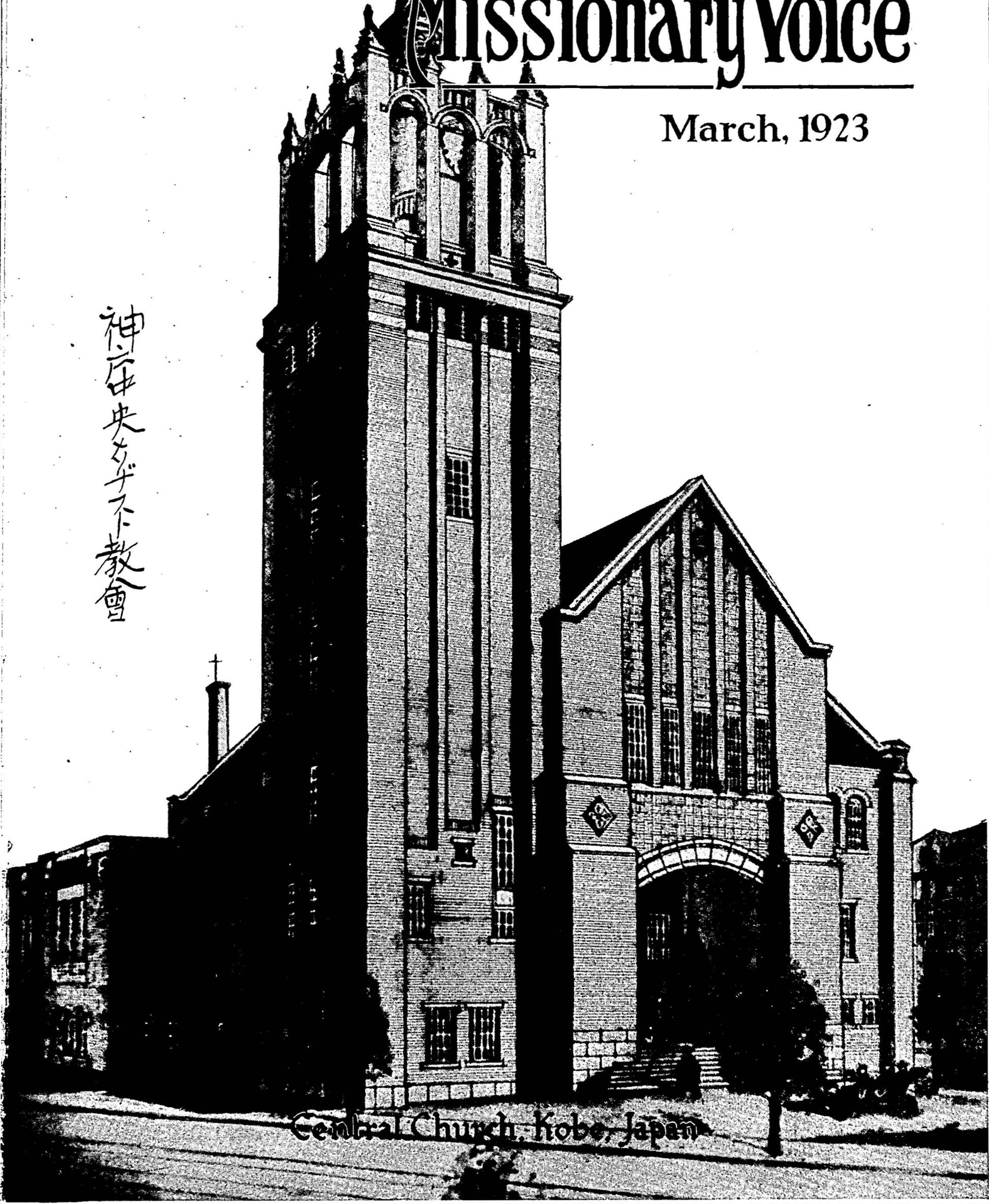


The Missionary Voice

March, 1923

神戸中央キリスト教會



Central Church, Kobe, Japan

CENTRAL CHURCH KOBÉ, JAPAN

Court Street and Memorial Churches, Lynchburg, Virginia, through their splendid Pre-Centenary gifts of \$20,000 were the inspiration of this new building, one of the best in any of our mission fields.

The following prayer marked the laying of the corner stone of the new building on March 12, 1922:

Gracious Lord, may we build thy Holy temple on a sure foundation of Righteousness, Purity, Truth and Love. May we lay this stone in steadfast Faith in Christ and in thy Holy Word. And as in this faith we lay this stone, we pray that the building to go up thereon may always be as a guarantee from thee of the true safety and Peace of the citizens of Japan. May the true light shine out from here into the people's hearts that they may be led into thy salvation.

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

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

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

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

Address all communications and make all remittances payable to **The Missionary Voice**, Box 509, Nashville, Tenn.

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

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

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THE MISSIONARY VOICE

VOLUME XIII

NASHVILLE, TENN., MARCH, 1923

NUMBER 3

The Supreme Need

From its very beginning the Methodist movement was primarily evangelistic. In fact revival preaching gave birth to Methodism and from the days of Wesley to the present time its chief glory has been its evangelistic fervor and power. Perhaps no other religious communion has ever made a continuous evangelistic record equal to that of Methodism. Some periods have been more radiant than others but it may be safely affirmed that no decade in Methodist history has been without revival effort and revival success. For more than a century and a half the Methodist minister has been the herald of a passion, a man with a trumpet, calling men to surrender to God. This has been his chief work and all other things have been incidental.

It is quite probable that this function of the preacher, admittedly his primary function, has been emphasized to the exclusion or neglect of other very important tasks. The preacher not infrequently seems to assume that he has met all the requirements of the command to go make a disciple of another when he has secured the assent of that other to accept the status of a disciple. For generations the Church ignored its responsibility to teach both its adult constituency and its children and as a result lost through lack of conservation much that it gained by its evangelism. Realizing that defect in its program and its results we turned our attention a few years ago to the problem of conservation.

Today we are a teaching Church with a program equal to that of any church in the world. In our Sunday schools, Epworth Leagues and all other organizations we are teaching. In summer conferences and training schools throughout the year and throughout the Church we are trying to learn how to teach and to teach others how to teach. This is well for it may be that if our program of conservation had been equal to our program of enlistment during the last hundred years we would be twice as strong today as we are.

There is great danger here, however. It is that we may swing to the other extreme and lose our passion for the salvation of the men and women who come under our influence. This is our business in the world. This must be the objective of all our efforts. Every Sunday school, every Epworth League, every college and every other institution or organization of the Church must keep this in view all the time. Let the fires be kept burning on our altars throughout the world and then we will find it far easier to put forward all other phases of a worthy program.

The supreme need of the world today is a revival of religion. The need of it in our own land is desperate. Unless we have it conditions in the United States may easily become as distressing as they are in many other lands at this hour. The forces of good and evil were never more acutely opposing each other than they are today here in our own country. For one to triumph over the other by force is all but impossible.

The world has just recently tried force in the settlement of differences between nations and interests. Destruction was the result. The work of patient generations was torn to pieces and when it was all over the differences were greater than when it began. In all its history our Nation never needed a revival of religion as it needs it today.

Of course the disturbed and contending nations of Europe need a revival. Diplomacy has worked to settle their problems for many months now but the difficulties seem to increase rather than diminish. Only the rule of right can bring order out of chaos and set those nations in a proper attitude to each other. There can be no rule of right acknowledged and obeyed until men are brought into the fellowship of brotherhood in the household of God.

This is a call to the millions of our Methodist brotherhood to pray earnestly every day for a revival of religion that will quiet the wicked passions of men and bring the world back to sanity and good will.

Rev. and Mrs. T. A. Hearn, missionaries from China, arrived in Seattle with their three children on January 3. While on furlough their headquarters will be Arkadelphia, Ark. They will be in Nashville some time in the spring, and have a large circle of friends here who will be glad to see them again. Brother Hearn is stationed at Shanghai (appointed 1890), and will be in this country one year.

In the Choon Chun District, Korea, about twenty new churches have been built within the last few months at a total cost to the Board of Missions of \$3,000 or \$150 each. In every case the local congregation does its part in paying the cost of a building.

Church membership in the Texas Mexican Mission increased forty per cent last year. Their contributions have more than doubled and the value of church property has increased more than four fold.



Out Where the West Begins

There are about three hundred and thirty-six thousand American Indians in the United States. They live on one hundred and forty-seven reservations. About two hundred thousand of these one hundred per cent Americans live in the Southern States and these are divided into many tribes each with its own language and its own tribal customs and standards.

We have thought of the Indian as a vanishing race but in recent years the birth rate has exceeded the death rate and a slow population growth has been recorded.

Our Church has been doing missionary work among these people for two or three generations as have other denominations and yet their evangelization has been

very difficult. They have been far more susceptible to the vices of their white neighbors than to their virtues. This is not necessarily an indictment against the Indian for it is probable that the whites have been more energetic in the promotion of evil among their red brethren than they have been in the promotion of virtue.

We are now working among the five civilized tribes—Choctaws, Chickasaws, Creeks, Cherokees and Seminoles—and among three tribes of Blanket Indians—Apaches, Comanches and Kiowas. In this work we have one General Superintendent, three District Superintendents and twenty-six Indian pastors. In round numbers we have three thousand Indian church members.

Religious Tolerance in Spain

One of the signs of the times in Spain is the growing religious tolerance of the government. From time to time the Roman Catholic ecclesiastical councils have endeavored to curtail the activity of the distributors of prohibited books—especially the Bible as sold by colporteurs—and have sought to rescind the permission given to heretics to worship. But recently the Roman Church has been unable to obtain the support of the administration in its efforts to suppress Protestants and Ministers of the Crown have for the first time come forward as defenders of religious liberty in concrete cases. The Bible, except in Latin, is scarcely obtainable in book shops and is practically unknown among the common people; now, however, a number of Spanish papers publish on Sundays the Spanish translation of the Gospel and Epistle for the day. Bible Society colporteurs are at work and several evangelical missions are actively proclaiming the Gospel.

The Reformed Spanish Church has congregations in Madrid, Seville, Salamanca and several other cities.

“Visitors to the services,” says the *London Missionary Society Chronicle*, “are deeply impressed by the warmth of the worship, the brotherliness of the members and their religious zeal, the careful training of the young and the evangelistic spirit of the young men and women who are banded into societies for the spread of the Gospel. For the most part they are poor working men and women and their contributions to self-support are beyond their means.”

Spain is greatly in need of the same religious liberty and Christian instruction that has set free the people of other nations.—*Missionary Review of the World*.

We deeply sympathize with Rev. and Mrs. J. W. Daniel, of Cruz Alta, Brazil, in the loss of their little son Jerome Walter, Jr., who died December 26. The sorrowing parents write tenderly of the little lamb who has been transferred to the fold of the Good Shepherd but their faith is fixed.

Vladivostok

BISHOP H. A. BOAZ

Vladivostok is in some respects the most interesting place we have yet visited. To the north and east lie boundless stretches of virgin forest, fertile plains and mountain ranges said to be rich in mineral resources scarcely touched by modern, progressive methods. Great fortunes are to be made here by enterprising citizens from somewhere.

A railroad extends from the city north and east penetrating this vast region and continues to Moscow. What an opportunity to build in this vast region a great section of the Kingdom of God! Situated on a great harbor and at the gateway of this vast area of undeveloped resources Vladivostok is destined to be one of the great ports of the world.

Already it has a population of more than one hundred thousand; eighty thousand being Russian, thirty thousand Chinese, twenty thousand Koreans and various other smaller groups. Representatives of the leading nations of the world are seen on the streets. Russians, Chinese, Koreans, Japanese, Poles, Letts, Esthonians, Danes, Americans, Englishmen, East Indians, Germans, French, Italians, and various other nationalities may be seen on the streets almost any hour of the day.

Listening to the various languages spoken, one would think that the Tower of Babel had certainly been started in Vladivostok, for there is no end to the confusion of these tongues. In the home of J. O. J. Taylor, missionary in charge, who speaks English, Korean and Russian, one of the children was taken sick. The physician was a Pole, the nurse was a Lett, the cook was a Chinese, and the laundry was done by a Russian, while Korean preachers were frequent visitors in the home.

Vladivostok looks like it was built for war. Nearly every important building was erected for the Navy or the Army, or for some other warlike purpose. It has one of the greatest harbors in the world.

Under the regime of the Czar, it was regarded as an impregnable fort. On Amur Bay there was a splendid battery of nine immense guns, sweeping the entire harbor. For twenty miles back, I am told, every hilltop was a fort. All these forts have been dismantled by the Japanese who have had charge of this part of the country for several years.

The general impression made on a newcomer is overwhelming. No new buildings are being constructed, no factories are being operated, and no industries are being carried on. Many of the houses are in need of repair, and all of them need paint. But few customers are seen in the commercial houses and business is at a standstill.

A street car line is run on the main thoroughfares, but much of the travel is carried on by two-horse dros-

kies, most of them made in Odessa before the war and all of them worn to the last limit. They rattle and jolt over the streets in a most uncomfortable fashion. They are driven by the most woebegone looking lot of men that I ever saw on the face of the earth. Their clothes were made before the war and some of them look like they have not seen soap or water since they were made.

The streets are crowded with poorly clad men, women and children, many of them with pinched and drawn faces, showing the effects of an eight years' struggle.

Beggars besiege you at every street corner and sometimes follow you for a block, saying in broken English, "Please give me ——." Of course, there are some well clad and prosperous looking people on the streets.

Recently a group of 3,655 children between 8 and 15 years of age were taken at random from schools of the city; 2,050 had curvature of the spine, 2,152 had scrofula or tuberculosis, 1,539 had catarrh, 1,640 more were undernourished, and 1,211 undersized.

We visited the refugee section of the city recently. Two hundred box cars were on one switch line, housing about two thousand Russian refugees from different parts of the country. They have been there for more than a year. Their condition seems utterly wretched, and yet many of them seemed contented. Many of them were from well-to-do homes, but being in sympathy with the Monarchistic party they were driven out of their homes by the Reds.

Perhaps ten thousand refugees are now in the city living in box cars and many more in better quarters. It would be difficult to estimate how many unfortunate people have come into this city, hoping to secure protection from the Red army.

The Russian woman helping in the home of J. O. J. Taylor lost one of her children from starvation, and when she came she had been living on roots and grass for weeks.

I have never seen such a pitiable condition as I find in this city. The men who believe in war ought to be brought to Vladivostok and made to look over the sorrow, poverty, and suffering of this once proud and prosperous city.

General Dietrichs, who has had command of the White army, fled from Nikolsk to Vladivostok Sunday night and is here now. We are here with him simply because there is no boat going out in our direction.

We are leaving on the first steamer and doing our best to get out before the Japanese soldiers leave and the Reds come in. The missionaries are calm and undisturbed. A good American gunboat is waiting to receive them when the Reds enter the city.

The International Obligation of America

Action Taken by the Executive Committee of the Federal Council of the Churches at Its Annual Meeting
Indianapolis, December 15

"Reports from fifty observers representing the Federal Council, supplemented and checked by the statements of representatives of economic and commercial organizations, makes it plain that unless the United States comes to the aid of Europe the world is threatened with chaos.

"It needs only an ordinary contact with continental Europe to make clear the fact that her political problems are fundamentally economic and moral, that the European nations can never meet the conditions caused by war, in which the United States was a participant, without the sympathetic counsel and economic help of the United States.

"If, as seems not improbable, the nations of the world revert to pre-war policies of economic imperialism supported by rival armaments, then a new war is only a matter of time.

"We therefore appeal to the Churches to become centers of public education on the moral necessity of the United States assuming its full share of responsibility in international tasks.

"Our government should either avail itself of existing provisions for organized international cooperation or present some better way.

"We believe that the United States should definitely associate itself with the International Court of Justice now established at the Hague, in which we see the consummation of many decades of American desires and efforts for international peace through justice based on law.

