this day through the weekly paper, wrote letters to the entire membership of the church, and made announcements at every service the week preceding. The house was packed. The Business Men's Bible Class held the song service, singing the old hymns. The sermon was on "Standing In our Places In Christian Service." At the conclusion a call was made for all who would volunteer to give their best to God for the period of one year and work at some special task, to come forward and sign a card, indicating the work they would undertake. Three hundred and thirty-one volunteered to do different things pertaining to the church's program.

In organizing the forces for the new year these people were assigned to the tasks they had volunteered to do. Some new work had to be enterprised to make room for them all, but it ought to be easy for a pastor to find something for his members to do. The preacher has a list of the names and the work they will undertake, and from time to time writes them letters of encouragement and suggestion.



THESE FELLOWS PAID THE GENERAL COLLECTIONS

A Trained Ministry Demanded

DR. J. H. REYNOLDS, PRES. HENDRIX COLLEGE, CONWAY, ARK.

It is frequently said that the pew has outgrown the pulpit. This may be true, particularly in rural and small town communities. Certainly the pulpit is not equal to the demands upon it. There are many agencies by which rural and village people are being enlightened and their outlook on life broadened, such as the daily paper, the telegraph and the telephone, the moving picture show, the public school system, the automobile, agricultural extension work, and the many contacts thru travel with the rest of the world. As a result the standard of intelligence among the people has been greatly raised in the last quarter of a century.

Unfortunately there has been no corresponding development in the rural and village ministry. They may have grown, but probably not as rapidly as the people. The fact that annual conferences, in order to get an adequate supply of preachers, apparently find it necessary to vote in by the two-thirds rule a large per cent of the candidates for the ministry, because they do not have so much as a high school education, is evidence of the inadequate training of a majority of preachers. Moreover the Church has made no serious effort to educate these men after they enter the active ministry. Neither is there any insistent demand in the Church that they shall continue their education after they take active work. There is no compelling public opinion requiring rural preachers to be students. The morale in this respect is low. There is no stimulating intellectual atmosphere among the preachers to compel the candidate to habits of study. Coming into the conferences with a complacent, self-satisfied state of mind, the great majority sit down content with the meager equipment.

* * *

The Church itself is almost entirely responsible for this condition, because it has not insisted that preachers continue the task of educating themselves after they have entered the ministry. There are thousands of intellectual and spiritual tragedies in the Methodist ministry today on this account. The poor preacher is not to blame. His Church led and he followed. If there were a strong public opinion in both pulpit and pew insisting upon men in the active ministry continuing intensively their education and if the Church provided efficient channels thru which they could educate themselves, most of these tragedies, these intellectual deaths, would

be avoided and the men would be efficient leaders in the Kingdom.

* * *

Contemporary with the rise in the intellectual life of farmers and small town people, there has been particularly within the last four years, a marvelous quickening in the life of the laity of the Church. The two great movements of the quadrennium—Centenary and Christian Education—have stirred deeply hundreds of thousands of laymen throughout the Church and this quickened life is now making large demands for an efficient ministerial leadership. If this new life is not provided with such a leadership and, therefore, not led out into richer fields, there will be a great back wash; yes, one of the spiritual tragedies of the centuries on a national scale. Our Church is, therefore, at a crisis in its history, and upon bishops, presiding elders and the rank and file of the ministry rests a tremendous responsibility to provide adequate spiritual and intellectual leadership for this quickened life of the laity.

* * *

OUR NEXT GENERAL CONFERENCE SHOULD UNDERTAKE NO LESS A TASK THAN THE EDUCATION OF THE SEVEN THOUSAND PREACHERS NOW IN THE RANKS. IT SHOULD PROVIDE A PROGRAM THAT WILL CARRY THE VERY BEST POSSIBLE TRAINING TO THE MEN WHO ARE NOW RESPONSIBLE FOR THE SPIRITUAL LEADERSHIP OF THE CHURCH, A PROGRAM WHICH WILL QUICKEN THE INTELLECTUAL LIFE OF THESE MEN AND MAKE THEM REAL PROPHETS IN ISRAEL. In doing this it can utilize the preachers' institutes now being conducted by our leading colleges and the two universities, and by the Home Mission Board for the training of our rural ministry.

* * *

In addition, however, to strengthening these institutes and making large attendance upon them certain, the General Conference should provide short courses for our preachers in colleges and universities, courses of four or six weeks, just as the agricultural colleges of the country are providing short courses in agriculture for farmers. These courses should be carefully planned and related to the vital problems of preachers. Able faculties should be provided. Arrangements should be made whereby preachers could be granted leave of absence from their pastoral charges to at-

tend these short courses. While in attendance their salary should be continued and where possible part of their extra expenses should be provided. In other words the Church, having admitted uneducated ministers, must undertake to give them as far as possible a college education. Probably 200,000 teachers in the United States take work every summer at normals, colleges and universities in order to prepare themselves for more efficient work. What should the prophets of the living God do?

The Challenge of the Ozarks

(Continued from page 110)

them there never had been one. It is the plan of the Mission Board to carry the gospel message into every home.

Abandoned Church Restored

Another result accomplished is the restoration of a church that had been abandoned for a number of years. Twelve new members, heads of families, have been received into this church and a layman put over the Sunday evening service. This will open the church every Sunday. A Sunday school has been organized, a mission study class started, and a new church is in process of organization in a community where there has been no preaching for years. These people are hungry for the gospel and hang upon the preached word with an interest that is very gratifying.



MRS. W. E. JUDY, STEELEVILLE, MO.

The Easter Tidings

Two angels sat in the empty tomb,
And one to the other said,
"We know that the Lord has risen again,
Though the whole world thinks Him dead.

"I wish I might go to the city now,
Where they weep in the upper room;
I could bring glad news to the faithful ones
That would drive away their gloom!

"I should like to go to scribe and priest,
And the Roman in his hall,
And bid them look upon Him they pierced,
Who liveth, the Judge of all!

"And then I would go into all the world,
Wherever men draw breath,
And tell the news of the risen Christ,
And the broken gates of death!"

Then the other sweetly answered him,
"Nay, God hath a better plan;
We may sit and point to the empty tomb,
But the word shall be borne by man!

"For that poor, sorrowful Magdalene,
Who wept when they laid Him here,
Shall bear the news to the faithful band
Lamenting their Master dear.

"And Peter, the man who feared and fell,
And mourneth in deep chagrin,
Shall boldly stand before scribe and priest,
Convincing them of their sin.

"And John and Andrew, and all the rest
Shall hasten forth with the word,
And soon shall the whole world hear the news
Of the slain and risen Lord!"

The years have come and the years have gone,
And centuries passed since then,
And still the angels are longing to go,
But the word must be borne by men.

And I think the Shining Ones marvel much,
As they gaze from the world above,
To see how slowly we spread the news
Of that sacrifice of love!

(Copyright)

The Student Fellowship for Christian Life-Service

During the last few years Christian students in many colleges and universities throughout America have associated themselves together into small local groups because of a definite interest in devoting their lives to Christian service for America for the sake of the world. Because of a growing desire for a closer fellowship among these isolated groups, fifty-four student delegates from thirty-three colleges and universities in thirteen states from Kansas to Massachusetts met in conference at the University of Illinois, Urbana, Illinois, from February 17 to 19.

The Student Volunteer Movement, the International Committee of the Young Men's Christian Association, the Student Committee and the Personnel Division of the National Board of the Young Women's Christian Association, the Home Missions Council and the Council of Women for Home Missions, and seven denominational Boards were represented by twenty-three national secretaries who made invaluable contributions to the work of the conference. It was, however, a strictly student conference, with a student chairman, secretary, program and findings committee elected on the first evening.

After reports from the delegates representing types of Life-Service groups and the intensive and free discussion, the findings committee endeavored to interpret the consensus of opinion and reported to the conference that there seemed to be a strong desire for a Fellowship

of students for Life-Service, especially for those committed to Christian service in America.

Instead of a constitution a statement of purpose was drawn up and unanimously adopted.

It expresses an ultimate purpose of a fellowship of all students dedicated to Christian Life-Service in America: a unity of prayers, study and vigorous effort of those interested in the task of making America Christian for the friendly service of the world; to enlist the aid and co-operation of existing agencies sharing the same purpose.

The conference voted that those present constitute the nucleus of a fellowship and that a continuation committee of nine representing the different parts of the country be constituted the executive committee.

In harmony with the ultimate purposes stated the name "Student Fellowship for Christian Life-Service" was adopted.

Conceived in a great and pressing need, born in prayer and consecration, and inspired with a burning desire for fellowship, this new Student Fellowship for Christian Life-Service strikes a bold, broad challenge that will ring forth like a clarion call throughout the colleges of this land where there are students ready and willing to rally to the standard of Christ with Life-Service in order to "make America Christian for the friendly service of the world."

Personal Mention

Most encouraging reports come from the Centenary in China. Its departments are well organized and at work. 799 persons signed the Pledge Cards. 803 families enrolled for family worship. A number of young men in Soochow University, the most cultured among the student body, decided for Christ, and promised themselves for Life Service. 28900 copies of books and pamphlets and 246,900 sheets of certificates, posters and cards were sent out.

* * *

Japan reports much interest in the progress of the Centenary. The few facts below given are taken from the Year Book of the Japan mission and represent three districts:

"Of far more value than tangible gifts is the inspiration the Centenary movement has given to the whole working force both missionary and Japanese. While early in the year hesitation was manifest, later, leaders came to the front who have completely won the confidence of the pastors and leading members of our churches.

"The biggest thing done on the district has been the purchase of the site and beginning of work for the Woman's School and Social-Evangelistic Plant at Osaka. We were fortunate in being able to get a place well located for residence and for work and large enough to suit the purposes of the plant.

"The total cost was about \$87,500 for an acre of residence land and for the old buildings and for some necessary fencing and grading.

"We thank God for the Centenary. But for its forward emphasis and its increased resources the work of missions would have been retarded for years, at a time when every interest of God's Kingdom was clamoring for advance, and so we must conclude it was His leading which brought about these advance movements at home with their consequent allied forward movements on the mission fields.

* * *

Lufkin (Texas) Auxiliary, counts itself fortunate to have as a member one missionary to Japan, Miss Charlie Holland, who is now visiting in the home of her father before returning to her field of labor. She has spent several months in Asheville, N. C., and hopes to soon return to Japan.

The Tennessee Conference Woman's Missionary Society has had the most successful year in its history. Notable gains are shown in Young People's Work, this department having had an increase of a number of new auxiliaries and more than two hundred new members, and the pledge over-paid. The children are well organized, and the conference is in the front ranks of Junior Missionary Work. Bible Study and Mission Study has gone forward as never before.

