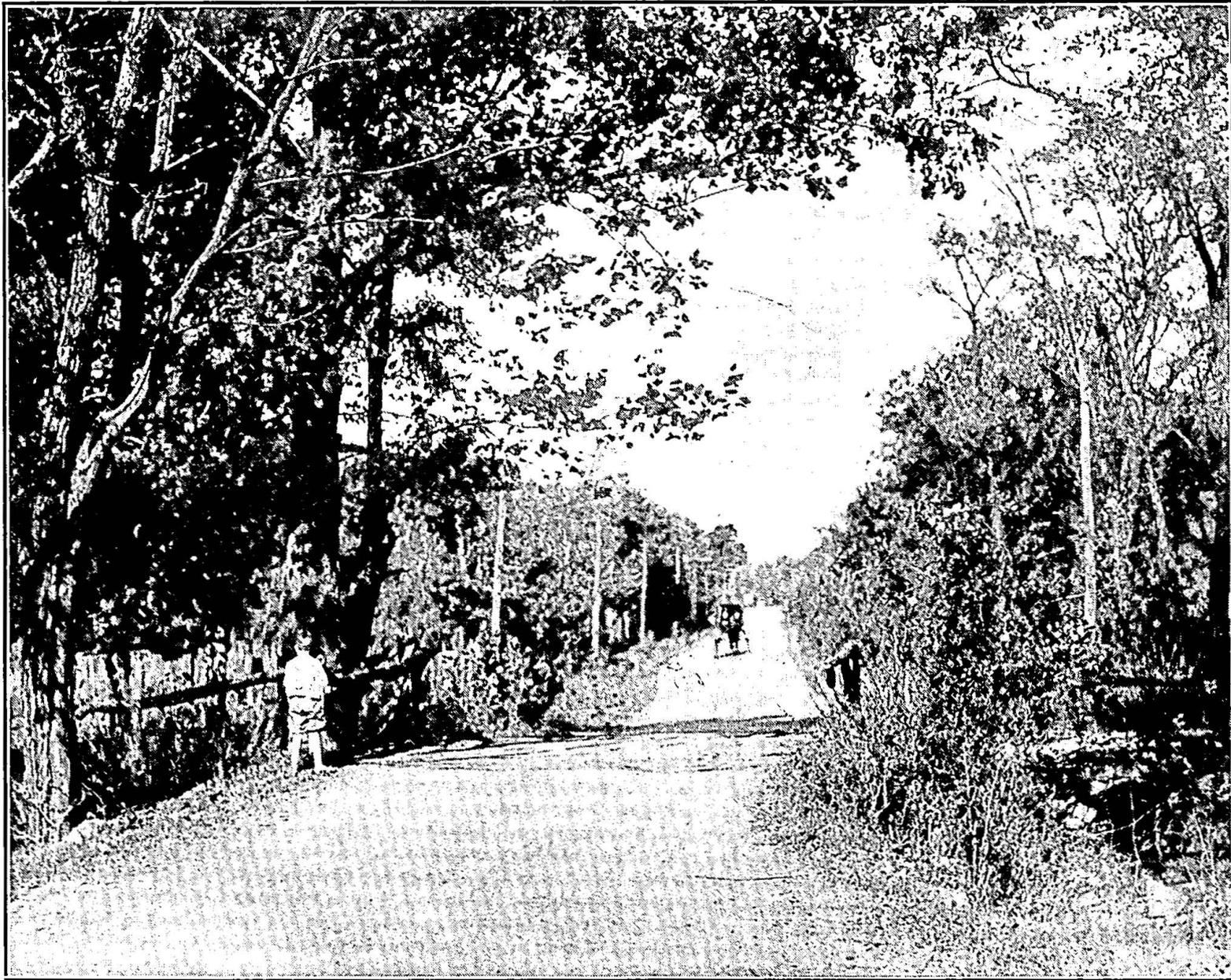


# The MISSIONARY VOICE

SEPTEMBER

1922



"ALL EARTH IS CRAMMED WITH HEAVEN; AND EVERY COMMON BUSH AFLAME WITH GOD."

# Ye Agents Ye Missionary Voice

NOW THIS IS for the eye  
OF YE AGENTS of ye  
MISSIONARY Voice and also  
FOR THE EYE of anybody  
ELSE WHO IS minded to read  
SAME FOR IT is good stuff.  
NOW LET THE aforesaid eye  
TRAVEL DOWN THE page and  
VIEW THE LIST of names sent  
IN DURING YE month of July.  
YES IT IS a small list  
WHEREOF WE are exceeding  
SORRY BUT ye editors have  
ENOUGH OF THE Pollyanna  
COMPLEX TO BE glad it is  
NO WORSE AND they are  
GRATEFUL TO the faithful  
AGENTS WHO make it possible  
FOR THE SOUTHERN Methodist  
CHURCH TO print the best  
MISSIONARY MAGAZINE going  
BUT WE'VE GOT to have more  
SUBSCRIBERS AND it looks like  
IT'S UP TO whoever reads this  
PAGE TO SEND in at least  
ONE OR TWO new names.  
NOW HONESTLY let's put some  
PEP INTO THIS business and  
GO AFTER that 100,000  
NEW SUBSCRIBERS and tell the  
FOLKS JUST where to sign on  
THE DOTTED LINE. You know  
OUR MISSIONARIES are giving  
THEIR VERY heart's blood  
FOR THE CAUSE and it looks  
BAD FOR METHODISTS to stand  
BACK ON ACCOUNT of a dollar  
OR TWO AND anyhow it doesn't  
MAKE MUCH difference if we  
DO HAVE THE best missionary  
MAGAZINE IN THE country if  
THE PEOPLE DON'T see it and  
READ IT and the way we figure  
IT OUT IT'S up to whoever  
READS THIS PAGE to put the  
VOICE INTO A home where it  
HAS NEVER gone before so  
NEXT MONTH we want to print  
LESS TALKY TALK and more  
NAMES ON OUR honor roll  
THE LINE forms to the right  
HAVE YOUR dollar ready.

# THE MISSIONARY VOICE

PUBLISHED MONTHLY BY

## THE BOARD OF MISSIONS

of the METHODIST-EPISCOPAL CHURCH, SOUTH

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

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# THE MISSIONARY VOICE

VOLUME XII

NASHVILLE, TENN., SEPT., 1922

NUMBER 9



Wide World Photos.

## NOTABLE STATESMEN DISCUSS HAGUE CONFERENCE.

This group includes Premier Lloyd George, of Great Britain, Premier Poincare, of France, Marshal Petain surrounded by members of the British Cabinet.

## Christianity or Despair

It is scarcely an exaggeration to say that civilization is under a greater strain today than it has been in a thousand years. As a rule the great crises of the past were confined to single nations or groups of nations or small areas, but the crisis of this hour involves every continent and touches practically every nation, however small. The nations of Europe are staggering under unbearable burdens of debt with but little hope of relief because money values have been depleted and the currents of commerce have been interrupted. Financial depression is world-wide and the commerce of the world is out of gear. In nations where governments were formerly stable and secure there is vast unrest with the future uncertain and threatening. India, China, Arabia, Egypt, Siberia and many other lands are turbulent and a growing menace to the stability of civilization. The spectres of famine and pestilence stalk across many lands once fair and exact a bitter toll from multitudes who have a right to live. It is a sad, broken, disordered world in which we live. To recognize this fact does not show a lack of faith, but to ignore the facts does show a lack of human intelligence. Nothing can be gained, but, on the contrary, all may be lost by voluntary persistent blindness.

Since the signing of the armistice many efforts have been made to heal the world's disorders. The Peace Conference at Versailles was followed by other conferences at San Remo, Paris, Cannes, Washington, Genoa and the Hague. Each promised much and did little. Here we are nearly four years after the close of the war and yet today any intelligent man who gets an intimate view of world conditions finds himself obliged to fight against despair. We are just beginning to realize how near civilization came to complete collapse. The trouble is not with the world but with the people in the world. Selfishness is dominant and cruel. Human rights are disregarded and the brotherhood of man is an outworn term. The acceptance of the gospel of Jesus Christ as the rule of life would put the world right and that speedily. This is the only remedy for the ills of the world, the only answer to its unrest. There would still be certain adjustments to make but with good will prevailing adjustments would not be difficult. This puts the burden and responsibility on the Christian churches. For them to relax their efforts or give way to despair will be fatal. Present world conditions constitute the greatest challenge that ever came to the Church of God. Instead of murmuring at their burdens Christians ought

to rejoice at their opportunities in an hour so momentous.

#### WHAT ABOUT THE MISSIONARY ENTERPRISE?

In a time of such turbulence and disaster, what about the missionary enterprise? While it is true that missionary problems were never so complex as they are today, it is also true that missionary efforts were never so uniformly successful. In many fields organized opposition to Christianity is more acute than in the past and unusual wisdom is needed in directing missionary operations and yet in those very lands people are turning to Christ in larger numbers and adhering to His teachings with greater fidelity than ever before.

In most of the mission fields the nationalist movement is being felt in the life of the church. The doctrine

of self-determination is increasingly in the thinking of backward peoples. This should not give us great concern since it is the fruitage of Christian teaching. It cannot be suppressed, and should not be if it could, but it must be directed with great skill and sympathy. In many fields it will be necessary to retard it for the sake of the native church, but when the native church is mature enough to assume autonomy this will no doubt insure greater expansion and greater strength.

The mission boards of all the churches are facing serious problems because they have not the funds to push their operations. When Christians see the situation as it is, the funds will be forthcoming, but as yet they do not see. If we loyally meet our opportunities this will be the greatest missionary decade in Christian history.

## America's Responsibility

In the present world need America's responsibility cannot be evaded by argument nor by selfishness. American people are not selfish, but on the contrary they have always responded to calls for help in a way to clear them of the charge. In recent times we have as a nation shown a disposition to return to our pre-war state of isolation and let others take care of their own troubles. We went through the war on a high level of idealism and emotional patriotism. When the war ended we relaxed, which was not unnatural. The excitement was over and our enthusiasm subsided. We assumed that post-war adjustments could be made without our help and we had paid a pretty good price for the privilege of participating in a war that we did not regard as our own. Our position has made us a nation apart. Separated by thousands of miles of ocean from other great nations, and having sufficient resources to make isolation

possible and easy, we have lived to ourselves. Unfortunately the war did not teach us that we cannot live to ourselves. We were inevitably drawn in although separated from the war zone by the Atlantic Ocean. Our fate is bound up with the fate of other peoples on this planet. We cannot stand if they go down, and we cannot be at peace if they are at war.

Our obligations to the world, however, rest on a higher law than the law of self-preservation. We find ourselves today the strongest and most prosperous nation on earth. Facing a world in need we find ourselves the only people in position to extend adequate aid. We have the equipment in men and money to heal and lead the peoples of other lands. God has given us this opportunity and the ability to meet it. Our refusal or indifference will be treason to Jesus Christ. There is no place for argument. God calls and we must GO FORWARD.

## Facing the New Quadrennium

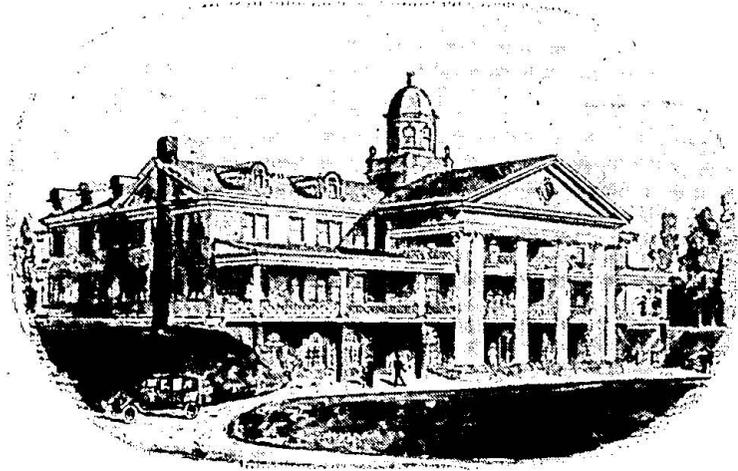
The Methodist Episcopal Church, South, is facing the most eventful and probably the most difficult quadrennium in its entire history. There are certain definite and well defined tasks to which we must set ourselves. The completion of the Centenary is imperative. We did a splendid thing under the impulse of great enthusiasm when we pledged the Centenary fund. Our gifts neither exceeded the needs of the world nor our ability to pay. The tides of our emotion may not run as high today as then but our determination to do right must be just as unyielding now as then. The need may not be greater now than when we made our pledges but we know more about it now than we did then and certainly it is not less.

The Board of Missions acting on these pledges projected great forward movements in all our fields and this produced a tremendous response on the part of missionaries and the native churches. In the Centenary we wrote the most splendid chapter in our history. Times are harder now than when the pledges were made but hardships test men. To fail now would bring shame to our beloved Church. We will not fail.

To get the full benefits of the Centenary we must see to it that the regular assessments are also met in full. The need for every dollar of this money is desperate. The Board of Missions has met all its obligations and kept out of debt but this record cannot be maintained unless full collections are made. The close of the year is near at hand. Let every local Church begin at once to collect this sacred and needed fund so that the work may go on unhindered.

## Summer at Junaluska

Junaluska is one of the real beauty spots of the continent. It is situated in a charming valley across the lower end of which a dam has been constructed forming a lake of more than 200 acres. Around the place in every direction are the wonderfully beautiful mountains, some higher, some lower, but all delightful to look upon. In the early morning they seem near enough to touch with the hand but when the sun goes down and the twilight deepens into dusk they seem to slip away or melt



MISSION BUILDING AT JUNALUSKA

away into the far distance to wrap their cloud draperies about them and go to sleep. Along the sides of the mountains surrounding the lake many attractive homes have been built where cultured Christian people come to spend the hot days of the summer far from the noise of hurrying and grinding tasks. It is a place to rest and worship. While recreational features have very wisely been cared for yet worship and study are primary and dominant in the life of the community.

The finest thing about Junaluska is the atmosphere of devotion and culture that pervades it everywhere. Those who go there are fun-loving just like other normal people, but the fun is wholesome and the main purpose is not forgotten for a moment.

During this summer a number of special schools were conducted at Junaluska. The Standard Training School conducted by the General Sunday School Board was one of the best ever held under the auspices of that Board. More than 400 were enrolled and more than 200 were given credits. The Epworth League Board conducted the Southern Epworth League Assembly June 29 to July 9. Classes in methods and other subjects relating to Epworth League work were conducted under expert direction and with encouraging results.

### STANDARD SCHOOL OF MISSIONS

From July 28 to August 6 the Standard School of Missions was the attraction. Rev. A. C. Zumbrennen was Dean and Rev. C. G. Hounshell Secretary of this School of Missions. Well selected courses were given under the direction of the most capable leaders to be found in this

country. The instructors were Drs. Ed F. Cook, O. E. Brown, Paul B. Kern, J. M. Ormond, W. W. Alexander, W. D. Weatherford, Mrs. J. H. McCoy and Mrs. Hume R. Steele. These are all members of our Church and have intimate knowledge of our own work while they are as well informed about world wide missions as any group of people to be found in any Church. Dr. Andrew Sledd of the Candler School of Theology delivered a number of addresses of a very high order. Dr. Sledd is easily one of the greatest preachers of this generation. His mind is unusually alert and unusually well trained while better than all he knows what it is to find God and to know Him in personal experience.

### THE NEW MISSION BUILDING

When the Centenary askings were being listed an amount of money was put in to provide a building at Junaluska. The primary purpose was to provide a place where our missionaries at home on furlough could go for rest and where summer conferences and schools of instruction could be held. This building has been completed and equipped throughout. It occupies the most commanding position at Junaluska and is a model of beauty and convenience. The rooms and dormitories are commodious and comfortable, the class rooms are spacious, and the cafeteria is all the most exacting could ask for. On Sunday July 30 this building was formally dedicated by Bishop Collins Denny, assisted by Bishop James Atkins and Bishop W. B. Murrah.

### MISSIONARIES PRESENT

A number of Foreign Missionaries at home on furlough and a number of the honored Home Missionaries were in attendance. Among these were: Rev. J. P. Lancaster, Rev. R. E. Stevenson and wife, Miss Terrie E. Buttrick, Miss Tydings, and Rev. J. A. Philips (Mexico); Mr. J. L. Shipley, newly appointed, and Miss Alice G. Waters (China); Rev. M. C. Davis and wife and Rev. E. E. Clements (Cuba); Rev. M. B. Stokes and wife, Dr. W. T. Reid and wife, Dr. P. L. Hill and wife (Korea); Rev. Jno. W. Rayner, of the New Orleans City Mission, and Rev. E. V. DuPlantis and Rev. George LaGrange of the French Mission, Louisiana. These visiting missionaries were an inspiration to those attending the School of Missions and their daily conferences with each other were wonderfully helpful.