"We urge that the United States also associate itself fully, without delay, with the humanitarian commissions of the League of Nations, now affording the most effective agency for dealing with the immediate non-political tasks confronting all Christian people.

"We voice the gratitude of the Churches of America for the success attending the Conference on Limitation of Armament convened by our government and we urge our government to take steps toward the convening of a second conference to deal with the economic reconstruction of the western world.

"Above all would we declare that the hope of a warless world does not rest on organizations and conferences alone. Back of economic and political disorders lie fear, suspicion and selfishness. The ultimate remedy for such evils must be spiritual. The nations of the world must be brought to accept a new way of life, the one revealed by our Lord Jesus Christ."

Papal and Protestant Activity

At times the Roman Catholic Church seems to move quietly forward without any announced plans or reports of progress. It works largely under the surface through various channels. At present, however, there are outward signs of renewed activity at home and abroad under the leadership of Pope Pius XI. He is said to be a man of education, a statesman and leader.

The aggressive plans of the Papal hierarchy include greater activity in North America (where a papal history of the United States is to be issued by the Knights of Columbus), an increase in the number of missionaries in Africa and Asia and strong policies to counteract Protestant influences in Italy, France, Belgium and Germany. The Ukrainian Evangelical Association calls attention to the activity of the Jesuits in Poland (in which country Pope Pius XI formerly lived) and in the Ukraine.

The most startling plan of the Papacy is, however, the effort to win back the Russian Church into the Papal fold. The Soviet opposition to religion, the persecution of officials of the Greek Orthodox Church, the spoliation of the churches and the general suffering and unrest in Russia have seemed to the Papal authorities an opportunity to win back these members of the Eastern Church to the Roman fold. The losses of the Papacy in Austria

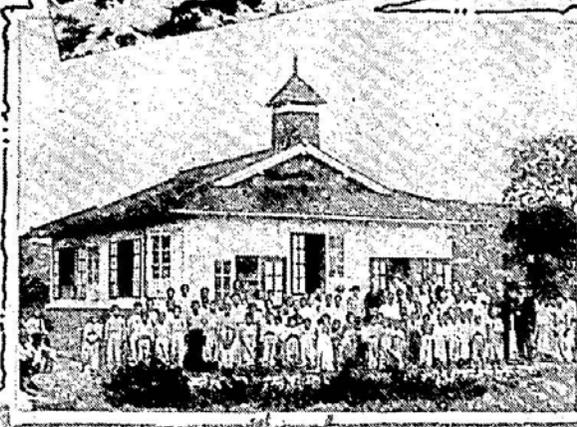
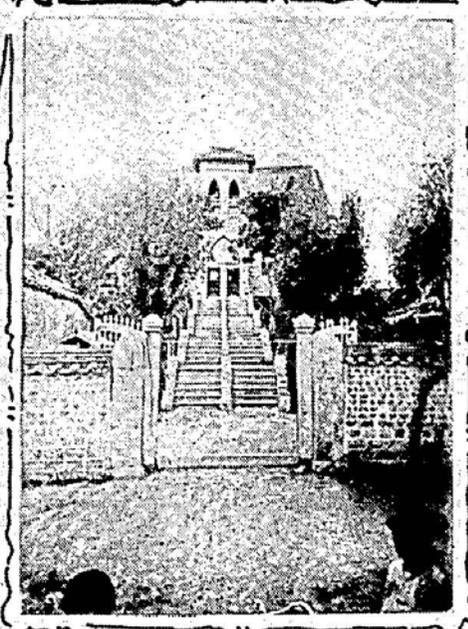
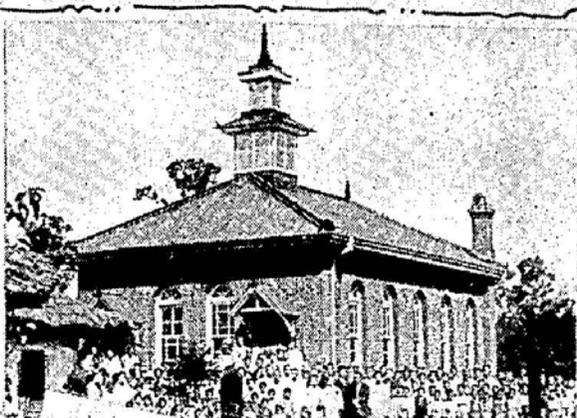
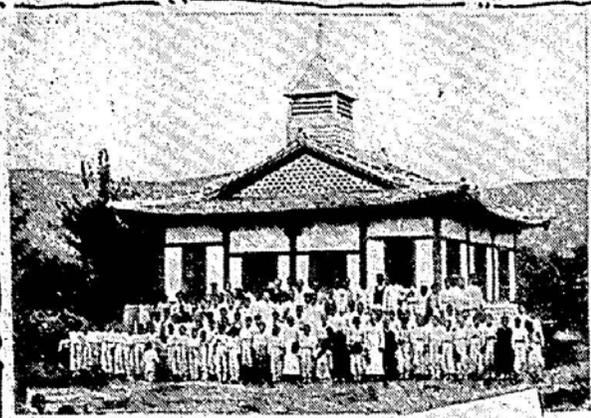
and Czecho-Slovakia are great and it is not surprising that the Roman hierarchy is seeking to offset them in other directions.

In view of the claims which the Pope makes to world-wide dominion as a "super-sovereign," and the activity of the Jesuits, the Roman Catholic priests and the Knights of Columbus in America and elsewhere, an "Evangelical Protestant Society" has recently been formed with headquarters at 331 West 57th Street, New York City. The President is Mr. E. C. Miller and the purpose of the Society is "to defend and promote Evangelical Christianity in cooperation with evangelical churches; to defend the encroachments of all who subordinate the authority of our country (America) to any other authority except that of God; to promote extensive and intensive evangelism throughout America and by wide publicity to reveal ways in which certain interests are endeavoring to nullify certain American laws and to subvert American institutions; to suggest and promote safeguards against all such encroachments in every lawful way."—*Missionary Review of the World*.

To house our new congregations in Korea 204 church buildings are needed at once but cannot be built until Centenary money is collected for them.

CENTENARY CHURCHES

IN KOREA



The Fourteen Points of Home Missions

R. L. RUSSELL, J. W. PERRY AND R. H. RUFF

1. *The Underpaid Pastor.* The department of Home Missions stands for a living salary for every pastor. No work is more important than this; for the efficiency of the minister in our Church must depend on the comfort of his family while he engages in his work. And the Home Mission Fund has made many a preacher's family comfortable.

2. *Arizona* has at present a population of more than one-third of a million. Among them are hundreds of communities without church service. Only a little more than six per cent of the population are members of any Protestant Church. Within two years the membership of our Church in that state has been doubled. We must continue our aggressive program of work in this field of unparalleled opportunities for the Southern Methodist Church.

3. *New Mexico*, the adjoining state, with a similar population of nearly half million, is a very fertile region with large coal mines, and the prospect of a population within the next five or six years of at least one million at the present rate of growth. Only a little more than six per cent of the people are members of any Protestant Church. Our Church is making rapid progress and we need to carry on a more vigorous program of work if we are to minister adequately to this new and growing state.

4. *Montana*, with eight per cent of her people churched, *Idaho*, with eleven per cent, *Oregon*, with seventeen per cent, and *Washington* with a little more than eighteen per cent of its people members of Protestant Churches, are open fields for service to our Church. The Home Missions Council has indicated to us that we should occupy and cultivate especially a large portion of Montana. We need a large number of volunteers from the ranks of our ministry and much money to occupy this needy field.

5. *California* has less than fifteen per cent of her people in the membership of Protestant Churches, and San Francisco is reported to have fewer Protestant members than are found in Shanghai, China. Our Church needs to redouble its energy and enlarge its program of work in this great state. Many new fields are open to us and, as in all the West, there are great regions which are not given any Christian ministry.

6. Much has been said in our Church as to the opportunities and needs of the mountaineers in the Appalachians, Ozarks and Rocky Mountains. These peo-

ple are of pure white ancestry and of English stock. They are Protestant in faith and spirit and need a more efficient ministry from the Church if they are to be saved, and when saved they will be a mighty force in the Church and Nation for righteousness. Our mountain schools are furnishing a large number of young preachers, and this is one of the most fruitful fields for service and affords an unusual opportunity for doing good. The appeal is great.

7. *The Rural Church* in all sections of our Southland was once the center of strength in our Church, but many of these churches are now in a state of decay because of changed conditions and our failure to take proper care of them in spiritual things. They make a mighty appeal for help from the Church because from this source we still secure the largest number of recruits for the ministry and the work of the Church. The strength of our city churches is dependent largely upon the sons and daughters of our people who have been trained in the country church. Our rural work program, which includes summer schools for rural pastors, is accomplishing great things for the rural Church, and needs to be enlarged and carried out in a more vigorous way.

8. *The North American Indian*, a race in its senility, we have driven out from their rich hunting grounds and occupied their land and now they appeal to us as a race for the ministry of the Gospel of Jesus Christ.

9. There are in the South nine million Negroes, the descendants of an enslaved race whose loyalty and fidelity to Southern women during the days of the Civil War make a strong appeal to every Southern heart. Conditions have changed and the atmosphere has changed. Only a vital Christianity can furnish the means of proper racial adjustments. The Methodist Episcopal Church, South, has an opportunity that is unparalleled to take a place of leadership and of service for this race and for our Nation in the establishment and maintenance of right relationship between the races according to the principles of the Gospel of Jesus Christ. We must not fail Christ in this day of opportunity. Through their schools, summer schools for their preachers, and the payment of a living to many of their missionaries, our Church has been able to put a new spirit in the C. M. E. Church. They trust us and we can trust them, and together can work out a way to better things in inter-racial

understanding.

10. The growth of our cities and the growing spirit of commercialism in them threatens to make them pagan unless the leaven of Christianity shall save them. But there must be a more intense cultivation and adequate staff of paid workers in every large center and a more vigorous program of work if we are to accomplish in our cities the work which we have an opportunity to do.

11. There are said to be thirty-one million people of foreign birth in America. To Christianize them is the only way to make of them good Americans. If our American civilization is to be saved, these millions of alien people must be brought to Christ and His Church.

12. The South is rapidly becoming more and more an industrial region. Cotton mills are moving into the South. Two-thirds of all the cotton manufacturing is already done in the South. The cheap water power afforded along the Appalachians and other mountain sections of the South, the proximity of the Gulf ports and Panama Canal to the markets of the old world, and our Western Coast, will make this more and more a manufacturing center. Our Church has a chance to render a service to the nation and to the world by making these centers of industry Christian before the problem grows too large to handle.

13. In Southeastern Louisiana there are reported to be three hundred and fifty thousand French-speaking people. Through stretches of country a hundred miles in length, prosperous and well-populated regions, the people all French-speaking, there are no Protestant Churches. If Louisiana is to be made a great Christian state, our Church must do her part in furnishing a Christian ministry to these people. Already we have developed some work which is very promising and prosperous and needs to be greatly enlarged because there are many open doors and opportunities for service.

14. The General Conference has called our whole Church to a mighty evangelistic enterprise—one million souls at least during the quadrennium! The Bishops have joined in this challenge. All the resources of the Church are laid under tribute to take up this challenge and carry forward this work. There will be need for evangelists and for the joining of forces of every kind in our Church if this program of evangelism is to be carried out and its ends realized.

A Call to the Laymen of the Methodist Episcopal Church, South

Bishops and Centenary Secretaries Ask Boards of Lay Activities to Help in Four Months' Emergency Campaign

G. L. MORELOCK

General Secretary General Board of Lay Activities.

The recent address of the Bishops issued immediately after their meeting at New Orleans in December on the imperative necessity of collecting the Centenary pledges should find a response in the heart of every layman throughout our entire Church.

This address sets forth clearly the embarrassment which confronts our workers in every field, in our home and foreign missionary enterprises, involving the entire program throughout the whole territory in which our Church is striving to serve its day and generation. It shows conclusively that disaster will come to our various Missionary enterprises unless the entire Church awakes to the necessity of immediate action in the matter of paying our Centenary pledges.

Careful consideration of the situation will justify the conclusion that the very honor of our Church is at stake, and that failure upon our part to bring success to the ends of the Centenary with its great spiritual dynamic will invite immediate disaster to the whole program of our great Church.

In this stirring message to our entire Church the Bishops have given a most suggestive recognition to the newly organized Boards of Lay Activities. The following is their message to the various Lay Leaders of our Organization:

"We would respectfully suggest to the newly constituted Board of Lay Activities that its primary and principal task at this particular time, as it seems to us, is the collection of the Centenary pledges and we therefore call upon all Lay Leaders, conference, district, charge and church to assume new constant and abiding responsibility for the collection of all the pledges within their respective jurisdictions and ask that they do not cease their labors until the entire subscription list in each case is completely cleared."

Not only do we find the Bishops calling upon the laymen at his crisis in the history of the Centenary Movement but

also our leaders who constitute the small army of field generals in this movement. The Centenary secretaries are earnestly calling upon the laymen for a deliverance of the full force of our organization in the four months' Emergency Campaign which is upon us. The following are the resolutions unanimously passed by the Centenary secretaries in their session in Nashville, Tennessee, December 28-29, 1922:

"In facing the strenuous period of the next four months when we, the Centenary Field Secretaries representing the great Centenary Movement throughout the Church, are to make appeal for the collection of pledges, we can but recall the magnificent support that we received from lay leaders and the great body of laymen throughout the Church during the inspirational period; resulting in the magnificent sum raised by subscription of about thirty-six million dollars.

And remembering the fact that men and women of our Church under the leadership of District Directors and Church Directors and Local Church Directors, who were busy with their own affairs, laid aside everything to make possible this great achievement, therefore,

"Be it Resolved, First, that we rely without any reservation upon the united support of the lay members of our Church in this emergency campaign to raise four millions of dollars by May 1, 1923.

"Second, that as we face this great emergency campaign we earnestly and respectfully request the united assistance of the organization of lay activities throughout our Church.

"Third, that we request that the boards of lay activities through their organizations give us all possible assistance and deliver themselves in this emergency campaign which means so much to the Church.

"Fourth, that we request the district organization of lay activities to furnish

to the pastors lay speakers from now until the end of the Campaign.

"Fifth, we congratulate the board of lay activities in the rapid perfection of its organization throughout the Church, that we already in our various Church activities feel the effect of this organization."

These resolutions show the implicit faith our leaders have in our laymen and their belief in our lay organization to render effective service in the Emergency Campaign. Our hearts are thrilled by this appeal to give ourselves unreservedly during the next four months to this great task. We can do this, and in the doing, as our organization gets into action for this great cause, there will come a unity of purpose and a consciousness of power to achieve that which in the end will make our organization invincible for any task the Church may call upon us to perform.

And so while we are working steadily and patiently along our four main channels—Stewardship, Evangelism, Christian Education, and Social Service—we must see and rejoice that here is our first great opportunity to function effectively as a great Church-wide organization, or Church board. The laymen have never yet failed when our Church has called upon them for a great service—they will not fail now.

Our Church needs us! Other denominations have their eyes upon us! Suffering humanity looks to us with outstretched hands! The great suffering, tender heart of God our Father yearns for us to "go forward!" We cannot fail Him! We must rally to this call!

Let every board of lay activities, every lay leader, every chairman of lay committees, every lay speaker give himself whole heartedly to this great task. May God guide us and give us wisdom and strength and inspire all of us to bring to a glorious consummation the great Centenary Movement!

The General Collections

The connectional boards of the Church have just brought from the press a twelve page pamphlet bearing the above title. It gives the various objects for which money is raised through the General Collections and its general distribution will do great good. It is for free distribution and can be secured from any of the General Boards of the Church.