The auxiliaries are up to date on study books and awaiting new issues. The Social Service program has accomplished a large amount of good. More auxiliaries have well defined work and report greater activities than ever before. An increase of more than \$2,000 over last year marks a splendid advance in the treasury.

Out of a total number of 372 auxiliaries, 369 made reports—a fact to make glad the heart of the treasurer. Five districts paid out in full.

Five young women are in training for missionaries, and some will go out this year. These marks of growth, together with promptness in reporting, and a fine spirit of co-operation between all departments, completes the record of 1921, and gives fair promise for the future.

* * *

Jasper Auxiliary of the North Alabama Conference Missionary Society has issued an attractive year book. In addition to the programs gotten out by the Woman's Missionary Council, it contains programs for Circle meetings, Social Service meetings, Bible Study and Mission Study meetings. A complete roster of Auxiliary and Conference officers is given, and the membership, by name of each Circle, four in number. The "Standard of Excellence," and "Contesting Points" holds up the high ideal. This business-like handling of the cause of missions points the way to greater efficiency and effectiveness.

* * *

There was recently celebrated in San Antonio, Texas, the Seventy-fifth year of Protestantism and called "The Diamond Jubilee." "The achievements of these seventy-five years are indeed worthy of celebration" says the *San Antonio Express*. It consisted of four days of meetings addressed by noted speakers of all denominations and closed with a gigantic parade which extended over thirty-six blocks, and in which from 35,000 to 40,000 persons marched. "Achievements of Protestantism," "Principles of Protestantism" and "Outlook of Protestantism" were the topics of addresses, all delivered in the Travis Park Methodist Tabernacle, by ministers of different denominations.

Woman's Missionary Society

Our Conference organization is slowly but surely gaining ground. Recently in a trip of more than three weeks, I had the pleasure of visiting four of the six Societies that have adopted the Constitution that has been translated and adapted for the needs of the field. These Societies are holding their regular meetings, sending in their reports and one-tenth of their receipts will be sent to Nashville for the work in Korea. We hope before the year closes to have more auxiliaries.—*Norwood Wynn in Mexico Bulletin.*

First Impressions of Ginling

A FOREIGNER'S VIEW.

The first impressions of Ginling College were registered by our auditory nerves when upon our approach to the large front door opening on the street a volley of fire crackers expressed welcome in true Chinese style. Passing into the old Chinese home of which much has already been written one looks through a row of round "moon" doors or another of "straight and narrow" doors into a series of unroofed courts.

By the time the newcomer has seen these things, sound and sight have combined to make her realize that she is in a foreign country and must live under new conditions. The rooms built around the courts have been adapted to the varied needs of school life and are used as dormitories, dining rooms, classrooms, laboratories, library, in short, for housing and furnishing a place for the activities of students and faculty both for living and working.

If life in a Chinese house may mean discomfort in many ways one rejoices to find one other adjunct of such an Oriental house not lacking. That adjunct, the garden, is here and is the beauty spot of the establishment. Surrounded on four sides by high walls it contains trees and plants that one associates with the ancient East, the quince and the heavenly Bamboo, the latter bearing its clusters of rich red berries. The golden oriole sings from branches of tall trees while the brilliantly-colored kingfisher darts into the water on the tiny lake for his daily catch.

Impressions regarding the students of Ginling are those to which we would give the strongest emphasis.

There are seventy-one girls, a majority of whom have come up from mission schools. They are among China's first "college women" and one is interested to see how they play their role in their own way. They are quieter, more serious than their American sisters, yet they know how to have fun.

A class of eleven Juniors and Seniors in Modern European History shows the ability to grasp as well as the willingness to work. The teacher is conscious always of the burning patriotism that would learn through the study of the history of other nations how they may help work into a strange government their own republic.

When we arrived several members of the faculty were away, detained at the north by floods that interrupted travel. One by one, however, they came, each having an interesting story of how she had been able to make the journey. As we listened to these stories we spoke of writing up fully "How the Faculty returned." They are alert, capable women who know how to work together as well as to teach. In the classroom, on committees, and in emergencies that arise they do all that is necessary for carrying on of a young and growing institution.

Strongest of all impressions possibly is that which we have reserved for the last. At all times, in work as well as in play, they show unconsciously that courtesy which is the flower of China's old civilization—a courtesy one believes to be from the heart. Surely China has this valuable contribution to make to the sum total of the world's "good manners."

Christian Brotherhood Toward the Japanese

Closing an exhaustive report on the Orientals on our Western coast, which showed both painstaking effort and intelligent and Christian comprehension of the delicate situation, Dr. George Cady, at the recent meeting of the Home Missions Council and Council of Women for Home Missions, made the following forceful utterance:

"Your committee feels compelled to call upon all of the Christian agencies of our country to renew their efforts in behalf of a more active spirit of Christian brotherhood toward the Japanese.

"There is today a persistent, aggressive and seemingly well-financed campaign of publicity against the Japanese, aimed to aggravate all of the difficulty between our nation and theirs, with but one logical result, to plunge us into Pacific war. This campaign has been carried on for fifteen or twenty years by the papers owned by William Randolph Hearst; no falsehoods too glaring, no slanders too base, no exaggerations of racial, industrial or political influence have been too gross for the

malicious propaganda of these publications.

"This anti-Japanese campaign has been able recently to enlist in its workings a still more sinister agency for conveying its poison to the American people, and that is the novel. There have been three prominent illustrations of this of late: 'Seed of the Sun,' by Wallace Irwin; 'Her Father's Daughter,' by Gene Stratton Porter, and, last but by no means least, 'The Pride of Palomar,' by Peter Kyne, published by the Hearst Book Company.

"Time will not allow us to more than call attention to this most dangerous method of debasing the public mind. We urge upon all the pastors of our churches thoroughly to inform their people of the untrustworthiness of the statements in all these publications and to use every effort to counteract them by right information and continuous insistence upon the basic social principle of our Christian faith, which is Christian brotherhood. Especially should we treat as Christian brothers the Japanese whom God has sent to America."

The Church and the Farm

The Test of the Church

MRS. J. H. MCCOY.

The figure used by the great Apostle to the Gentiles to illustrate the unity of the members of the Church with Christ, is the human body,—Christ the Head,—“so we being many, are one Body in Christ and every one members of another.” The Body, or Church, does not exist for itself. The test of the Church is Service, which is obedience to the Head. No member can exist unto himself alone,—each is dependent one on the other. Where there are members isolated by distance, it is the mission of the Church to reach them and to bring them into healthy harmony with the whole Body, in happy unity with the Great Head. The distant folk more often live in the country than in the city, and are remote from the Church’s benefits. The Church has been in the country a long time and its fruits are apparent in the splendid record of country-born men and women who have removed to the cities and who have placed the nation under obligation for their distinguished services in every line of human achievement, but the Church has failed to return to the folk who have remained in the country the inestimable spiritual, educational, social, and physical values that have enriched the life of the city through the program of the Christian Church.

Barriers to Christian Development

Life on a farm should be as nearly ideal as our mortal lot permits, for the environment is health giving, the

work creative, and should employ the highest gifts of the mind and heart. The truth, however, is that the percentage of illiteracy in the country is higher than in the city. The mortality statistics show poorer health conditions, and public school nutrition tests reveal a worse state of under-nourishment among tenant farmers’ children than with the poor of the cities. The moral standards of neglected young folks in the country are no higher than in the city slum.

It is said that the highest percentage of insanity for any single class of people in the nation is found among the wives of tenant farmers. The poor farmer’s wife is often a beast of burden, discouraged under the dull monotony of labor that is beyond her strength, fading into middle life while yet a girl, and depressed by the isolation of life with few social contacts. Her husband fares a little better. He can go once a week to the market town, where he hears the country news, talks politics, trades off a horse, and shares in the social life of the country masculine world. The country market town, like the rest of the world, lives and prospers on the farmer, but when his wife and children come to town there are few places where a tired mother can rest, and where the babies can safely play while he transacts his business. The country woman of the tenant class is timid, shrinks from contact with the

better dressed women, has no place to go after she has made her meager purchases unless she sits by the red hot stove in the back of the general store, where she nurses her baby amid a sea of tobacco sputum and crowding loud-talking men.

The Woman and Farm Labor

Rural life in America represents as many varying conditions as are to be found in urban life. At the top of the economic scale are the wealthy land owners with beautiful homes, where all the home conveniences of the cities are to be found; at the bottom are the tenant farmers or “croppers,” whose sole equipment consists of a very small supply of household goods, usually a large family of children, possibly a few chickens, a cow, a mule, and maybe a pig. Between the rich land owner and the tenant farmer is the small farmer,—an independent man, owning his home, but working on a very narrow margin of capital. The small farmer employs no labor outside of his family and every one in the family from the mother to the six-year old is responsible for a share of the common task. The owner of a small farm has no easy lot, but it is on his wife and children that the burden falls in the most prostrating way, just as with the tenant farmer’s family. He cannot employ help so his wife and children are his laborers. A Colorado farmer writing to the Governor of the State says: “You would be a better man than Lincoln if you can get the United States to let all the farmers have two wives.” The Southern small farmer or tenant with a sickly wife and only girl children finds himself terrifically handicapped in his labor supply. The country woman needs her Church, her missionary society, her social gatherings, her community interests. The country Church service, the district conference, the protracted meeting, to the farmer’s wife often means exhausting toil in cooking for the crowds that gather, and physical prostration from the excitement of religious emotion engendered by a visiting evangelist who measures his success by the numbers crowding the altar. It is said farmers’ wives go crazy over religion more often than on any other subject. Is there a connection between this fact and the starved emotional life of a lonely woman overfeeding on the only form of emotional expression afforded her?



Athletic Group of Club Girls, Centerton, Mo.

Fundamentals

In considering the work of the Church in the country there are two fundamentals to be recognized: (1) The Church has a harder and more expensive task in carrying its message to rural life than to the city because of the sparse population of the country and the distance separating people. This is a reversal of our thinking, for the Church has always spent less money to minister to the country than to the city. If our Rural Church is ineffective, much of its failure is due to inadequate funds. (2) Country folk are "just folks" wanting the same things city people want, and needing the same things city people need. If it takes a dozen or more services a month to keep the spiritual life of the city Church alive and growing, how can country folk get along with one service?

The Program

Jesus Christ left the Church a threefold program of service;

- (1) Preaching or teaching what the early Christians called "The Way."
- (2) Healing the body.
- (3) Showing the people how to live in social contact with one another.

In the cities, where a smaller national population lives than in the country, the threefold message is carried by Sunday Schools, Public Schools, Hospitals, benevolent organizations, community centers, and Church organizations. The program of the country Church should include: (1) Co-operation with all agencies that seek to advance the economic status of the people and their mental and physical welfare. (2) The Church should lead in directing the young peo-



Rural Missionary Society, Edgewood, Texas

ple's diversions. In the cities the diversions of young people have been so given over to the world that the Church has a difficult task in winning a place of leadership in the social life of youth, but the country is free from commercialized amusements, and the Church has an undisputed field of service.