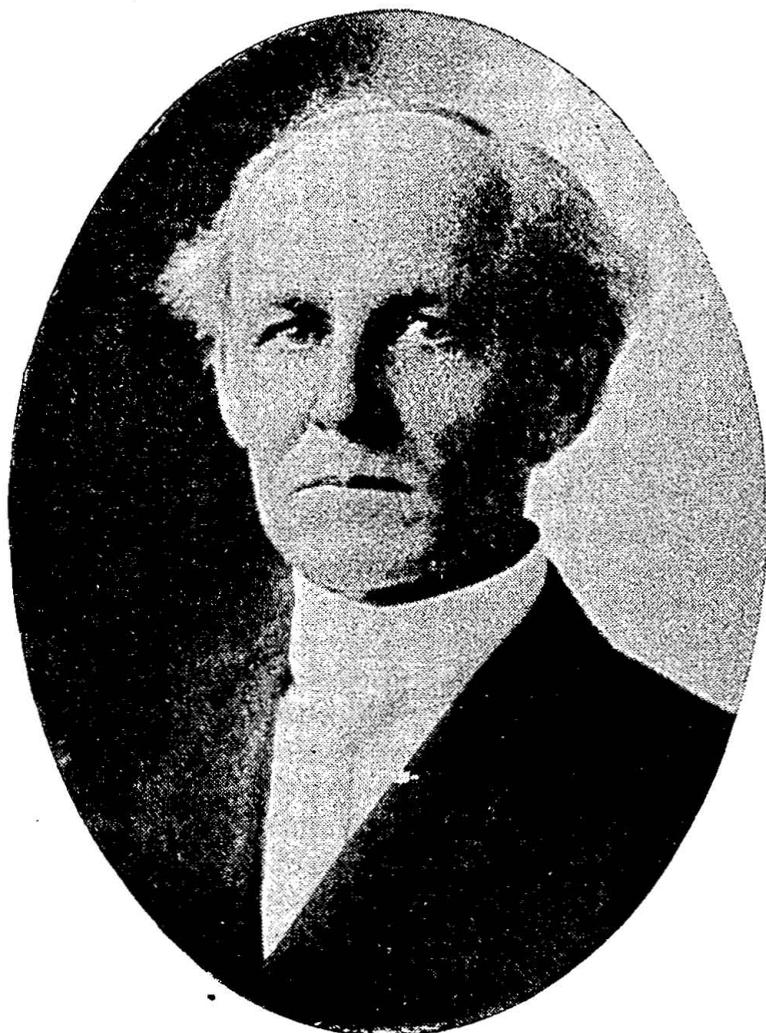
It is expected that the Board of Missions will establish another center of instruction at the Western Methodist Assembly and still another somewhere in the Pacific coast region.

Write your name with love, mercy and kindness on the hearts of those about you and you will never be forgotten.

## Death Comes to Bishop Kilgo

The death of Bishop John C. Kilgo, at his home in Charlotte, N. C., August 11, 1922, marks the passing of another great leader in Southern Methodism.

Bishop Kilgo's death was not unexpected. He had been in failing health for some years, and three years ago was relieved of active service by the college of bishops. At the meeting of the general conference in Hot Springs he was officially placed on the retired list. Although frail in body, Bishop Kilgo attended the general conference session, and one of the high moments of that occasion was his farewell message to his brethren.



BISHOP JOHN C. KILGO

En route to his home in North Carolina from the general conference, he was stricken with severe heart complications, and when the train reached Memphis was removed to a hospital, where he was the recipient of every attention that love and skill could suggest. With his wonderful recuperative power, he rallied and was finally removed to his home in Charlotte, N. C., where, surrounded by his wife, children, and friends he passed to his reward.

Scores of persons prominent in educational and Methodist church circles in the Carolinas and other states, including bishops, college presidents and ministers, formed part of the large assemblage which attended his funeral services. Bishops Warren A. Candler and Collins Denny conducted the services and paid tribute to the life and labor of this distinguished son of Method-

ism. Bishop Candler emphasized his work for Christian education, and Bishop Denny paid tribute to the deceased bishop as an executive and a great preacher.

John Carlisle Kilgo was born July 22, 1861, in Laurens, S. C. His father, Rev. James T. Kilgo, was for many years a circuit rider, being a member of the South Carolina conference, and his illustrious son also spent six years as a circuit rider in the same conference. Bishop Kilgo was educated in Wofford College, Spartanburg, S. C., and was licensed to preach May 27, 1882. He was connected with Wofford College as agent and professor from 1888 to 1894, at which time he became president of Trinity College, Durham, N. C., which position he held with distinguished ability until his elevation to the episcopacy in 1910.

Doubtless bishop Kilgo's greatest service to the church lay in his deep interest and active work in the cause of Christian education. As president of Trinity College, he strengthened and enlarged its faculty, and the property value of the college under his administration increased from \$500,000 to more than two millions.

A remarkable feature of Bishop Kilgo's life, especially in his younger years, was his wonderful eloquence. He was said by those who knew him to be marvelously gifted in oratory. When a fraternal delegate to the M. E. Church, when that general conference met in Los Angeles in 1904, it is recalled by his contemporaries that he swept the conference by storm and that near the close of his speech the vast audience arose in spontaneous cheering. He loved to preach and his preaching at conferences he has held was marked by unusual demonstrations, frequently reproducing, it is said, scenes of early camp meeting days.

At the time of Bishop Kilgo's election to the bishopric he had been a delegate to five general conferences and had represented his church in the ecumenical conference in London in 1901. On December 30, 1882, he was married to Miss Fannie Turner of Gaffney, S. C., who with four children, John and Luther Kilgo, Mrs. Cope Elias and Mrs. Grooms, of Charlotte, survives her distinguished husband. Bishop Kilgo was a vital and forceful character and his loss will be keenly felt by the church.

George Muller of Bristol died in 1898, at the age of ninety-three. During the seventy years of his active life he received in donations from various sources not less than 1,500,000 pounds. Of this sum 250,000 pounds was devoted to Christian missions abroad and the circulation of the Scriptures, while the rest was spent in feeding and training 123,000 orphans, whom he brought up and sent out into the world. When he died George Muller left personal property valued at 160 pounds, of which 60 pounds was in money.

## Memorial Service to Miss Belle H. Bennett

On Sunday July 24 a brief but beautiful and appropriate memorial service to Miss Belle H. Bennett was held in the Assembly Room of the Mission Building at Lake Junaluska. Mrs. W. I. Herbert, of Bennettsville, S. C., president of the S. C. Conference Woman's Missionary Society, called the meeting to order and presided. Short addresses were made by Mr. John R. Pepper, Miss Emma Tucker and Drs. Ed F. Cook and C. G. Hounshell. Each of the speakers was a personal friend of Miss Bennett and each had been long associated with her in Christian work. The story of her life of devotion and leadership in her own Church and her inter-church leadership in the missionary enterprise was told with great tenderness by the speakers. The influence of

this ascended leader abides upon the lives of the Christian women of America and in double portion upon the lives of the women of Southern Methodism. Mr. W. Andrew Hemphill of Texas Woman's College had charge of the music which was singularly appropriate and beautiful. Within a year American Methodism has lost three of its greatest missionary leaders—Bishop Lambuth, Dr. Goucher and Miss Bennett. They seem to say to us:

"To you from falling hands we throw the Torch.  
Be yours to hold it high."

May their passion for world redemption grip us with such power that all selfishness and love of ease will be consumed, that we may devote ourselves to the task of making Jesus Christ known in all lands.

## Mrs. Lewis J. Brosius Wins Voice Prize

Suggestion of "Small Town Community Center" Adjudged Best and Most Practical

Some months ago the VOICE offered a prize of five dollars for the best social service suggestion submitted by any of its readers. A large number of suggestions were received and published in the VOICE under the head "What Can I Do?"

They were then submitted for judgment to a carefully-chosen committee of three, who have agreed in awarding the prize to Mrs. Lewis J. Brosius, of Noble, Okla. We take pleasure in announcing the award and in republishing below the prize-winning suggestion.

### THE SMALL TOWN COMMUNITY CENTER

The crying need of every little town or village is a "Community Center," under the auspices of the Church.

All churches of small towns are of the one-room pattern, used for everything in general, but suited for nothing but preaching or prayer-meeting services.

The school auditorium, if used by all churches and societies, would be in constant demand. Consequently it must generally be refused to all. Therefore, all social activities in the country town must be held in good weather, when the moon shines; and these conditions cannot always be relied upon—in Oklahoma at least.

The stores are usually of the general merchandise type—often not a woman clerk. Farmer women come from two to ten miles "to trade," have *nowhere* to "brush up" or even to *warm*, as the stove is generally surrounded by men. The only place for a mother to nurse her baby is on a "goods box" or stool, where there is absolutely no privacy.

More might be said, but I think the need is apparent.

One might ask, "Why doesn't the town take up such things?" The general public usually concerns itself only with the things where a few dollars are to be made.

Social Service originated with Christian people—which is as it should be. It is then conducted in the name of Christ, and in a Christian manner. The Community Center, therefore, would naturally fall in the Church's province. It might be called "A Wesley House," "A Rest Room" or "A Reading Room."

It should be on or near Main Street, one large room for the public, with two or more smaller ones for the caretaker, who should be a Christian.

The rest room should be simply furnished with chairs, couches and reading matter. Magazines, Church papers and books would be donated by the citizens. Often people hate to destroy such things and would be glad for some one to collect them.

The caretaker should be selected by the board of stewards and the pastor. Not infrequently there are elderly couples, or a widow, who would gladly take care of the reading room for the rent of the other rooms.

What can I do? To my mind not a greater work could be done by church or individual than this.

A mission worker of Teheran, Persia, reports that prohibition is fast becoming a permanent institution there. Laws are being rigidly enforced and those caught selling wine are flogged in the public square, for the Persian authorities believe public punishment to be more effective than imprisonment. America had an unprecedented opportunity to lead the world into sobriety when the Prohibition Amendment was adopted in this country but inordinate love of gold led hundreds into the violation of the law so we are in danger of losing the opportunity. Even the Shipping Board, a Government agency, tried to sell the honor of this Government and betray our citizenship. The highest defence was that they could not make money and obey the law!

Mr. J. H. Oldham, Secretary of the International Council of Missions, has been visiting Ceylon. He addressed the Representative Council of Missions at its Annual Meeting in March, under the presidency of the Bishop of Colombo. It was decided at these gatherings to form a Sunday School Union for Ceylon, the salary of an Organizing Secretary having been guaranteed by the World's Sunday School Association of America.

## Acknowledgment

Since coming into this office I have been the recipient of many courtesies at the hands of my predecessor, Mr. R. B. Eleazer. In eight years of service he had mastered every detail of the business of the office and since I succeeded to the task he has with wonderful patience and rare courtesy given me every assistance and wherever possible made things easy for me. Under his editorship

THE MISSIONARY VOICE maintained very high rank among the missionary periodicals of the world. He is a clear, forceful writer with true missionary zeal and through the printed page was permitted to make a notable contribution to the success of the most significant missionary program ever undertaken by our Methodism.

A. J. WEEKS.

## The National Christian Conference in China

The National Christian Conference which met in Shanghai May 2 and continued ten days was unquestionably one of the most significant conferences of Christian leaders ever held in a mission field. There were more than one thousand delegates, the majority of them Chinese. They came from every part of China, some of them taking two months on the way. These representatives came from practically every political and religious group as well as from every section so that it was indeed a national conference. Since China is passing through a great political crisis, and a great religious crisis also, the proceedings of this conference were watched with intense concern by Christian leaders throughout the world. The well informed express the conviction that this Conference marks the passing of a crisis in the church life of that vast and needy land.

The National Christian Council was formed and when the Conference had to decide whether this Council should be an ecclesiastical body or a clearing house for the work of the church in all its forms and a central agency to deal with such national issues as no one church group could adequately meet alone, the decision was overwhelmingly in favor of the latter plan. The Council is composed of 100 members, 51 of whom are Chinese.

Notwithstanding the decision of the Conference there was, nevertheless, a feeling that this gathering marked in fact the birth of the Chinese Church. The fundamental purpose of the Conference was to encourage so far as possible the development of Chinese leadership. There seems to be a growing conviction among the Chinese that the church in China should have native leadership. This is not to be wondered at and certainly not to be deplored. That there are elements of danger in it all must recognize and mission boards and workers on the field need great wisdom and patience that they may steady and lead these native forces and movements but the very fact that the desire for freedom exists is evidence that Christian teaching has taken hold.

The Conference was marked by a spirit of unity which was gratifying in view of the diverse and antagonistic political movements in the country. The followers of opposing political leaders sat side by side in conference throughout the ten day session. No less marked was the expressed desire for church union. In these days of

crisis in China with the future far from certain and of organized opposition to Christianity it is fortunate that there are many thousands of earnest Christians, many of them highly trained, to help guide the country into channels of sanity and safety.

We shall watch with great concern future developments in that wonderful mission field. Let us earnestly pray that Bishop Hay and Dr. Pinson may have great wisdom in directing our Southern Methodist work there.

### Sunday Schools Reach Million Dollar Goal for the Centenary

On Wednesday, August 16, the Sunday schools of the M. E. Church, South, reached their goal of \$1,000,000 paid to the Centenary movement, it was announced by the treasury department of the Centenary. The exact total is \$1,000,531.98 and represents money already paid in and available for the use of centenary beneficiaries.

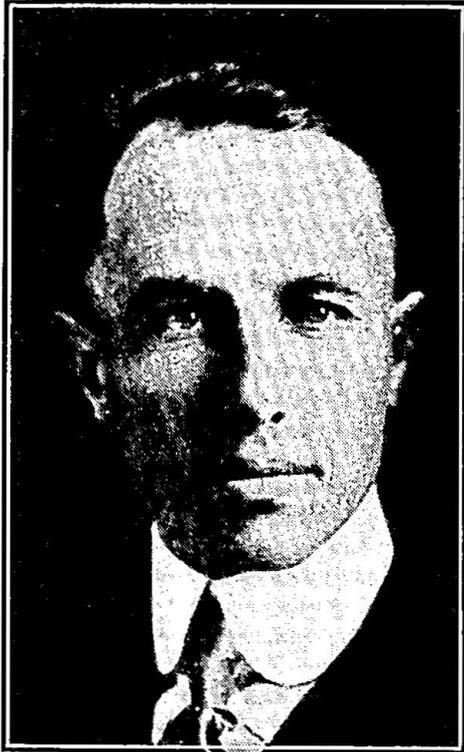
It was learned from the treasury department of the Centenary that payments in this cause are coming in daily from all over Southern Methodist territory, and in spite of the financial depression all over the country in 1921, that Sunday schools paid in more to the Centenary that year than in 1920. Indications are that the 1922 collections will exceed those of the preceding year.

The money cost of the World War has been estimated at \$350,000,000,000, and the following summary has been made of what one fourth of that amount would accomplish:

"One million Christian missionaries could be put in the field, and maintained for ten years; a \$40,000 school and a \$1,000 church could be built in 1,000,000 towns and villages; 10,000 colleges costing \$100,000 could be erected; in 1,000 cities, universities costing \$1,000,000 each could be built; 100,000 social settlements costing each of them \$50,000 could be established; 100,000 model tenements at a cost of \$100,000 each could be set in the midst of heathen squalor; 20,000 hospitals costing \$500,000 could be placed close to heart-breaking human needs; and 10,000,000 little children could be maintained in Christian orphanages at a cost of \$500 each for five years. We cannot afford to do without a Christian world."

### Young Missionary Drowns in Japan

On August 7, the Rev. Harry L. Hughes, evangelistic missionary to Japan, stationed at Natakasu, was drowned, according to a cablegram received at Board of Mission headquarters in Nashville. No further particulars concerning the sad accident are given.



REV. HARRY L. HUGHES

Mr. Hughes was 32 years old at the time of his death. He was born in Iuka, Miss., but called Texas his home, having removed with his parents to that state at an early age. After his graduation at Southern Methodist University, Dallas, he served for a time as pastor at Ralls, Texas, receiving his appointment to the foreign field

from that place. The business men's class of the Sunday school of First Methodist church in Dallas, assumed his support as a centenary special and Mr. Hughes was always spoken of as one of our centenary missionaries, going to his distant field in 1920. He was considered one of the finest young men ever sent out by the Board and his loss will be keenly felt. To the young wife and two little children, now on the high seas, making their sorrowful way home, and to the stricken parents, Mr. and Mrs. C. G. Hughes, of Hillsboro, Texas, the Voice extends sympathy.

Nearly fifty acres on the slopes and summit of Monte Mario, the highest of all the hills in the immediate vicinity of Rome, has been purchased recently by the Methodist Episcopal Church. Last October, the Methodist Collegio for boys, long established, and located at the church's Central Building in Rome, was transferred to Monte Mario. Buildings already on the property are being utilized for this purpose. Already ground has been broken for some of the buildings projected, and it is hoped that in the near future it will be able to accommodate fifteen hundred pupils.

Elsewhere throughout Southern Europe also multitudes of young men without any good religious influence are drifting into materialism. It is to help to counteract the modern indifference and irreligion and to educate the youth for the leadership of the Christian forces of Southern Europe that the Methodist Episcopal Church is laboring in Italy.