Extracts From Letters From Dr. Charles P. M. Sheffey

In Charge of Medical Work M. E. Church, South, Wembo Nyama, Belgian Congo, Africa

We arrived at Matadi, September 20. Were entertained royally by Mr. Clark of the Baptist Mission. Left there September 25. There was one second-class coach and one first-class coach, each containing twelve seats. It is a narrow gauged road—only 29 inches in width. We were climbing wonderful hills all the way to Kinshasha. The railroad is as much of an engineering feat as that famous road from Salisbury to Asheville, N. C.

The Union Mission out at Kinshasha is not yet completed. It is a brick structure and will be fine when finished. Dr. Stonelake, an Englishman and a Baptist, is in charge. I room there with Mr. Mason of the Christian Alliance Mission near Boma. The Mission House is owned by several mission societies, among them our own Church, the Baptist, Disciples of Christ, Christian Alliance, and others. Such co-operation just suits me.

At Kinshasha I took the bicycle which I got in New York out of its crate and put it together. When we left I put it on board just as it was, hence when we stopped at several places I was able to take it ashore and ride around a little.

One night we stopped beside a sand bar of considerable size to spend the night. There was quite a space to ride around on, and in the moonlight I rode down the river for about a half mile or more.

I got off the bicycle and stood there. The moon was shining down through a sort of haze. It was slightly cloudy. Far up the shore I could see the light of the steamer. The solitude was oppressive. I was in Africa on the Kasai River far away and it was night and I was alone. I raised my voice and said in tones which seemed loud and unnatural, "There is nobody here," but I was mistaken. In front of me some distance away I heard the familiar croak of a bull-frog and to my right another one chirped back a reply. It is hard to go anywhere where there is not some sign of life.

On September 28 we steamed away from the pier at Stanley Pool on The Lapsley, a Presbyterian steamer. We stopped every night, as night traveling is difficult because of sand banks, etc.

The rivers are wonders as waterways. At places they stretch out in broad expanse with sand bars or with beautiful wooded islands dividing them up. At other places it is not so wide with the green forests stretching along on either side.

Evangelistic Program

A thorough survey should be made, followed by a continuous and cumulative evangelistic campaign, running throughout the year. If possible the claims of Christ should be presented to every man, woman and child outside the church. An annual ten-day revival should be held at each church. Responsibility should include any foreign born people residing in the community.

The palm trees are very fascinating to me with their graceful branches springing, as it were, from a central location at the top, supported by a long straight trunk.

This morning we came through a very beautiful channel where the river had narrowed considerably. On either side were forests and on the right for some distance there was green shrubbery much resembling a huge hedge.

One morning we were provided with a new sport—the sport of being stuck for two hours or more on a sand bank. Some of the natives had to row a big anchor attached to a cable out into deeper water. Then by the manipulation of our propellers and traction on the cable we managed to get clear. The journey up the river has been very beautiful. The last few nights the moon has been about full and shone down and was reflected, as it rose, in the waters of the Kasai.

And such wonderful sunsets sometimes! I remember one sunset especially during the first days of our trip up the river. We had just come around a big bend in the river where it was very broad and a sand bar jutted out into the stream in the bend.

Far away to the west across the sand bar above the distant hills the sun was hanging like a red ball and around the clouds were transfigured with the many glorious colors of the sunset. Just below this the distant hills appeared blue and nearer was green foliage and then the sand bar.

Near the boat the waters of the river were of an amber color. A little beyond the amber waters reflected the colors of the sunset much as a cloth of gold will reflect many colors when held in a certain light.

We have seen countless butterflies, mostly white ones. This afternoon hordes of them fluttered past between the boat and the bank. It is quite a pretty sight to watch them, as they almost fill the

air at times. So many are they at times that they are called the "Congo Snow."

On the Lubefu River is Esamanguwa where the Schaedels will be stationed and where it is intended to make a transportation center by running our steamer, "The Texas," up there. Lubefu Station is on the river above Esamanguwa.

Sunday evening, October 8, had to stop about two hours from Bena Makina for the night. I had started to reading "Abbi Pierre." The book has some very beautiful passages which appeal to me, and in places it quite expresses my thoughts, but it is strongly pro-Catholic.

It seems to me that here in Africa as nowhere else that I have been, men should be able to meet upon a common basis of Christianity, regardless of creed or nationality. What a comfort such a basis is.

At Matadi on Sunday, September 24, I went to church at about four in the afternoon. The church was a little one, quite unostentatiously located on a hill and approached by a rocky path. (It is very rocky at Matadi which indeed means rock.)

The service was that of the Church of England and strange to say it was in the English language. The congregation was made up of colored people. I understood that the people who attended this church were English subjects who happened to be in the Belgian Congo, most of them probably being from Sierra Leone, a British colony on the West African Coast.

There were three other white missionaries with me at the service. A Jamaican, named Gordon, of a very black skin, preached in the English language. What was it that the service was that of the Episcopal Church? What was it that a black man was preaching?

I must say that I felt strangely comforted by the service and went away with a feeling of peace. Indeed when that black man prayed for us who had come out to labor here in Africa, I felt myself struggling a little to keep the tears back from my eyes.

Yes, Africa is a place where all can meet on a common basis of Christianity, regardless of nationality, regardless of creed. After all, Christ did not say "whosoever believeth on this nation or on this creed, or on this or any other church." He said "whosoever believeth on me." Thank God for that.

A Mayflower of the Far East

W. W. PINSON

The little steamer, "Lorestan," swung out of the harbor of Vladivostok on Sunday, October 22. The ravishing beauty of the green and gold hills encircled the shimmering bay like the edges of a great bowl, with the white crescent of the city set as a decoration on one side.

All this physical beauty was in striking contrast to the sad, anxious, despondent multitude that crowded deck and cabin, hold and steerage. They were breaking the ties that bound them to home and kindred, and had stumbled aboard this little craft—bag and baggage, babies, cats, dogs, fears, forebodings and memories—to sail away anywhere for safety. Tearful farewells, brave efforts at cheerfulness, smiles that were vain attempts to veil a heartache—then the straining eyes that watched the receding landscape fade from view, told a tragic story one would gladly forget.

We had known Siberia as the cheerless home of involuntary exiles. We beheld here a band of voluntary exiles quitting shores beautiful to any eyes and to theirs surpassing in loveliness.

Among these refugees are many representatives of the best blood of Russia. That tall lady with the meek brown eyes, black hair drawn close about her temples and with a baby in her arms is a princess. Her husband is a nephew of Count Leo. N. Tolstoi. There are hints of the old Tartar races from which her distant ancestors sprung.

Down there in the waste amid the cargo of timber is an ex-colonel of a Cossack regiment. The soldiers about him belong to a remnant of forty who returned in 1918—all that was left of ten thousand who went to the front in those terrible days. The gentleman leaning on the rail wearing the tall astrakhan turban is a Cossack General, who has fought under successive leaders—and lost.

There at your right are two ex-Governors of provinces, talking with the Mayor of Vladivostok. The huge, broad-shouldered, bustling, near-sighted man, with a voice like the squawk of a Ford car, is a doctor. He was the late medical inspector of the navy, head of the Naval Hospital, and incidentally sanitary officer of the maritime states. He speaks Russian, German, Japanese, English and a little Chinese. He is on his way to Shanghai, hoping to pick up a living by practicing medicine. Perhaps he will, for he is doing a thriving business and a vast amount of service for the people aboard.

I must not fail to introduce you to my friend, Mr. Teetai, the genial and smiling Chinese comprador of the Hong Kong-Shanghai Bank of Vladivostok. He is our next door neighbor, and had promised to join us in exchanging boats at Fusan, to gain time and comfort, but his wife would not "budge an inch" although he "wished so much very bad" himself, which shows that men are only just men the world over.

These people had begged, pleaded and paid for space to set their feet toward safety, not asking any questions about comfort or inconvenience. There are first class accommodations for only twenty-eight people. For the rest they sleep where they can—they and their dogs—in the dining room, in the smoking room, in the gangways, under an awning on the lower deck—with them it is a question of "where" not "how."

The princess for illustration. Her home was in Petrograd, then with her husband at Yasnya Polyona, on the estate of Tolstoi. They have not seen home for five years. So much and more she told us in fair English spoken in her soft, musical voice, accompanied by a smile that was chastened and hinted of the tears it had barely escaped. "I

did not hear from my mother and sister for three years. I did not know what had become of them. We have wandered from city to city and now here we are on our way again.

The captain, an Englishman, told me there were some of these people who would reach Shanghai without a dollar between them and want. They had spent their last for their fare. The question one cannot repress is—why they face these hardships and risk so much? The answer can be no less than a terrible indictment of the power from which they flee. They know recent history that makes them dread the terrors that others have suffered.

It matters not that promises have been made by the victorious Reds, that a peaceable and orderly entrance would be made into the city and no blood shed nor other disorder would be allowed. Safety in the estimation of thousands lies anywhere but in Vladivostok, under the Red flag.

The Chinese, even the most reasonable and most practical, are under the dominion of sorcerers and fortune tellers and the reign of "luck" to such an extent that they are in constant apprehension of doing or saying things at the wrong time, the wrong place, in the wrong way, or in company with the wrong people.

The Japanese Government has made very large appropriations for thirty-three universities for men, but not one dollar has gone into the higher education of women. "There are more licensed prostitutes and geisha girls in Japan than young people in the high schools." Christian leadership among her women is absolutely essential if Japan is to be a Christian nation, "fit to enter the family of nations."



Texas—Passo Fundo

Their Great Opportunity—What Has Been Done—What Will Be Done

JALMAR BOWDEN

A few days ago a few of us climbed to the platform on top of the roof of Texas Hall of the Instituto Gymnasial of Passo Fundo. From it a picture of unusual beauty could be seen. The building is located on what was the *Praca da Boa Vista*, which is *The Park of the Beautiful View*. But the city was wise enough to see the need of an educational institution of the type proposed by the Methodist Church, so the former park is now a campus.

Now these prairies are dotted by widely scattered villages. Here and there at distant points a ranch house and scattered herds of cattle or horses, and along the watercourses with only their tops showing an occasional clump of pine forest. The soil is deep and unusually fertile, the rainfall is abundant and well distributed through the year. The summers are long but the heat is never intense. The winters are short and just enough frost and ice to give a spring to

one's step and to develop energy and initiative.

And where is Passo Fundo? It is right in the center of the great plateau of which the northern part of the State of Rio Grande do Sul is composed, a plateau that stretches out in every direction from one hundred to one hundred and fifty miles or more.

What is Passo Fundo? It is the town where the missionary work of the Methodist students of Texas centers. It is the town where the transforming power of the Gospel has already wrought wonders, perhaps the most nearly a Methodist, Protestant town of any in Brazil. It is the town where the prayers and sacrifices of money and life by Texas students have made possible the laying of a foundation for a structure of Christian civilization such as Latin America has never heretofore known.

As I stood on Texas Hall and gazed over the wide reaches of undeveloped

prairies, as I have traveled here and there over the plateau in the last two years, I have visioned the future, and compared it with the present.

I have dreamed of traveling over the same country and looking at the same broad prairies fifty years hence. I have seen Passo Fundo a city of two hundred thousand inhabitants with the spires of fifteen or twenty Methodist churches pointing heavenward.

I have seen the whole region interlined with railroads and automobile highways with highly developed cities and villages in every direction. I have seen an immense agricultural population; contented and happy because they live in the light of the Gospel and because nature has so bountifully blessed them with the comforts of life. I have seen a great public school system developed by the graduates of the *Instituto Gymnasial*, making an education possible for every child. I have seen a Church, a Methodist Church, in reach of all the people, whose pastors, because they studied at the *Instituto Gymnasial*, are prepared to be leaders of the people in their spiritual, esthetic, and intellectual lives.

And why do I consider all this possible? Because the country has the necessary resources and potential riches.

I believe it, because the people have shown the possibility of development.

I believe it, because the Christian workers on the field, men and women, have shown the Christian statesmanship necessary for a great achievement and have laid the foundations that will make possible a development heretofore unheard of in the annals of mission work in Latin America.

I believe it, because the home church is behind the work, and especially because the prayers and vigorous young life of the youth of Texas Methodism are supporting the work.

I believe it, because I have seen the *Instituto Gymnasial* after three years of work in improvised buildings and with improvised equipment gather almost two hundred students, who, with their abounding young life, have already begun to show the impress of Christian ideals.

I believe it, above all, because I believe God is in His heaven and that His infinite resources and power are at the command of those who would make His world better, who would bring in His kingdom.



Fifteen of the young men in this picture are students in the theological department of Granbery College, Juiz de Fora, Brazil. During the school term they all do some work to help pay their running expenses. They are intelligent, energetic young men who are bravely working in order to prepare themselves for service in the ministry. A number of them are sons of men who are now Methodist ministers.

Note the two who are indicated thus (x), they are the sons of Sr. Affine, the pastor who came to the last annual conference, gave his report which was one of the best ever made in Brazil and showed that during the past year he had received into the church more new members than did any other pastor in the conference, then he was taken ill and carried to a hospital where he died after several days of severe suffering. His two boys are bright young Christians and are preparing to carry on the work that their father loved so much.

All fifteen of these volunteers for the ministry are now doing the work of colporteurs during the vacation months. They are employed by the Methodist Publishing House and are selling books in order to help carry on this great work, to make their running expenses, and to save a bit of money to help pay their board in Granbery College during the coming school term.

A Night With the Songdo Preaching Band

J. L. GARDINE

We heard that the band was beginning the new Conference year well. Up to date this month they had organized four new groups. Last night they were at a village called Poonbai, which is only two miles from the first railway station south of Songdo.

I took the train at five o'clock in the afternoon to be with them overnight. The road from the station led through the fields of golden grain, which just now are being harvested.

If anyone thinks that the Koreans are not industrious let him travel in the country at harvest season. In the damp of the early morning and as long as there is light enough to see in the evening the sickle flashes and the binders follow on conserving the work thus begun. There is a peculiar tone to the joy of harvest.

The tent was being erected when we arrived. The spot was well selected, as there was just enough slope to enable the audience to see the speaker to the best advantage. The grass, too, was so thick and dry as to make it unnecessary to spread mats for the people to sit on. When we arrived at the tent after supper a good crowd had already assembled and a little later we counted on the men's side of the curtain twenty rows averaging ten to the row and the women's side seemed equally crowded.

Four hundred and hardly a one had heard a gospel message until a member of the band spoke, the night before in the open air in advance of the arrival of the tent. These people had worked hard all day, and, after washing the soil of toil from their faces and hands and eating a hurried supper, were eager for the message that this band of Christian workers would bring.

I expected to see such a crowd. I was prepared to see such interest by some things I had already learned. The man at whose house I ate supper was the village schoolmaster, with sixty boys under his instruction. The preaching band was being entertained at his house. He had accepted Christ the night before. It is not usual to get the village scholar so early and so easily. It was explained when I learned that his son attended one of the large private schools in Seoul and had there become a Christian.

He heard that the preaching band would soon visit his village and made a special trip home in order to urge his father to welcome the band and seize that opportunity to become a Christian.

Without knowing the date when the band was to come, he arrived the same day that these workers did. "How did it happen that he came that day?" I asked. One of the workers replied "God arranged it. We could not have got so favorable a start otherwise."

After supper I went to my room in the home of the most prominent man in the village. He also was ready to announce his faith in Christ. "I have three sons in your school at Songdo," he said. "All are Christians and they never cease urging me to become a true believer." This is just a sidelight on what the schools are doing. I felt more intensely than ever that we ought to find some way to reach the thousands of students in the Government schools in Seoul.

The influence of these schools either for or against Christianity is radiating in tremendous power to the farthest bounds of Korea.

The program at the tent was long and varied. My watch was a quarter to twelve when I returned to my room. The instrumental music was confined to organ, cornet and violin. The vocal, in addition to old and familiar hymns, included two that I had not before heard—in church. One was a song of the crucifixion sung, very reverently, to "Coming Through the Rye" and the other was "Clementine," which in addition to the preliminary verses had others that told of her happiness in heaven, where she awaited the coming of the other members of her family.