The Churches of the market town should co-operate that a free, well kept, comfortable, rest room for the farmers' wives may be provided, with an attendant always on duty to keep it neat, where the babies can sleep and tired mothers can rest. The Rest Room might be expanded into a small Deaconess Home or Wesley House where two or more Christian women workers might live, where a small clinic and dispensary for the country poor might be maintained, and where with telephonic communication and a stout automobile the workers could "travel the circuit" carrying the Christ message in loving ministrations, both spiritual and social, to the lonely farm woman.

Conclusion

Thirty million of the forty million toilers in the nation are engaged in some form of agriculture. Four-fifths of the membership of Southern Methodism lives in the country and in towns of less than three thousand people. It is the record of Christ-like service that where His messengers go, ignorance disappears, health conditions improve, moral cleanliness develops, living conditions advance, wealth accumulates, happy homes are established, women are respected, and children are cherished. The country Church should be an active factor in winning these benefits for the people. The country needs all that the city has for promoting Christian character and civilization.

Toil is good, if suited to the strength of the toiler. Labor is a gift from God if creative and of a type to employ the ever expanding powers of the laborer. All the great outdoors is God's. The farmer ought to be truly God's man.

"God rose up with the farmer,

When the cool of the evening neared;
And the one went forth through the
worlds he built,

And the one through the fields he
cleared,

The stars outlasting labor

Leaned down o'er the flowering soil;
And all night long o'er His child there
leaned

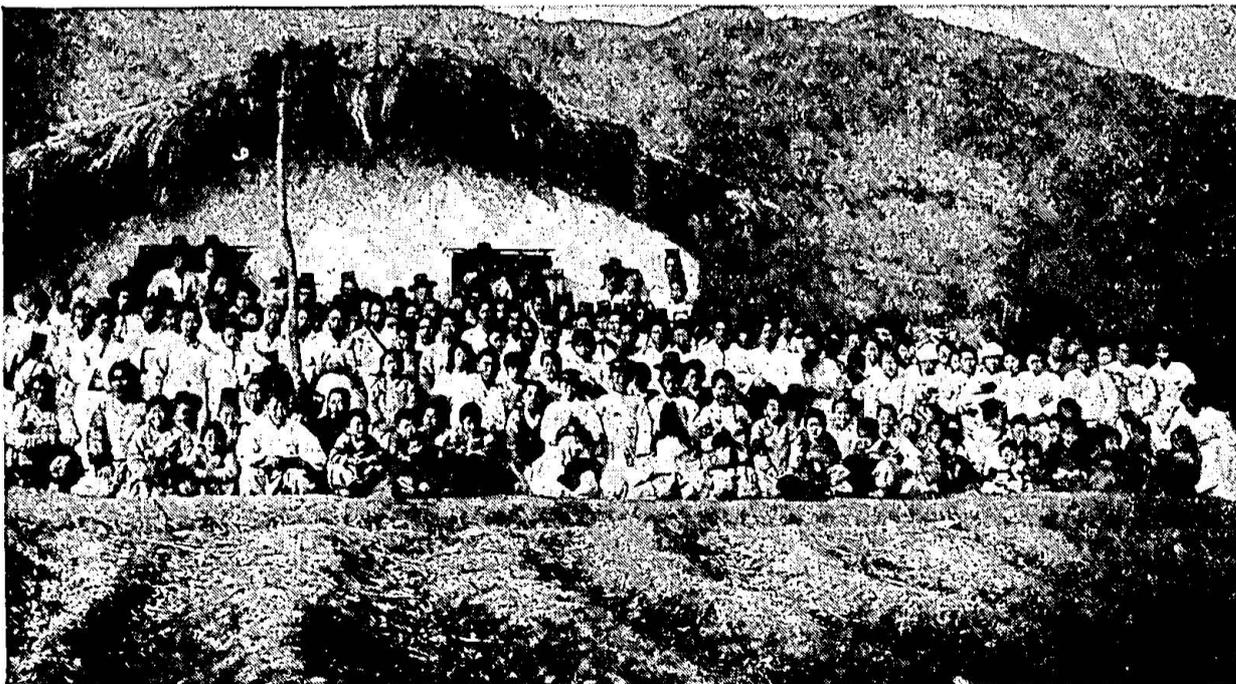
A Toiler more old than toil."

Missionary Song

(Tune of Blowing Bubbles.)

We're forever talking missions,
Foreign missions every day,
Now in our crowd we talk so loud,
That of mission work* we are so proud,
Silence is always hiding;
We've talked every way.
We're forever talking missions,
Foreign missions every day.

*Substitute any local name if wished.



A Korean Village Church

Rio Grande Do Sul

"The Woman's Council has had a most successful girls' school in Porto Alegre since 1900, when it was taken over from the Methodist Episcopal Church but without anything but a rented residence for a building. The council will at once put \$100,000 into the new house, a beautiful location having been secured for this, one of its very best schools. Porto Alegre offers opportunities which Methodism cannot afford to let slip."

The above is a quotation from the pen of Bishop John M. Moore, and published in a book entitled *Brazil*.

Since this writing, work has been opened in Santa Maria, another city of the State of Rio Grande do Sul, and a strategic center, from a geographical and economic standpoint.

The new educational program for Southern Methodism in Brazil is a comprehensive one, and will maintain in the three conferences, Brazil, Central Brazil and Southern Brazil. The goal is a parochial school of primary grade in every congregation, with regional co-educational boarding schools at strategic points in the bounds of the conference. The system includes for each conference two colleges of high school grade with normal departments. One for men and one for women.

The pupils for these high grade institutions will be the best types selected from the regional schools, volunteers for mission service and those who expect

to be teachers. From this group will come leaders in Christian education for Brazil.

"Bennett College" Rio de Janeiro, in Brazil Conference. "Piricicabano," Piricicaba in Central Brazil, and "Colegio Centenario," Santa Maria in Southern Brazil are the college centers for Woman's Work.

You have already noted the beautiful euphonism of the name of the South Brazil college. It was selected by the mission, but carries today a larger significance than was at first known. The great Republic of Brazil is this year celebrating her 100th anniversary of independence from Portugal, and the name given to the celebration is the "Brazil Centenario."

Thus our happy selection has created in advance a friendliness which will win sympathetic interest and patronage. Miss Eunice Andrews is the principal of the new institution.

Women Missionaries in Brazil

BY JOHN M. MOORE.

In a book recently published entitled *Brazil*, appears the following paragraph:

The Woman's Board or the Woman's Council has sent to Brazil since 1881 seventy women as missionaries. There are at present twenty-three in active service in the work of the Council—six

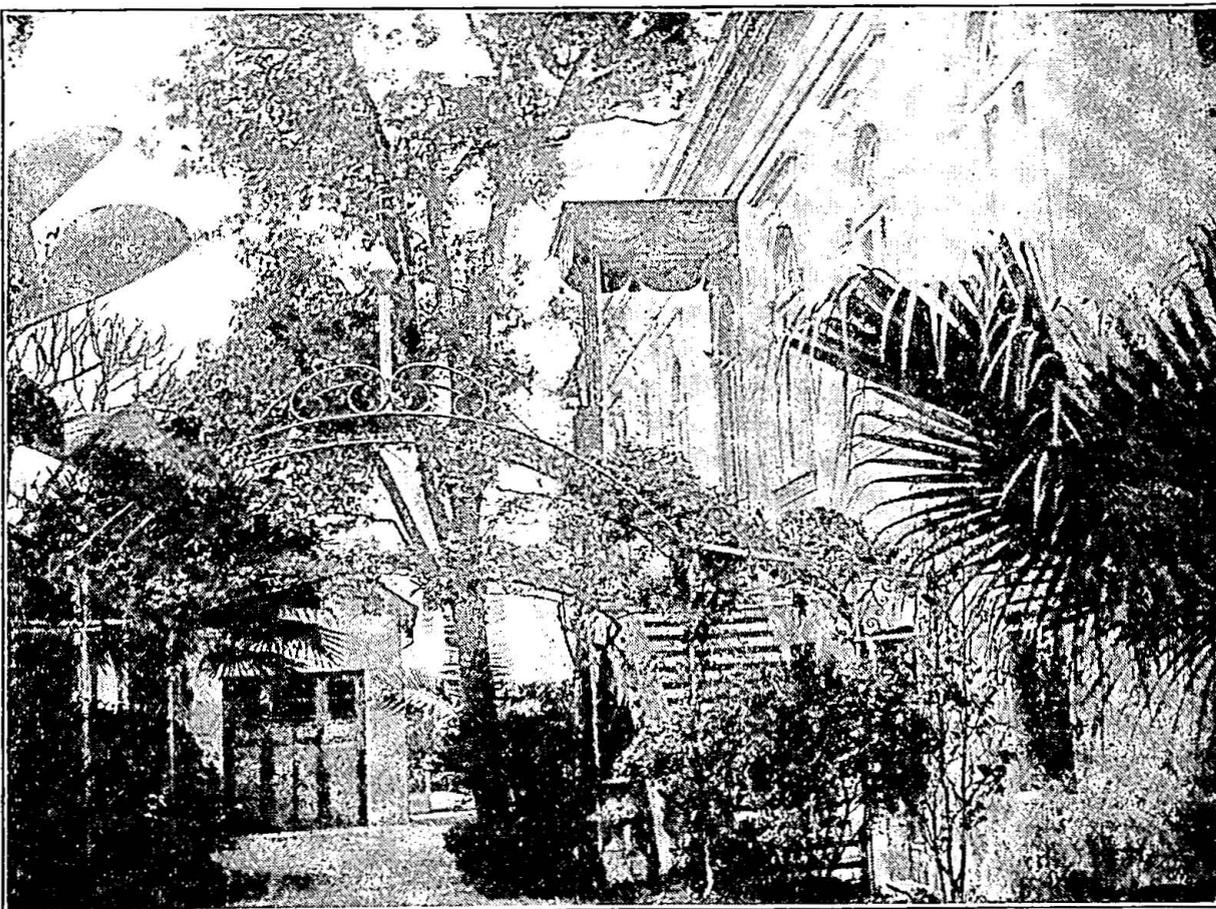
are wives of missionaries in Brazil—Miss Granbery is Mrs. H. C. Tucker, Miss Umberger is Mrs. J. M. Terrell, Miss Stewart is Mrs. George D. Parker, Miss Dye is Mrs. C. L. Smith, and Miss Kenney is Mrs. J. W. Daniel.