### A Great Mission School—A School With a Mission

Thirty-three years ago the Kwansei Gakuin was founded by Walter R. Lambuth. For a generation it has been a great center of light in the Orient and today it is one of the greatest institutions of learning Methodism has in any land. Ten years ago there were only 300 students but the enrollment this year was 1,600. There are at present 1,459 graduates, 892 from the Middle School, 417 from the College of Commerce, 33 from the College of Literature and 116 from the Theological School. Of the Theological graduates 63 are in the regular ministry of the Japan Methodist Church and others are in the ministry of other churches. The graduates of the institution are doing it honor.

### Rev. John F. Goucher, D.D., L.L.D.

Dr. John F. Goucher, a distinguished missionary leader of the Methodist Episcopal Church, died at his home near Baltimore on Wednesday July 19, 1922. He had just passed his seventy-seventh birthday and for a generation had been one of the best known missionary statesmen of modern times. He was the founder of Goucher College, Baltimore, but from his early ministry his interest in missions was dominant. He traveled extensively in the mission fields of the world and was



REV. JOHN F. GOUCHER, D.D., L.L.D.

the author of a number of missionary books. He was the founder of two missions for his Church, one in West China and the other in Korea. Dr. Goucher was greatly beloved in our Church and his love for us was great. He was a member of the Joint Commission on the Unification of American Methodism. In the passing of this eminent and wise leader, catholic Christianity suffers a distinct loss.

## An Old Preacher's Burden

ROBERT S. STEWART, JR.

There is an old Japanese preacher down at Shimonoseki named Sunamoto San. He is spending his forenoons these days in fasting and prayer for the salvation of his people.

He is the man whom God used probably more than any other in influencing the present location of our Mission when the Lambuths first came to Japan. But listen briefly to the story.

As a young man he went to America thinking only upon worldly success. But he entered an English night school in San Francisco and came into contact with Christian people. A salvation army officer taught him the ten commandments. Then he heard Frances Willard speak and never again touched drink. Dr. Gibson of the Chinese and Japanese Mission in San Francisco exercised a great influence upon him and he was brought up before his sins and God.

One night he was walking in one of the parks of the city. He was alone, and conviction for his sins gripped him hard. In that solitary place he was driven before God in prayer for mercy and he there found that "The Son of Man hath power on earth to forgive sins."

He continued in the city working and witnessing in the Mission for several years. But he had an old mother in Japan who was living in the dark. His soul was stirred for her salvation and he felt that he couldn't wait any longer in America. So he took that journey of thousands of miles to tell an old woman about the love of God. He had left home some years before to find culture and wealth. He had looked forward to the time of his success and return when he would be able to bring presents to all and surround the old mother with the comforts of life.

And now he had come. But there was no earthly treasure in his hand. He had come back from America's romantic shores without gold. But instead he had for the old mother a jewel brighter than the stars. He held it before her and it radiated an eternal hope. It glowed with a Divine joy. It was red with the blood of Jesus. With a grateful heart she accepted Christ as her Savior and some years later entered into God's house to live forever.

At this time Sunamoto San heard about the Lambuths. He went to see them and persuaded them to open Christian work down at his home town so that his mother and family might be taught.

I have heard Bishop Lambuth say that

this determined the location of the Southern Methodist Mission in Japan.

This young man joined himself to Bishop Lambuth, and was his language teacher and evangelist. Their associa-

### Every Sunday Religious Services

Effort should be made to hold a religious service at every church on 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.

tion was intimate and their fellowship sacred. The Japanese evangelist loved the missionary with an affectionate devotion that grew with the years.

Among the latter acts of Bishop Lambuth was to buy a lot for a Church down

at Shimonoseki where Sunamoto San is the pastor of a little group of Christians. Shimonoseki is a great city. Bishop Lambuth called it the "gate" of the Orient. It opens the way into Korea, China and Japan. There are good reasons why a Lambuth Memorial Church should be built there and our Mission has indorsed the plan.

The little group of Christians there are working towards it. Last year the records show that they gave for all purposes \$79.82 per member. But the total for about thirty members is not large. They must have something adequate for the Lambuth Memorial in a great and growing City.

Meanwhile the old Japanese preacher is giving his mornings to fasting and prayer for the salvation of his people. His days are few on this earth but he is praying that when he does go to heaven he will be able to tell Bishop Lambuth that the Church is all complete at Shimonoseki.

## "The Church of the Lighted Cross"

(The following is taken from the "Japan Evangelist," a periodical published in Japan.—Editor.)

There has been erected on the steeple of the East Methodist Church, Osaka, Japan, an electric memorial cross. It is about eight feet high and is constructed of steel boxing, within which are sixteen lamps, all protected by a ground glass front. The work was superintended by one of the stewards of the Church, who is a civil engineer connected with large steel works.

The cross is illuminated while services are in progress in the church. The building is so located at the head of a wide street, at the top of a rise, as to lend itself to visibility. As a consequence, the cross can be distinctly seen, on both sides of the street, one of the broadest in the city, for about fifteen blocks. It shines with unusual brilliancy and is strikingly impressive. The light is steady and regular, not intermittent, as the light of the Cross should ever be. Already, one young man has been attracted to the church and has started anew his Christian life.

The cross was erected, a few months ago, as a memorial to Hatton D. Towson, by his parents who are missionaries in Japan. Hatton was born in Kobe, a near-by city, but lived for some years, during his childhood, in Osaka, attended and was a member of the church

where the cross has been erected. After graduation, at Emory College, he spent three years, as a Rhodes Scholar, at Oxford University, where he took his A. B. in theology. He served fourteen months in the World War, where he was wounded in the Argonne, receiving five bullet holes, besides being gassed. Recovering from these, he was in the eighth month of a successful pastorate in Georgia, when he was called to the Higher Life of service and worship. At the time of his sudden death, he had already offered for missionary work to the General Board of Missions of his Church. A few days thereafter, he was accepted and his name was regularly entered on the roster of the missionaries of the Church, in the Japan list.

With a great castle and the buildings of the 8th Regiment as a back-ground, at the head of a very busy thoroughfare, it is probable that the East Methodist Church will become a land-mark in that portion of the city and will, ultimately, be known as the "Church of the Lighted Cross." May it be true to the name and the symbol and may all of its activities center around the Cross of our blessed Lord to the proclamation of whose message Hatton Towson had consecrated his life.—*Japan Evangelist.*

## Further Progress in the Kwansei Gakuin

Another Building Completed and Ground Broken for Still Another One

J. C. C. NEWTON.

The rapid growth of this Union Methodist College and Seminary, at Kobe made new buildings necessary.

Each of the three Colleges, Theology and Bible; Commerce and Finance; and Literature and Arts, requires a house of its own.

After the first year in France, General Pershing demanded peremptorily that the brigading of American troops into the lines of the allied armies should be stopped, and that all of the Americans should compose a separate unit with a front line of its own, recognizing Foch only as the one supreme commander.

And so is in education. Two colleges can not be successfully carried on in the same building, especially when there is space for only one. And when the authorities of the two co-operating churches at home wisely decided that the time had come to erect Kwansei Gakuin into a university, it became imperative to the authorities of the institution at Kobe to push forward the building enterprises as rapidly as possible. Thanks to the Centenary Movement this has been possible. I am happy to report that within the past three months, two good buildings have been completed. One of them, is the Central Assembly Hall, long since due.

The other, is the main building of the College of Literature. It is a large two-story brick structure, plain in style, but neat and durable. It has wings running across the ends, and a circular chapel built in at the rear. It stands



GRADUATES THEOLOGICAL INSTITUTE KWANSEI-GAKUIN.

Left to right: Harano; Funkuyama (Meth. Protestant); Takizawa; Oshita; Yada; Rah (Korean).

facing the Divinity Hall built ten years ago, of which Dr. T. H. Haden of Virginia is the Dean.

These two buildings harmonize well and the general scenic effect is fine.

This new building costing only \$50,000 including furnishings, secures for the

College of Arts a home of its own for all time to come.

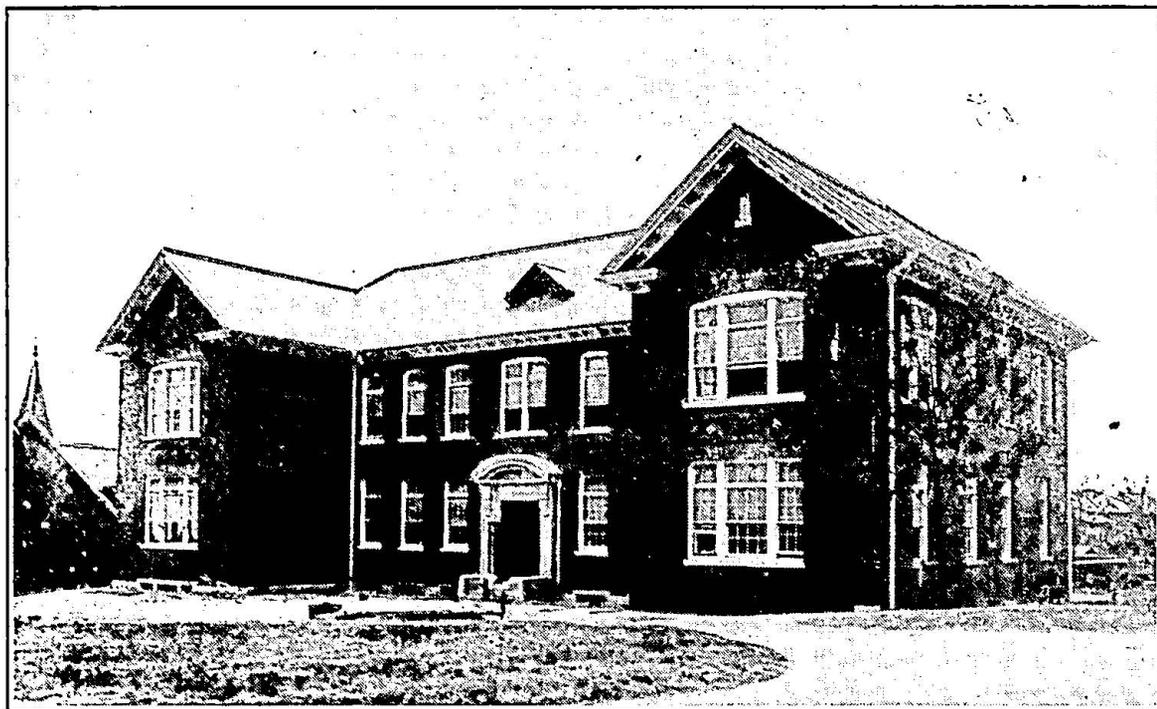
Dean H. W. Woodsworth of Canada has associated with him a competent staff of Christian men, and the outlook is promising indeed.

Young Japan of late has been running toward commerce and industry, not a bad thing at all; but in the end, it is religion and the cultural spirit only that will save this active and ambitious nation of the Orient.

On the other hand, the commercial and industrial interests can not be neglected.

To the hundreds of young men knocking at our doors every year, it is just as necessary that these courses be given in the spirit and according to the teachings of our one Lord and Savior.

And so I am glad to report that three days ago, dirt was turned for the new main building of the College of Commerce and Finance. It will be completed in six months. If the readers of the VOICE have read an article by this writer in the Religious Movement in Kwansei Gakuin, they will see that religion, Jesus Christ's religion, is being put to the front here.



THE COLLEGE OF LITERATURE, KWANSEI-GAKUIN, KOBE, JAPAN.

## Chinese Armies Get Religion

REV. CARLETON LACY.

*Secretary China Agency of the American Bible Society*

Sun Yat-sen has run away. He grabbed a gun-boat or two, sent a few machine-gun volleys at the inoffensive Canton riverfront, and departed for regions unknown. Chen Chung-ming is again in charge of the "Southern Capital." Chen is the general who, as governor of Kwantung, put through the reform measures that made Sun once more popular in America. Chen did the work; Sun got the glory.

Now Sun has gone and Chen has declared in favor of the new Peking government. The chances are bright for a reunited China under Li Yuan-hung, supported by Generals Wu Pei-fu in the north and Chen Chung-ming in the south.

What has all this to do with the Chinese armies getting religion? Just this. By coincidence or otherwise, the most effective fighting units in China today are certain divisions under these two generals—divisions that have almost literally been eating up the scriptures. A few weeks ago Chang Tso-lin was reported to be holding an impregnable position in the western hills near Peking. Feng Yu-hsiang, the Christian Governor of Shensi led his little army out of remote Sianfu, hurled it against Chang's Fengtien troops, and drove the invader back to Manchuria, begging terms of peace.

While that was taking place a missionary from Sianfu came to my office to pay for \$475 worth of Bibles, Testaments and gospels, and to order another big consignment. He said that almost every soldier in Feng's army carries a Testament and the officers nearly all own leather bound Bibles. More than that, they have set a style for the people of the city, who on every hand are buying the book that has made an army not only tolerable, but decent, likable.

A passenger on a train recently was rather startled to hear two well dressed gentlemen break forth into song, and more so when he recognized the tune and found that they were singing a Christian hymn. They were officers in General Feng's army, the division that "won the war" for Wu Pei-fu. A hymn-book and a Bible were their travelling companions on the train.

Down south it was much the same. The Christians of Canton decided that the city needed a moral clean-up. The gambling joints and lotteries were notorious. The Churches had good sense

enough to try for government cooperation in the campaign. Governor Chen's government was prudent enough to capitalize public opinion. Result: the churches agitated, the government acted, and American newspapers gave Sun Yat-sen the credit. Then followed the purity-campaign in similar fashion. The clean-up was not so complete, but noteworthy nevertheless. The Christian forces achieved with the aid of a good governor, and Dr. Sun wore the feather.

While this was going on the Christians decided to carry their welfare work into the barracks. This was undertaken in a most friendly spirit. To top it off the churches and a school of blind boys contributed \$122.00, the Bible Societies cut prices, and with the coopera-

tion of the Y. M. C. A. 1500 New Testaments were presented to the men of one of these brigades before they broke camp. Again we do not know what the little books had to do with it; but Chen Chung-ming's troops are now in control at Canton, and order has been restored since the hasty departure of Sun Yat-sen.

"Soldier" used to be a synonym for "Sinner" of the worst sort; everyone hated the troops and dreaded their coming. Since the Bibles have gone into the camps and the armies began to get religion things have been better. If Li Yuan-hung succeeds in holding the country together and in establishing order from Peking to Canton, he and all China will owe much to Generals Wu and Chen and their Bible-reading armies.

## Men and Money in Japan

ROBERT S. STEWART, JR.

Those who like to watch progress as it is measured mathematically will be interested in the following statistics from the Japan Methodist Church.

The financial reports are based not upon the entire membership as it appears upon the records but upon the "Resident Membership." The Japanese are an extremely nomadic people and in consequence there are many names on our records of those who are lost sight of. Furthermore large numbers of our membership are students away in school and none of these absented members are counted in making the financial assessments.

Upon this basis the per capita payments for all purposes for 1921 were \$16.07. For the previous year the figures are \$8.54. This shows almost 100 per cent increase.

Our Central Church in Kobe raised over \$8,000.00 or \$24.32 per capita. This compares well with the per capita of \$9.01 for the previous year.

Our Osaka Church paid \$24.72 per capita against \$13.73 for the previous year.

Kyoto Central paid \$25.28 against \$12.05 the previous year.

Our largest church in Tokyo raised a total of \$11,875.95 or \$37.23 per capita. The previous year it was \$16.77.

The church at Fusan where they are building a parsonage paid \$93.68 per capita. This little band of about 40 Christians raised a total of \$4,228.62.

All of this money is calculated accord-

ing to good American gold dollars and represents something phenomenal in giving.

The list above could be greatly lengthened, showing many churches which have more than doubled their giving of the previous year. Evidently something has struck Japan. What is it? It is the Centenary and the companion movement which it has inspired among the Japanese.

The number of baptisms last year was 3,179 against 1,976 for 1920. This does not indicate a general revival but it shows an advance that gives us reason for special gratitude.

The statistics for this year will in all probability show a much greater advance, as many real revivals are being given us. A recent card from a Japanese preacher tells me of "more than 200 conversions during ten days at Ginza Church. Hallelujah!"

### Chinese Contribute Liberally

Our work at West Soochow (Moka Garden) is going along about as usual. The raising of \$5,000 (Chinese currency) for the church lot on which we hope to build a new \$20,000 church next year is the best example of a large sum of money contributed by poor people that has come under my observation. The congregation there has outgrown the present place of worship and is much in need of the inspiration which a new church will give to that important center—Rev. Joseph Whiteside, Soochow.

## Facts and Incidents

BY JAMES L. KENNEDY.

Porto Novo has as its resident pastor, the Rev. Figueredo, who is a consecrated Brazilian preacher. He is a married man, and as a layman, was doing well in business, but gave up his successful secular work in Cabo Frio, to devote his life to the ministry of the Gospel on a poorly remunerative salary. He is a solid man, highly esteemed for his character, capability and work's sake. He has done well in his field of labor.

For many years I have had nothing to do officially with Porto Novo Circuit. Its people are a live people and out of them have come some noted Methodist laymen.