Then there were pictures on the stereopticon showing wild beasts unfamiliar

in Korea and concluding with pictures illustrating the parable of the Prodigal Son.

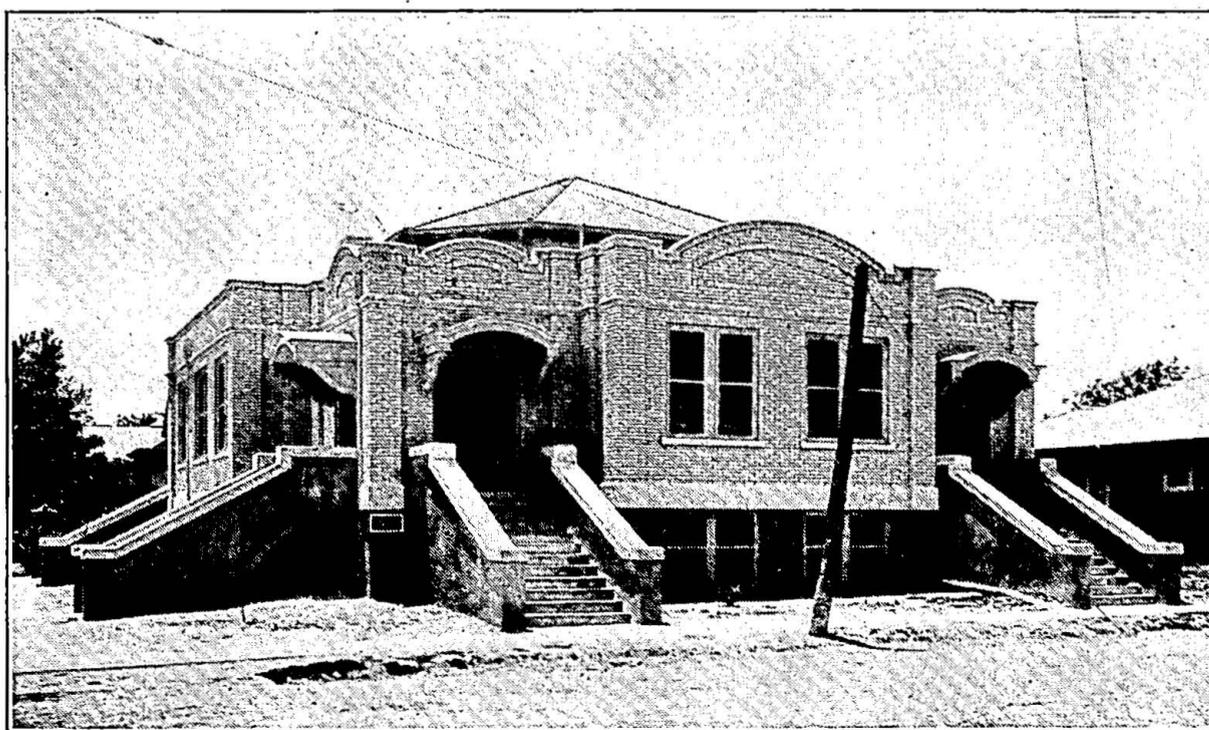
The sermon which lasted an hour and ten minutes covered the subjects of Sin, Salvation, and the fruits of Righteousness. The number who decided to accept Christ was between thirty and forty but to this must be added the sixty school boys, for the teacher said not to take the time to enroll them as he could do that the next day.

Can you conceive of a door wider open than this? The leading men and the young life of a village thus exposing themselves to Christianity to see what it can do for them. If it works with them, there is no reason why it may not extend itself to every home and individual there. This is what staggers one. Have we faith? Have we power to see this done? Sin now abounds, will we see grace much more abound?

Satan has reigned there for centuries, will we see Christ reign and Satan cast out? It will not come about except by prayer and faith and patient effort. I wonder, too, if there is not a responsibility for this ministry of prayer upon the Church at home as well as upon us. Are you praying earnestly and in faith for the salvation of these awakened souls in Korea?

Songdo, Korea.

Increase in number of home missionaries supported by the Home Department for the quadrennium 1918-22 from 147 in 1919 to 587 in 1922, an increase of 300 per cent, not including hundreds supported by conference boards.



MEXICAN METHODIST CHURCH, SAN ANTONIO, TEXAS

Another Worker Reaches Prague

D. P. MELSON

I sailed from New York harbor at noon December 21, on the Cunard steamer Antonia. Our coldest weather and roughest sea was on the morning of the third day, as we were approaching the harbor of Halifax.

We had a most thrilling experience on Wednesday, the 27th, just as we were in mid-ocean. A fire broke out in the hold among the stores in the late afternoon. All the lower part of the ship was filled with smoke, so that the crew had to use gas-masks to get within fighting distance of the flames.

For six hours the crew fought heroically, much of the time in water three feet deep, until they finally extinguished the flames. The passengers did not find out till later that the fire was right over the immense oil tank of the steamer, with its five million pounds of oil. They had just made ready to pump it all out into the sea, when the fire was brought under control.

The officers said later that if the oil tank had caught fire, the ship would have been blown to pieces, and even if there

had been any part of it left, the sea was too rough that night to even think about putting out lifeboats. So I thanked God for the miraculous deliverance, and took courage as I came on toward Prague.

Another rather exciting thing happened on New Year's Eve. We had put off passengers at Plymouth and Cherbourg, and were steaming through the North Sea toward Hamburg. About one o'clock at night the whistle blew, and I heard shouting out in the sea. I jumped up and ran to the porthole, and saw them letting down a lifeboat.

We had collided with a small fishing boat and demolished it, throwing six men out into the sea. Of the six only one man was saved. If it had to be, I was glad it happened on the other side of the ship, so I did not see those five men go down, screaming for help.

I landed at Hamburg, January 3, came by Berlin, and reached Prague on the night of the 4th. Brother and Mrs. Bartak met me that night, and the next morning I was most heartily welcomed

by Brother Neill and his family and whole Mission staff, besides being introduced to the student body of the Biblical Seminary.

I have had two lessons in Czech, been presented to the Central Congregation in Marble Hall. I am to begin teaching an English class at the seminary this week, and to preach at St. Martins-in-the-Wall next Sunday. I am also being initiated into the intricacy of finding one's way about through the tangled skein of Prague's streets.

Truly life is just beginning to be really strenuous and full of the things most worth while, and I thank God more and more for bringing me here, and giving me a share in the making of the history of this wonderful nation, with its tremendous possibilities for the promotion of God's Kingdom among men.

Prague, Czecho-Slovakia.

Sunday School vs. Cock Pit

When Rev. A. L. Ryan, Sunday School Secretary for the Philippine Islands, made his report at the Tokyo Sunday School Convention, he emphasized the contribution of the Sunday school in the Philippines in giving a clearer understanding of what it means to be a Christian. He said, "Men used to think that they could carry their Lord in one hand and their vices in the other. They somehow believed that to be religious meant to go through certain forms and ceremonies. It was not uncommon to see gamblers going to church, carrying their fighting roosters under their arms. Then after they had performed their devotions and had asked divine favor upon their chances during the day, they would piously come out of church, go down to the cockpit, and spend the rest of the Sabbath in gambling. That practice does not adhere among our Protestant Christians.

"I well remember one Saturday night, during an evangelistic service, an old gambler did come in carrying his rooster under his arm. While the preacher preached, the old man stroked and petted his rooster. But ere long, as he listened, conviction for sin struck his heart. When the invitation was given, he went to the altar, and in humble penitence gave his heart to Christ. The next morning he came to Sunday school and joined a Bible class that he might learn more about the better way. What became of the rooster? you ask. He did a most appropriate thing. He sent him to the preacher for his Sunday dinner."

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Wholesome Reaction From Relief Work in Poland

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This people of Poland today are much better situated than they were one year ago. Their employment problem is improving, their death rate from disease less, their schools are functioning with more regularity and system, and the money is more stable, despite its very considerable loss in value, there being nothing of the element of panic in the financial market such as we all saw one year past.

Politically we are now certain that the Poles have rejected Bolshevism. So we feel an atmosphere of hope and promise in the life of the Poles.

The work of our Mission has tried to keep pace with this economic development, and, whenever possible, to aid it by example and suggestion.

One year ago we worked with the people on a charity basis alone, giving and expecting no return.

Today we are developing in the student life of Poland especially, wherever we work, the idea that people must carry their share of the expense of any undertaking.

So now in our various kitchens for students we furnish the direction and equipment, but the young men and women there who profit from the kitchens pay the actual costs of the food in fees ranging from 200—600 P. M., per meal.

No one can charge today that we are aiding paupers or making them, for our work is more and more self supporting, and we are encouraging scores, yes hundreds, to work.

We hold to our original statement of a year ago: "*Work Divinely Directed, will Solve all Poland's Problems.*"

In Poland today 403 people are working for the Methodist Mission of America. This in itself means much, for nearly all of these cases represent a re-made citizenship—they have come to the Mission broken by war and its aftermath, knowing all the horrors of the refugee camp, the barracks and the apparently endless search for work!

With us, all are *housed, fed* and *clothed* as the basis of their pay, so that they can do a *real work*.

Their salaries are small, for with the warehouses and magazines of the Mission at their disposal they can buy such things as they need. Their need for money is, therefore, slight.

They are happy groups of workers, all of them.

Not a day passes but what we are cheered by the optimism of someone in

our workshops or bureaus, or by the expressions of thanks which come in nearly every mail.

They sing as they work at the machines, happy because they are conscious of working for somebody else, for some other refugee whose body will be warmed because they work.

So much has God blessed our Mission!

We begin our work every day with a prayer for all that we do.

Scores of the workers attend this service, and several times they have said that it made all the difference in their attitude toward the problems of the day. Certain it is that our own spirits are helped thereby.

A Missionary Pastor's Appreciation of the Support of His Home Church

M. B. STOKES

For the past twelve years it has been my privilege to be the representative of the Methodist Church at Hendersonville,

N. C., on the foreign field. Other churches in the homeland have from time to time contributed to our support, and it has always been an inspiration to know that these different churches had us on their hearts, but the church at Hendersonville has continued its support for so many years that I have come to look upon the people there as having a very peculiar relationship with me. This relationship is of value not only because of a real appreciation of the financial support given, but especially because of the consciousness of the real worth of the prayers of the people of God. More than once in far-away Korea, when called upon to face some crisis in my work, I have felt myself strangely upborne by the unseen hand of God, and I have felt sure that someone was interceding for me at the throne of grace. One of the greatest helps to the missionary in the hours of loneliness on a far-away field is the realization that the people of his home church carry him upon their hearts.

Summerton, S. C.

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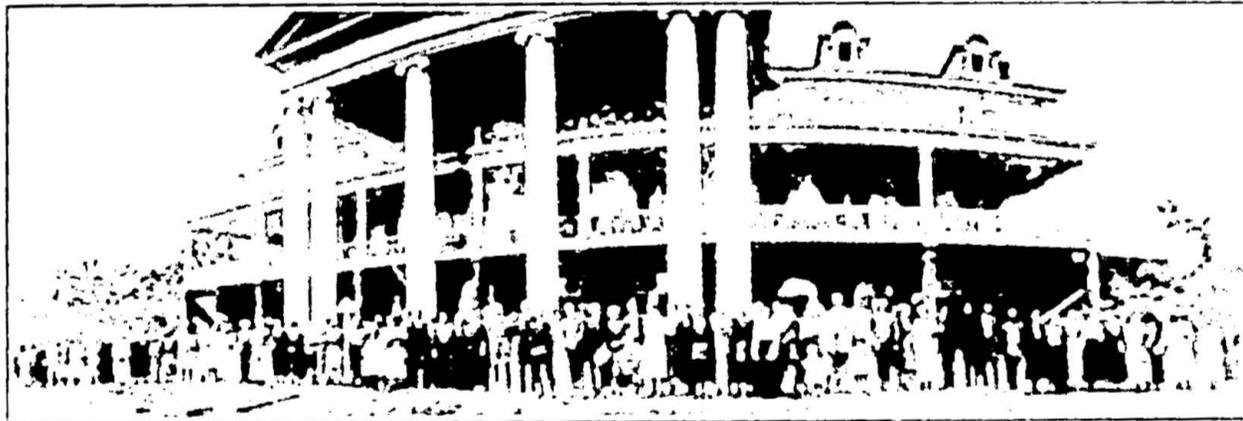
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We have already enrolled 5,000 church members in Czecho-Slovakia—2,200 in one church in Prague alone.

We have established in Europe two orphanages for homeless children and have fed and clothed tens of thou-

sands of destitute refugees and war sufferers.

Our churches and preaching places in these countries of Europe are crowded with interested hearers, and thousands are seeking to know the way of life.

Revival fires are springing up in all the foreign fields as a result of the Centenary impetus.

One hundred and eighty-one churches were organized in Korea last year and 16,000 new believers enrolled for Christian instruction.

In two years there has been an increase of 100 per cent in membership in Mexico.

Our foreign Christians are giving to the Church twice as much as they were three years ago.

We have expended in three years for home mission connectional work \$4,885,000, not taking into account amounts returned to the Annual Conferences to supplement salaries of pastors.

We have paid to Conference mission pastors out of Centenary funds more than \$1,250,000, and if Centenary pledges were paid to date the total would have been more than \$2,750,000.

Unveiling of Portraits at Scarritt Bible and Training School

To attend the Board meeting of the Scarritt Bible and Training School is always stimulating and interesting and it also has a Christmas tang to it. The fairies are not so far away and something mysterious and loving is just coming around the corner. The meeting in January, 1923, began with an invitation to come into the chapel at 2 o'clock. We promptly gathered in the room that has become dear by association. Everyone wore an air of expectancy and as we took our seats and faced the end of the room we discovered two spaces draped in white. Dr. Cunnigim as leader of the service opened it by singing one of Miss Bennett's favorite hymns, "Where Cross the Crowded Ways of Life." A tender prayer followed, led by Miss Gibson. Mrs. Hume R. Steele came forward as the covering from the place on the right was slipped away and presented to Scarritt Bible and Training School a life-like portrait of Miss Bennett, a gift from the secretaries. Her words were well chosen, and so fitting that her audience echoed them in their hearts.

Then from the other side of the room Miss May Ora Durham spoke, with rare grace, of one who is still with us and whom we delight to honor. As she spoke the covering fell from the second space, revealing the face of our dear Miss Gibson. The portrait is a gift from faculty and students of 1922 and 1923.

Mrs. Stephens in behalf of the Board of Scarritt Bible and Training School accepted the two portraits

and voiced the gratitude of each member to our Heavenly Father for the gift of these two elect women who have been the inspired leaders of missionary work among Southern Methodist women from the beginning of our history as an institution.

Miss Gibson was invited to speak and responded in a heart-appeal. She told of her love for the work and her gratitude to God for the way he had led her into it and of the joy she found in the service. Her representatives and daughters are in all parts of the world today, and are making immortal the spirit of Scarritt.

Again and again we found the student body slipping back, as they had a chance, to look again at the two loved faces. Could every daughter of Scarritt have been present, to each would have been the same joy.

God makes no greater gift to human lives than through the consecrated personality of other lives. And if these be friends, loved and revered, the gift is beyond words to measure. In hundreds, yes, thousands, are the lives of these saintly women being multiplied over and over again. One has crossed the narrow boundary line of death and the other is left to yet lead on in the conquest of the kingdoms of this earth for God. Their mantles are even now upon many shoulders, and the lives of countless many will bear the impress of their own. To the women of Southern Methodism more than any other is this priceless heritage. Let us be worthy of it.

—Mrs. L. P. SMITH.

Miss Howell at McTyeire School

Written While Visiting at McTyeire School. It is too Full of Freshness for Our Voice Readers to Miss

I am staying at lovely McTyeire School. I have been given a room in the faculty home on "the third floor back" and this room will be my headquarters while in China. The chrysanthemums are at their best and the zenias and snap-dragons are in profusion everywhere. The roses are very plentiful even this late. I have a fresh bunch on my desk that were picked this morning. You would be delighted with the new dormitory. You will recall that we planned for this on the last visit. I was so anxious to get a glimpse of it. It is plain, substantial and very beautiful. Three hundred girls have moved in and they are so happy over their new home. The fourth floor of the dormitory is fitted up with study halls for evening work and the social hall is being used for a chapel till a chapel can be built.