Of those in active service only six went before 1911—namely, Miss Amelia Elerding, 1892; Miss Eliza Perkinson, 1895; Miss Lilly A. Stradley, 1896; Miss Helen F. Johnston, 1901; Miss Emma Christine, 1903; Miss Eunice F. Andrew, 1907. The class of 1911 are Miss Lydia Ferguson, Miss Leila Epps, Miss Rachel Jarrett and Miss Sophia Schalch; of 1912, Miss Eva Louise Hyde; of 1913, Miss Mary Jane Baxter; of 1914, Miss Elma Morgan and Miss Gertrude Kennedy; of 1915, Miss Ethel Brown, Miss Maud Mathis, and Miss Mary Sue Brown; of 1916, Miss Lela M. Putnam and Miss Nancy R. Holt; of 1917, Miss Sara Van Dyke Stout; of 1918, Miss Mary Alice Lamar and Miss Pearl O. Hicks; of 1919, Miss Fannie Scott.

The first missionary was Miss Martha H. Watts, who went to the field in 1881 and passed to her final reward in 1910. Her name is a precious heritage in all Brazil. Mrs. Mattie V. Jones went in 1883 and closed her work in 1891. Miss Mary W. Bruce, now Mrs. Alexander, of Tampa, Fla., spent fifteen years, 1884-99, in Brazil. Miss Marcia Marvin, daughter of Bishop Marvin, served from 1887 to 1895. Miss Ella Granbery went in 1888 and is now Mrs. H. C. Tucker, and is active in a most helpful way. Miss Clara A. Chrisman was on her way to Brazil in 1889 and was caught and drowned in the Johnstown (Pa.) flood.

"Tis But"

A lady, who had known little about the heathen, attended the anniversary of a missionary society and became interested in the good cause by what she heard there. The next year she again attended, and presented to the treasurer a beautiful little box, on which was inscribed the words, "Tis But." On being opened, it was found to contain about thirty dollars. She had formerly been accustomed, like many other persons, when she saw anything that she desired, to buy it, even if she did not much need it. She would say, "Tis but a dollar," or "Tis but a quarter," and purchase the article. But during the last year, when so tempted, she had saved her "Tis Buts," and found they amounted to thirty dollars for the missionary cause. Are there not many others who might do well to imitate her example?



Left Entrance, Colegio-Americano, Porto Alegre, Brazil

The Story of Kim Ketai

Part II.

ELLA SUE WAGNER.

"Please tell me, Ketai, about your near call to death the time you were led out to face the guns," said the missionary to a Korean who sat opposite across the study table."

"Well," with an embarrassed little laugh, "I can't just say that it was a comfortable experience, but I surely did think that my last day had come!"

"It was during the Japanese-Russian war before the annexation by Japan of our country. At that time the *We Bung* (Insurgents) infested the country and terrorized the helpless people. They claimed that they were fighting the Japanese for the liberty of their nation, but were in fact little more than organized bands of robbers, who left behind only devastation and poverty wherever they went.

"I saw many dreadful and cruel things in my travels. It was on one of my preaching tours that I came unexpectedly into a neighborhood where about 200 insurgents had just had a fight with the soldiers; death, confusion, and terror were about us. Many were wounded, arms gone, legs shot off. Many of the villagers had fled from their homes for none felt safe or knew what was next to be expected.

"I went to the house of one of the Christians to spend the night. Near midnight there was a great noise outside the wall, thumping on the gate, loud voices demanding admission, and immediately all was confusion within the house and the court yard.

"What should they do? They were afraid to open the door, but the demands from outside grew louder and more insistent until it became apparent that if the gate were not soon opened from within it most certainly would be battered down from without.

"I went out and opened the gate. It was a group of Japanese soldiers and they were looking for a strange man who had been seen to enter this house after the battle. That meant me, and when I put myself into their hands they thought that they had found the *We Bung* leader whom they sought. I was taken prisoner and taken before the captain for trial of my life.

"They would accept nothing that I said as true. They slapped me and banged me about, trying to get me to tell what they thought was the truth about myself. From 2 o'clock until daylight the outcome seemed very uncertain. They threatened me with uplifted sword

and gun, tried in every way to force and frighten me into confession. Several times I thought that my last moment had come. When I had about given up hope of being able to clear myself, some friends from the village church came and testified concerning me, that I was only a harmless Methodist preacher! They evidently knew something of our customs and manners, and one among them seemed to know something of the Christian faith, for he said: 'Tell the fellow if he is really a Christian to sing the favorite hymn of their churches. I have been among them some and can recognize that tune.' Without a shadow of a doubt it came to me that he referred to our much used, dearly loved hymn, 'Jesus, Lover of My Soul,' and so I sang it with as much feeling and more devotion than I had ever before thought possible for a hymn! The music critic nodded his head and hummed with me a few bars in Japanese, while I sang in Korean, then motioned to me that it was enough.

"The Japanese officer in charge accepted this man's testimony that I was 'only a harmless preacher,' and they let me go free. I went on to the village of Yangoomul and there I found friends who gave me something to eat, and a nice, warm room in which to rest. I had just gotten settled for a long, well-earned nap, when the door was burst open and two rough looking fellows rushed in upon me, bound me hand and foot, and gagged me so that I was half strangled. There was no doubt about the identity of these new captors, and they also had very definite, stubborn ideas as to who their prisoner was.

"'Oh, we know you,' they said, 'we saw you with our enemies, the Japanese; we know that you have told them all about us, so right now you can prepare to die the death.' I knew that I had scant hope of justice in the hands of these new captors; it was not the custom of the *We Bung* to give a man a trial; if they had any doubts about a fellow they just took him out and shot him to be perfectly sure about it, and if afterward they found that they had shot an innocent man, it didn't make any difference anyway! The men led me in triumph through a dense woods and over a steep mountain pass to the lair of their chief.

"He looked me over with a wicked grin on his face; they had suffered a severe defeat the day before and there was now no mercy left in their hearts, and

there had been little enough before, I suppose. He waved his hand to some armed men who were standing near and they gave a sort of growl or grunt of assent and with little gentleness tied me to a tree and stepped off a number of paces, took their guns in their hands and prepared to end my poor life.

"What did I do? It was a splendid opportunity to witness for the Lord, so I tried to do that the best I could in such an undignified position. 'Listen, men!' I cried, 'it is not about myself that I would speak now, though I am not what you think me to be. I am no spy and have no part in the fighting now going on, but I have something that I know would be of great benefit to you. I have a word to speak to you before I die.'

"Then those rough men, who would have ended my life as quickly as a sparrow flies across a window, rested their guns on the earth and listened with a curious idea that I had some military secret to impart to them.

"My words to you are these: 'There is a life beyond this, you may kill my body, but you cannot kill my soul; I fear not what you can do unto me. I beseech you to repent and ask that God, who is a God of love and mercy, forgive you your sins, so that when your last hour shall come you will not fear to leave this earthly house. Fall on your knees before the only true God. Repent and be saved or you shall all be eternally lost!'

"Suddenly into the crowd of men surrounding the tree to which I was tied there came a new man. He stalked along as though he knew his surroundings and felt very much at home, and falling down on the grass prepared to enjoy the morning's work, when suddenly his face changed and as he jumped to his feet he fairly shouted, 'What have you got that fellow tied up here for? He is nothing but a Christian. I know him! He is a preacher, and I have heard him say that the Kingdom he was talking about was not of this world. Lots that he says sounds mighty silly to me, but he doesn't take sides with either part in this war, and even if he is stupid and sort of crazy, I know that he is harmless and a good enough fellow. Let him go!' So they let me go.

"Well, yes, I was scared; it makes a man feel pretty solemn to look death in the face like that! But it teaches you the reality of things which are not seen; the things which are eternal."

FOR YOUNG PEOPLE

When Easter Comes

By Margaret Sangster

When Easter comes, I do not think of
Christ who hung,
With bleeding hands and feet, upon a
rough-hewn cross—
I do not see a Man, Who suffered pain
and loss,
And triumphed over death. . . .
No, when the world is young
I think of Christ, the little Lad, whose
Mother sung
Above his trundle bed . . . Who traced
the laughing source
Of many a mountain stream to where,
half-hid by moss,
Upon the shores of Galilee, pale vio-
lets sprung.
When Easter comes, I like to think of
youth aflame
With all the vivid promises of early
spring.
I like to think of budding trees, and
winds that sing—
And—most of all—when some one
speaks the Saviour's name,
I like to close my eyes and, in the
shadows, see
A little smiling Boy against His
mother's knee!

Work of Students in Bennett College

EVA HYDE

I am sorry to say that we have as yet no Young People's Society in Bennett College, but we have a number of girls who are members of the adult society and are doing splendid work. As there was no missionary society in Cattette Church when we came down we organized one. At first it was composed entirely of Bennett College people, though we called it the Society of Cattette Church.

The girls work on committees for planning programs and making announcements, etc. They decided they wanted to try the talent plan and have made a great success of it. Starting with \$2.00 they made candy and sold it to the teachers. The next time they made a larger quantity and sold to the students. Now they even take a few orders from outside. Last week they made cake as well as candy for a "festa" at the pastor's home. Last month three of them who work together made \$20.00

Three of the girls are members of the church, and the other two are earnest Christians, though prevented by strong family opposition from joining the Church. One of them has been converted this year, her first in the boarding department. She has wept many tears over not being allowed to join the Church. One of her aunts is a nun and her family strong Catholics. I am sure the missionary society, by furnishing means of Christian service to the girls has greatly stimulated their religious life.

The society is using its money to sus-

tain parochial schools. This year we are helping the schools at the Instituto do Povo at Merity. We already have set on foot plans for reopening the

school at Jardin Botanica and have spent money for some necessary repairs there. Some of these girls are preparing themselves for parochial school teachers.

Deputation of the Greeks

Bible Lesson for May

MARY DE BARDELEBEN

A Day of Conflict

It was on Tuesday of the last week in the Master's life. His enemies were making their final assault, bent on bringing about His ruin. The Herodians, that they might ensnare Him in His talk, had come with the question: "Is it lawful to give tribute unto Caesar or not?" But he had seen thru their duplicity and had them sent away chagrined and humiliated. A second delegation had come from the Sadducees with a question concerning the resurrection: A woman, seven times married, whose wife shall she be at the last day? Jesus, lifting the discussion from the plane of the gross and material, had taught the beautiful truth: "God's servants share with Him a life that death cannot vanquish." A third time he was put to the test. One of the Pharisees, a lawyer, had come asking: "Which is the great commandment?" Without a moment's hesitation the Teacher's answer rang clear. The whole law, he said, was summed up in the command to love both God and man. So it had been a day of conflict

O Father, we pray for those who are in the freshness and promise of youth—to whom many voices are calling—upon whose time and interests there are many demands. Keep them from trying to do the impossible thing of serving God and pleasure, or God and self.