### Story of a Noted One

About 1900, Dr. J. M. Lander, representing the Granbery College and also being Presiding Elder of the District including the Circuit of Porto Novo, and I, who was then the agent of the Methodist Publishing House, established in the city of Rio de Janeiro, visited the large coffee plantation, owned and cultivated by the rich Captain Joaquim de Oliveira.

This farmer was a consecrated member and a fine lay leader of our beloved Church. He gave lavishly of his means to the cause of our Master. Besides paying largely to pastoral support and current expenses of his local church, he would answer any appeal for help to a noble cause. A friend to instruction he donated, to help educate poor boys and needy girls, Twenty Thousand Mil Reis, which then meant in American gold, \$6,666.66. The interest on this money is still used sacredly for the purpose for which it was given.

On the occasion of this visit, Dr. Lander was holding a Quarterly Conference. The owner of this plantation had set aside a large house for public worship which would accommodate several hundred people. The Sunday School alone had an attendance of some two hundred members, and was supplied with the best literature we could give them at that time. That church, called Barrinha, was famous all over the Annual Conference. According to my memory I brought away a special contribution of Captain Cabral of the equivalent of \$200.00 for our needy Publishing House, and Brother Lander carried away, for the Granbery College, in Juiz de Fora, at least \$333.00.

We spent several days at that place and the Quarterly Conference was a happy one. Aside from large congrega-

tions, large contributions, there were frequent services, thrilling congregational singing, numerous baptisms of both adults and infants, as well as reception of new members into the church; also the sacrament of the Lord's Supper was solemnly administered.

It was early one morning when we said "Goodbye" to our numerous friends and brethren of that Christian hospitable home and church. We did not know that it was the last goodbye to our beloved and faithful brother, Captain Joaquim Cabral de Oliveira! But so it was! He was full of health and vigor, and endowed with a strong faith in and love for our Lord Jesus Christ, and the strong pillar of that church.

It had not leaked out at all that a band of some thirty savage assassins were then lurking about in hidden places with the fixed purpose of barbarously taking his life and even that of others, if necessary, in order to rob him of a large sum of money that had been, during those days, paid to the Captain Cabral by an honest debtor.

On the evening of the morning that

Dr. Lander and I had left Barrinha, we were directing religious services in Porto Novo whilst the moon, the queen of the night, was shining in her full orbed splendor, those assassins penetrated the large country home of Captain Cabral. In the dead silence of that beautiful starlit night, they made their way to the chamber, where, alone, he was sleeping in peace, and ruthlessly shot him to death. The wife and daughter, from an adjoining room, fled into some hiding place. Papers and drawers were ransacked, and those highway bandits escaped with all the money they could find.

We leave the rest of this very interesting story untold. Our whole Brazilian Church mourned the loss of its most faithful and trustworthy leader, a man who consecrated his large material wealth, his well poised and illuminated mind, his soul and body to the cause of our common Master. Sudden death had silenced that cheery voice which we were accustomed to hear in the counsels of the Church, Quarterly, District and Annual Conferences.

He being dead continues to speak.

## First Quarterly Conference in Siberia

GEO. F. ERWIN, Vladivostok, Siberia.

I wish to tell you about my first quarterly Conference in Siberia. It was held on Monday night, June 26th, in Vladivostok Church. About twenty-five official members were present, also many others. The Conference was presided over by Brother J. O. J. Taylor and myself.

The Church celebrated its first anniversary on Sunday before. At this Conference I had the privilege of placing my hand on the head of the first Korean in holy baptism. We baptized eight adults and four infants, then received into the church nineteen. Eleven of this number came to us from the Greek Orthodox Church.

Rev. Chung Cha Duk, the evangelist on this mission, reported that he had just closed an evangelistic campaign in which he organized twenty churches with over one thousand members. I feel that he is meaning to the Manchuria-Siberia Mission what Asbury did to American Methodism. They had raised for all purposes seven hundred eighty-three yen, fifty sen: (\$391.75). They reported two Sunday Schools, one in the morning for the grown people with an average attendance of one hundred-fifty, and eight classes; the other for children and the afternoon reported thirteen classes with

an average attendance of one hundred twenty-five. The League has sixty-six members. It is well organized and has all departments, with a debating club and night school. At Wednesday night prayer meeting they have about one-hundred fifty in attendance. I have heard the old-fashioned Methodists talk much of the class meetings, but I had to travel half way round the world to find the first one. The Vladivostok Church has six classes. They meet each Friday night. All of their reports were good. One leader reported that a whole family of six became believers in Christ as the result of a class meeting. What a pity we let them die in America. The Bible Woman reported that she had led fifty people to Christ, that she visits twenty days out of the month, and that she has prayer in the homes wherever she goes.

This was the first Quarterly Conference to be presided over by a Foreign Missionary in the bounds of the new Mission. The Conference closed at eleven thirty-five P. M. and then we started to ride home, one mile and a half, behind a kicking horse. We stood it about half way and walked on home. I got in at one thirty-five A. M.

## Making a New Battle Line on the Congo

ANSIL LYNN.

The missionary or explorer can find abundant evidence of warfare in the Belgian Congo. Among the Otetela tribe, trenches may be seen which were used against the forces of the wicked slave hunter working as an agent for the Arab or independently in these parts thirty-five or forty years ago. In some places signs of village warfare are also to be noted, and a bit of history regarding those times may be obtained from some of the older men of this section. In former years the native practiced the law of an "Eye for an eye." Thus, when a resident of one village was mistreated, or suffered at the hands of the neighboring village, the first thought of the relatives or friends of the offended party was to avenge the wrong. This was especially true in regard to murder, the second party sometimes killing several villagers because of the death of a relative or friend. In this way several innocent people might be slain. Such differences often brought on village warfare, and the victorious side would ravage the village of less fortunate and weaker people, taking their wives and other possessions as the spoils of war.

The new mission concession of the M. E. Church, South, east of the Lomami River, in the Belgian Congo, includes a part of an old battle line used in village warfare years ago. A part of the long trench is still intact, being five or six feet deep in places. The present chief, Tunda, told me that his father once had a village on the mission site and warred against the people of a nearby village, during which war period the natives lived in these trenches, having their goats and chickens with them. He also stated that his father once possessed five hundred wives, but we put a big question mark after the assertion as we know this primitive people are rather poor on counting when they get into the larger numbers. They count their francs, chickens, goats and wives on their fingers, putting down one when they reach ten. However, chief Tunda has fifty-six wives, and doubtless is planning for others.

The battle line referred to above has not been in use for many years, due, largely, to the supervision of the Belgian Government, and we hope the physical conflict will never be renewed. Beautiful trees sway above the trenches today and a little forest is beginning to spread on both sides of the line. Hard by on the north side an elephants' path winds lazily for almost a mile, finally losing itself in the denser forest on each side

of the small plain. Before our coming these beasts had plowed up large patches of ground on the concession in search of a particular kind of root which they seem to like very much in their menu. In this way they have helped us considerably in our clearing. Many of their footprints are still visible in all parts of the mission grounds. It is no uncommon thing to see trees eight or ten inches in diameter and thirty feet long, which have been broken down or uprooted by this powerful animal, lying by the wayside.

We arrived at Tunda March 10th, and the first work on the mission site was begun the next day, opening up a straight path from the native village to the center of the proposed grounds. One who has never seen this Congo grass can hardly imagine how high it is. The workmen were instructed to cut the grass down with long knives which are used in almost all native labor here. They worked faithfully with these instruments for a few days, but there was a better way so the knives were put aside and the grass was beaten down with long sticks. I have been thrilled a few times watching a hard fought football game, but not so much as when I stood and watched these strong black fellows fighting their way through this grass forest, keeping time with their songs and yells, answering the calls of their leader. They do much better work when they are singing in unison and all agree that their yell leader gives them strength.

The Lord helped us wonderfully in clearing the mission site. At the beginning, the grass was too green to burn, but a few rainless days gave us a chance, so when we set fire to the beaten grass it swept over most of the compound thus saving our twenty-five laborers two or three weeks of work. It was a great fire.

Three weeks after our arrival the State man came and took the measurements of the mission grounds, which cover more than one hundred acres. A week later we began work on our residence. It is a two room house made of poles and vines, chinked and daubed with mud, after which the walls are smoothed over a number of times. No nails have been used thus far in its construction, the plates, rafters and other poles being tied firmly together with a certain small vine which is also used in tying the grass roof on to the rafters. We moved into our new home May 11 and are happy to be here, though our

doors and windows are yet to be put in. Some planks are being sawed and we hope to have them soon. The mission grounds will be beautiful when we have time to kill out the wild vegetables.

You who read these lines will understand the meaning of the title of this article. War drums have ceased, but the call to fight sin and superstition is heard and the conflict is on. Hitherto the witch doctor has held sway, practicing his deception on chiefs and subjects alike, but he is losing his grip on many. The second Sunday after we reached Tunda the chief brought a whole lasket full of charms and worthless medicine and placed before us. At the close of the service many of his people followed suit. This was when we were worshipping in the open street before the house in which we are staying, but now we have a nice large church shed at this place in which to worship, and one hundred and eighty-two were present at the preaching hour yesterday morning. One hundred and thirty came to the Sunday School in the afternoon. A few days after the chief had given up his large collection of charms and medicines, he brought a very peculiar looking object covered with a small animal skin with a leopard and wild hog tooth protruding where the eyes should have been. He claimed he paid the feticher two hundred francs and five goats for it. (About \$60.00 at normal rate of exchange), and it was guaranteed to protect his many wives from harm. Seven men came from a village several days distance some weeks ago, and within a few days they brought me their bracelets, charms and medicine which they thought were a protection to them while on the path. These people listen to the Gospel Message with no little interest. One of the most difficult problems to deal with is polygamy, but this is gradually giving way though the chiefs and some others hold on to this practice very tenaciously. Some of the State officials are very much opposed to it but there is no law against it.

During our stay of two months a goodly number of men, women and children have learned their letters and some are actually reading in the first reader. The workmen are given thirty minutes instruction each afternoon after which the women have their school. Mrs. Lynn enrolled more than sixty during the past six weeks term. She is greatly encouraged with the interest they show in

(Continued on page 272)

## How First Church (Waycross) Sunday School Came to Undertake the Support of a Missionary

O. ALTON MURPHY.

Spiritual growth is the result of vision, vision is the result of prayer; and the result of spiritual growth is activity. For a number of years the wish was expressed by a few interested members that First Church Sunday School should undertake the support of a missionary. For a long, long time it seemed as though this dream could never be realized, due to the lack of vision on the part of the young people.

Prayer, though, gets things done. The Centenary Movement proved to be a source of inspiration and a means of bringing about a vision in the lives of many who had heretofore been indifferent to the needs of the Gospel even in the homeland, to say nothing of the foreign fields. When this church practically doubled its quota in subscriptions, those who had been praying that the young people might receive a vision felt that their prayers were being answered.

And why should their prayers not be answered? The young people of First Church Sunday School have always been full of promise, and many have filled their places in the world most acceptably. From this organization there have come several ministers, one missionary, numerous other classes of trained workers, and hundreds of Christian men and women filling successfully their places in the social, business or professional walks of life. So there is little wonder that such a group of young people should undertake a difficult task when once the inspiration of a vision of a world need became theirs.

Therefore, in the spring of 1919 the Centenary Bureau of Specials assigned to First Church Sunday School the support of Miss Lallah Scarborough who would shortly sail as a trained nurse to Brazil. When Miss Scarborough reached the field the enthusiasm of the members increased, and monthly missionary programs were observed.

It was with true disappointment that our Sunday School learned of Miss Scarborough's return from Brazil, which return caused us to have no trained worker on the field at that time. However, the Bureau of Specials made another assignment in the persons of Rev. and Mrs. Wesley M. Carr, Mr. Carr having graduated in June from the Candler School of Theology. They sailed in July for Brazil to take up edu-

cational work, and once again our Sunday School will be directly represented on the mission fields. The prayers and best wishes of each member of the Sunday School follow them to the mission field that their efforts may be crowned with success.

\* \* \* \*

Now that the vision of a world need is before First Church Sunday School, and now that two trained workers are on the field, surely this vision, enlarged by the point of personal contact and reports of our representatives' difficulties and triumphs, will lead some young person to answer the call of God to the life of a larger service by saying, "Here am I, send me."

## My First Sermon in the Korean Language

C. F. SHEAROUSE.

The special purpose of "speaking out in meeting" at this time is to announce that the very important, and somewhat critical event of that first sermon in the Korean language has transpired. And, having held forth with it before two different congregations, we now begin to feel like a real missionary and, perhaps, there really is already a little touch of the authoritative sense of being an experienced veteran!

That sermon represented much thought and labor. First, there was the choice of a text. The problem was: can my limited stock of Korean words be so marshalled as to say something on this text? If so, will my use of it and its thought at this particular time be pleasing to Him to whom I looked for help? More than one thought was thus weighed and rejected. "The darkness is past and the true light now shineth" was finally chosen with an exhortation to "walk as children of light."

To put the thought into good Korean required considerable wrestling with vocabulary and much help from the language teacher. There were some sermon divisions which seemed splendid but one of them had to be abandoned. Then sentences were rejected and others had to be put in new places. Wonderfully strange and abused appeared the completed manuscript. But it was the sermon.

I truly believe that First Church and Sunday School are represented either in interest, prayers or gifts in all of the lands referred to in the words of that old song:

"From Greenland's icy mountains,  
From India's coral strand,  
Where Africa's sunny fountains  
Roll down their golden sand;  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain.

Salvation, O Salvation!  
The joyful sound proclaim  
Till earth's remotest nation  
Has heard Messiah's name."

While we may be represented in this way through others, our prayer and goal is that some member of this Waycross Church shall represent us on each field, so that our Church shall fulfill the Great Commission by giving the Gospel to the entire world.

Then came the process of memorizing it. With that came more revision and more omissions. The more we labored for clear and definitely expressed thought together with correct pronunciation, and the secure fixing of all in the mind, the smaller grew the message. What started out to be a sermon, became a sermonette. And still it grew smaller! It was very fortunate that finally the Presiding Elder took us and it out of town for its delivery before it became hopeless.

Many good things are told of first sermons, but surely the first one in the mother tongue has not nearly the real thrills of the first in a foreign language. As to the honest confession; to be sure there was a most unusual drought which came on in the region of the throat. We must talk, though. The pulpit was a real comfort in time of need. It was a good one for holding on to. Pauses were more abundant than eloquent. But when we struck the passages which were well in hand, what impressive speed was made and how gladsome! And then, all at once, it was all said. It really seemed too short but that was all of it.

Anyhow, we are at work. And the next time it was even more pleasure. We are expecting to make notable improvement. Indeed, it is splendid to be on the field and actively at work.

Wonsan, Korea.

## Missionary Experiences in Siberia

(Dr. W. G. Cram received a letter from Rev. J. O. J. Taylor one of our Missionaries in Siberia, detailing some exciting experiences searching for some lost American sailors. It is only another illustration of how others depend upon the missionary in every part of the world. We are sure our readers will appreciate the letter which follows.—*Editor.*)

I have just completed what I am sure is the saddest piece of work that has ever come into my missionary life. On Sunday June 4, eight of the finest young sailors on the U. S. S. New Orleans left the man of war for a ride in a 33-foot motor-sailer. They were not heard from on Monday and search was made all that day. At five o'clock Tuesday morning an officer of the U. S. S. New Orleans came to my home stating that the Captain of the vessel desired me to report to him immediately. I hurriedly dressed and went to the Captain's quarters. He told me of the missing vessel, and requested that as all the people living along the shore lines of Amur Bay were Koreans that I should go with a searching party along the western side of the bay. As you know, this country is bandit infested and fearfully dangerous. There were numerous rumors that the men had been captured by bandits for the boat and for ransom.

Can you imagine my feeling when I was taken to the office of the Lieutenant who was to be in charge of the searching party, and was there armed with a 45 Navy Automatic and a belt loaded with cartridges! My instructions were that I was to be under orders of the officer in charge, and was to report every step to him before proceeding. When we went to the boat which was to take us, five calm steady marines were aboard with their rifles. On the uniforms of three were pinned badges which said, "Expert Rifleman." My opinion of the Marine Service, already very high, rose seventeen million per cent per second for four hours before reaching its climax.

In two hours after we left I had interviewed a dozen Korean fishermen and had secured positive information that the boat had been capsized in a sudden squall in the bay. The next day in a little Korean hut on the coast we found the tell-tale sailor's overcoat, washed up on the shore and picked up by a Korean fisherman. On last Sunday night one body was recovered, washed up on the shore at Okeanskaya. The others I hope will be recovered.

The Captain could not even find out in what waters the men went until I went to work for him, but knowledge of the Korean language enabled us to rapidly clear up the matter. I thought you would be interested to know of this little piece of service which our Mission was able to give to the Navy Department.



DR. CHARLES P. M. SHEFFEY.

Dr. Charles P. M. Sheffey of Lynchburg, Va., has just been appointed to missionary service in the Congo, and sailed for the field in August. He is a native of Virginia, a graduate A.B. and A.M. of Randolph-Macon College and took his medical course at Johns-Hopkins University. The Board has not sent out a stronger man according to those who know him. Our medical force is pitifully inadequate in the Congo Mission and Dr. Sheffey will be a very valuable addition to the Mission.