There are four hundred girls in two primary schools in the city that are feeders for the high school, making seven hundred girls in all in McTyeire School this fall. The girls of the school gave to me a "welcome party" and each class put on some kind of a stunt. We had such a good time together. I have been giving them a series of three chapel talks and find them very responsive to the messages.

There is no church that the girls could attend in this part of the city and besides the student body would more than fill any church in the city and so they have been organized into a church of their own. This school church is called Laura Haygood Memorial. The girls serve as stewards and last year they paid their assessments in full. They have a regular pastor assigned by the bishop like any other church. I have "preached" to this school congregation and it was most inspiring to see the way they conduct their services.

Miss Mabel Howell, in her recent visit to China says: The Union Nurse Training School and Hospital plant is in splendid condition and too much praise cannot be given to our own doctors and nurses who have labored so untiringly. The hospital has one hundred and twenty beds and many are turned away. Its clinics are full all the time. The nurse training school under Miss Hood has thirty-five nurses in training. The lovely new nurses' home which the Baptists are building is almost completed and when finished will make possible the training of seventy-five nurses, including the graduate nurses.

A Woman's Gift Stirs the Church

Rev. J. W. Daniel, presiding elder of the Cruz Alta District, Brazil, tells this new and stirring story: "In Palmeira they are building a new church. It is one of the liveliest congregations in Brazil, with a membership of some two hundred, several of whom are rich enough to pay the whole cost of the building without feeling the pinch. But this people who know so well how to work among the poor, the sick, the prisoners, who have conversions every Sunday in their services, and sometimes at prayer meeting, do not know the grace of giving. When we put on the campaign there for the building fund, we only raised about one hundred dollars. Nothing discouraged, we continued to preach money, tithing, giving on every occasion, and, at last, we are beginning to see things come to pass. At the close of the last service I held there, a young woman arose and offered a 'conto of reis'—at usual exchange, about \$300. Everybody was astounded, except myself who did not know her financial condition. Later, I learned that she had placed her home on the market, and was offering not a tenth, but one-third the selling price, to the church. She is a spinster who gains her living by her needle, and her little home is the only property she possesses. I protested that she should not make such a sacrifice, that the Lord does not demand so much of her. She was firm. And now I'm not so sure but that the Lord did demand that someone should really sacrifice for the

cause. This woman's gift so stirred the church that there will now be no difficulty in raising the quota assessed. What a whole year's preaching could not accomplish, this one sacrifice did within a week."

Noteworthy Home Mission Pageant Developed

The Board of Home Missions of the Presbyterian church has produced a noteworthy pageant setting forth the home mission task in America. It has been supervised by the Drama League of America, and Dr. Linwood Taft has given constructive criticism of the production. The Missionary Education Movement is now at the task of publishing the pageant, and it will be given to the churches at twenty-five cents a copy. The title of the production is "America's Unfinished Battles." Among the aims of the pageant is the following: "The challenge to service is presented by the millions of people in America who for the most part have not had an equal chance for life, liberty and the pursuit of happiness. These millions include some 14,000,000 foreign born, 12,000,000 Negroes, 3,500,000 Latin Americans, 1,750,000 Mexicans in the southwest, 5,500,000 southern mountaineers, 1,500,000 migrant laborers, 334,000 Indians, etc. Helping these millions to secure the necessities of life and the blessings of America is a tremendous task that confronts our generation and must be accomplished by us.—*Christian Century*.

Eradication of Lynching Seen

One-fourth as Many Victims Now as Thirty Years Ago

That the lynching evil is steadily being reduced, both as to numbers and area, and that its eradication is only a matter of years, is the substance of a statement given out by the Commission on Interracial Co-operation as the result of a careful study of the lynching record for the past forty years.

During that period, the statement points out, lynchings have occurred in forty-four states, in as many as thirty-three in a single year (1892) and in an average of twenty-one states a year, whereas in 1921 only thirteen states had lynchings and in 1922 only ten. This indicates that the habit is being gradually pushed off the map.

The number of victims also has steadily decreased, with slight variations, from the high mark of 255 in 1892 to 57 last year, the latter figure being only about half the annual average for the forty year period, which was 109. In addition, it is pointed out that there has been a notable decrease in the lynching habit in the states where it still persists. Last year's record represents a decrease of 27 per cent from the forty year annual average of 79 for the same ten states.

The figures for certain states where special efforts

have been made to curb lynching are cited as particularly encouraging in their assurance that the habit can be overcome when public sentiment and law unite against it. For example, Alabama with a yearly average of eight lynchings for the forty years, has cut the number to two. Tennessee, with an average of six, had but two last year, and a total of only five in the last four years. Oklahoma and South Carolina, each with an average of four, had but one each in 1922. Louisiana, with an average of nine, has cut the record to three. North Carolina, Virginia, Missouri and Kentucky, each averaging from two to five victims per year for forty years past, had not a single one in 1922.

It was pointed out that in several states special legislation has been enacted and found very helpful in curbing lynching, among the most effective measures being a state constabulary under the control of the governor, as in Alabama and Tennessee, and provision for the removal of officers who surrender prisoners to mobs, as in Alabama, Florida, Kentucky and South Carolina. These two measures consistently applied, says the Commission, will make it possible for any state to reduce lynching to the vanishing point.

Waning Interest in Anti-Japanese Propaganda

The Christian leaders on the Pacific Coast indicate that the extreme attitude toward Japanese people has been moderated in recent months. The Hearst papers no longer find sufficient anti-Japanese sentiment to make good copy out of it. Both the Army and Navy Boards of the Government are decrying the alarmist talk. A recent decision by the Executive Staff to General Weeks wholesomely indicated that the acquiring and holding by a Japanese syndicate of a tract of ten acres of land at White Point, near San Pedro, on the Southern California coast constituted no danger to the national defense of the United States. In conscientiously promoting its own interests union labor has ceased to agitate against the Japanese. A saner and more truly American attitude is prevailing.

The recent decision of the California Supreme Court declaring unconstitutional the provisions of the Alien Land Law by which "aliens ineligible to citizenship" were forbidden to act as guardians of the agricultural lands of their American-born children, has so met the requirements of justice as to take away the sting of bitter feeling aroused in the Japanese by the political agitation of 1920. Another decision of the Court has also found unconstitutional the ten dollars poll tax for all aliens as contravening the direct declarations of Amendment 14 as also the American-Japanese treaty. The Court also interpreted the anti-leasing provision of

the Alien Land Law as not forbidding "crop contract" leases. At last, not a day too soon, Lord Bryce's famous advice to Baron Makino is being realized, "Trust America . . . for in the end she will do the right thing."

The Christian leaders working among Orientals have had large influence in controlling and modifying the more extreme and bitter attitudes. Especially has this been true by the constructive policies carried out through the Oriental Missions Council composed of Christian leaders among Orientals on the Pacific Coast it is of importance that Christian leaders throughout our land should use every opportunity in influencing public opinion and establishing Christian points of contact with all Orientals and especially with Japanese individuals and communities in the development of Christian and American ideals.

"After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands."

When the nations shall stand before the throne of God they will stand together in harmony. The law of God is the great leveler and harmonizer. If the nations now so turbulent could see God in His relation to men there would be peace.

A Vision of a New America

I have a vision

Of a new republic, brighter than the sun;
A new race, loftier faith, this land of ours
Made over as to people; boys and girls,
Conserved like forests, water power or mines;
Watched, tested, put to best use; keen economics
Practiced in spirits; waste of human life,
Hope, aspiration, talent, virtues, powers,
Avoided by a science, science of life,
Of spirit, what you will. Enough of war,
And billions for the flag—all well enough!
Some billions now to make democracy
Democracy in truth with us, and life
Not helter-skelter, hitting as it may,
And missing much.

—From *Bulletin of Council of Jewish Women.*

Actual Cooperation

Some people cry out lustily against the evils of sectarianism, not realizing to what extent many of these evils have already been overcome. Just now, as recently as in the fall of 1922, a new instance of co-operation is given through the publication of Sunday-school quarterlies in different languages, which are used by practically all of the major denominations. Lessons in the Life of Christ have been put into the following languages, and are published by the denominations named, for the use of all denominations:

Lessons in Italian are published by the Baptists, under the name of the United Religious Press, 1701 Chestnut Street, Philadelphia, Pa.

In Polish by the United Presbyterians, under the name of the United Religious Press, 703 Publication Building, Pittsburgh, Pa.

In Spanish, by the Methodist Episcopal Church, South, under the name of the United Religious Press, 810 Broadway, Nashville, Tenn.

In Russian by Southern Baptists, under the name of United Religious Press, 161 Eighth Avenue, N., Nashville, Tenn.

In the Magyar, by the Presbyterian Church, U. S. A., under the name of the United Religious Press, Wither-
poon Building, Philadelphia, Pa. And by the Reformed Church in the U. S., under the name of the United Religious Press, 15th and Race Streets, Philadelphia, Pa.

In the Czech and Bohemian, by the Methodist Episcopal Church, under the name of the United Religious Press, at their various publication houses, known as the Methodist Book Concern, one of which is 150 Fifth Avenue, New York City.

Christian Schools in the China of Tomorrow

On Monday afternoon at the closing session of the annual meeting of the Federation of Woman's Boards of North America, Miss Sui Wang, a candidate for the degree of Ph.D. at Columbia, spoke on "Christian Schools in the China of Tomorrow." Although political condi-

tions in China are so disturbing, Miss Wang expressed the opinion that prospects for education were never so bright as at present, as there is a large group of high-minded Chinese, who are devoting themselves to building up a new educational system. Christian mission schools, if they are to be a real part of the forward movement, must divest themselves of their foreign character, becoming increasingly more Chinese as to leadership, curriculum and language. Of hardly less importance is the question of the kind of education which Chinese students are getting in America—is it making them materialists or leaders with high ideals and strong character? China still needs missionaries, but they must be keenly intellectual, broad-minded, Christ-like men and women, who have nothing to "put over" but Christ and his love for humanity, of which China and the United States are small integral parts.

A Movable School

Tuskegee Institute has promoted the holding of schools and conferences among the scattered families of Alabama and then of Georgia where groups of people from a radius of ten miles could gather to learn to do practical pieces of work in which everybody should be concerned. This idea has been taken by the Board of Home Missions and Church Extension of the Methodist Episcopal Church in cooperation with Gammon Theological Seminary which has held a summer school for 110 Negro ministers brought together from the small towns and country districts of North Carolina, South Carolina, Georgia, Alabama, Florida, Tennessee, Mississippi and Virginia. Through these ministers thousands of the rural population in these eight states will be reached and taught better methods concerning their daily living. Classes in orcharding have been held, classes in the preservation of eggs, classes in nursing, and classes in farm mechanics, which really means how to build a hen house and a shanty. They have learned how to spray fruit trees and how and why to "swat the fly."

"Christ of Everywhere"

"Christ of the Andes,"
Christ of Everywhere,
Great Lover of the hills,
The open air,
And patient lover of
Impatient men
Who blindly strive and sin
And strive again,
Thou Living Word, larger
Than any creed,
Thou Love Divine, uttered in
Human need,
Oh, teach the world, warring
And wandering still,
Thy way of Peace, the
Footpath of Good Will!

—Henry Van Dyke.

Dedication of Japanese Church

Below is an interesting account of the dedication services of a Japanese church in Dinuba, California, taken from the *Dinuba Sentinel*. No anti-Japanese sentiment here, but rather Christian co-operation and brotherhood.

The Japanese of Dinuba dedicated their new Christian church recently with appropriate services, Bishop DuBose officiating. There was a banquet at the luncheon club rooms at 6 o'clock and motion pictures at the new church in the evening. At the dedication services, which were attended by over 100 Japanese and Americans, prominent Japanese made strong speeches favoring the Christian religion.

The new church is a fine stucco building and graces West Tulare street in Dinuba. The motion picture show in the evening included four educational reels from the university, one of which "The Pilgrim Fathers" was especially inspirational and helpful.

Rev. T. Mizuno, the local pastor of the Japanese church presided. All the visitors and a number of the Japanese present responded. The most notable address, perhaps, was that of K. Mayeda, who for 19 years has been a resident of Dinuba, made in Japanese and interpreted by Rev. Davis. In part he said:

"I came to the United States some 19 years ago and during that time I have met nothing but kindness on the part of the Americans with whom I have had relations, but in all that time I have never had an occasion that has given me as much joy as the present one.

"I rejoice because there sits at this board Japanese and Americans without distinction of race. Christ binds the whole world together as the children of His Father and our Father and thus makes us all brothers.

"We Japanese who are in America, sincerely wish to be led into the higher things of life by our American brothers.

"The building of this church is a great occasion for the Japanese of this community and we appreciate the help and friendship that has been extended to us by the people of the American churches here, but we wish not to stop here. The continued friendship and fellowship of our American friends will be an inspiration to us in the years to come and the little church building will stand as a permanent monument of the cooperation of the American friends with us Japanese."



JAPANESE M. E. CHURCH, SOUTH, DINUBA, CALIF.

American and Japanese Co-operating in California

MRS. J. W. DOWNS

In 1913, the Woman's Missionary Council, Home Department, was requested by what is now known as the Oriental Mission Council, to take the responsibility for the evangelization of the Japanese in Dinuba, Orosi, Exeter and Lindsay, and adjacent territory in Tulare County. We began preliminary operations, purchasing four city lots on West Tulare street, one of the principal thoroughfares in Dinuba, but could not secure a pastor. The war coming on, the Board of Control would not permit the erection of a church. Our Japanese pastors visited the circuit as frequently as circumstances permitted.

Last April, Rev. T. Mizuno arrived from Ocean Falls, British Columbia, and began the organization of a Mission. He found a few Christians among his country people, but nearly all the Japanese were interested in the erection of the church. The Woman's Missionary Council contributed \$3,519.28 to the purchase of the lots, the equipment and furnishing of a rented parsonage, and the erection of the building. The Japanese of the community paid \$2,319.15 towards the construction of the church, \$337.34 for enclosing the four lots with a substantial fence, \$100 for installing artistic electric light fixtures. Furnishings, pews, pulpit, and a new upright Mansfield piano, and incidentals, brought the total up to \$3,735. The total cost of property to date is \$7,234.28.