Help them to love more and more the One who walks before them in the ways of life. Speak more loudly and clearly to them of the supremacy of thy claim upon them. Help them to look in the face the fact that more than half the world has no teachers, doctors, Bible or Christ.

Raise up, we pray thee, more and more missionaries from the girlhood of this land, and also more women who, as wives and mothers and workers in the many occupations open to women, shall supply a strong home base for the workers in the field.—*Life and Light.*

and a great heaviness lay upon the Master's spirit even as the shadow of the cross lay upon His heart.

The Coming of the Greeks

But now for a time the clouds seem to break; a radiance steals forth making beautiful even Calvary's rugged path and lighting up undreamed vistas beyond. Certain Greeks, proselytes to the Jewish faith, were there at the feast. The Teacher's fame had reached their home and they were come seeking Him. "We would see Jesus," they told the disciples and these come and tell Jesus. The thought of these people of another race seeking Him fills his tired heart with a great joy. He forgets the conflict, the strife, the discord of the hours before. He sees only the cross now glorified, as down the years men of all races shall come to know Him. "If I be lifted up," he says, "I will draw all men unto myself . . . for except a grain of wheat fall into the earth and die, it abideth alone; but if it die, it beareth much fruit."

For You and Me

And so He has left to you and me the lesson of sacrifice, the lesson of service. We are to

"Measure our life by love instead of gain
Not by the wine drunk, but the wine poured
forth.
For love's strength standeth in love's sac-
rifice,
And whoso suffers most hath most to give."

Program for Young People for May —Rio de Janeiro—A City Wait- ing for the Living Christ

Hymn. No. 636.

Business.

Devotional.

Hymn. No. 169.

Bible Lesson.—Deputation of the Greeks.
(John xii. 20-27.) (See Voice.)

Prayer

Report of Deputation No. 5 from Rio de Janeiro.

1. Its Romantic History.

2. The City To-day.

3. Bennett College, the Consumation of the years.

4. Recommendations. (Program Material.)

Prayer.

That a new and living faith may come to the people of this great city.

That a Christian leadership may be developed in governmental and educational affairs.

That Bennett College may be a mighty factor in training young women for places of leadership.

Reading. "The City." (See June Program Material.)

Hymn. No. 634.

Prayer. (See Year Book.)

The Round Table

What the Young People Are Doing

Notes From the Alabama Conference Young People

BY MRS. C. S. MCDOWELL, SUPT.

The annual meeting of the Alabama Conference, W. M. S., was held in Montgomery February 7-10. A large number of superintendents and delegates from the Young People's Department were present. The report of the Conference Superintendent showed 65 auxiliaries, 923 members, and \$1,919.33 sent to the Conference Treasurer. Much interest in the work was shown by the delegates present, and many good ideas and suggestions were brought out in discussion in the committee meetings.

* * *

At lunch time, a special table was prepared for the members of the Young People's Department, when songs and yells were given. I give below one of the songs used, to the tune of "What's the Matter with Charlie:"

What's the matter with the Y. P.'s?

They're all right!

What's the matter with the Y. P.'s?

They're all right!

They're here to do, and to pray and work,
No task too hard, and they will not shirk.

What's the matter with the Y. P.'s?

They're all right!

Greensboro district is planning a Circulating Library for the Young People to encourage the reading of missionary literature. This district is also planning a Camp for next summer.

* * *

Columbia Y. P. won the Conference Banner for the greatest increase during the past year. They made a 300 per cent increase in membership, 80 per cent gain in finances.

* * *

Eufaula Y. P. had a meeting in the woods for their mission study last fall. They took sandwiches along, and had the picnic lunch after studying the lesson.

* * *

Opelika Y. P. had a similar plan. They spent the day at a country home of one of the members, with a picnic dinner, and lessons morning and afternoon.

* * *

The Selma Auxiliary had a two weeks' camp last summer with their Superintendent, Mrs. Cathran. They will have a Camp for next summer.

* * *

Singing hymns for "shut-ins" is one form of Social Service used by the Young People.

equipped. However, where this is not possible, plain sewing and drawing for the girls, and the making of waste-paper baskets, hammocks, and drawing for the boys, could be entered into fully.

At the close of the Industrial Period, the classes reassemble, a report from each class is given, covering the attendance, work accomplished that day, and the amount of missionary offering. This offering is taken each morning and is usually brought in pennies. But however little, it is the idea to train the children to give for others, especially those less fortunate than themselves, and the missionary offering goes to support some specific work either at home or abroad. Following the report, a march is played. One of the children goes to the front, carrying the American flag and all rise and salute it in concert, after which they are dismissed.

Young college students cannot find a more wholesome, happy and useful way of spending the summer months than by getting together the children of a neighborhood and formulating a six weeks' program. There are wonderful results derived from seeds thus sown.

Young People at Annual Meetings

Young Peoples' services at annual meetings are gaining in prominence and power as is evidenced by the two accounts of the Alabama and Holston meetings given in these columns. Let the good work go on: only let the meetings be purposeful as well as joyful.

Mrs. J. W. Perry sends this account of Holston's service:

"I want to tell you about our Young Peoples Service at annual meeting, which we all thought was beautiful and impressive. We opened with a processional. Half of the girls coming down one aisle dressed in white, carrying lighted candles, and the other half came down the other aisle dressed in black: all were singing our song, 'We've a Story to Tell to the Nations.' As they met and passed each other in front of the chancel the girls in white handed their lighted candles to the girls in black and they marched in to the front pews which were reserved for them. After a short devotional service, Mrs. Henley presented the ribbon flyers and then some special music was given, after which Dr. Bennett gave us a splendid address on Life Service. At the close of the address we asked for our 'Life Service' Band—all who had decided to give themselves for definite Christian service, to come to the chancel for the closing prayer. As these were coming a concealed quartette out in the Sunday school room sang very softly,

(Continued on page 125)

Daily Vacation Bible Schools

MRS. H. M. WARE

As summer comes on and young men and women arrive from school and college to spend the long vacations, it may be of interest to some of them, especially to those who possess both leisure and a desire to have part in a useful activity, to hear about how many young men and women are occupied in New York, Chicago, Philadelphia and many other places.

The "Daily Vacation Bible Schools" have been organized in those cities for several years, and the following, in a nutshell, is the plan of the work.

Children from three to fourteen years of age, are gathered together by means of advertising and personal visits, to meet each morning (except Sunday), from nine to twelve o'clock, in the basement of some church or convenient building, or in many instances, in a tent. These, in charge of from three to six teachers, they have devotional exercises, consisting of a hymn, Bible reading, recitation of a Psalm and the Lord's Prayer in concert. Then follows a habit talk by

one of the teachers or an invited speaker. These habit talks instruct the children in cleanliness of person, speech, etc. Next, a twenty-minute period in breathing exercises and in learning a new song engrosses the interest of the children. After this, the children are divided into classes, according to age, and one-half hour is given to the telling of a Bible story, and to memory work and a review of the previous lesson; this is followed by the Industrial Period.

In the schools previously mentioned, the work in the Industrial Period embraces basket-making, plain sewing, rug-weaving, and drawing, for the girls; hammock-making, waste-paper baskets, manual training, basket-making, chair-caning, and drawing for the boys. Upon the skill and experience of the teacher in charge, of course, depends the scope of the work of the Industrial Period. In larger places, where many young men and women of varied experience can be secured, the manual training and basket-weaving departments can be well

Some Plans at Centenary Church, St. Louis, Mo.

DEACONESS MABEL KENNEDY.

Centenary Church has solved several problems by providing a General Church Program for each year, in which every organization is enlisted to carry to success. Evangelism has for its goal "500 new members and every member of the Sunday School a member of the Church." Special emphasis is laid upon Church attendance from the Intermediate and thru the Adult Department. The result is that all the Church services are well attended. A six weeks' contest has just closed in the Sunday School, between the Junior and Senior Division, which equally divided the entire school in two sections, bringing our attendance up to 1,400 with an average of over 1,000. The Prayer Service is linked up with the business meetings of the various organizations which are held thru out the day and evening. A cafeteria dinner is served for 25c and a special program is given during the dinner hour. The Anchor Class of young women is having a "Zoo Contest" in which eleven animal groups are contesting lead by their Captain. Special points are given for class and Church attendance and for being on time. Also for group and class socials. This novelty has given the girls a good talking point and the results have more than justified our unusual effort. Each group began with 15 girls and some have grown to 50 in the past five weeks. It is needless to say that we have outgrown our old room and had to go into the Auditorium while an additional room was being added to ours. Our average attendance has grown from 115 to 250 and we have a goal of 500 for March 26th, when the contest will close. The Zoo group plan will be continued permanently, however, as it has furnished the solution of the big class problem, not only from the teachers standpoint but in that it provides opportunity for the development of leadership within the class. A new division will take place immediately after the contest to provide for new units, thus doubling the groups now already at work.

Duncan Memorial Church

DEACONESS PROBATIONER FANNIE BAME.

Charlotte, N. C., is in the midst of two cotton mill communities with a population of about 3,000. There are two churches and a Salvation Army hall in this community. One of the mill

The Deaconess Speaks

companies gave the Methodist congregation a new church building which was completed last March.

My work has been almost altogether with the Sunday school and church. Coming as I did, during the mill strike, I found the church unsettled. Conditions have improved wonderfully in the last six months. Attendance in the Sunday school and church has increased to a marked degree. Through our Teacher Training Class we hope to develop some capable teachers. Seven of our people, including pastor and superintendent of the Sunday school, received credits for work done in the Standard Teacher Training School held here, but the attendance was unusually good. As a result of the enthusiasm and inspiration gained, we are to take the larger of the two class rooms we have and equip it for a Beginner-Primary Department.

Feeling very keenly the need of giving more religious training, I started a Week-Day School of Religious Education which meets for one hour and a half each week. I have been delighted with the interest both the teachers and pupils are taking in it.

We have wonderful opportunities here for service. The needs of the people are great. The majority of them are ignorant and many are immoral, yet there are some splendid Christians among them who support the church and are a blessing to the community. It is glorious to be working together with the Master for the establishment of His Kingdom on earth.

The Doctor Heals and Reclaims

MINNIE LEE EIDSON.

All workers know the joy of seeing definite results from efforts put forth, in a work which must necessarily be often without visible results.

Not many months past a man came limping into the clinic in San Antonio, Texas, barely able to walk. He had been told of the good doctor at the Wesley House. Slowly he improved, but the disease required time to get the poison out of the body, and the man became discouraged. The doctor and nurse visited him in the humble little home and tried in many ways to hearten him. The family was several months in arrears with the rent; the landlady was persuaded to wait for it, and food was secured through the Associated Charities. But in spite of all that had been done, he yielded to the implorings of a brother and went to a "quack" doctor, who took his money and left him in "nothing bettered but rather

the worse condition." When at last he saw the error of his way, it was with shame and contrition that he came again to his former helpers. The doctor once again patiently repeated the treatment, and this time his instructions were followed to the letter, with the result that in a short time the man was able to walk, and later went back to his job as painter and paper-hanger.