### Hindu Pays Unwilling Tribute To Missionaries

The founder of the Hindu Missionary Society, Mr. G. B. Vaidya, just before his recent death paid a tribute to Christianity which should challenge the earnest effort of every devoted missionary. In an article in *The Hindu Missionary* he says:

Once, a Christian missionary professor in Northern India said: "We are here and have opened schools and colleges in order that from North to South and from West to East, India may soon become a Christian land." This is very frank. It should be repeated in temples and public places and in Hindu journals, as often as possible, in order to make Hindus work to prevent the Christianization of India. But the Hindus are blind and foolish. They won't work. The Christian missionaries will one day

triumph. They will have their desire fulfilled. The last Hindu will be baptized. India will become a Christian land. And why? Because the Hindus are blind and foolish. The Christians are laboring hard to Christianize India. They obey their Master.....Hinduism has become helpless and powerless and lifeless: being too much left in the hands of a class that is ever afraid of losing its caste supremacy. It loves stagnation and *status quo*. It has ever opposed reform.....The Christian missionary prays and educates and heals and nurses and feeds, in order that India may become a Christian land.....Hindus would do well to remember the real object of the Christian missionaries. It is to Christianize India. Therefore, if they desire to avoid the results, they should have their own schools and colleges, and never send their boys and girls to the Christian missionary schools. Especially the girls; for, if girls become Christians, they are so many Christian mothers.—*Exchange.*

### Making a New Battle Line on the Congo

(Continued from page 270)

learning to read. We have eleven Mission boys enrolled and expect more as soon as we can get a sleeping house erected for them on the compound.

We also hope to battle against disease. Of course we can do very little for the sick until we can build a house in which to treat them, but some come to us regularly for treatment, under the present conditions, and a few have actually been helped. No one can realize how much we need some good physicians without first seeing the many who are afflicted with some form of the terrible tropical sore which is so prevalent in these parts.

The "New Battle Line" is presenting some problems which need to be dealt with patiently and tactfully, but we are praying for the victory which overcometh the world. We count ourselves happy to have this excellent opportunity and privilege of presenting the Great Truth that gives even the dark African a chance at freedom. We both have been wonderfully blessed in His work.

Mr. E. B. Stilz has recently joined us, and our work is still more pleasant and satisfying as we have him to help us plan and decide mission questions. He has taken the direction of the Industrial work, and is working out plans for the various mission buildings. He thinks we have fine brick dirt and we hope to have permanent buildings ere long. Pray that we may not break faith.

Tunda Station.

# WOMAN'S WORK

## A Call to Each Member

"We do not see how we are going to go forward without her, but we must go forward. We must afresh dedicate our lives to the cause to which she gave hers—and complete not only her work but the great program for the Kingdom that lies still uncompleted. Never before was there such imperative necessity on each member of the Woman's Missionary Council to stand shoulder to shoulder and moving forward all along the lines where He shall lead."—Miss Mabel Howell.

## Extracts from First Travelogue of Miss Howell

After telling of the journey to Vancouver in company with eighteen missionaries to the Orient, and attendance on the Japan Mission Meeting at Karuwawa, the summer home for missionaries of all denominations, Miss Howell says:

"From Japan I will go to Korea—where Conference will meet September 18th. From there we will go on to Harbin to the Siberian Mission, and then to China. The China Conference comes in early November. I may go back to Korea for early January, and then on to Japan and home again by the last of January, if possible. There are many problems to face, but our new bishops and Dr. Pinson will be on the fields and many things we can work out together.

"One of the things that will have a good deal of my attention in China is the new medical work. Some think that we shall be able to open the Medical School by January or China New Year. The doctors going out this summer to Margaret Williamson are Dr. Kraker of Woman's Medical College, a member of the faculty who is going to give a year at our expense to help get the work started; Dr. Lucile Van who is going with us; Dr. Susan Willard Brown who is going with us; Dr. Francis King, who has been accepted by the Union Committee and is sailing on this boat; Dr. Whitmore, who is a former Doctor and is returning on this boat with us; and Miss Bess Lipscomb, who is going out as Hospital Technician under the Union Committee, and Miss Anne Donnelly, of Houston, Texas, who is going out at her

own expense to help as business manager in the office of the Hospital. That makes seven in all to add to the staff this fall.

"Another matter that will take a good deal of time and attention is the new plant for the Bible School in Osaka, Japan. The contracts were let about a month ago, but this is a great new work, and demands a great deal of attention now. The opportunities are greater than any of our expectations. The student body will take all available space even at the very first. Our success is our embarrassment. Evidently we will have to limit the student body.

"In Korea, we have the subject of the City Evangelistic Plant in Seoul to be settled—that is, the degree of co-operation of other Missions in the plant. Then, too, the building program for the plant has to be gone into. The Northern Methodists are ready to build at least two faculty residences.

"I have only mentioned one problem in each mission as an illustration. There are many, many others. I want to close by asking you to pray for me. As I face the responsibility of the next few months, I am overwhelmed by a sense of helplessness and yet I know that untold sources of Divine wisdom and grace are available. I know "the greatness of God's power in relation to us" (Weymuth)—and I know that He will not fail. What I want you to pray is that I may not limit Him—in what I let Him do through me. I want to be available for His use."

## Belle H. Bennett Memorial Number

Programs and Program Material are now being prepared for use in Memorial Meetings to be held in October for our ascended leader, Miss Belle H. Bennett, who passed to her reward July 20, 1922. It is expected that every Auxiliary in every Conference will want to hold a Memorial Meeting, or will take part in a union memorial service wherever this plan shall seem best.

The October issue of the Missionary Voice will be a Belle Bennett number and will contain the program and material needed in Memorial Meetings. It will be mailed in time to reach subscribers early in the month.

The Voice counts it a high honor and privilege to be the medium through which Miss Bennett's friends and followers shall learn of her life and work, and thus perpetuate in printed word the principles and purposes which made her not only a great leader but also an example in piety, and gracious womanhood.



## Deaconesses Consecrated at Junaluska

Mrs. J. H. McCoy

On Sunday morning, August sixth, at Lake Junaluska, Bishop Edwin D. Mouzon preached to an immense audience drawn from nearly every section of the South. The occasion was the consecration of five deaconesses, all of whom were graduated from the Scarritt Bible and Training School in 1921. The sermon was deeply spiritual, with an earnest appeal for the putting aside of frivolous life objectives, and the supreme value of the life of service.

By action of the recent General Conference the probationary period of two years for deaconesses was removed, thus making accepted candidates immediately eligible to the office of deaconess on completing the two year period of training at Scarritt. The five deaconesses consecrated at Junaluska have all served one year under appointment to various fields in the homeland. Three of the number were from North Carolina, and two from Georgia, as follows:

Name	Home Address	Field Address
Miss Fannie Bame...	Salisbury, N. C.....	Charlotte, N. C.
Miss Jennie Congleton.	Greenville, N. C.....	Orangeburg, S. C.
Miss Moselle Eubanks.	Rome, Ga.....	Thomasville, Ga.
Mrs. R. W. Freeman..	Carlton, Ga.....	Macon, Ga.
Miss Mary E. McCall.	Fairfield, N. C.....	Chattanooga, Tenn.

At the conclusion of the sermon the impressive Consecration Service was entered into by the audience, beginning with responsive reading of Matthew 25: 31-40, with the solemn warning of "When the Son of man shall come in his glory . . ." and closing with the blessed promise "Inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me." After earn-

est prayer, the Bishop delivered the address to the candidates, administering the Consecration Vows, and formally admitting each candidate to the office of Deaconess in the Church of God.

In the great open air auditorium, under the cloudless summer sky, with the high mountain peaks of Junaluska and Eagle's Nest in the distance, while the placid waters of the silver lake lapped the sloping lawns, the sweet music of the great old hymns rung out on the mountain air, and the clear voices of the class of candidates repeated the holy vows of self-renunciation and loyalty to Christ.

Those who were privileged to be present and witness the service for the first time went away with a new understanding of the meaning to women of this office in the Church, and a new appreciation of the work of a deaconess in the coming of His Kingdom.

It may not be inappropriate to say here that the deaconess is not only a worker to be assigned to a peculiar missionary task, she is in the Church and of the Church, and as the Church, the Body of Christ, moves forward at the command of the Great Head, it is her privilege to find her place of service as her personal gifts and powers may permit.

With this last thought in mind, there seems to be a new significance in this consecration service, on August sixth, of these deaconesses, at the close of one of the great Church Conferences, in the beautiful Summer Assembly of our denomination.

## How the National Child Labor Committee Works

It attacks the evils that menace American progress.

It employs experts to study conditions.

It assists local communities and organizations to draft and secure adequate laws.

It co-operates with state, school, health and inspection officials in establishing and maintaining educational and health standards.

It publishes reports to guide other communities and states.

It secures its results through the aroused interest of large numbers of influential citizens.

It is a democratic organization, doing the work which thinking and intelligent citizens want done.

## Missionaries to the Orient

On the "Empress of Asia" of the Canadian Pacific Steamship Company which sailed from Vancouver, August 10th, traveled a splendid party of missionaries of the Woman's Missionary Council, both "new" and "old."

The "Empress of Asia" is a very comfortable large steamer, one of the best that courses the Pacific. The trip from Vancouver to Yokohama was made in ten days. The cabins with one exception were all on Deck B, and were very comfortable. Reservations were taken out fully six months ago.

In Cabin 100, Deck B, was Miss Rubie Lee of Statesboro, Georgia, Miss Esther Kim of San Dimas, California, and Miss Alice McMakin of Wellford, South Carolina. Miss Lee is a "new" missionary and a graduate of Asbury College, Wilmore, Kentucky and has her degree in Music. She will go to Korea to develop the Music Department in one of our schools. Miss Esther Kim is a young Korean woman, a graduate with high honor at Wesleyan College, Macon, Georgia. She returns to teach in Carolina Institute, Seoul, Korea. She is a young woman of charming personality and deep spirituality. Miss McMakin is also a musician, a fine teacher of rare skill, a graduate of Lander College, who will also go to Korea to take charge of the Music Department of one of our schools.

In Cabin 117, Deck B, were three of our "old" missionaries tested and tried and true. Mrs. Julia Gaither of Atlanta, Georgia, Miss Elizabeth Claiborne of Jackson, Tennessee, and Miss Julia Wasson of Ethel, Mississippi—a whole cabin full for China! Mrs. Gaither will go to a new evangelistic field in Soochow, China; Misses Claiborne and Wasson to beloved McTyeire, Miss Claiborne to the Department of Science and Miss Wasson to the Department of Mathematics.

In Cabin 115, Deck B, was another China party—all "new"—Miss Lucy Jim Webb of Forsyth, Georgia, Miss Margaret Rue of Norfolk, Virginia, and Miss Sue Medlock of Little Rock, Arkansas. Miss Webb will enter upon Social-Evangelistic work in China, having had splendid preparation by experience in America in Y. W. C. A. work. Miss Rue will also enter Social-Evangelistic work, and goes directly from her work as Y. W. C. A. Secretary in Norfolk, Virginia. Miss Medlock goes out under the General Department as a business woman to Soochow University.

In Cabin 134, Deck B, was another fine group distributed between Japan, China, and Korea. Dr. Susan Willard Brown of Midville, Georgia; Miss Rosa M. Lowder of Rutherford College, North Carolina; and Miss Myra Pauline Anderson of Westminster, South Carolina. Dr. Brown has been patiently getting ready for years for her work. She has graduated from Rush Medical School in Chicago, and has just completed her internship at the Cincinnati General Hospital. She is

going to the Margaret Williamson Hospital in China. Miss Rosa M. Lowder is our lovely nurse from Ivy Hospital, Songdo, Korea, who after two years on furlough is going back to her work as trained nurse in Korea. Miss Myra Pauline Anderson is a "new" missionary, a graduate of Anderson College and is experienced in business. She goes to Japan and will be connected with the new Commercial School for Women to be opened by the Council in Kobe. The first year she will be in Tokyo in the Home of Dr. Wainwright while she pursues her language study.

In Cabin 132, Deck B, was Miss Mary Blackford, of St. Louis, who will return to her work in Virginia School, Huchow, China, and in Cabin 330, Deck D, will be Miss Kate Cooper who returns after a year's furlough to her work in Korea. Miss Cooper is probably one of the greatest of our missionaries in the East, because God so wonderfully manifests through her His Spirit.

On the same boat travelled Dr. Lucile M. Van, a graduate of the Mary Black Medical School in Soochow, who has just completed three years graduate course in America, and is returning to be identified with Margaret Williamson Hospital in Shanghai, China.

On September the 7th on the "Empress of Russia," a sister boat of the "Empress of Asia," sailed a second party: Miss Lois Cooper, the Dean of Women of Whitworth College, Brookhaven, Mississippi, who goes out to McTyeire for three years as a missionary teacher; and Miss Charlie Holland of Japan Mission who is returning after a two year furlough, to open up the Commercial School for Women in Kobe.

### First Hebrew Christian Synagogue

The first Hebrew Christian Synagogue in the United States was dedicated recently by Bishop Thomas J. Garland, of the Protestant Episcopal Church. The building was originally the Parish House of the Church of the Advent, at 517 North 5th Street, Philadelphia, Pa., where Phillips Brooks was at one time the Rector. It has now been re-arranged to suit the requirements of Hebrew Christian worship and missionary service. This is said to be the fifth Hebrew Christian Synagogue in the world. The only other one on the American continent is at Toronto, while there are three in Eastern Europe. Relatively few converts have been made from Judaism to Christianity in the last few centuries, and these have become identified as individuals with other Christian churches.

"One cannot go into an inland town without hearing the begging of its chief for a Christian teacher to live among them," says Bishop Overs, of Liberia.

## The Negro Mind

In his report for the Joint Committee on the Negro Work of the Home Missions Council and the Council of Women for Home Missions, Dr. George R. Hovey, Chairman, says:

"All too much of the old Negro remains; but there is a new Negro. To his voice we must listen. This voice is resonant with a new hope based on solid achievement. A new era has dawned. The day of Booker Washington has not passed; it can never pass. His soul goes marching on, not in solitary leadership, but in a host of wise racial generals in all fields of life. They are insisting that the principles and ideals of American democracy shall be applied to them and their people. All too slowly, yet on all hands there is developing a determination of white Christian leaders to meet this reasonable request and to find a way out in the Christian demands of Negroes for better treatment, a fair chance for education, a more even-handed justice, reasonable economic conditions in city and country, a fair appreciation of accomplishments under difficulties, a single standard of morals, security of life, property, liberty and the pursuit of happiness.

"Missionary workers and representatives of Boards doing mission work among Negroes are conscious of the new mind of the Negro, of his new sense of race worth and race dignity, his new determination to have applied to him the principles of a safeguarded and complete American life. The mere words, or appear-

ance, so far as the attitude of white people is concerned, are not sufficient. Each white person must actually make good in the fields of real achievement. The reality of such actual achievement is the unshaken rock of confidence on the part of Negroes in the trustworthy accomplishments of missionary workers and mission Boards. They stand a sure defense of mighty hope in the Negro mind. On such Christians Negroes rely. They have loved much and love never fails. They have been weighed in the balance and not found wanting.

"Principal Moton has recently said that 'the better white South was never more friendly to the Negro than today.' This is but another way of saying that in the principles of Jesus is the solution of the Negro problem. The test of Christianity rests in the criterion of real worth. Is a man a man for a' that? Is color, or real achievement, to be the test? Heartening confirmation of a new point of view is at hand in the increasing number of Christian men and women who are no longer asserting that they know the Negro, but are reappraising the progress of racial development during the last half century. It must be freshly called to mind that the Negro leaders responsible for this changed attitude of the better South have been largely trained through the white teachers and trained Negroes supported by Christian beneficence. Such fruitage of the greater life challenges to faithful continuance in well doing, an earnest of larger results yet to be."

## Negro Women in Tobacco Factories

In a study of eighty-five of the negro women working in the tobacco factories of Virginia, made by Emma L. Shields of the Women's Bureau of the Department of Labor, cases were found where these women had gone to work between the ages of 8 and 12; had rehandled tobacco (entailing breathing of quantities of dust and moving heavy weights) for thirty years or more, going to work at 6:30 a.m., even in winter, and returning at 7 p.m., very often; worked for considerable stretches 10 hours a day and 55 hours a week, and got only \$11 or \$12 for all this drudgery.

Twenty-one of the eighty-five women had never gone to school, twelve of them dropped out in the second grade, seven left in the third, twenty-one went no further than the fourth grade, and only three finished high school. In season, 72 per cent earned less than \$12, 19 per cent less than \$9, and only one woman received over \$16. These women had been tobacco workers for periods ranging from six months to forty-two years. Thirteen women had worked more than thirty years. Over 42 per cent had been working since 12 years of age or younger. At the time of the study, 58 per cent were working a 55-hour week, 38 per cent a 50-hour week.

There was also frequent overtime work so that the working week was often much longer.