Wednesday, December 6, 1922, was a

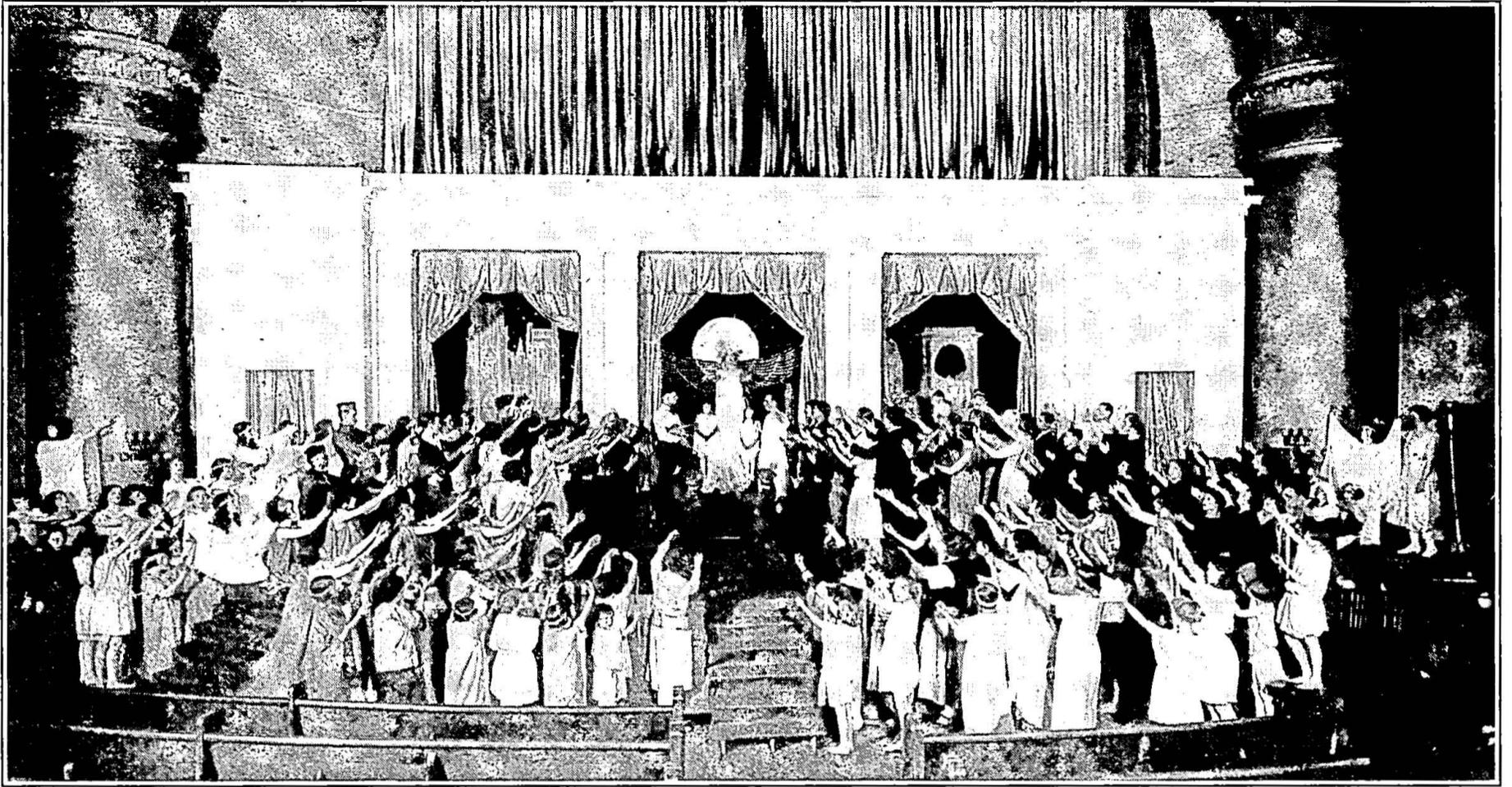
day of rejoicing to all, when, as given in another article, Bishop DuBose dedicated the Church free of debt.

In the evening a banquet was served at which Bishop DuBose, Rev. D. T. Reed of Visalia, Rev. D. A. Hoover of Orosi, the Mayor of Dinuba, postmaster, editor, and other prominent citizens mingled with the Japanese. The addresses were excellent, and were greatly appreciated.

Rev. T. Mizuno is entitled to great credit for the thoroughness and excellence of his ministrations. The future is very promising.

"That by All Means I May Win Some"

Some of the most earnest supporters of missions are those who, for health reasons, have been rejected for service on the foreign field. A young Englishman, who six years ago was pronounced unfit for missionary service, made this resolve: "If, then, it is God's will for me that I must remain in this country in business, my business shall be the Lord's and all the profits shall be devoted to his work in foreign lands." He entered business life. His first year's profit was £75. This he sent to the mission board. The next year he sent £480, the year following £1,024, and successively £2,500 £3,000 and last year £3,500. In these six years he has paid in £10,579, instead of the personal service he was not permitted to render.—*Record of Christian Work.*



SCENE IN CHRISTIAN PAGEANT, "THE BROTHERHOOD OF MAN"
Given under auspices of The Institutional Church, Kansas City, Mo.

The Brotherhood of Man

Since commercial interests replaced the Church in development of art, pageantry and the stage some four centuries ago, young people of evangelical churches have indulged their desire for such expression outside of and often contrary to the teachings of the Church. The tide of Christian pageantry, however, has been swelling in late years throughout Christendom. Especially successful have been the efforts of Institutional Church, M. E. South, and Eastminster Presbyterian, both of Kansas City, during the past four years. Institutional Church opened the way to a larger program when, in March 1922 it presented "Light of the World," an original allegorical pageant which carried its message to crowded auditoriums in three productions.

In the "Thank you meeting" held then, members of the cast and producing staff decided they should present an even larger pageant Christmas week, 1922, and invite other evangelical young people to take part. Already a movement was on to co-ordinate activities and growth of the Epworth Leagues, B.Y.P.U., Christian Endeavor, Luther Leagues, etc.

In September the two movements united and presidents of the associated young people's groups formed a Board of Control to present "The Brotherhood of Man" Thanksgiving week.

In eight short months, material from personal work and experience, from our Biblical history and even from Babylonian cuniform discoveries were assembled and written into "The Brotherhood of Man" by Deaconess Dorothy Dodd and Mr. Chalmers Fithian, co-authors. Much of the music was selected with care, some was especially composed by Mr. Lui Ring, one of the musical directors who was formerly in Opera and Chautauqua work for several years. Electrical effects were planned minutely.

"The Brotherhood of Man" will be revised, improved and enlarged from year to year and will become the annual pageant featuring the annual festival week of the young people's inter-church societies. It is gratifying to note the strong faith civic bodies and firms have shown and the warm loyalty with which many workers have given themselves to winning success in this first year. The objectives are a Mid-Western city of Christian Pageantry, with an adequate Greek theater in an accessible park; an adequate, permanent working fund for the perpetuation of a message by religious pageantry, and a Trust fund growing from year to year for the education and preparation of Life Service Volunteers from among the ranks who need assistance in preparation to do Christian work in many fields.

Perhaps not since the production of

that marvellous pageant at Columbus, Ohio, the opening of the Centenary period—"The Wayfarer" has there been presented a Christian pageant of such proportions as "The Brotherhood of Man."

The construction of a complete Greek curtain proscenium of three units in 350 square feet of additional stage.

Approximately 200 costumes designed and made of the finest of materials.

Ten complete stage settings built and painted.

The most complete electrical equipment ever utilized in a Kansas City production.

Approximately 350 characters on the set at one time, and approximately 500 people working on the production in various departments constitute some part of the equipment and working force.

A synopsis of the story follows:

Our story opens with Every Youth and Every Maiden just entering the threshold of life, dreaming of their future and what it holds for them; planning and living only for fame and fortune; thinking only that the world is big and wide. They chose fame and fortune to be their guide, and with this in mind, they enter upon life's pathway.

Much to their surprise the Voice of the Stranger speaks to them words of warning; but they heed not his message.

(Continued on page 93)

New Day of Home Missions

Those who jibe at denominational aggressiveness may well give heed to the Sixteenth Annual Meeting of the Home Missions Council and the Council of Women for Home Missions just held at Atlantic City, New Jersey. For the Home Missions Council represents 42 Home Mission Boards from 27 denominations and the Council of Women for Home Missions twenty-one Boards and twenty-one denominations, a total of sixty-three Boards and twenty-eight denominations—all doing business for the kingdom of God in co-operative tasks.

Not only do these two Councils with their wide-spread denominational affiliations themselves work through joint committees, but according to the report of Dr. A. W. Anthony, executive secretary, and Rev. R. W. Roundy, associate secretary of the Home Missions Council and Miss Florence E. Quinlan, executive secretary of the Council of Women for Home Missions, they also co-operate with the Federal Council of the Churches of Christ in America and its Commissions, the Y. M. C. A. and the Y. W. C. A., the Committee on Co-operation in Latin America, the Missionary Education Movement, the Council of Church Boards of Education, organizations representing Sunday schools, Young People, Moral Reforms, various agencies for publication, for survey and research, and branches of the Federal Government dealing with problems in the field of Home Missions.

The report of the Joint Administrative Committee emphasized the fact that it is the task of the central body to study and appraise Home Mission work as a whole and the work of all agencies in a given field; to note progress, to disseminate information, to correlate activities and to bring all agencies at work in a given field together for conference for the purpose of harmonizing plans and allocating responsibility.

That these two Home Missions Councils are getting results in the field of co-operation between denominational Home Missions agencies is seen in some of the concrete illustrations presented of work done by single denominations for all the other denominations. A bureau of information of foreign language publications is maintained by the Board of Home Missions and Church Extension of the Methodist Episcopal Church. Experimental work in the field of recruiting candidates for the Home Mission field is made possible by the Congregational Home Missionary Society, the Woman's American Baptist Home Missionary Society,

and the Methodist Episcopal Board. The beginning of a Protestant immigrant follow-up has been made possible through the loan of workers by the New York City Mission Society of the Protestant Episcopal Church and the gift of money by the Department of Work among Foreign-born Americans of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church. This follow-up is an endeavor to follow Protestants who pass through Ellis Island to their final destination in the country, wherever it may be, and bring them into contact with the constructive agencies of the community,—the industries, the homes, the schools, the churches, wholesome recreation, and those forms of Government which the new arrival ought to know.

The recent publication of the race group studies came about through their being edited by the secretary of the Baptist City Mission Society of New York and the underwriting of their publication by different denominations. Colportage work among the Japanese on the Pacific Coast is maintained by the Methodist Episcopal Church, South. A pamphlet on "First Steps in Church Building" was prepared by the secretary of the Executive Committee of Publications of the Presbyterian Church in the United States and the architect-secretary of the American Baptist Home Mission Society. And "A Manual of Church Plans" is now being prepared by a staff member of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, assisted by secretaries

and architects of a half dozen other boards.

Denominations are ceasing to begin new departures in Home Missions work in the old competitive way of starting in without reference to what any other denomination is doing. With representatives of the staffs of all home mission agencies on the committees of the Home Mission Council and the Council of Women for Home Missions, it is possible to secure the place of real need and the best point at which to make a beginning.

Stress was laid at the annual meeting upon the promotion of good race relations between Negroes and Whites, between Japanese and other Oriental groups on the Pacific Coast and Americans, between the Mexicans of the Southwest and our native people, and between Jews and Christians. Great gains in presenting a united Christian front through co-operation of Protestant agencies in Alaska, Porto Rico, Santo Domingo, Cuba, and the Canal Zone, were reported. A Committee on Religious Privileges for the Blind was appointed, and also one on financial and fiduciary matters.

Preceding the annual meeting a Conference of specialists in work in the field of town and country was held. Following the meeting, architects and secretaries of Church Building Boards met to plan for a better type of church architecture, both as to beauty and to utility, with special reference to provision for worship, religious education, social life and recreation.

Emblems for Missionary Members

MRS. BOYD T. CANTRELL

Last year when we came to the installation of the officers of the missionary society of Pratt City, Ala., we wanted some way of distinguishing the members of the auxiliary from the other women of the church.

At our next meeting the president appointed a committee to select colors, flower, a floral design and a pin.

After almost a year of study and research, the committee made selection of colors, flowers and floral emblem.

The colors are green and white, for growth and purity. The flower is white rose. The floral emblem is a circle in green and white, tied with white tulle, signifying eternity and unending love. The pin, too, is a circle with a band through the center inscribed "W. M. S. '22." It has a two-fold significance:

To carry the Gospel all around the world and a never-ending activity in missions.

Our pins are made of silver and we wear them with a great deal of pride.

This year when we came to the installation of officers we had the church beautiful in our colors, using ferns, white crepe paper and narcissus. Each member wore her pin.

Our installation service was unusually beautiful and seemed to impress most favorably the large audience that had gathered to witness it.

I sometimes indulge in a day dream of the time when all of the members of our great Southern Methodist church will be known by the silver circle that says to the world, "I am helping to carry the gospel around the world."

Religious Education at University of Oklahoma

Religious education at the University of Oklahoma had its inception in 1913 when the president invited representatives of the various churches to a conference and requested them to establish classes in religious education. The general plan is to allow the university to conduct such courses as do not involve denominational controversy, leaving each church to teach those subjects which it prefers to have taught from its own particular point of view. It was agreed that if these courses were given in a manner to meet the standards prescribed by the university, the student would be allowed to transfer the credit and count the same toward a degree in the university in the same manner in which credit is transferred from standard denominational colleges. As a result the churches are maintaining at their expense special teachers of religious subjects. It is the present plan to provide a library and class room facilities in the Y. M. C. A. building when erected, which the church representatives will be allowed to use for the purpose of religious instruction.

In the fall of 1921, Miss Mary De Bardeleben, representing the M. E. Church, South, offered two courses in Bible study.

Other classes in religious education have been included by eminent men.

Some leading suggestions to the college student, as given by the Christian Association of the University are:

"A well rounded education includes a knowledge of the Bible, the most read and best loved book in the world.

"You ought to understand the religious foundation of American institutions and life.

"Adequate preparation for leadership includes ideals and religious elements.

"Your church and Sunday school will need you as a leader or teacher. Will you be ready?

"The application of Christian principles to modern life is a task worth getting ready for.

"In the University of Oklahoma, this preparation commands regular credit towards your degree.

"Are you keeping your religious thinking abreast of your other thinking?

"Do you know how to use the Bible intelligently?

"Do you know how to help conduct a modern Sunday school?

"Can you apply the message of Christ to modern life problems?

"The Department of Religious Education helps you to give the right answer."



METHODIST DORMITORY, STATE UNIVERSITY OF OKLAHOMA, NORMAN, OKLA.

Some Ways to Help Our Children

While you are thinking of the little children who work 10 hours a day, 60 hours a week, in mills and factories; of the sugar-beet children who have just returned to school after seven months' work in the fields; of the boys and girls spending their youth and health in the tenement workshops of the city, are you not longing to do something to change conditions? Do you feel impatient in the face of such a sacrifice and submersion of young life?

Look at some things you may do and find your place in the scheme of alleviation. Perhaps not just one, but many will be given a chance because of your co-operation.

Have child labor slides put in the movie houses.

Ask for a child labor sermon in your church.

Arrange a child labor program in your school.

Have a child labor discussion in your club.

Call a meeting of Child Labor Committee members in your town to plan for united action.

Write for child labor material and advice. They will send you:

A Child Labor Day Program

A Play or Pageant

Pamphlets of Information

Announcement Posters

Lantern or Movie slides

Membership Blanks

Pocket Dime Banks for individuals or organizations.

Remember Mrs. P. L. Cobb, Council Superintendent of Y. P. work, does not handle any literature; it must all come from Headquarters. Time and postage are wasted in requiring her to remail your request to the office. Program material, year books and organization literature as well as all supplies are to be obtained from that office.

A Heathen Camp-Meeting

Twice a year, May and October, there is a big heathen festival at Kyang-Dzak of a week, when thousands of people crowd into the town for worship. One of our missionaries called it a "heathen camp meeting" and that is literally what it is. The people come in boats, for this place is almost surrounded by lakes, and they camp in their boats in the canals and the canals are so packed with them that it is impossible for any boat to get out until the last day when they break camp and all go out together. Because of the canals the town is full of bridges and at the foot of every bridge there is a temple and "then some." Thousands of dollars are spent each year in burning incense and ghost money and giving presents to the idols. It truly is the seat of Satan.

In this town we have a church and most of the church members are old women who have been all their lives ardent idol worshipers and are now just as ardent Christians and are earnestly at work trying to turn others from the darkness to the light.

I remember the first time I visited this place and the Bible woman, who lives there, took me to church on Sunday. It was a very small and very dark Chinese house which was used both for a chapel and a home for the preacher and it was so small that the preacher had to use the chapel for a dining room. The Christians there were very much ashamed because of the difference in size of their church and the many temples in the town so they began to work and to pray for a new church building. Then along came the Centenary and the Presiding Elder of the District promised them that

if they would raise four or five hundred dollars, he would ask the Centenary for the rest. Four or five hundred dollars! Where were they, a little handful of Christians, who could scarcely keep the wolf from the door, going to get four or five hundred dollars! One day during one of these big heathen festivals, this little group of old women and a few men gathered in this little dark chapel to take up subscriptions for the new church. The tumult outside was at its height, the heathen mob had worked itself almost to a frenzy, inside on their knees in prayer these Christians were asking for His guidance as they took this collection. At that time they pledged over four hundred dollars and the money came from such sources as this—one old woman who is all alone in the world and is over seventy years old, had during her life been able to save one hundred dollars to buy her coffin and clothes for her burial, knowing there was no one to do it for her. On this day she gave sixty of the one hundred dollars to the church.