He is now a sworn ally of the doctor, is paying him for the attention received, and has published his cure to so many, that the attendance has so wonderfully increased in the clinic that some have to be turned away.

An Old Church With a New Day

HELEN GIBSON, DEACONESS.

We are on the threshold of a new day at Centenary church, Chattanooga. While it is the old mother church of the city, it is also the newest, for we are just moving into our new building, where we have modern equipment and are prepared to care for our people from infancy to old age, and to minister to every side of their nature. We have, perhaps, one of the finest religious educational plants in the South. The new features are a nursery, a roof garden, and a gymnasium. Through these we hope to reach many new people. They have already begun to function to this end.

Were you to visit us and see our young people at work you would be impressed with the splendid *esprit de corps*. Much of their leisure time is spent in planning and working in the interest of the church. They have watched the bricks go into this new structure with almost breathless interest. To them it is a "Home Place."

One Sunday afternoon, while stopping at the church for a few moments, were pleased to find that a large group of boys had gathered in an informal way. Their talking was interspersed with singing of gospel songs. It looked good to me and I wondered what better way a group of boys could spend a Sabbath afternoon. There are six volunteers for "life service" in our League and Sunday school. It would make you happy to hear them tell of their purposes. Some want to go to Africa; others to the mountain people of our own country; still others to do nursing in a foreign land, to teach the Bible, to preach, and to be Christian teachers. Several will soon finish their university work and will be ready for special training.

Katherine

She came to kindergarten one morning, dressed in a black and red outing-flannel dress that was slick with dirt. Her curly black hair was a matted mass. She rang the bell and one of the deaconesses went to the door. Katherine did not say a word, but slipped in and took her stand in the nearest corner. The deaconess invited her to sit down, offered her a doll and asked her to play with the other children, but she would only stand in the corner and look at the teacher in the shifty, suspicious way that street children have. While the children played she stood in the corner and when the door was opened at the close of the session, she ran out with a yell of relief.

The next day she came again and took her stand in the corner. She would not work at the table, she would not play games. The third morning she took her place in the corner as before. Presently one of the children asked her to play a game in which the children skip and clap their hands to the music. Katherine seemed to wake up. Her eyes grew bigger and wider. Then all at once she gave the chair a push, landed in the middle of the floor, and began to skip and clap with the others. Every once in a while she would laugh out loud. When the music stopped she found herself skipping all alone. She found a chair and sat down, and was ready for work.

From this time she was a regular pupil, never missing a day. One morning she announced to the teacher that she had washed her hands and face. Another time she showed a clean dress. Soon she fairly lived with the deaconesses. She came at six in the morning and stayed until she was sent home.

Her whole life was changed. Her face looked like a child's face, and she would look straight into one's eyes and smile. She loved to hold the big rag doll. Her public school teacher said that she was one of their model pupils. This little Italian girl will make a good mother and a good citizen some day, because she had a chance to attend the deaconess kindergarten.

The Deaconess Smiles in Half-a-Dozen Languages

"Four months, four months," panted the foreign mother, as I gave over the infant I had carried. She gathered her into her arms with the other one who had not yet acquired pedestrian accomplishments. The porter brought up the rear with another toddling member of the family and the baggage, and the rapid transfer was complete.

Mothers traveling with young babies or large families; late trains; failures to make connections; furnish part of the work of the travelers' aid deaconess. Another part is the work with young women, both in the station and on the train. "We would have had no thought or authority for interference had you not placed the girl in our care," said a brakeman when relating the rescue of a girl from a woman on the train.

A young woman was deserted and left penniless in the station by a man with whom she was eloping. We kept her until she could communicate with her parents and return to them.

Families arriving in the city destitute of friends and funds have been helped to secure rooms and employment.

They bring to us the old, the sick, the intoxicated and the drugged. Though we speak in but one language, we can smile in half a dozen, so we work in the great station and are a friend to many.

An Unexpected Visit

Until last September I had never been in the city of B——, and knew no one there except the member of the school board through whom I had secured my position as teacher in the city schools. As the train sped along, I planned what great things I would do during the year and determined that I would make a record for myself as a teacher.

Just before we reached the city, I left my seat and went to the dressing room for a few minutes. When I returned my pocketbook was gone. I reported to the conductor, but he had not seen it. Everyone was sympathetic and tried to comfort me, but I was nearly frantic. Every cent I had was in that purse.

When the train stopped I got off—there was nothing else to do—and in a sort of daze went into the station. I sat down near the door, a stranger in a strange city, alone, without a cent, at night.

Presently a girl of about fifteen came and sat down near me. Her brother, two years older, was with her. From their conversation I learned that their mother was dead and that they had spent the summer with an aunt and were on their way to their grandmother. Their father lived in this city and they were both afraid of him. He did not care for the boy, but had expressed a desire to get possession of the girl. He did not know that they were in the city, but they were afraid he might come into the station.

Just then the travelers' aid deaconess came up and spoke to them, saying

that she had received a letter from their grandmother and was looking for them; that one of the other deaconesses would come in a few minutes and take them home with her for the night.

As I saw the look of relief on their faces I wished that I were a little girl and someone whom I could trust would take me home with her. Of course I had the name of the member of the school board who had sent me my contract, but I felt that it would be a poor recommendation to let him know that I had been so careless as to lose my pocket book. Then a brilliant thought came to me. I would tell my story to the deaconess and ask her to take me home with her! No one else need ever know about it.

When she came, it was not quite so easy as I had thought. I was an entire stranger and had no recommendations; but I finally managed to tell her my story. She did not seem at all surprised, and before I had a chance to ask her, she invited me to the Deaconess Home for the night, as her guest. Oh, it did seem good to a homesick, stranded girl!

After supper we all went to the parlor and sat about the fire while the deaconesses told some of the day's experiences. They were such interesting stories! They made me feel that I knew very little of life as it really is. There is an old saying that "truth is stranger than fiction," and I have believed it since that evening spent in the Deaconess Home.

Are Deaconesses Foreign Missionaries?

"Am I a foreign missionary? Not technically, but truly I believe I am! For in my kindergarten I have children of seventeen nationalities, and in their homes there is no knowledge of Christ as a personal Savior. They are filled with superstitious beliefs. All our surroundings are as un-American as Rome or Petrograd or Budapest. Isn't this foreign missions?"

"I have Italians, Slovaks, Russians, Scotch and Syrians. I will send you a picture as soon as I get a good one.

"I have not heard a word of English spoken for weeks, except as we workers talk to each other. I can hardly convince myself that I am working in America. It nearly breaks my heart to think that America is touching them so little; they might nearly as well be in their own country so far as becoming acquainted with American ways. But, oh, I do love to work with them!"

—*Testimony of Methodist Deaconesses.*

A School of Missions

MRS. JOHN CANTER, JR.

What would you think of a School of Missions for a newly organized Missionary Society?

The program might be announced "A Missionary School." The members may be divided into classes at the beginning and their parts given out to them, or they may be instructed before hand.

Call first the "Class in Botany." Let each class stand in line when it is called and each member answer the question addressed her. For this class has a large poster or blackboard drawing of a vine called the "Missionary Plant." Label the central vine "Woman's Missionary Council" and the branches extending from it called the "Conference." Show especially the branches labeled for the conference district and auxiliary of the society present.

Ask the following questions while the drawing is being displayed:

1. What is the main vine of our Missionary Plant?

Ans. The Woman's Missionary Council.

2. What important branch of the vine are we a part of?

Ans. Name of Conference.

3. What smaller branch are we also a part of?

Ans. Name of District.

4. What do we mean by an auxiliary branch?

Ans. Every society is called an auxiliary. We are called auxiliary.

5. What are the leaves of this vine?

Ans. The leaves are the women who belong to our Society.

6. What are the fruits of this vine?

Ans. Good works—for our community, for our home missions and for our foreign missions.

7. How is this Missionary Plant kept alive and what makes it grow?

Ans. This plant is kept alive by the interest of its members who are the leaves which take in the air of mission study annual and conference reports and the sunshine of God's love and give out prayer, substance and self.

The "Class in Arithmetic" may be called next and these questions asked:

1. What are the dues of our Society?

2. How is this amount divided?

3. What is the Retirement and Relief Fund?

4. What is the Conference Expense Fund?

5. What is the Pledge?

6. How can every member be prepared to give her share?

7. What is a tithe?

8. How much of your money is your own?

Next have a spelling match and let every one present take a part. Choose sides and have "turning down," etc. Give out two words collected from recent copies of "The Missionary Voice."

The "Class in History" will have charge of discussing the country which is announced in the year book for that particular month. This may be in the form of "History," giving such topics as the history of Christianity in Mexico, or the history of some particular school, or the life of some missionary connected with that mission field.

"The best way to be free is to accept the authority of Jesus Christ. There can be no liberty where there is no truth. The only way to get social order is through authority."

Another class may be called a Class in Geography and such questions asked as those in the Geography lesson on Havana given in the January Voice. Maps of our mission fields may be secured from 810 Broadway, Nashville, Tenn., or a map may be drawn on the board. Locate cities where our Missionary Council has work and tell something briefly about the work in that field.

The "Class in reading" may be composed of the officers, who read their reports. Bible study may come first on the program or last. Be sure to give a recess for the payment of dues.

More About the Capsule Game

MRS. H. T. CUNNINGHAM

Dilley Auxiliary, Texas, has a fine "Capsule Game." Each one of the capsules is filled with the name of one of the missionaries supported by the Woman's Missionary Council. The capsules are passed around for each woman to draw one. We are to pray each day for our Missionary. We are to find out where she is at work and what is the character of her work. We are to write her letters, send her Easter

and Thanksgiving cards, and at Christmas send her a little gift. We are to answer roll call with her name on Mission Study Day. If we receive a letter from her we are to read or give any information we may have concerning her.

Every woman in the church is given a capsule, whether she is a member of the Auxiliary or not. No one ever refuses to accept an invitation to pray for a missionary. We tell her it will act as a "heart stimulant!" Lest we forget, we keep our capsule tied with a cord and hanging on our dressers. She thus becomes a part of our daily experiences.

Fine Work at Sebree, Kentucky

ALLIE KOOB

The Woman's Missionary Society of Sebree, Kentucky had an unusually interesting meeting at the home of the president in February. The newspaper notice was unique: "Uncle Sam gave Cuba political freedom. The church must give her spiritual freedom! Come to the Missionary Society and hear how we are doing it."