As for home conditions, 66 per cent had to take complete care of their homes themselves; and 30 per cent attended to their homes before and after work. Many of them are not only handicapped by lack of funds but by their manifold duties of earning money, keeping house and caring for sick members of the family. The mothers send their children to work just as soon as the law allows. Some of the results of this sort of family life are summed up by Miss Shields:

"Life in each generation was bounded on all sides by the same influences. In the factory, nothing elevating or improving was afforded the workers; home influences were no better, for the wages were so low that the workers were forced to select the poorest of homes in localities so undesirable and unhealthful that the environment naturally would react on the lives of the persons within it. There thus resulted a class consciousness among those workers, which was expressed in their suspicion of other groups, their concentration on their own interests and their maladjustment to the communities in which they lived."—*American Child*.

## “When They Had Prayed”

“When they had prayed”—

“The place was shaken.” So, too, will be any place  
Where faithful hearts their wills in longing bend;  
The Word with boldness will they plainly speak,  
In patience serve the man that still is weak,  
And wickedness its course will surely end,  
When men have prayed!

When men have prayed—

The uttermost of heaven's resources wait  
To shield the man beset by sin's recruits.  
Up from the fray, though fierce bemauded, his eyes  
He lifts to heaven! Again in faith he tries,  
And God awards of righteousness the fruits,  
When men have prayed!

When men have prayed—

Ah, hard the discipline, taxing off the task!  
For prayer is not the dream of leisure hours;  
It has its midnight sweat, its blood-drops red;  
Its hand upraised, its wine press lone to tread.  
Yet reck we little when the storm-cloud lowers—  
If we have prayed—

When men have prayed—

The busy course of life runs smoother on.  
The fret of toil, temptation's subtle test,  
And all the worries which the soul attack,  
Or sense of longing for the things we lack,  
Are lost in heaven's benediction best—  
When we have prayed! —*Ernest Bournier Allen.*

## Home Missions Through Homes

A conference held recently in the office of the Home Missions Council made plain the importance of the American Christian home as an agency in evangelizing the world.

Most people think of foreign missionaries as carrying the Gospel abroad into foreign lands, and over-look the fact that their own homes right here in America have in some respects just as important a mission to perform in bringing the whole world to Christ as have any foreign missionaries who go into distant countries.

The Conference referred to had brought to its attention the investigations, which alert and eager Japanese made a few years ago, of American civilization and of the things which Japanese ought to copy from America. They found many inventions, many industrial methods which they were glad to introduce into their own country. The schools of America seemed to them models, worthy of imitation. But they decided that the Christianity of America, which permitted murder and lynching and all the scandals and evils about which they read in the newspapers, was not the religion for them; and they went back with a recommendation adverse to the introduction or the favoring of Christianity in any official way by the Government.

Those investigators had not seen America at its best; and had not discovered the deep, underlying Christian influence which flows through and from the churches; and they had not made the acquaintance of the Christian home, in its purity and sanctity.

In New York City alone there are between three and four thousand Japanese, nearly all of them returning to their own country within the space of four or five years. Between 500 and 700 are engaged in business; about 300 are students; about 2,000 belong to the working class,—very migratory in their movements,—serv-

ing in hotels, restaurants and such occupations chiefly.

All of these people see America only on the outside. Few, if any, make personal acquaintance with the better type of Americans, and enter into the Christian home. Some of these business men and students and travelers, are the ablest men of all Japan and are to be its leaders in the future.

What can the Christian Church do to help these men to understand the real value of the Christian religion in American civilization? One answer can be given, which is often over-looked. It is the answer of personal contacts and friendships between the Japanese and Christian men and women of America; and acquaintance on the part of these Japanese business men and students with Christian homes.

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### Literature for the Blind

The Home Missions Council and the Council of Women for Home Missions have a Committee on Religious Privileges for the Blind, which is making an investigation of Blind people connected with Protestant churches, the institutions providing for their education, and the religious literature which is available for them. The Protestant Episcopal Church has recently published one hundred sets, in Revised Braille, of “Collects, Epistles, and Gospels, and the Service of Holy Communion;” and is furnishing its blind church communicants with copies. It is reported that there are 150 blind people connected with Episcopalian Churches, 25 of whom can read. Hitherto religious literature for the blind has been furnished almost entirely by Roman Catholics, Seventh Day Adventists, Russellites, and Christian Scientists. The whole field of need and supply is being investigated.



EVA COMER CO-OPERATIVE HOME, BIRMINGHAM, ALA.

## The Eva Comer Co-operative Home

MARY MOORE MCCOY

The Eva Comer Co-operative Home for business girls and young women was opened late in the fall of 1920. The institution was enterprised by the women of the City Mission Board of Birmingham; they were greatly encouraged in their efforts by Dr. George R. Stuart, pastor of First Methodist Church of Birmingham, and by Mr. Donald Comer, one of the stewards of First Methodist Church and a son of Governor Braxton Bragg Comer and Mrs. Eva Comer. A beautiful piece of property on Eighth Avenue, the home of the late William Mudd Walker, a pioneer citizen and leading attorney of Birmingham, was agreed upon as suitable for the Home. Adjoining the Home is a commodious brick apartment house on which a reasonable price was placed and which increased the capacity of the Home to about one hundred inmates.

While negotiations were pending for the purchase of this property, Mrs. Eva Comer, a beloved member of the City Board died very suddenly. She had been an enthusiastic advocate for the Co-operative Home for which she well understood the need in Birmingham. The bulk of Mrs. Comer's personal estate to the amount of \$25,000.00 was given by Governor Comer and the sons and daughters to the City Mission Board for the initial payment on the Co-operative Home, and the City Board in loving memory of their

gentle and beloved friend conferred her name upon the new enterprise.

There are in Birmingham hundreds of very young girls and young women in business, away from home, and working on a very slender wage, as is the case with all growing commercial centers. The Eva Comer Home affords a safe



MRS. EVA COMER

Christian home for girls. It is only a few blocks removed from the business center, within easy walking distance of the large stores and sky-scraping office buildings. Young girls are given the preference in securing accommodations and every girl in the institution is chaperoned, advised, and tenderly looked after by the house-mother and the housekeeper.

Mrs. J. C. Fields, a home missionary under the Woman's Missionary Council, a woman of culture, the widow of a prominent Georgia physician, has served as housemother for the past year. Attractive parlors offer the opportunity for social life, pictures adorn the walls, which are finished in most harmonious colors, and handsome furniture with plenty of soft-toned rugs make the setting of the social life of the girls both beautiful and refined.

Frequently girls are thrown out of employment temporarily and slender wages do not permit of substantial saving accounts. An Eva Comer girl who is left without employment, and without reserved funds, knows she will be tided over by the institution until she gets back to work.

Surely the Co-operative Home idea is worthy of development in every community where the Church would reach out its arms in fostering mother love for the high type of business girl away from friends and home.

## A Chinatown Tragedy

It is a tragedy of indifference and neglect, of the cheapening of human life through contempt for law as it is administered in Chinatown.

Wong Taw was a big, cordial, friendly man, always smiling, always ready to help and to make the best of difficulties. He was treasurer of the Chinese Congregational Church of San Francisco, teacher in the night school, had been superintendent of the Sunday school. He was manager of a Chinese book and stationery store, well known and universally respected. In matters of inter-denominational community service he was trusted and consulted, a valued helper of the Chinese pastors and American Mission workers.

Monday morning, September 19th, a distant relative came into the book store, and without any warning, or any hint of provocation or quarrel, drew a revolver and shot Wong Taw, then followed him as he sought to escape, and fired three more shots at close range with deadly effect. Later when captured he claimed that Wong Taw had been hired to kill him, and he sought to meet the da as wild beasts and savages do.

### The Laws of the Jungle

The laws of the jungle seem to have become common practice in San Francisco Chinatown. The gunmen of the tongs have made killing so frequent and so cold-blooded that a Chinese from the country loafing about the streets and associating with the hired savages of the powerful chartered Chinese tongs comes to look upon murder as a not unusual incident of the struggle for self-protection and the satisfaction of self-interest. With organized murder breaking out almost every week at the command of warring tongs and the gun flashes in distant cities responding with electric swiftness to the death warrants issued from tong headquarters in San Francisco, is it any wonder that life has become cheap and law contemptible? Whatever the motive of Wong Taw's murderer he had easily learned the common practice of San Francisco Chinatown of shooting those who have injured you or whom you fear.

The whole vicious circle of American indifference and Chinese contempt for law is plain to one who applies modern methods of community study to San Francisco Chinatown. From this vicious circle the expanding waves of influence spread out to the farthest Chinese community, for San Francisco is the Paris of the Chinese in the United States. San Francisco is the law and the pattern as it is the lure and the snare for the pa-

tient toilers on ranches and in laundries and sweat shops throughout California.

American public sentiment has not demanded the same protection for Chinese life and property that it has for American. Gambling, prostitution, unsanitary conditions in housing, stores and streets have been tolerated in Chinatown when they were banished from other parts of our cities. Unscrupulous American lawyers and venal policeman have in the past taken advantage of public indifference to enrich themselves with the bribes of Chinese law breakers. Now in San Francisco and to a certain extent in other cities, Chinese gambling dens are closed, the red light district is driven out of Chinatown, the Chinese slave girl traffic is vigorously hunted down.

### The Plague Spot of the Tongs

There remains still the plague spot of the tongs and their cheapening of human life through organized campaigns of murder. The whole of the United States is roused in protest against the lawless methods of the Ku Klux Klan. The Italians of New York threw off the tyr-

anny of the Black Hand. When will the Chinese of California demand and when will law-abiding Americans provide the means to break the tyranny of the tongs? Meanwhile the work of Christian missions among the Chinese is discounted and thwarted, the products of long years of Christian training are not insured from destruction by a law-abiding community; Christian civilization is held back because the life of a Chinaman is held so cheaply.

And Wong Taw was not the only victim of this low social standard of human values. While he was dying at the hospital his sick wife, two weeks baby and seven other children waited for the sentence that was to fall on them of poverty and dependence. A promising girl half way through high school, her sisters growing up with all the cheery spirit and alertness of mind of their father,— what chance is there for them, unless the church and society not only helps to meet their appalling loss, but makes human life in Chinatown a great deal safer and more worth while than it is now.

## The Daily Vacation Bible School Movement

This, from the *Christian Century* is encouragement for settlement leaders and workers of our own Board who have made fine beginnings in the Daily Vacation Bible School movement.

In the field of religious education the Daily Vacation Bible School is the distinctive feature of the present generation. The summer of 1901 witnessed the successful operation of four schools in mission churches of New York City. The movement reached other large cities of the East within a year or so, and in 1907 four schools were conducted in Chicago.

This summer greater New York and suburbs is operating over 250 schools and Chicago has opened over 200 with an anticipated enrollment of over 30,000 boys and girls. The country at large will have more than 4,000 schools.

The founder of the movement, Rev. Robert G. Bovel, is promoting the work in China, where he reports that in Peking alone there are 42 schools. The Daily Vacation Bible Schools open at the close of the public schools. Attendance is voluntary, not compulsory as in the public schools.

On account of its varied and interesting program which runs the range of marches, drills, Bible stories, music, character stories, memory work and all kinds

of hand and craft work activities, it wins with the children.

The term is five or six weeks, two hours a day. As to number of sessions this is equal to half a year of Sunday school, and each session is twice as long.

A well known leader in the field of religious education speaking of the moral and spiritual value of the movement refers to it as a great summer evangelistic campaign. A minister and church leader of national reputation speaks of the movement as the greatest development of the church in a generation.

All of the first hour has a direct religious educational value, while the second hour is given more specially to recreational and hand work activities under the direction of Christian teachers.

To a considerable extent there is an effort to correlate and harmonize the various elements of the daily program so that something of unity prevails regardless of the variety of activities.

A good many people are crying out against the "blue laws." What do they want? Red laws? Or yellow laws? Or black laws? We have some that are green. Blue is the color of the heavens, and it wouldn't hurt our laws to look like they came down from above.—*Baptist Record*.

# FOR YOUNG PEOPLE

## The Passing of a Great Soul

Since you received the last copy of the VOICE, there has passed on the soul of our loved leader and president, Miss Belle Bennett. After weeks of intense suffering, she was freed from it and was at rest.

Much will be written about her life and activities, for she was recognized as one of the great church leaders of the United States, and her influence was world-wide. We want, however, in these columns to pay tribute to her interest in girls, and her thought for them. One of the first interests that took her beyond her own home community was that of raising money to start our Bible and Training school, where young women could receive definite training for missionary work; and from that time although many, many things have engaged her thought, she never lessened her love for or service to the girls and young

women of our church.

In reading of her early life, one thing impressed me, to tell you about. She had to make a beginning in doing things, and it was not easy for her. She used to tell of the trembling hands and limbs and the quaking fear with which she first rose to speak in public. But she persevered. She knew she was doing what was right for her to do, and claimed God's promise to help her with courage and wisdom and by His help and hard study and application, she conquered. She did not become a great leader and speaker at once, nor easily.

This same spirit of faith and persistency, of being willing to fail, then to try again, will help each one of us in doing what we know we ought to do in our church work and in all Christian service. May her spirit abide among the daughters of the church she loved.

## Gleanings from Second Quarter's Reports

The reports for the Second Quarter have been received and are of special interest to your Council Superintendent. Thirty-one conferences reported. Those missing are, Denver, East Oklahoma, Florida, Northwest, South Georgia, South Carolina, Tennessee.

During the quarter seventy-six new societies were organized and 2,200 new members added to our numbers. We also lost some auxiliaries. There will always be some legitimate loss in organizations and members due to reaching the adult age—to girls going to college, etc. But I feel we must make special effort to hold those whose names are already on our rolls.

You will note the change in the standard of excellence that will reward your efforts in this direction. The meetings must give the members through programs, talks and mission study, something that fits life, that reacts on their own experience.

The presentation of every program should lead to action, something to be done, on the part of the members or they fall short of their possibilities. We

can hold the members, if we reach them with our programs and activities.

The report of the Mission Study work through Mrs. Steele's office shows some gain over last year's report for the same quarter. The number of Mission Study classes reported through the Conference Superintendents, is 192, as against 172 in 1921; with 4,500 members as against 4,245 last year. Bible Study classes are 172 in 1922, and 136 in 1921.

I have enjoyed the personal notes attached to the reports and appreciated the letters received from the Conference Superintendents. I shall try to know each of you better through our letters.

The programs have been received of the Northwest Texas Girls' Camp at Palo Duro Canyon; of the Camp Conference for young people of the Texas and Central Texas conferences and of the Indian Springs camp for North and South Georgia, and also the program of the Little Rock and Kavanaugh conferences noted last month. All these spell good times for girls and we are glad for every one who can attend. Let us have a spicy account of each one for our columns.

## Interdenominational Cooperation Advocated

Recently there was held in Chicago a significant conference of Presbyterian Young Women, the first of its kind. The invitations had been sent to a specially chosen group of leading girls in the denomination. There were fifty-eight girls present, for the most part

college girls, ten Board representatives, four missionaries and four speakers. These young women were asked to build a program for the young women of the Church which would challenge the best service of each young woman in the church. In the mornings the speakers

presented the task of the church and the missionaries told of the work at close range; in the afternoons the girls were divided into commissions to study (1) project, (2) form of organization, (3) a study program, (4) a budget program, (5) a service program.

At the end of the three days the findings committee had compiled a comprehensive, detailed program covering physical, mental, social and spiritual phases of life relating to service in the home, church, community, nation and world, with due attention to local specific needs but specializing upon spiritual development and outreach. The program emphasizes training for leadership, community and world service and close coordination for opportunity with work in younger groups of the church. A definite mission study program is recommended and a service program as a vital part of the organization with emphasis upon the gift of self as far greater than that of money. The organization will aim "to develop in each member a sense of personal responsibility for Christian Service."

The girls recommend that a similar closely-correlated program be developed for boys, both programs to be part of a general program of religious education for the Church, whose task is ever the making of men and women into citizens of the Kingdom of God."

## Young People's Program for October—"And the Truth Shall Make You Free"—Sue Bennett School

Hymn: "We've a Story to Tell to the Nations."

Business.

Presentation of Mission Study.

Devotional.

Bible Lesson.—Deputation to the Jerusalem Conference. (Acts xv. 1-29.) (See Voice.)

Prayer.

Hymn. No. 355.

Report of Deputation No. 10 on Sue Bennett School, London, Ky.

Recommendations. (See Program Material.)

Story. "For Want of Dollars." (See Program Material.)

Prayer.

A prayer of thanksgiving for the faith and vision of those who made possible this institution.

For the faculty and student body of Sue Bennett.

For the members of the Young People's Missionary Society, that through Bible study their vision may be enlarged and their zeal quickened.

Solo. "O Lord, Thy Benediction Give." (For words see Program Material. For tune see No. 48, Hymnal.)

Prayer.

## Missionary House Party at Henderson-Brown College

The Sixth Annual Session of the Young People's Missionary Society, Little Rock conference, was held at Henderson-Brown College, Arkadelphia, Arkansas, June 24-30.