The Centenary gave the rest of the money and last spring the large Chinese house was plenty big enough for the parsonage and the church.

The Saving of Africa's Womanhood

It is not a simple matter to write of the condition of Africa's womanhood under paganism. The details are far too revolting for description. The Bantu girlchild is cursed from her birth by the social system which obtains in tribal life—a system that brands her with the mark of inferiority solely on account

of her sex, that makes her from early childhood the drudge of the family. She is regarded from early youth as a mere chattel, to be bartered away in exchange for cattle, to become one of many wives to a man whom she may never have seen, to be, with her unhappy sisters, nothing better than a tribal slave.

The attitude of the pagan man with regard to the labour value of his wives found expression when the first plough was introduced into a mission station beyond the Kei River. The fame of this new instrument of agriculture spread far and wide, and one day a pagan chief came to see it working. He gazed at it long and earnestly as he saw it turning up the soil in even furrows, then, suddenly clapping his hands together, he shouted in a burst of excitement, "This thing is as good as ten wives." An exactly similar attitude was expressed by Cetewayo, the great Zulu chief, when Queen Victoria sent him some steel ploughs as a present. Cetewayo said to the High Commissioner, "Why has the Queen sent me these things? Does she not know that I have plenty of wives?"

But during the last generation the evangel of Jesus Christ has been brought to many of them, and the story of their uplift would take a worthy place in the romance of missionary history.

—*Woman's Work.*

Success

It's doing your job the best you can
And being just to your fellowman;
It's making money, but holding friends.
And staying true to your aims and ends;
It's figuring how and learning why,
And looking forward and thinking high,
And dreaming a little and doing much;
It's keeping always in closest touch
With what is finest in word and deed;
It's being thorough, yet making speed;
It's daring blithely the field of chance
While making labor a brave romance;
It's going onward despite the defeat
And fighting staunchly, but keeping sweet;
It's being clean and it's playing fair;
It's laughing lightly at Dame Despair;
It's looking up at the stars above,
And drinking deeply of life and love;
It's struggling on with the will to win,
But taking loss with a cheerful grin;
It's sharing sorrow, and work, and mirth,
And making better this good old earth;
It's serving, striving through strain and
stress;
It's doing your noblest—That's Success.

—*The Rambler.*



WOMAN'S MISSIONARY SOCIETY AT KYANG DZAK, CHINA

FOR YOUNG PEOPLE

A Unique Membership Contest

MRS. IRA. B. FOSTER, MEMPHIS, TENN.

Yes, I call this contest unique,
Our aim for its origin, new members to seek.
When we get to lagging and losing our step,
There's nothing like competition to fill us with pep.

So our dear Mrs. Gordon with her wonderful zeal,
Planned a race for ten ladies with an automobile;
And the ten who were chosen were each given a car;
But of course being of paper couldn't run very far.

So ten strings were stretched across our blackboard,
With cars lined up from a Franklin to a Ford.
Each owner of a car was given ten names
For of course they must have help to win in this game.

And each name that she drew, to that lady she'd phone
To give her instructions how to carry it on;
And in turn the lady called, would invite another to come,
To our T. and L. Class on every Sunday morn.

Every lady who had named her auto with pride
Told her new member in what car she should ride.
Our chairs in our classroom were arranged in a row,
With a card which told the name of each auto.

Mrs. Gordon called the name of each car from the board,
As I have stated before from a Franklin to a Ford,
When the number was called out some one would smile,
For you see each member was counted a mile.

Well the race was on and all eyes on the board,
For the car in the lead was only a *Ford*.
But the Dodge was giving the Ford a tight race,
The distance between was a very short space.

The owner and driver of the Dodge did her best,
And deserves great credit in this contest,
There were other cars, too, which did good work,
I am sure not any of them wanted to shirk.

But when the last Sunday came and we gazed on the board
We had to acknowledge the leader was still a *Ford*.

Bible Lesson for April

In the Hands of the Fickle Mob. (Acts 14: 5-22)

MARY DE BARDELEBEN

In our last lesson, we left Paul and Barnabas in Cyprus. In our lesson today we find them far to the north in the province of Pisidia (see map). Driven from town to town by Jewish prejudice, they had come to the town of Lystra.

One day as Paul passed along the street his attention was attracted by a man who sat, a pitiful sight, lame from birth. In some way God helped Paul to heal the man; and as would happen on the streets of our cities today, the news spread like wildfire and a great crowd gathered. Wide-eyed with astonishment, they talked excitedly together. "What can this mean? Why, surely these men are gods come down to earth. This tall well-built fellow (Barnabas) is none other than the all-father Zeus, and this little man with the flashing eye and the ready tongue is Mercury, the messenger of the gods!"

So before the two missionaries had time to realize what was taking place

some of the multitude had rushed to the temple of Jupiter, called out the priest and here they came shouting, singing, bringing oxen, festive with garlands, for sacrifice.

As soon as Paul and Barnabas caught the significance of the demonstration, they began to protest, crying out, "Sirs . . . We also are men of like passions with you." Then when they had quieted the multitudes Paul began to teach them about the true God, the Father, the loving provider for all his children.

The people listened patiently and all seemed going well when another stir arose. Who were these approaching the gate? Jews from Iconium who had kept on Paul's track and had now come to contradict his message and thwart his work. The fickle, childish mob is like clay in their hands and soon Paul lies crumpled, pale, and bleeding outside the city walls.

He was not dead, however, only

stunned by the impact of the stones. We expect him now, as soon as he is able, to make haste to the coast and find his way back to Antioch or to his home in Tarsus . . . you and I would have done so. Did he? Listen . . . "But as the disciples stood round about him he rose up and entered into the city and on the morrow went forth with Barnabas to Derbe and when they had preached the gospel to that city . . . they returned to Lystra, Iconium, and to Antioch, confirming the souls of the disciples." Think of the faith, the courage, the love that sent him back.

Y. P. M. S. Program for April

Hymn: "Love Divine, All Loves Excelling."
Business.

Devotional:

Hymn: "In the Cross of Christ I Glory."

Bible lesson: "In the Hands of the Fickle Mob." (Acts xiv. 5-22.)

Prayer.

Leader.

Missionary topics: "Pioneer Heroes in Mexico."

1. Sostenes Juarez.

2. Alexander Southerland.

Leader.

Hymn: "Stand Up, Stand Up for Jesus."

Prayer:

"O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine."

—J. G. Whittier.

A Conference Song

The World's Astir

Tune, *Materna*—No. 610 *M. E. Hymnal*
FRANK MASON NORTH

The world's astir! the clouds of storm
Have melted into light,
Whose streams aglow from fountains warm
Have driven back the night.
Now brighten dawn tow'rd golden day,
The earth is full of song,
Far stretch the shining paths away:
Spring forward! Hearts, be strong!

Where lies our path? we seek to know,
To measure life, to find
The hidden springs of truth whence flows
The joys of heart and mind.
We dream of days beyond these walls,
The lure of gold we feel,
Life beckons us, and learning calls,
Loud sounds the world's appeal.
But Thou, O Christ, art Master here!
Redeemed by Thee we stand;
We challenge life without a fear
We wait for Thy command.
For thy command is victory,
And glory crowns the task.
We follow Thee, and only Thee.
Thy will alone we ask.

Give us the freedom from above:
We pledge our loyalty;
Change flash of hope to flame of love.
And doubt to certainty.
In Thy great will, O master Mind,
In Thee, O master Heart,
Our guerdon and our guide we find.
Our Lord, our King, thou art.

News Tid-bits From Y. P. Auxiliaries

Already information is being sought concerning summer camps and Conferences. Are you planning to spend your vacation in some such helpful way? Why not?

* * *

The Missouri Y. P. superintendent sets it as a goal to have an organized Bible class in every auxiliary. We shall be glad to know what book is most successfully used.

* * *

The VOICE readers extend loving greetings to Master E. A. Dunn, Jr., the newly arrived son of Mrs. E. A. Dunn, the Y. P. superintendent of Florida Conference. On his account Mrs. Dunn is giving up her Young People's work (in order to devote herself to specific "Junior" work just now). We regret to lose her.

* * *

The Conference Superintendent of Arizona writes with infectious enthusiasm of the organization of their first Y. P. M. S., at Phoenix. Arizona has only lately been set apart as a separate Conference, so they are beginning at the very bottom. We trust these Phoenix high school girls will scatter their enthusiasm abroad and help organize many auxiliaries in the Conference.

* * *

The society at Fuquay Springs, N. C., reports a most successful year, with growth in membership and finances. It is composed of boys and girls, whose social life is related to and helped by the Church and auxiliary. Their unique plan for raising money is to make bedspreads, selling squares with names embroidered thereon, then selling the completed spread. This brings in \$26.40 a spread.

Details can be secured from the President of Y. P. M. S. at this place.

* * *

Many Conference secretaries and superintendents are using the "Probation List," where all newly-organized auxiliaries are kept until they themselves have reported for two quarters to the Conference treasurer. The auxiliaries are then placed on the regular Conference list. We can readily see that this plan eliminates the danger of reporting new auxiliaries that really never come to have any permanent life, yet recognizes them as new organizations from the first.

* * *

Annual reports are coming in from the Conferences, but as not all are yet in we cannot give any summaries of the work nor tell of the Y. P. Pledge to the Council has been met. Most superin-

tendents feel encouraged over their year's work, but some report losses due to lack of leadership and to the dividing of interest and membership with the Epworth League. Some simple plan of correlation must be devised whereby the interest and loyalty of our young people shall not be thus divided. Many are working and praying over this problem and we trust we shall all be big enough and broad enough to work for the best good of our young folks.

* * *

The Young Ladies' Missionary Society of State Street Church, Bristol, Virginia-Tennessee, has done splendid work in the past year and attained the Honor Roll. We have a membership of fifty-five and have sent two hundred and forty-eight dollars to the Conference treasurer. One hundred and thirty-two dollars has been spent on local work.

The prayer special for the past year has been that the auxiliary would have true missionary spirit and that we would have volunteers from our own society. Our faith has been strengthened for we have had three volunteers for life service from our society during the year. Two of these sailed for China in January—Miss Bettie Jane Wingfield at Soochow Hospital, and Miss Carrie Mae Copenhaver at Huchow Hospital. The other, Miss Katharine Tilley, is at Emory and Henry College, preparing for work in Brazil.

The fact that our auxiliary is represented in foreign lands by two of its own members, spurs us on to greater things.

A Call Through Known Conditions

This is forcefully illustrated in the life of Laura Haygood, whom we are studying this month. Dr. E. F. Cook says of her:

"Through constant activity in the Church, as a Sunday school teacher and home mission worker, Miss Haygood was unconsciously developing and fostering the missionary interest and impulse that later took her across the seas. During her years as a public and private school teacher and a Christian worker, she not only gained valuable experience, but the Spiritual elements in her character were remarkably developed.

"Miss Haygood did not feel any *special call* to the work of foreign missions. There was no audible voice, no miraculous manifestation, no heavenly vision. The call to her was cumulative. It came through a growing consciousness of hu-

man need, through an intimate knowledge of the bitter woe of China's women, through Dr. Allen's plea for an experienced woman for the leadership of woman's work in China, through the sweet inner sense of personal surrender to the will of God, and through the recognition of ability to help meet the need of China's millions. This whole matter was deliberately and carefully thought out and earnestly prayed over, so that on Sunday, February 24, 1884, while listening to a sermon she quietly and definitely decided to give her life to mission work in China."

Fourth Quarter's Reports

Thirty-four Conferences reported for the fourth quarter. From these we note 93 new auxiliaries organized, the Conferences leading being as follows: Louisville, 10; Florida, 8; Alabama, 7; Virginia, 7; Texas, 6; North Georgia, 6; Baltimore, 5; West Texas, 5.

In mission study, 489 classes were at work this quarter. South Georgia leads with 41. Memphis 31; Baltimore 29; N. W. Texas 25; Virginia 25; Holston 24; Texas 22; Little Rock 22; Kentucky 22; West North Carolina 21; North Georgia 20; North Alabama 20; North Texas 20; Tennessee 20.

Many report losses; some natural, others regrettable. The total of these will be more evident from the annual report. A percentage tabulation is a more just way to show the increase or decrease, but that cannot be given in a quarter's report.

March in Young People's Circle

At this writing, in January, we realize that when the VOICE reaches you, it will be almost time for the report of the first quarter in 1923. How have the new programs worked? Are not our "Hero sketches" for the programs very fine? We want to know how you have used them; by impersonations, as stories or readings. Try to make these chosen heroes live before the girls, and learn the secrets of their success.

Did you make your pledge to the conference superintendent? There is *so much* to be done, our leaders must not be hampered by lack of funds to carry on our work. The world needs us, our work and prayers and money. Sometimes our local work seems so urgent and pressing, we forget the terrible appeals that come to the ears of our leaders in the great work of the Church at large. Let us uphold their hands by filling them with funds necessary to do the job.

Be sure to report this month.

Woman's Missionary Society, Rhine, Ga.

Special emphasis in the Missionary Society of Rhine, Ga., has been placed on prayer and stewardship. Our Prayer Special, Miss Louise Best, of Brazil, is a connecting link between us and the work in the foreign field. Her letters are an inspiration. We have given her a post card shower of Georgia scenes and written to her.

We have organized Bible Study and Mission Study Classes, using "Women and Missions" for mission study and "Twelve Hundred Bible Questions" for Bible study. The Baptists joined us in the Bible Study Class. One Monday of each month was devoted to Bible Study and one to Mission Study, the two remaining Mondays being used for business and literary meetings. These meetings are so arranged that the study classes do not come in succession. We have also a Reading Circle, which is especially beneficial to those who can not attend Mission and Bible Study Classes, using any good books to pass around.

The Social Service committee is well organized and the Inter-racial committee is developing a new phase of Social Service work. We meet with the negroes and present programs, teaching them the duties of their officers and the need of Social Service. We hope they will soon take up Bible study.

Marie, the Little French Girl

V. MAUD FAIL.

A young French girl in the old French quarter had made her first communion in the beautiful old St. Louis Cathedral, the church home of her fathers for generations past, but somehow this, which seemed to her as an important event in her life, did not satisfy. There was a longing in her heart for something higher and better. So she and a girl friend began to search for that "Something." One Sunday on their way home from mass they passed St. Mark's church and hearing the singing they decided to risk the displeasure of their families and go in. After that they attended St. Mark's Sunday school and preaching service.

At the close of the service one night, during a revival, God wonderfully manifested himself. Seventeen young people presented themselves for membership in the church, among the number being Marie, the little French girl.

For almost six months after that she was not seen at St. Mark's again, and the workers felt that somehow, God's plan in that life was about to be de-

feated. Meeting her mother one day, one of the workers asked her why Marie had never been back to church since she joined. Being a perfectly good Catholic, the mother soon told the worker why. "Aren't my children going to the parochial school and don't they attend the Catholic church?" But this did not discourage the worker, and she made frequent visits in that home, till the parents gave their consent to Marie's coming back to St. Mark's.

From that time she became a missionary in her own home. One by one she brought her family, seven in number, to the Sunday school and church. It was not easy for her parents to break off the associations of a lifetime, but by and by, Marie and the workers had the joy of seeing first the mother, and then the father, present themselves for membership in the church.

Marie is today taking her place as a leader among the young people, being an officer in the Epworth League, holding the highest rank in Camp Fire, and with the aid of the workers is learning to make her own clothes. There is marked improvement in the home life and surroundings of the home. The children are in public school, and all the clubs and classes in St. Mark's industrial and recreational activities.