A splendid program on "Cuba" was carried out, after which a pleasant social hour was spent.

Although we are only twenty-five in number our society is growing and much interest is shown at each meeting. We gained five new members in December.

Recently we put on the "Capsule Contest" which we enjoyed very much. We are going to take up mission study this year.

Our goal for this year is "Every woman in the Methodist church a member of the Missionary Society."

Sixteen Years a Voice Agent

Mrs. M. A. Menefee is serving her seventeenth year as Missionary Voice agent for the Auxiliary of the Woman's Home Missionary Society, Lufkin, Texas.

"Missionary Voice parties," to this Auxiliary seem "much ado about nothing," as this very efficient agent works at the regular meetings. And when in her quiet manner she says to a woman, "I am sure you want the Missionary Voice with Bishop Lambuth's picture," that woman feels immediately that a great favor is being conferred upon her. When all who will, have subscribed she inquires if there is any one present who would like to subscribe for the paper for a friend.

Thirty-six new subscribers and renewals were received for the month of February.

Scarritt Bible and Training School

Two very interesting echo meetings were held in the Training School in February. The speakers were students who had attended missionary meetings as representatives of the school. The annual conference of the Missouri Student Volunteer Union was held in William Woods College, Fulton, Mo., Feb., 10-12 and Miss Lois Hatcher went as representative of the Foreign Band of Scarritt. She gave a fine account of the meeting. The speakers of note at the meeting were Mrs. Sherwood Eddy, Dr. Paul Linn, Dr. George Winton and Dr. Law. One reaction was from the appeal for the starving students of Central Europe. A picture was given of their one Austrian meal per day; dry bread and hot cocoa, and their taking turns at meals and classes so that one suit of clothes might be worn by two students. If the account of the suffering and hunger stirred other students as it did the Scarritt household, then some relief will be given. The faculty and student body voted to have an Austrian meal instead of their own dinner for one week so that they could have the difference in money to add to offerings from those who are able to give. At the end of the students' Week, \$153.00 were in the hands of the treasurer for the students in Europe and every one who had fasted was in fuller sympathy with their fellow students across the seas.

The second echo meeting was held at Vespers on the same day. It was an echo of the "Conference of Inter-Collegiate Students for discussion of National Movement for making America Christian," held in the Illinois State University. Miss Cantrell was the delegate. She was greatly impressed by the value of the Wesley Foundation as an educational factor. It is a social center built on the plan of Lincoln College at Oxford

—a quaint old English type. It is furnished with elegance, and has large auditoriums, banquet hall, reading rooms, rest rooms and all needed apartments—all for the benefit of the students.

The characteristic feature of this conference was that the work of the session was done by students: for while there were fine leaders from the Home Missions Council present, yet the students presided and led in the discussions and the leaders gave advice only when desired. The ultimate purpose of the conference is: "Fellowship of all students dedicated to Christian life service." The present purpose is to unite prayer, study and vigorous efforts of people interested in the task of making America Christian for the friendly service of the world.

"The greatest markets of the world are the markets where women can be bought and virtue can be sold."

Dr. J. J. Stowe, of Nashville, Tenn., spent Sunday, February 26th, at the Training School. He preached morning and evening at two Methodist churches in the city and gave a helpful talk to the students at Vespers.

Miss Lucy Ball, Professor of History at Warrensburg College for Teachers gave an illuminating lecture on "Dante" on Friday evening, February 24th, in the Memorial Chapel. Her description of his immortal poem "Divina Commedia" and her vivid sketches of his life story awakened sympathy and intense interest.

My Prayer Partner

From a Field Secretary who is being wonderfully used of God in enlisting many new workers and securing an enlarged support for the work, comes this inspiring story from the Missionary Messenger, of how two lives have been joined in the service.—
Editor.

When I was in college I was not interested in missions. The announcement of a missionary speaker in chapel services was a signal to me to make use of one of those ten precious chapel cuts permitted each girl for the semester.

It was not so with my chum, a sunny, consecrated Norwegian girl. She had one sister in Africa and another on the home mission field, and she hailed the advent of every missionary speaker at

chapel with the genuine joy of sincere anticipation. During her freshman year at college she, too, volunteered to give her life for definite Christian service.

At Christmas time a very serious cold developed into tuberculosis. Consulting physicians shook their heads and said that it was not possible for her to live longer than a few weeks. Before she went to the train she took my hand

very gently and said: "Helen, I want you to do the work in my place."

Such a thing was far from my thoughts at that time, but after Edith had gone, her message rested very heavily on my heart until finally it became very clear to me that there was a definite necessity laid upon me to give my life to Christian service.

It seemed such a tragic thing that this gifted girl, who had so joyfully consecrated her life, could not live to realize her dream. Through her the call of God came to me very clearly. I wrote her telling her that I would try to do double duty if, so long as God permitted her to stay, she would be the prayer partner who would intercede constantly for the work that we were to do together.

Notwithstanding the verdict of the physicians, for five years this sunny faced college girl has lived a life of power through intercessory prayer. At the foot of old Cheyenne Mountain, near Colorado Springs, she has wrought wondrously, going before and following after in prayer my schedule of field work. There have been special seasons of prayer for those most important days and for the hard problems.

In the front of my note book is always this poem, which she adapted:

"Now send in my place, O Master,
Someone I dearly love,
To the people who sit in darkness
With a message from above.
I have learned my own unfitness
For the task I vainly sought.
But others are ready and willing,
And the work will yet be wrought."

Young People at Annual Meetings

(Continued from page 121)

'Speed Away on Your Mission of Love' and Dr. Prettyman prayed a most beautiful prayer. It was a beautiful service."

Some of the things, as young people, which we recommended were: To have a "Rush season" this spring and again next fall. Each girl is to select some girl and rush her just as she would for the "frat," taking her to lunch or to some good movie or to the soda fountain or just any of the things she would if she were in college; not saying a word about the Missionary Society, and at the close of the rushing season these girls are to receive bids to join the Missionary Society. Don't you think that will be fun?

Then we are going to form teams in each District to go out to some church where there is no society and try to help organize one. We are asking, too, that there be selected in each District a Superintendent of Young People's work to help the District Secretary and Conference Superintendent to organize and train the new auxiliaries.

The Upper and Nether Millstones

Bible Study for May

(Mark 3:13a-19; 6:6b-13.)

HENRY BEACH CARRE'

In our study for last month we saw that Mark advised his readers early in his narrative, 3:6, that two politically antagonistic parties, the Pharisees and the Herodians, were drawn together through their opposition to Jesus, and they plotted jointly how they might destroy him. In the closing scenes of Jesus' career, two additional parties were arrayed against Him, namely, the Sadducees and the official representatives of Caesar, notably, the Proconsul of Judea, Pontius Pilate, Jesus encountered the opposition of the Pharisees and Herodians, chiefly during His Galilean ministry, and that of the Sadducees and Romans in Jerusalem, just before His death. The Pharisees and Herodians drove Him from Galilee; the Sadducees and the Romans crucified Him. He owed his death to the combined efforts of all four.

Over against this aggregation of opposing forces, there was another group, namely, the enthusiastic admirers of Jesus, for this herald of good news, this proclaimer of a better day for the poor, the oppressed, the hungry, the sorrowful, the sick, the blind, and the imprisoned, was popular with the masses. They desired to crown Him king, and were ready to draw sword in establishing His kingdom.

The impact of these two forces upon Jesus in the early stages of His Galilean ministry forced Him out of the centers of population. Thus, when everybody in Capernaum, one of the large cities of Galilee, was eager to see Him, He left the city, and went into the surrounding towns, Mk. 1:38. Owing to the publicity given Him by the leper whom he had cured, He "could no more openly enter" a city (that is, any city) but was outside the cities in desert places. Mk. 1:45.

The two passages which form our study for this month belong with the two just cited, for they show how Jesus' popularity compelled Him to circumscribe His activities and to keep away from the crowded centers. The first passage, Mk. 3:13-a-19, records a retirement on Jesus' part, for it reports Him as going to a mountain and then summoning to His side, apparently from some considerable distance, the particular persons He desired to have join Him there, and when they arrived, He selected from the group twelve, whom He desired to have as his special companions, whom He proposed to send out to pro-

claim His message and to whom He gave authority to cast out demons.

The second passage reports the sending out of the Twelve, thus chosen. According to Mark's arrangement, a series of phenomenal successes followed the selection of the Twelve. See Mark 3:20-5:43. Thereupon Jesus retired to the quiet mountain town of Nazareth, where He had been reared. This, His home town, was the one place in Galilee where this exceedingly popular prophet received a rebuff. How keenly Jesus felt this may be seen from His oft-quoted words, Mk. 6:4. He forthwith left Nazareth, and taught in the mountain villages in the vicinity of it, Mk. 6:6b.

It was while thus engaged in this country preaching, that He sent the Twelve to herald His message and to heal, thus "carrying on" in localities where He could not Himself work, either because of the opposition of His foes, or of uncontrolled enthusiasm of the common people, or of both.

It thus appears that Jesus was caught in the clutches of two titanic forces, the venomous opposition of the constituted ecclesiastical and political authorities, and the uncontrolled, ambitious enthusiasm of the masses. The stronger the current of His popularity, the more surging and turbulent became the current of opposition. The more the common people hailed Him as their Deliverer and Friend, the more the champions of the established order frowned upon Him. The more diligently the peasants urged Him to ascend the throne of Israel, the more sedulously officialdom planned to suspend Him from a cross.

Thus it happened that the friend of the oppressed, the herald of a new order and of a new day for the world, was ground to powder between the upper and nether millstones of popularity and opposition. He was misunderstood by both friend and foe. Perhaps He is not altogether understood by either today.

Daily Vacation Bible School at Laura Haygood

BY KAUNG KWE YUIN

This article appeared in the *Laura Haygood Star*, the college annual. It was written by a student in Laura Haygood Normal.

"Last year Dr. Boville of New York visited our school and told us about the organization of Daily Vacation Bible School in America. Later we had reports from those who had worked in the

free summer schools organized the preceding year under the National Patriotic Association. Some gave reports of the daily work of the school. Some told why they had volunteered to be teachers in the summer school, while others gave their experience in the solution of the many difficulties which arose in such work.

"As a result of this campaign forty-three students in Laura Haygood volunteered to help in the summer schools. Owing to various reasons it was impossible for many of them to organize summer schools, but instead some taught a few neighboring children, some helped the servants in their homes or their own little brothers and sisters. Two or three hours each day during six weeks of the hottest weather was given by these volunteer teachers.

"Nine schools were organized by Laura Haygood students in the following cities; Nanchang, Yangchow, Hangchow, Soochow, Shanghai, Hankow, and Chowchang. In three of these students of other schools co-operated. There were 522 pupils enrolled.