The leaders of this meeting planned to give the same work on a smaller scale that is given at the larger assemblies. Every phase of the Y. P. work was covered by model programs, instruction in methods, mission study classes, presentation of home and foreign fields, and many addresses, both educational and inspirational.

The morning watch, devotional and vesper services, as well as the group meetings under the trees, all under able, consecrated leadership, proved to be the real way to reach the hearts and lives of the girls, and will leave the most lasting impressions.

The conference was highly honored in having as the honor guest, Dr. John W. Cline, for 25 years president of Soochow University, Soochow, China.

Our last and best day was "Life Service Day," ending with a spectacular presentation of the "Fields of Opportunity," and an address, the "Call to Service," by Rev. Walter Scott, followed by a beautiful consecration service with the volunteers.

The assembly singing was a real feature, as well as the delightful piano and vocal solos interspersed through the programs. Consecrated professionals had this feature in charge. Miss Gilberta Harris, from Scarritt was a most pleasing superintendent of directed play.

"Stunt" night, under the direction of Mrs. W. L. Phillips, of Ashdown, was quite a success. The cleverness and originality of these very artistic and laughable performances would do credit to any assembly. The girls get enough new ideas from such an evening to take back to their auxiliaries a "store of fun" to last a whole year.

There were 140 registered, including both girls and faculty.

Gentiles. So at last the council decided to make a compromise. They wrote a letter back to the church at Antioch saying that if they lived good, clean lives and refused to eat things offered to idols (for fear they be misunderstood as offering meat to idols. See 1 Cor. 10: 25-28), abstained from eating blood or strangled animals (Deut. 12: 23-25), they would be in every way acceptable without further observance of Jewish rites and ceremonies. This letter was sent to the church at Antioch and Judas and Silas, two other leading men in the Jerusalem Church, were selected to take it.

### Thoughts to Ponder

Except ye be circumcised—v. 1. Am I always free from prejudice against people of other denominations, who think differently from me, although I have every reason to believe they know Jesus Christ?

"And they hearkened unto Barnabas and Paul rehearsing the sayings and wonders God wrought." Am I interested intensely in the great work that God is doing through his servants in this and other lands? Do I acquaint myself with the great wonders of missions today?

## Bible Lesson for October

### Deputation to the Jerusalem Conference. (Acts 14: 25—15: 32.)

MARY DEBARDELEBEN

#### Lesson Preparation

Read carefully the lesson assignment (Acts 14: 24—15: 32.) noting several points: (1) the prominence of the church at Antioch in relation to Paul's work among the Gentiles (Acts 14: 27, 28); (2) the question that was troubling the church (15: 1); method decided upon for its solution (vs. 2); (4) the "pillars" of the Jerusalem church (vs. 7, 13, 23); (5) the compromise decided upon (vs. 19-21).

#### The Situation

Our study this month is of a deputation from the church at Antioch, largely Gentile, to the church at Jerusalem founded by Jews and with a membership of Jews and Jewish proselytes. (Gentiles who had accepted the Jewish faith before becoming Christian.) The Pharisees, we remember, were very zealous for the law. They placed the law above everything. Jesus, we know, several times opposed them, especially on occasions when they would condemn a human being to suffering rather than break one of their Sabbath laws.

Now some of these same Pharisees had become Christians, at least they had joined the Christian Church which is

not always the same thing as we too well know. And as in the past they were giving trouble. They took it upon themselves to go up to the little new church at Antioch and get the young converts upset. "No," they said, "you cannot be Christians unless you first become Jews, submitting especially to the rite of circumcision and conforming in every way to the law of Moses." Paul knew this was not true; for many Gentiles had become Christians by simply accepting Jesus Christ in their hearts and living good true lives day by day.

#### The Deputation

But the discussion became so hot that the Church at Antioch decided to send Paul and Barnabas and some others down to the church at Jerusalem to see what the mother church had to say about it. When the deputation arrived the apostles and elders came together with James and Peter as leaders and the question was stated and warmly discussed. Peter then told of his work among the Gentiles (Acts 10) when they had had every evidence that they were acceptable to God through Jesus Christ. Paul and Barnabas told of the wonderful way in which God had honored their work among the

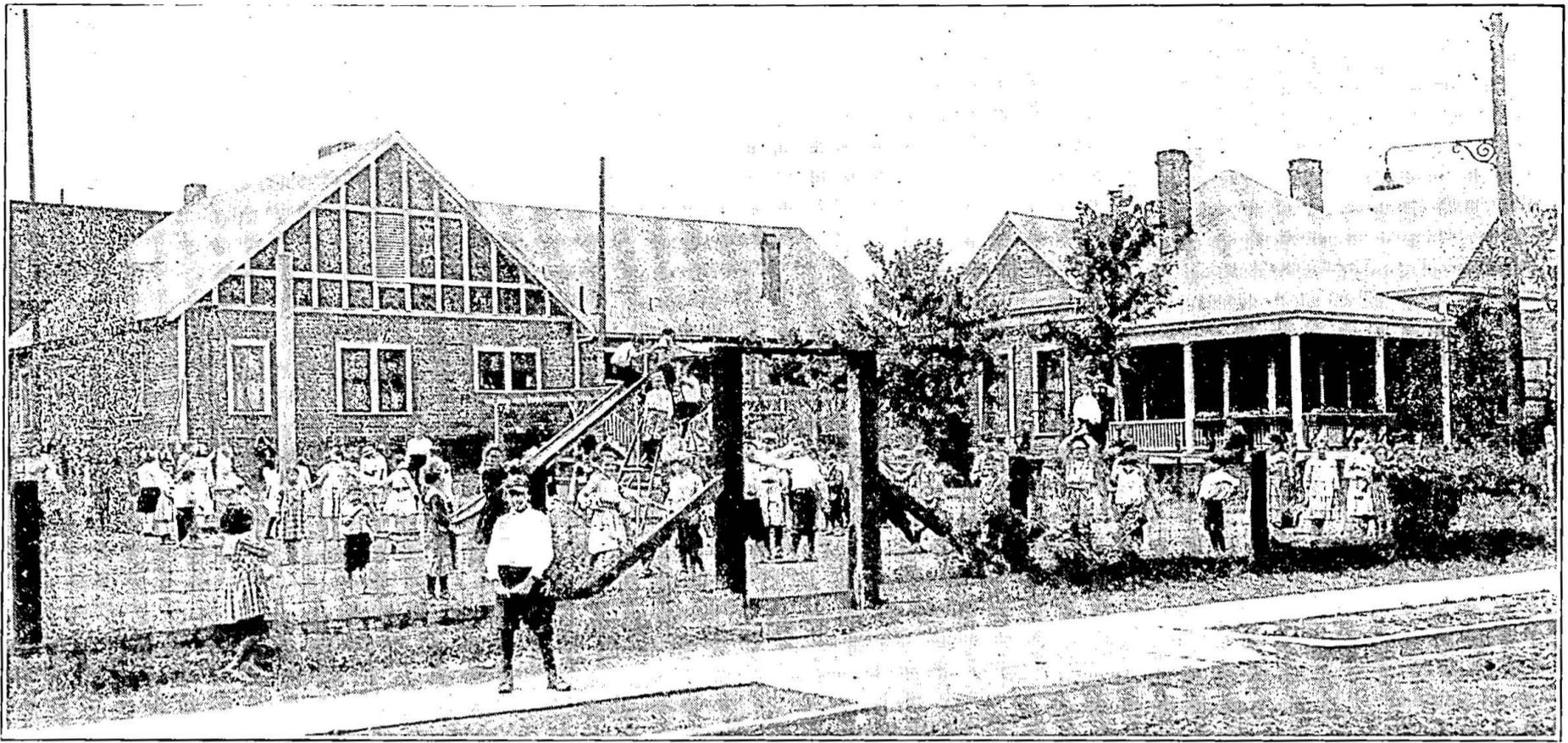
### Fall Opening

September is always associated with the beginning of our fall activities, although the heat of summer has not entirely departed. There is a certain systematic arrangement of the duties of the auxiliary officers that helps us to accomplish all the requirements of the work without hurry and confusion at any one time. These may vary some from the council's suggestions in each Conference, but the idea remains the same.

September is selected by the Council for the Reading Contest; and organization and membership work must always be brushed up at this time. Most auxiliaries plan in September, in the Executive Committee, for the Mission Study classes to be held in October and November.

So the Mission Study Committee must begin at once its plans for organization, for the selection of the leader, the course or text book, and for working up a large membership to take the course.

If it is at all possible normal classes for training all who are to lead mission study classes, should be held in each city and in each town where there are several churches. They should include all the denominations, if practicable, and be taught by the best instructors available, who are willing to prepare to teach these younger or less experienced leaders.



PLAYGROUND ENSLEY COMMUNITY HOUSE, BIRMINGHAM, ALA.

## Lying Within the Scope of Superintendent Children's Work

*Please do not stop reading till you reach the last paragraph. This special message is to Superintendents of Children's Work everywhere.—Editor.*

The Junior Missionary Society, Carrollton, Ky. Kentucky Conference has three parts—Juniors No. 1, with seventeen members; Juniors No. 2, with seventeen paying members and sixteen associate members; also the Baby Division with ten members. They have eighteen subscribers to the Y. C. W. This is an enthusiastic society with a record of at least 75 per cent attendance at all meetings, as well as several visitors. They have studied each lesson given by the Program committee, have twelve copies of the Year Book "Little Journeys," take a regular course in Bible Study, "Heroes and Heroines," have begun the study of "Wembo Nyama's Land" and in addition have had a missionary picture course in connection with the regular lessons—Cuba, Mexico, New Americans, Africa and China, with posters and curios illustrating these subjects, as well as quizzes and other examination exercises.

Juniors No. 1 meet on the third Tuesday of the month, the day before the adult meeting; Juniors No. 2 on the third Thursday, the day following the adult meeting. In this way the same pictures can be on display for all three meetings which are held in the S. S. Room.

Simple refreshments are served at each meeting, generally to correspond with the country being studied. The

Baby Roll meeting is held once a quarter. At the March meeting souvenirs were given the mothers. Written invitations are sent out for each meeting.

At the last meeting, Miss Lochie Rankin's forty-fourth anniversary in China, a union meeting of No. 1 and 2 was held. A birthday cake was served with forty-four candles, burned in honor of Miss Rankin. Our society is fortunate to possess two pictures of Miss Rankin taken many years ago and these were on display in the place of honor.

Another notable meeting was the "New Americans" program held on the 22nd of February, when the younger Juniors were each dressed to represent a foreign country, and acted out the entire scene of coming over on the ship, landing at Ellis Island, seeing the Goddess of Liberty, asking the physical and literacy tests, and finally passed on to shake hands with George Washington and Columbia.

Perhaps you may hear from these forty-four children some day, as the thought of Missionary service is constantly stressed with a personal application.

As to our Social Service department, on the 9th of June three of our members accompanied the pastor and two adult members to the County Infirmary where they distributed gifts and sang beautifully for the old people. One little girl

made the little maid who lives there very happy with a beautiful big doll.

We wish all of you could meet with the Carrollton Juniors and see their enthusiasm, their good work and good times. Most notable fact of all is that fourteen of these members are boys.

Mrs. William L. Salyers is the Superintendent of the Children's Work at Carrollton. She has a family, and has as many home duties and responsibilities as any mother of several children, and yet is not too busy to give largely of her time and thought to this most important work—the Missionary training of the children.

*The Carrollton church will not lack leaders in the future.*

The Student Fellowship for Christian Life-Service is a movement which has grown out of a great need. The reports from the colleges show that all over the country there are groups of students who have associated themselves together because of the common purpose of helping to make America and the world Christian. This new Student Fellowship should have the prayers of all the Christian people of this country that God may use these young people who have the burning desire to help bring in the Kingdom of God and to challenge other students to give their lives in service.

# “Valuable Missionary Don’ts”

FRANCES CASE HOPKINS

Don’t go to the meeting without being prepared to take some part in the devotional exercises. If you cannot find any literature on the subject and are too timid to venture some thoughts of your own, there are countless beautiful Bible verses. When you take some part in the meeting, however small, it is thereafter “our” and not “their” meeting.

Don’t refuse to lead in prayer, if called upon. You may not be able to pray as fluently as Sister Solomone Else, but I have a sort of notion that our Heavenly Father is not so concerned as to correct grammar and beautiful phraseology as perhaps you are. And after all, when we pray we are talking to Him and not to be heard of men. I wonder if we repeat the Lord’s Prayer often enough; it is so beautiful and all-embracing; it suits all needs and reaches all people.

Don’t repeat this verse in answer to roll-call: “I can do all things through Christ” and then say: “Oh, I can’t,” when the president asks you to serve on some committee.

Don’t fail to have your report, when you have one to make, written and stated in as few words as possible. Rise when you read it and read it so people can hear it. No report is tiresome if it is logically stated and well read.

Don’t be late; be on time to the minute. Nothing gives a meeting such a business-like air as opening on time and finding all the members in their places.

Don’t forget to write to the absent members, especially those who are away because of sickness or trouble. Tell them what the Society is doing and don’t be afraid of letting them know how

much they are missed. There is nothing more comforting and cheering than knowing we are loved and missed.

Don’t neglect to invite the new Methodist neighbor to go with you to the missionary meeting. She is probably wondering why you haven’t done so and wishing that you would.

Don’t, if you are the president, form an important committee and then promptly forget all about it. Call the chairman sometime during the week and inquire how she is progressing. Let her know you are interested in her work and be sure to call for her report at the next meeting.

Don’t fail to have every active member doing some special work, even if you have to lie awake nights thinking up new committees.

## Forces in Rural Communities

All agencies are slowly awakening to the fact that the rural field must be given distinct and scientific consideration. The home mission boards are beginning to organize separate departments for country church work.

Educational literature has been specially prepared for the rural ministry.

Chairs of rural sociology are being established in some theological seminaries.

Summer schools for rural leadership training are being held by several denominations.

There is an increasing cooperation between agricultural colleges, government agencies, welfare organizations and the churches.

The popularity of Chautauquas, lyceums and open forums indicates a rich

field of mental and moral endeavor which the rural church has at its doors. The development of rural church activities along these lines is of inestimable value both to church and people because it associates the church with the whole life and labors of the community.

The rural church has today an unprecedented opportunity to become a community center of real practical service. A new social consciousness is being manifested. The war has brought the people in rural sections together with a common bond of interest. The sacrificial spirit, the courage and the idea of unselfish cooperation awakened in men is a dynamic force of infinite possibility. If the Church does not avail herself of this new force at once, it will either be turned into other channels by some other agency or else will be allowed to die.

## Unreached People

The approach to the foreigner has been weak. We have practically confessed by our actions that the gospel which is “the power of God unto salvation to everyone” is effective for the foreigner only when it is exported through a foreign missionary society; and that when the foreigners move into a community the churches usually move out.

There are many normal, genuine people of the city who are not reached by the churches. It is becoming increasingly difficult to win them. It has come to be an accepted fact that workingmen and many other groups will not go to church because they are not “spiritually-minded.”

We have misinterpreted the manifestations of “spirituality.” We have forgotten that Bazaleel who built the ark of the covenant was a skilful carpenter, that Samson, who was a magnificent fighter, and Peter who was a wonderful preacher, were all baptized with the same Holy Spirit of God. All received their power from Him, but each manifested that power in his own way.

The result is that we have failed to enlist thousands of city men and women who, living their religion in their day-by-day occupations, are not given credit for spirituality because they have never learned to use the vocabulary acquired by most church members in meetings held in rural fields, and have failed to enlist those who refuse to recognize their common purpose with the church, because the church in the past has not recognized the spiritual quality of social service.



CLASS IN SEWING.  
Ensley Community House, Birmingham, Ala.

## Spending \$2,000,000 for Better Babies

Many of the members of the W. M. Council will remember the interest of our dear Miss Bennett in the passage of the Sheppard-Towner Maternity Bill, and will read the early results here told with interest.

Forty-two of the 48 states, either through the direct vote of their legislatures or by the action of their governors, have accepted the government's offer of assistance in protecting the lives of mothers and children, as extended through the bitterly fought Sheppard-Towner maternity bill.

Although no money was provided by Congress to carry out the provisions of the bill until March 20, 1922, already \$500,000 has been disbursed by Uncle Sam in this work.

Indications are that states qualifying for payments under the act will receive more than \$1,000,000 for the present fiscal year.

As each state must match with its own funds the money advanced by the federal government, except \$5,000 each which Uncle Sam allows outright, this means that more than \$2,000,000 will be spent this year in maternal and infant hygiene in the various states.

### States Forge Forward

"Very satisfactory headway has been made by the states in setting up the machinery for carrying out the provisions of the law," says Miss Grace Abbott, chief of the Children's Bureau of

the Department of Labor, which is charged with the administration of the act.

Miss Abbott is also chairman of the Federal Board of Maternity and Infant Hygiene, created by the act as a commission to pass on the plans of the respective states.

Other members of this board are Surgeon-General Hugh S. Cumming of the United States Public Health Service and Dr. John J. Tigert, United States Commissioner of Education.

"To date eleven states have accepted the provisions of the act through legislative action. Provisional acceptances have been received from 31 states, pending the next regular sessions of their legislatures.