Helen Grace Murray of Mexico City, Mexico, in an exchange, states a plain truth concerning snobbishness in some missionary circles:

I have been living with a Mexican family for a few days. To-day we had for dinner:

Soup, rice, fried eggs, beefsteak and lettuce, carrots, turkey with mole sauce, beans, dulce (dessert) and coffee.

Nine courses, for each item was served separately and from rice through beans a dinner plate was devoted to each—six dinner plates for what we would more or less comfortably serve on one or two. I ate all nine courses and called them good (and they were good)! But I said within myself, with a slightly upward tilt of my intellectual nose, "How perfectly ridiculous!"

And then I had the grace to lower my nose and be ashamed of myself as perfectly ridiculous. Just why is it perfectly ridiculous to serve things in separate courses, and perfectly sensible to jumble them all up together in one? Just why is a Mexican custom silly and an American one sane? Just why is my American culture cultured and my Mexican friend's Mexican culture uncouth?

A Missionary Society in Every Church—Every Woman and Child a Member

Is this the motto of every district in your Conference? Monroeville, Alabama has just had a great District meeting held there where these words were held up as the aim of the mission work of the district.

It was a time of inspiration and of the proclaiming of great messages. Facts of mission work of the Auxiliaries were made vital and thrilling, and furnished material for delegates and members as they sought their respective charges and home churches.

Talladega, Alabama, Has Fine Mission Study Classes

We want to tell you proudly, not boastfully, that we now have seventy members enrolled. We are studying "Women and Missions." In our previous class we had twenty-one members, and studied "The Why and How of Foreign Missions," by Arthur Judson Brown. We also have a large Bible class, in which members of other denominations are studying with us. We have forty-five members in this class. We are studying "Scofield Bible Correspondence Course."

What Is Your Culture to Me?

In other words—what is my culture to you if your culture is nothing to me?

If there is any one sin more than another that some of us missionaries need to get over, it is this sin of national pride. To say that a custom is made in America does not imply that it has a divine trade mark. Because the Lady from Philadelphia says so, the Lady from Bombay doesn't have to do so. Because Bostonians bake their beans, Mexicans are not withheld from stewing theirs.

When the annals of Christian courtesy are published up in heaven some of us cocksure American missionaries may be surprised to find how often our Chinese and Hindu and Fiji Island friends have overlooked to themselves, and explained away to their friends, some of our breaches of perfectly good and legitimate Chinese and Hindu and Fiji Island etiquette.

It is all right of course. A man may continue to be a Christian, I suppose, and eat with his knife, on Commonwealth Avenue. But what is his culture to you if he disregards yours like that? And what is mine and that of a thousand more like me to him if it be not seasoned with respect for his culture to me?

The Streaming Hordes

BY RALPH WELLES KEELER

Still do the streaming hordes sweep in
Through open gates, on shores still
wet

With crying blood of brother's wrongs,
Where ev'ry evening sun doth set
On discontent and growing need,
On cheerless home, on bitter strife—
The huddled, crowded, cheerless mass—
The empty, hopeless, sordid life.

The widening stream spreads on and out
Through village road, through city
street,

Far o'er the undulating plains

Where distant sky and mountains meet.
Each day the currents stronger sweep
Across the hopes that life holds dear:
Must duty challenge to the task

Which Christ Himself in love makes
clear?

Shall this stream choke our nation's life
And hopes and ideals droop and die?
Shall freedom's song our fathers knew
Be but an echo to the sky?

Still do the streaming hordes sweep in
Through open gates—an eager throng;
God, give us strength to make them
Thine

And teach them brotherhood's own
song!

Thy grace, O God, impart that we
In love to alien folk may show
A brotherhood that knows no bounds,
Thy Kingdom here below.

Scarritt Bible and Training School

New Year's Reception

On New Year's Day Miss Gibson held open house from half past two to half past five o'clock to welcome the faculty and student body of the Scarritt Bible and Training School. The guests came in relays every half hour and the company and companionship were most delightful to the hostess and her niece, Miss Frances. The distance between her new apartment and the school has somewhat lessened the frequency in exchange of visits, but the reception bridged the gulf of separation for the time, and gave promise of future seasons of fellowship and enjoyment.

The Annual Meeting of the Board of Managers

The day that marks the opening of the annual meeting of the Board of Managers of the Scarritt Bible and Training School is always one of the notable days of the year. January 22, 1923, was the day chosen for the thirty-second annual meeting because the dates fixed for the Secretaries to begin service for the Centenary drive conflicted with the regular date, January 31. Twelve members were present. The unseen presence of our beloved vice-president, Miss Belle Bennett, was felt throughout the meeting and hallowed the association.

Bishop Hendrix presided throughout the day and Mrs. Stephens who was elected vice-chairman protem, presided at the night session. One of the surprises that increase the joy of the Board was the presence of Miss Mabel K. Howell, Secretary in charge of Missions in the Orient, just returned from her second visit to the mission field.

The annual reports of the officers and standing committees were read and were adopted with expressions of appreciation. The board resolved itself into three committees to consider the business requiring action and adjourned for conference thereby expediting the business.

Elsewhere will be found an account of the unveiling of the portraits of Miss Belle Harris Bennett, and Miss Maria Layng Gibson. It was a significant occasion and conducted with dignity and marvelous tenderness. The heart of this writer is full of humble gratitude and joy for such an opportunity as has been hers throughout these years of the life of this Institution.

At half past two o'clock the Board met in afternoon session.

At half past five o'clock, the Board of Managers and the Faculty met at the invitation of President and Mrs. Cunningham in their attractive home and much enjoyed a social hour.

The night session closed this most successful meeting.

Miss Mabel K. Howell spoke at Vespers, on January 21.

The chapel was crowded with attentive hearers—many of whom were friends in the city. The address in breadth of thought, and wideness and clearness of vision was great, while the spiritual power which had been gained through the manifold experiences in the Orient was manifest. She pleaded for more missionaries with a vital experience of saving grace and an unswerving faith in the diety of Jesus Christ.

The Brotherhood of Man

(Continued from page 86)

He again tells them to behold what came to pass in the early morning of the world's history because in the human hearts there was envy and jealousy.

Then comes the ever present conflict between good and evil—thus we see portrayed before us the Sacrificial Altars—the result of jealousy in the heart, and the eternal question is asked "Am I my brother's keeper?" This vision changes to Babylon the Mighty—with all the pomp and power, with all her show and splendor—and yet vanity of vanities, all is vanity. Then the vision fades into the love story of the ages, the Birth of Hope—the Babe in the Manger. Against this is the opposing force,—the Power of Evil in life.

Then the Modern Age with its stress and strain and extravagance, showing what the love of pleasure will do in one's life. Then follows the Glory of Childhood—"For of such is the Kingdom of Heaven."

Contrasted with this we see the Material Ways and its offer of Greed and Gold followed by the Hall of Bacchus and the power of drink. Then comes War and its reckoning, for in the train of war come Famine, Pestilence and Death. In time of war as in time of Peace, Christ's ambassador, the Missionary, goes forth to preach and to heal in the name of the Great Physician, Jesus the Christ. Then the approving Voice of the Stranger is heard saying—"In as much as ye have done it unto the least of these my brethren, ye have done it unto me." At once Every Youth and Every Maiden recognize the Master. Then do all kings and all nations come before Him, for the kingdoms of this world are become the kingdoms of Our Lord and His Christ.

The Voice is then heard saying, "Behold, I come quickly," followed by the assembly response, "Even so, come, Lord Jesus." The great chorus, "Fling Wide the Gates," closes "The Brotherhood of Man."

A Department on Stewardship

We desire to present, probably quarterly, a department to be devoted to Stewardship. This will include studies of stewardship in its largest meaning, and helpful experiences of those who practice tithing. We welcome letters from those whose lives have been blessed in the use of the tithe. Let us also remember that we are stewards of our time. Power, personality and talents as well as of our money. Write me how the Lord has blessed that stewardship.

Stimulating More Thorough Reading

A suggestion for a more thorough reading of the columns of this paper by means of questions asked on the current issue comes from a valued subscriber in Arkansas, who by the way, is the vice-president of that Conference Society. She says her own auxiliary has used it with fine effect. To illustrate the method she gives a set of ten questions on the VOICE of March 1922. They are here given:

1. What does Dr. Miller say of the Methodists in Arkansas?
2. To what two propositions does Bishop James Atkins wish to call attention?
3. What does the Rev. F. S. Parker say that the Centenary has done for Japan?
4. What does the Rev. C. A. Long say of building in Brazil?

5. Give three historic instances of San Antonio mentioned by H. G. Horton.

6. What will happen to our Missionary work at home and in the Foreign fields if our Centenary pledges are not paid?

7. Who was elected president of the Foreign Missions Conference in Atlantic City, New Jersey?

8. What missionary workers will be present and speak at the council meeting?

9. What is said of the beginning of Texas Mexican Missions?

10. What does Mrs. W. S. Nichols say of the MISSIONARY VOICE?

Will not some other progressive leaders frame like questions on the current issue—March, 1923—and use in Auxiliary Meetings?

Bible Lesson for April

Jesus the Conqueror, a Grateful Woman Testifies.

W. A. SMART, D.D.

No character in history has been more universally maligned than Mary of Magdala. Luke tells us in 7:36-39 of a woman of low character who anointed Jesus' feet, and in 8:2 he tells us that Mary of Magdala had had seven demons cast out of her. Luke does not even intimate that she is the same woman of whom he has already been speaking in 7:39, and demon possession in the New Testament most often represents afflictions like insanity, epilepsy, and other maladies which carry no moral stigma at all. And yet a cruel tradition has senselessly identified these two, with the result that Mary will probably continue to be known as a woman without character, and the very term "Magdalen" will continue to mean an outcast.

We know little of her, but we can read in her actions on that Easter Sunday morning her passionate love for the Master who had liberated her. The restless waiting through the Sabbath, the preparation of the spices in advance, and the start to the tomb at daybreak (Mk. 16: 1, 2), all in order that they might offer to His dead body the tender ministrations of their womanly devotion; these are the drops of love wrung from hearts that are crushed. And the last refinement of torture came when they thought that even His dead body had been stolen. After rushing to tell the men of the vacant tomb, Mary returned leaden footed to the scene of her sorrow. There was no reason to go there

now, but she could not stay away. And there was no reason why she should look again into the tomb, as though even yet she might find Him there, and yet she could not help it. Alone, in the dim light of the early morning, she poured out her soul in tears. They had taken away her Lord, and she knew not where they had laid Him.

How suggestive that Jesus appeared first, not to Pilate or to the Jewish authorities to prove their error, nor even to Peter and John, who had been there just a few minutes before, but to this broken-hearted woman. He seems to reveal Himself most readily to the hearts that long most for Him. At first she did not know Him—the blinding tears, the early morning twilight, His altered appearance—but when He spoke the old familiar name in the old familiar way, how all life was changed for her in the moment!

It is not surprising that the disciples went out to preach "Jesus and the resurrection." His death they understood but dimly, but His resurrection was the inspiration of their lives. It meant His continued, uninterrupted association with them and Lordship over them. In the first realization of this renewed relationship Mary cried out impulsively, "My Master!" and Thomas a little later, "My Lord and my God!" The resurrection of Jesus was not only a fact in history; it was an experience in the life of the early Church. All life became life

under the leadership of the risen, spiritual Christ. Paul summed it up when he seemed almost to lose his identity in his dedication to the risen Lord. "For me to live is Christ," he says, and "it is no longer I that live, but Christ liveth in me."

And it is always so for the Christian. "Not only in the beginning was the Word," says Harnack, "but the living, resolute, indomitable Word, namely, the person, has always been a power in history." And Marcus Dods asks, "Do we envy Mary her few minutes in the garden? As truly as by the audible utterance of our names does Christ now invite us to the perfect joy there is in His friendship; so truly as if He stood with us alone, as with Mary in the garden, and as if none but ourselves were present."

Children in the Tenements

A girl of thirteen was reported by the school principal as frequently missing school. We found her at six o'clock at night embroidering a black dress stenciled in black. She received ninety cents for an elaborately embroidered dress which she makes in two or three days, supplying the frame herself at a cost of sixty cents. Her mother remarked, "It's such a pity she has to go to school."

We found a woman and her little boy of eight embroidering gowns, for which they receive a penny each. "He can embroider very quickly, and must finish a dozen this morning," said the mother.

In another home a girl of 12 was also embroidering garments. She could finish three dozen in a morning. Her little brother, aged 8, has done them also. The little girl told us Petey had said, "Antoinette, I can't do any more, my eyes hurt."

Children ranging from twelve down were at work on tags, moistening their fingers in their mouths while stringing them. For this they receive twenty cents for 1,000 tags. A family of six children will string this number in half an hour, working steadily after school. The children were filthy and sickly looking.

Program for April—Demon Worship in Korea

Hymn 647: "On the Mountain Tops Appearing."

Business: Special Topic: "A Talk with General Information." (Stewardship.)

Missionary Topics: "Under the Thrall of Demons." (Leaflet.) "The Story of Tu Chai Umanie's Sacrifice." (Leaflet.)

Devotional: Hymn 168, "I Know That My Redeemer Lives."

Bible Lesson: "Jesus the Conqueror. A Grateful Woman Testifies." (John xx.)

Prayer.
An Easter Message. (Leaflet.)

A FINE RECORD FOR JANUARY

That VOICE agents have been at work is shown by the splendid list coming in since the first of the new year. During January more than 12,000 subscriptions were received. We are still very far from our goal, but if VOICE agents, pastors and church lay leaders will give us a little help we will reach that goal—100,000 subscriptions to the MISSIONARY VOICE. (Other lists held over for lack of space, will be published in next issue.)

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 Mrs. W. R. Smith, Flemingsburg, Ky.
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 Mrs. Ida C. H. Fitch, Phoenix, Ariz.
 Mrs. Wilson Enochs, Huntingdon, Tenn.
 Mrs. J. T. Richards, Bowling Green, Va.
 Mrs. W. P. B. Hickman, Cape Charles, Va.
 Mrs. W. F. Dixon, Demopolis, Ala.
 Mrs. L. N. Marks, Eunice, La.

Mrs. W. A. Frndt, Macon, Ga.
 Mrs. Ruby Robertson, Loraine, Tex.
 Mrs. J. C. Ottinger, Memphis, Tenn.
 Mrs. M. W. Hatchett, Gatesville, Tex.
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 Mrs. Dora Elliott, Moundville, Ala.
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 Mrs. D. A. Smith, Walthalla, S. C.
 Mrs. Julia Pratt, Prattville, Ala.
 Mrs. J. B. Steele, Bennettsville, S. C.
 Mrs. W. O. Hyler, Oklahoma, Okla.
 Mrs. Leland Biglow, Washington, D. C.
 Mrs. E. E. Bowles, Kirkwood, Mo.
 Mrs. Floyd Waldron, Welch, W. Va.
 Mrs. Carl Greenwood, Lampasas, Tex.
 J. C. Swadley, Grand Prairie, Tex.
 Mrs. W. H. Carr, Floydada, Tex.
 Miss Maud Russell, Estelline, Tex.
 Mrs. Ida Foster, Eastland, Tex.
 Mrs. A. D. May, Little Rock, Ark.
 Mrs. Jacob Hoss, Marshall, Tex.
 Mrs. F. N. Wyatt, Whitesburg, Ky.
 Mrs. M. P. Rexroad, Goodwell, Okla.
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 Mrs. S. A. Smith, Jacksonville, Fla.
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 Mrs. B. R. Lawrence, Seneca, S. C.
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 Mrs. Mattie Legg, Morristown, Tenn.
 Mrs. Walton Reeder, Cross Planes, Tex.
 Mrs. L. J. McIntosh, Louisville, Ky.
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 Mrs. J. W. Jones, Martinsville, Va.
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