"The following subjects were given: Chinese, Bible, mathematics, geography, history, hand-work, singing, games, and physical culture. Many of the pupils were very anxious to learn English, so the subject was offered in some of the schools.

"The teachers entertained their pupils about once a week. After games in which both teachers and pupils joined, refreshments were served, and thus teachers and pupils were brought in closer touch.

"Teachers' meetings were held weekly in each school to discuss the problems which arose.

"Soon after school opened this fall we had reports of the work done. All the students listened with great interest. One could easily tell by their expression that those who did not have the opportunity for helping in the summer schools this year were very anxious to give their services next year."

—From *Laura Haygood Star*, the College Annual.

Adult Program for May—Porto Alegre, Brazil

Hymn 646.

Business.

Missionary news. (See Bulletin and Church papers.)

Bible lesson: "The Upper and Nether Millstones." (Mark iii. 13-19a; vi. 6b-13.)

Prayer.

Two ten-minute talks.

1. "Porto Alegre a Strategic Center for the Gospel."

2. "Methodism in Porto Alegre." (Information for Leaders.)

Period of intercession in charge of Prayer Committee.

Hymn 651.

Prayer.

Seven Thousand Subscribers in February.

Let's Keep It Up!

About seven thousand subscriptions and renewals came into the Voice office in February—largely through the efforts of its hosts of faithful friends out over the church. Most active, as always, have been the Voice agents appointed to this work by the various missionary societies. We again acknowledge with warm appreciation their hearty and invaluable support. Below are the names of those who have sent in lists amounting to five dollars or more.

Seven thousand in one month! That's a fine showing, isn't it? Suppose we could keep it up all year—it would mean 84,000 subscribers, nearly double our present list of 45,000. With two million and a quarter members, all of whom should read the Voice, that ought to be easy.

Let's do it! You can, if you will. What do you say?

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 Mrs. John Glenn, Brevard, N. C.
 Mrs. W. J. Hunt, Memphis, Tenn.
 Mrs. Jno. Wright, Johnston, S. C.
 Mrs. D. P. Yoder, Snyder, Tex.
 Mrs. A. D. Buskill, Houston, Tex.

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EIGHT DOLLARS EACH

Mrs. L. C. Cooper, Pensacola, Fla.
 Mrs. W. H. Shattuck, Palm Beach, Fla.
 Mrs. A. G. Prather, Ft. Smith, Ark.
 Mrs. Harry S. East, Booneville, Ark.
 Mrs. F. A. Wright, De Witt, Ark.
 Mrs. Ernest S. Owsley, Greenwood, Ark.
 Mrs. R. S. Locke, Arkadelphia, Ark.
 Mrs. N. R. Carrell, Decatur, Ala.
 A. N. Goforth, Jackson, Tenn.
 Mrs. W. E. Lewis, Coahoma, Miss.
 Mrs. Jas. P. Prather, Harbin, Mo.
 Mrs. M. R. McClelland, Lexington, Mo.
 Miss Ida Edwards, Ayden, N. C.
 Mrs. G. L. Pattillo, Caddo Mills, Tex.
 Mrs. C. A. Montgomery, Archer City, Tex.
 Mrs. J. W. Jones, Dallas, Tex.
 Mrs. P. L. Gibson, Fort Lawn, S. C.
 Mrs. T. O. Snipes, Pelzer, S. C.
 Miss Ola Higginbotham, Tarrant, Ala.
 Mrs. Frank H. Wheeler, Clifton Forge, Va.
 Mrs. Chas. S. Troys, McAlester, Okla.
 Mrs. J. T. Scroggins, Belzoni, Miss.
 Mrs. R. L. Keyser, Laurel, Miss.
 Mrs. W. C. McDonald, Warrensburg, Mo.

NINE DOLLARS EACH

Mrs. R. J. Noble, Selma, N. C.
 Mrs. J. D. May, San Antonio, Tex.
 Mrs. J. H. McDonald, Quanah, Tex.
 Mrs. M. T. Jones, Cleburne, Tex.
 Mrs. Claudia A. Walter, Washington, N. C.
 Mrs. A. G. Cox, Mt. Olive, N. C.
 Mrs. Mary A. Crawford, Calhoun, S. C.
 Mrs. H. L. Mosely, Laurenceville, Va.
 Mrs. Sanford Oldham, Richmond, Va.
 Mrs. T. J. Dukeminier, West Point, Miss.
 Mrs. Henry L. Dean, McDowell, W. Va.
 Mrs. J. B. Scott, Yoakum, Tex.
 Mrs. C. L. Herring, Pell City, Ala.
 Mrs. M. A. Pryor, Parkin, Ark.
 Miss Elizabeth Richardson, Gadsden, Ala.
 Mrs. S. H. Wormack, Hope, Ark.
 Mrs. E. P. Hunt, Whistler, Ala.
 Mrs. A. A. Hayden, Dallas, Tex.
 Mrs. W. C. Wiggins, Jacksonville, Tex.
 Mrs. C. B. Proctor, Memphis, Tenn.
 Mrs. T. L. Polk, Gallatin, Tenn.
 Miss Janie Brown, Raleigh, N. C.
 Mrs. Ernest Hyatt, Waynesville, N. C.
 Mrs. H. E. Gartin, Meridian, Miss.
 Mrs. W. E. Brooks, Mooringsport, La.
 Mrs. N. L. Terrell, Aberdeen, Miss.
 Mrs. S. M. Shankle, Belzoni, Miss.
 Mrs. Jerry L. Hester, Winston-Salem, N. C.
 Mrs. A. G. Harrison, Humble, Tex.
 Miss Lizzie Lasseter, Decatur Ga.
 Mrs. T. J. Denson, Cameron, Tex.
 Mrs. Louisa H. Warren, Key West, Fla.
 Mrs. Wm. Child, Tallahassee, Fla.
 Mrs. A. Avirett, Quincy, Fla.
 Mrs. Jeff D. Allen, Birmingham, Ala.
 Mrs. M. F. Sistrunk, Punta Gorda, Fla.

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TEN DOLLARS EACH

Mrs. J. B. Jones, Corpus Christi, Tex.
 Miss Nell Keel, Farmville, N. C.
 Mrs. Ed Payne, Grenada, Miss.
 Mrs. J. T. Sandell, Magnolia, Miss.
 Mrs. J. W. Marley, Jackson, Miss.
 Miss Lula Sample, Itasca, Tex.
 Mrs. N. C. Kerr, Greenwood, Miss.
 Mrs. H. A. Scharlach, Bishop, Tex.
 Mrs. J. B. Bragg, Waco, Tex.
 Mrs. W. R. Williams, Richlands, Va.
 Mrs. J. A. Maultsby, Jr., Whiteville, N. C.
 Mrs. W. A. Rice, Richmond, Va.
 Mrs. J. F. Bessinger, Perry, Fla.
 Mrs. Jno. C. Smith, Marianna, Fla.
 Mrs. M. A. Polk, Stephens, Ark.
 Mrs. M. C. Bracy, DeLand, Fla.
 Mrs. M. J. Monohan, Wynne, Ark.
 Mrs. G. F. Morgan, Malvern, Ark.
 Mrs. S. A. Balch, Vernon, Ala.

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ELEVEN DOLLARS EACH

Mrs. Geo. W. Davis, Baltimore, Md.
 Mrs. G. W. Lentz, Salisbury, N. C.
 Mrs. J. D. Mapp, Cape Charles, Va.
 Mrs. Reba F. Murphy, Bamberg, S. C.
 Mrs. A. W. McMurtry, Bristow, Okla.
 Mrs. A. M. Ballentine, Sardis, Miss.
 Mrs. C. R. Chittenden, Weldon, N. C.
 Mrs. T. N. Goodwin, Newnan, Ga.

TWELVE DOLLARS EACH

Miss S. H. McConnell, Birmingham, Ala.
 Mrs. Sallie M. Wood, Spring Hope, N. C.
 Mrs. M. E. Cowden, Morrisville, Mo.
 Mrs. R. E. Parker, Friendship, Tenn.
 Mrs. S. C. Wright, McColl, S. C.
 Mrs. H. E. Austin, Greenville, S. C.
 Miss Katherine C. Follansley, Hopkinsville, Ky.
 Mrs. W. E. Beckham, Atlanta, Ga.
 Mrs. Jonnie McKie, Forrest City, Ark.
 Miss Katie E. Erwin, Tuscumbia, Ala.
 Mrs. Ed D. Robinson, Birmingham, Ala.
 Mrs. I. W. Grant, Troy, Ala.

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THIRTEEN DOLLARS EACH

Mrs. A. R. Wilson, Jackson, Tenn.
 Miss Sue Pearson, Starkville, Miss.
 Miss Mary L. Goodapple, Owensboro, Ky.
 Mrs. O. R. Adams, Little Rock, Ark.
 Mrs. S. P. Hamilton, Long Beach, Cal.

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FOURTEEN DOLLARS EACH

Mrs. Curtis Thompson, Milan, Tenn.
 Mrs. J. C. Philpot, Rocky Mount, Va.
 Mrs. G. W. Reynolds, Batesville, Ark.

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FIFTEEN DOLLARS EACH

Mrs. S. W. Calliham, Claude, Tex.
 Mrs. C. C. Winstead, Roxboro, N. C.
 Miss Carrie Carter, Oklahoma City, Okla.
 Mrs. O. J. Rinker, Tampa, Fla.
 Mrs. Jno. H. Robey, Sparkman, Ark.

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SIXTEEN DOLLARS EACH

Mrs. R. F. Joyner, Lake City, S. C.
 Mrs. J. B. Lambert, Holly Grove, Ark.
 Mrs. E. W. Long, Jasper, Ala.

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SEVENTEEN DOLLARS EACH

Mrs. N. D. Denson, Jr., Opelika, Ala.
 Mrs. J. H. Heidt, Savannah, Ga.
 Mrs. E. M. Edwards, St. Joseph, Mo.

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EIGHTEEN DOLLARS

Mrs. M. E. Atkins, Newbern, Tenn.

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NINETEEN DOLLARS EACH

Mrs. Chas. B. Galloway, Jackson, Miss.
 Mrs. D. E. McKinnie, Louisburg, N. C.
 Mrs. W. G. English, Earle Ark.

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TWENTY DOLLARS EACH

Mrs. R. A. Walters, Columbia, Mo.
 Mrs. Geo. R. Gibbs, Covington, Tenn.

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TWENTY-ONE DOLLARS

Mrs. W. O. Settle, Roanoke, Va.

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TWENTY-THREE DOLLARS

Mrs. M. A. Menefee, Lufkin, Tex.

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THIRTY-ONE DOLLARS

Mrs. J. Pat Pope, Wichita Falls, Tex.