### Four Hold Back

"Of the 11 states having regular sessions of the Legislature in 1922, four—New York, Massachusetts, Louisiana and Rhode Island—did not accept the benefits of the act. Four other states, however, anticipating enactment of the bill, had accepted its provisions prior to its final passage by Congress in 1921.

"Although the New York Legislature rejected the federal measure, it created as a result of the women's campaign for acceptance of division of maternity and infancy in its state board of health and increased its previous child hygiene appropriation of \$30,000 to \$160,000, so that the mothers and babies of New York



MISS DOROTHY CRIM,  
Ensley Community House, Birmingham, Ala.

have, actually but indirectly, benefited by the Sheppard-Towner act.

"Included in the plans are such general fundamental projects as accurate birth registration; supervision, registration and training of midwives; improved milk and nursing facilities for maternal and infant care.

"In states having well-organized child hygiene divisions, where the necessary pioneer stages have been passed, an increase in the numbers of county or community public health nurses is contemplated.

"The duties of these nurses would extend to making the surveys of facilities for maternity care and to giving to mothers, in classes or in the home, necessary pre-natal instruction.

"In some states, state and district supervisory nurses in pre-natal care have been established. This is a step which will insure higher educational standards and approved nursing technique."

Members of the Y. M. P. S. First Methodist Church, Hamilton, Ala., are glad indeed to report their Auxiliary on the increase. Its membership now numbers about 15.

Recently the Union had charge of the preaching-hour service. An attractive program was rendered, after which Dr. Nelson, of Gutherie, addressed the audience on Mission and League work.

Under the leadership of an efficient president, the Auxiliary hopes to interest and enroll its members in a Bible study course one hundred per cent.



LITTLE AMERICANS.  
Ensley Community House, Birmingham, Ala.

# Bible Study for October

The Cloud and the Silver Lining. (Mark 14: 12-31.)

BY HENRY BEACH CARRE

In the Bible study for this month we see the curtain descending on the world tragedy in which the Man of Galilee played the leading part. He had assembled the chosen Twelve about the table in an upper room for a meal which He foresaw was to be His last one with them. His opening word, "Verily I say unto you, one of you shall betray me," disclosed the plot, already formed, for His taking off, and showed that the dark cloud of treachery and death was gathering about this Herald of the Light, this Proclaimer of a New Day, this Liberator of the Imprisoned and Oppressed, this Bringer of Good News for the Poor and the Disheartened. It was a dark hour for Jesus, a dark hour for his disciples, a dark hour for the world.

But dark as was the cloud that overshadowed the little company in the upper room, it nevertheless had its silver lining, and it was because the Central Figure of the group saw the silver lining that this farewell meal became for Him, not simply a prelude to his death, but rather a token of the triumph of the cause for which He had labored and for which He was soon to lay down His life, namely, the consummation of the Kingdom of God. This optimism He voiced in the words: "Verily I say unto you, I shall no more drink of the fruit of the vine until that day when I drink it new in the Kingdom of God."

These words have not figured conspicuously in the history of the church for it

has been customary to regard as the significant utterance at the Last Supper Jesus' words regarding his broken body and shed blood. But those who were closest to Jesus seemed to have thought otherwise. For them the assurance that they were to gather with Him around the festal board in the Kingdom of God was the inspiring and sustaining fact in their last night with Him. They saw in these words the guarantee of the coming of the Kingdom of God, which was the burden of His ministry, and for which they had followed Him up to that hour. That this was their understanding of this utterance is shown by the question which they asked Him after His resurrection: "Lord dost Thou at this time restore the Kingdom to Israel?" (Acts 1:6), and by the fact that the subject of Jesus' conversation with His followers during the forty days after His resurrection was "the things concerning the Kingdom of God." (Acts 1:3).

That Jesus' disciples should have regarded His promise to eat with them in the Kingdom of God as the keynote of the Last Supper was all but inevitable in view of the fact that in that day the favorite symbol of the good days which the Kingdom of God was expected to bring was a banquet, or supper, (Matt. 8:11; Luke 14:15-24; 22: 30; Rev. 3:20; 19:9). It was therefore in line both with Jesus' words and with the national idea of a banquet in company



MRS. MARY B. RUSSELL,  
President City Mission Board, Birmingham,  
Ala.

with the Messiah that the members of the early church partook daily of a common meal (Acts 2:42, 46), with the expectation that their Lord would return at any moment.

This common meal, or Lord's Supper, as it came to be called, was for them not simply a memorial of the death of Jesus, as it has become for us, but an assurance of His coming again and of the fulfillment of His plan to establish the Kingdom of God. This was the way Paul understood it, as is shown by the following: "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he comes." (1 Cor. 11: 26).

The partakers of these meals evidently took the view of them which Paul did, for they were not sad, melancholy occasions, such as memorial services usually are, but joyous gatherings where good fellowship reigned, and where ample provision for feasting was made, which constituted them vivid foreshadowings of the good times which were associated with the Kingdom of God. (Acts 2:46-47)

The celebration of the Lord's Supper should be for us, as it was for the Apostolic Church, an occasion, not of sadness, but of joy. The emblems of the broken body and of the shed blood of our Lord should not hide from us the fact that we are celebrating the death of One who fell with His face toward the future, who looked beyond the cloud to the silver lining which assured Him that God's sun was still shining and would eventually bring the new day.

## Activities in Birmingham, Ala.

- Eva Comer Co-operative Home .....Mrs. J. C. Fields, Head Resident.
- Ensley Community House .....Miss Dorothy Crim, Head Resident.
- Fortieth Street Community House ...Miss Ethel Cunningham, Pastor's Asst.

Eva Comer Co-operative Home is a beautiful institution and is valued at \$100,000. It was opened in the fall of 1921. It accommodates, with adjacent dormitories, more than 100 girls.

Seventy-six found a home under its roof last year, representing 12 states, and 10 denominations. Only 4 were non-church members.

\* \* \*

The Ensley Community House is a Bee-Hive in a closely-populated Italian settlement. In it are clubs for "Little Citizens," "Little Americans," "Boy Scouts," "Garden Boys," Junior and Senior Athletic Clubs, 148 girls in sewing classes,

"Little Housekeepers." There are English Classes for men and women. There are Bible Classes where a great desire has come for copies of the Word of God. Then the men began to ask for a Church. Today there stands a beautiful brick church built with Centenary money, with a devout Italian man for pastor. It is a faithful, loyal band, meeting opposition and even persecution bravely.

\* \* \*

Fortieth Street Church actively co-operates with the Avondale Community House, which is maintained by the Avondale Cotton Mills. There is here a large field for Social Service Work.

### Appreciation of Dr. Susan Willard Brown

The Midville Missionary Society of the Methodist church honored Dr. Susan Willard Brown with a handkerchief shower on the afternoon of July 8. The fete was held on the church lawn which was appropriately decorated with Chinese lanterns and parasols. After a charming reading, "The Girl who walked without Fear," a diminutive Chinaman, drawing a jinriksha in which a tiny Chinese lady was seated beneath a huge parasol, appeared. The jinriksha paused in front of the honoree and with a quaint courtesy and a few fitting words the lady of the Orient showered her with a number of tiny Chinese bags. Upon being opened, each was found to contain a beautiful handkerchief.

A clever contest, in which each guest received a dainty hand-painted card, as a souvenir, followed. Later in the afternoon a delightful social hour was enjoyed. Dr. Susan Willard Brown is the daughter of Rev. and Mrs. S. W. Brown of Midville, Georgia, and is enjoying a short vacation in the home of her parents. She graduated from Rush Medical College in Chicago, Illinois, in 1921 and has just finished successfully her year of internship in Cincinnati General Hospital, Cincinnati, Ohio. She was consecrated at the meeting of the Woman's Council held in Richmond, Virginia, May 18, 1921. At that time she was assigned for work in the Union Hospital in Shanghai, China. Dr. Brown sailed for Shanghai from Vancouver, B. C., the tenth of this August, in company with Miss Mabel Howell and a number of missionaries "new and old."

#### Suppose

If all that we say  
In a single day,  
With never a word left out,  
Were printed each night  
In clear black and white,  
'Twould prove queer reading, no doubt.

And then just suppose  
Ere one's eyes he could close  
He must read the day's record through,  
Then wouldn't one sigh,  
And wouldn't one try  
A great deal less talking to do?

And I more than half think  
That many a kink  
Would be smoothed in life's tangled  
thread

If one-half that we say  
In a single day  
Were left forever unsaid.

—Grace W. Castle, in the *Christian Century*.

### News From Pacific Conference

MRS W. H. RUSSELL

A group meeting of the Santa Ana, Long Beach, Norwalk and Downey Auxiliaries of the W. M. S. was held at Downey, June 30th.

The district secretary, Mrs. J. F. Stout presided and made everyone feel that interests, labors and responsibilities in God's work, are mutual.

The program was full of interest. Other interesting features of the program were talks by Mrs. Turner on Young People's Work, and by Mrs. Dees on the School of Missions. Norwalk and Trinity Young People were represented, and gave the Young People's Missionary song. Mrs. J. T. Howell brought interesting reports from the General Conference, having been a delegate to that body. The Homer Toberman Mission was represented by members of Sunday School, the Epworth League, and Settlement workers. One Spanish mother gave in her native tongue, her experience in the Christian life. A member of the Epworth League was her interpreter, and it was remembered that these two before us were the direct fruits of Ellen Alfter's labors, living, active tributes to her character and life.

### The Mysterious Missionary Menu —Its Interpretation

MRS. H. R. RICHARDSON.

This interpretation is given in answer to many requests.

A survivor of the flood—Ham.  
Cupids Rations—Pickles.  
Impertinence—Apple (sass).  
Staff of Life—Bread.  
Hardtack—(Crackers).  
Earth Apple Salad—(Potato Salad)  
Fragment beans from Arabia—(Coffee).  
A mass of types—(Pie).  
Klondike Nuggets—(Yellow cake).  
Chinese Cheer—(Tea).  
Spring's Offering—(Water).  
Oriental squares—(Paper napkins with Oriental design).  
Women of Grik—(Sandwiches).  
Herald of the Dawn—(Chicken).

### Law of Substitution in Mississippi

In loving appreciation of the splendid work of Mrs. R. C. Neblett in our midst, and in consequence of her unfulfilled desire to go as a Missionary to China, the members of the two Missionary Societies of the Methodist church of Durant, Miss., assume the responsibility of financing a two year course of study at Scarritt Bible and Training School for Miss Ruth Kellog, Boyle, Miss.

Miss Kellog is a graduate of Whitworth College and of Mississippi State college for Women and has been a teacher for five years. After the completion of the course at Scarritt she will go as a missionary to China.

### A Way to Use the Fifth Monday

DEACONESS HELEN GIBSON, CHATTANOOGA.

The Missionary Society at Centenary Church, Chattanooga, meets as do all good missionary societies, once a week. As there are four "Fifth Mondays" in the year, we use these for social meetings, often for new members. On a recent fifth Monday, we had a very successfully conducted play, entitled "The Voice." It portrayed some of the actual experiences of the leaders, and being true to life it met a warm response from our audience.

In a charming Missionary room in our new church, "Missionary Voice" in large letters had been put on the bulletin board—done in hand work. A card was stretched across the back of the stage—on platform from which hung copies of THE VOICE fastened on with clothespins. At the close of the play "Our Little Magazine" was sung by a soloist.

Two ladies went through the audience soliciting subscriptions, and received fourteen new ones.

Fruit punch was served at the social hour and the concensus of opinion was that the VOICE Play had furnished one of the society's most successful fifth Monday affairs of the year.

### Good Words

The President of the Missionary Society, Cabanne Church, St. Louis, a source of high authority, says of *The Missionary Voice*:

I am one of those who can not get along without this splendid help. The Voice is full of vitality and increasingly interesting and instructive. There is not a meeting of our society in which the merits of the Voice are not urged upon the women. Long may it live to proclaim the good tidings!

### Program for October—The City of Birmingham

Hymn: "America."  
Bible lesson: "The Cloud and the Silver Lining." (Mark xiv. 12-31)  
Prayer.  
Business.  
Missionary news. (Bulletin and Church papers.)  
"Presentation of the Birmingham Good News Herald." (See Information for Leaders.)  
Hymn 701.  
Period of intercession. In charge of Prayer Committee.  
Hymn.

Randolph-Macon Woman's College has a long and honorable roster of alumnae in many different mission fields. One of them, Dr. Hattie Love, of Sweetwater, Tennessee, who has been in China since 1913, has been made Dean of the Union Woman's Medical College to be established in Shanghai.

## Attempt Great Things—Expect Great Things

With the passing of the summer months, we feel that we may look forward to great things in the immediate future for the **MISSIONARY VOICE**.

The Methodist Episcopal Church, South, is facing today its most eventful and difficult quadrennium. As the quadrennium of 1918-22 marked a period of high enthusiasm and the setting of new standards, just so the present quadrennium, now fairly under way, must bring to complete success those plans conceived in exaltation and wrought out with courageous initiative.

The church is stronger and more willing than ever before, but the demands were never so great. And the task is one that will call forth all of the loyalty, all of the patience, all of the courage and confidence of every Southern Methodist. We feel sure that our resources are adequate to the demand, and that the days ahead may be rich in righteous achievement.

The missionary enterprise is the greatest task of the church today. The **MISSIONARY VOICE** is its official missionary organ, and if our people are informed about the missionary program of the church, they must read its missionary paper. Through the years, we have been counting on the loyalty and faithful efforts of the **VOICE** agents. Through their efforts our magazine stands today at the very forefront of missionary periodicals in point of material and circulation. We are again sounding the call for new subscriptions from every loyal agent and from every pastor in Southern Methodism. Let's make the coming month the banner month.

### REMITTANCES FOR JULY OF FIVE DOLLARS AND MORE

#### FIVE DOLLARS EACH.

Mrs. B. Frank Fitzhugh, Eudora, Ark.  
Mrs. R. E. Austin, San Diego, Calif.  
Mrs. E. F. Arnold, Abbeville, S. C.  
Mrs. W. I. Gresham, Murfreesboro, Tenn.  
H. D. Hart, Imboden, Va.  
Mrs. L. E. Dunn, Margaret, Tex.  
Mrs. Otis C. Shearer, Perryton, Tex.

#### SIX DOLLARS EACH.

Miss Mabel Harman, Harmans, Md.  
Mrs. J. A. Upchurch, Keota, Okla.  
Miss Carrie Carter, Oklahoma City, Okla.  
Mrs. W. E. Dickinson, Wright City, Okla.  
Mrs. Ted B. Law, Corvallis, Ore.  
Mrs. F. Crawford, Charleston, S. C.  
Mrs. H. G. Stowers, Shelbyville, Tenn.

Mrs. Ed. Peterson, Burkburnett, Tex.  
Mrs. Flotie Smith, Kerens, Tex.

#### SEVEN DOLLARS EACH.

Mrs. W. B. Beck, Shelbyville, Tex.  
Miss Una Phipps, Bristol, Va.

#### EIGHT DOLLARS EACH.

Mrs. Paul Campbell, Sanford, N. C.  
Mrs. W. F. Googe, Allendale, S. C.  
Mrs. R. E. Hardegree, Megargel, Tex.  
Mrs. C. N. Houston, Groveton, Tex.  
Mrs. David Westall, Bluefield, W. Va.

#### NINE DOLLARS EACH.

Mrs. G. F. Garrett, Rockville, Md.

#### SEVENTEEN DOLLARS EACH.

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

# INTRODUCING THE METHODIST MISSIONARY CALENDAR

The beautiful missionary art calendar for 1923 that we have been telling you about is now in the hands of the printer and will be ready for delivery in ample time for the holidays. We feel justified in asking for the active and energetic assistance of all church organizations in giving it the widest possible distribution. It merits a place in every Methodist home.

## The Calendar

contains twelve pages, each illustrated with a missionary scene. These pictures have been selected from the hundreds on file in the office and represent buildings, missionaries, churches, and schools, with information about each mission field. These are actual pictures from Southern Methodist mission fields and are alone worth the price of the calendar. They will be of great value in any Methodist home. The Epworth League topics and Sunday School lessons for the entire year make it especially useful to the young people.

## The Cover Page

is printed in seven colors and is a copy of Plockhorst's famous painting, "The Apparition to the Shepherds." It is impossible to portray the depth and rich beauty of this masterpiece as reproduced for the cover of this calendar. It is well worth framing and can be so used without mutilating the rest of the calendar.

## Special Prices

to Missionary Societies, Voice Agents, Churches or Individuals ordering in quantities. The retail price of single copies is 30 cents. Our wholesale prices are as follows: Five at 25c. each, 10 at 23c. each, 25 at 21c. each, 50 at 19c. each, 100 at 17c. each, 250 at 16c. each. All prices are carriage paid. Individuals or societies can handle the calendar with profit in any church. This work affords a good opportunity to render a real missionary service and at the same time earn church or missionary money.

## Orders Filled

promptly as soon as calendars are ready. Appropriate birthday or Christmas souvenirs, for family or Sunday School pupils. Order now and make sure of yours.

# THE MISSIONARY VOICE

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