

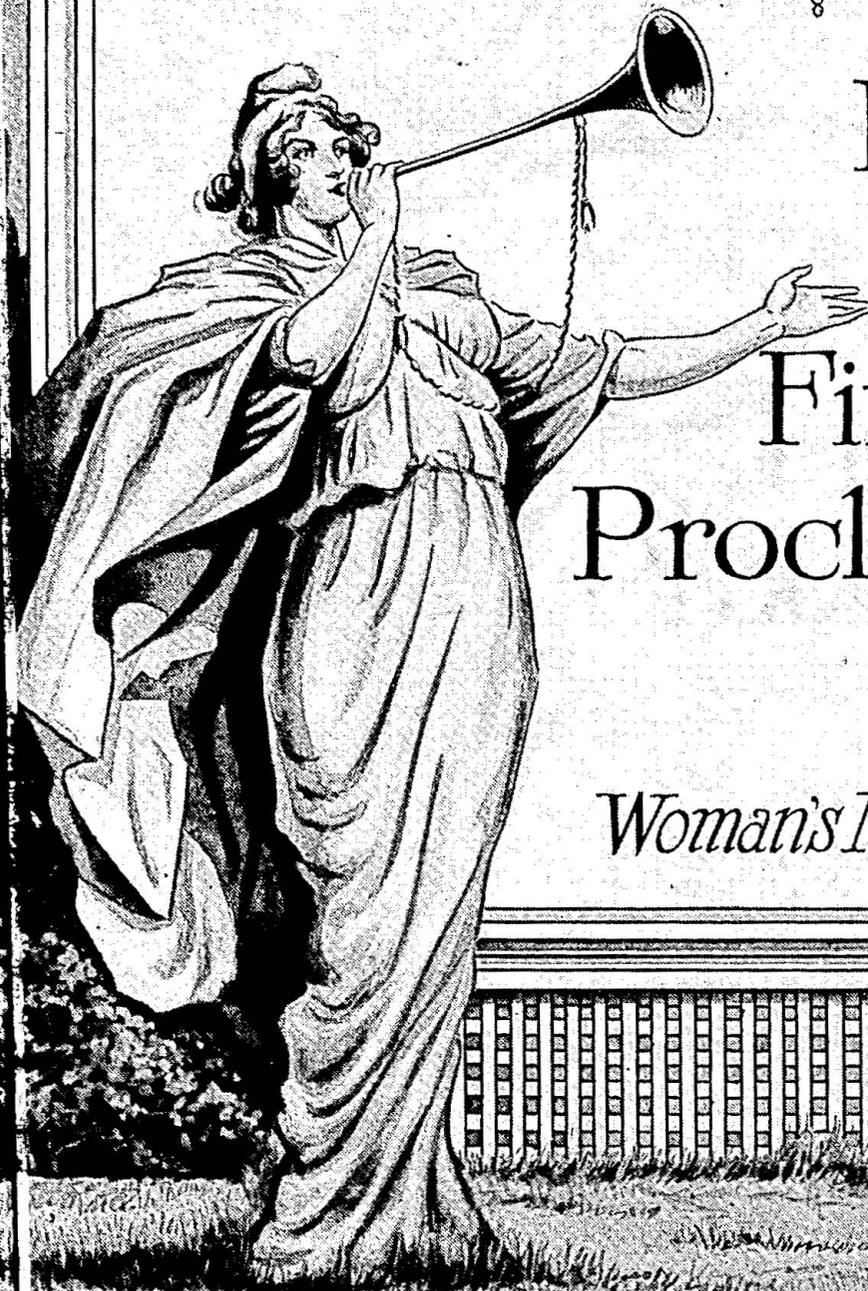
The
MISSIONARY
VOICE

The Year of Jubilee

1878 ——— 1928

Hallow
the
Fiftieth Year
Proclaim Liberty
to All

Woman's Missionary Society



JANUARY 1928

Attention, Voice Agents

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. The missionary committee must have a VOICE Agent. Let the chairman of the committee appoint the Agent before New Year, if he has not done so. 2. The MISSIONARY VOICE is to be presented by the Conference Missionary Secretary in every presiding elder's institute. He will tell how the plan works in the congregation. | <ol style="list-style-type: none"> 3. Let the two Agents plan together a list for renewals and a list of prospects for new subscribers. 4. Ask the pastor to say a word about the VOICE February 5. 5. Push the plan quietly, and finish up by February 12. 6. Agents' blanks for reporting subscriptions will be furnished committee Agent through pastor and chairman. Explained in institute. |
|--|--|

Special subscription price of seventy-five cents extends through December, January, and February, including new subscriptions and renewals. May be sent in clubs or singles. Special offer closes February 29, 1928. No percentage to Agents on Special Offer. Regular price, \$1.00. Please give full address, whether new or renewal, and make checks and money orders payable to MISSIONARY VOICE. Address MISSIONARY VOICE, P. O. Box 509, Nashville, Tenn.

CONTENTS

	PAGE		PAGE
A Year of Jubilee.....	3	God Has Visited Belgium.....	15
"Many Daughters Have Done Virtuously".....	3	Personals.....	16
The Next Fifty of a Hundred Years of Service.....	3	Thirty Years in Korea.....	17
The Woman's Missionary Society a Spirit.....	3	Four Years Has Made a Difference.....	18
Come to the Kingdom for Such a Time as This.....	4	Overcoming Obstacles in Brazil.....	19
"Gridley, When You Are Ready You May Fire"....	4	To Our Pioneer Women.....	20
Is the Church Ready?.....	5	The Call to the Jubilee.....	22
"You Will Have to Work Fast".....	5	A Great Memorial to Honored Names—McTyeire, Lambuth, Clopton.....	23
We Are not Coming Out.....	5	Our Inheritance in the Saints.....	25
We Have not Learned Any Retreat.....	5	A Pioneer Indeed.....	27
"Thy Kingdom Come, Thy Will Be Done".....	6	New Motives for Missionary Giving.....	28
"Let Me Tell You a Good Story".....	8	Hallow the Fiftieth Year.....	29
The January-February Cultivation Period.....	9	Spiritual Cultivation of the Jubilee.....	30
Cultivation Work on North Mathews Circuit, Vir- ginia Conference.....	10	Help These Women.....	31
How It Was Done in a City Church with a \$50,000 Debt.....	11	Prospects Bright at Wembo Nyama.....	33
January-February Campaign, South Georgia.....	12	The Editorial Last Word.....	35
A Returned Missionary Tries His Hand.....	12	The February Program—Adult.....	36
The Key to Success.....	13	The February Program—Young People.....	37
Through Flemish Belgium.....	14	Two Great Books.....	38
		Winning the Buddhists of California to Christ.....	39

THE MISSIONARY VOICE

E. H. RAWLINGS AND MRS. E. B. CHAPPELL, EDITORS

PUBLISHED MONTHLY BY DEPARTMENT OF EDUCATION AND PROMOTION, BOARD OF MISSIONS, METHODIST EPISCOPAL CHURCH, SOUTH

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

PRESS OF PUBLISHING HOUSE OF THE METHODIST EPISCOPAL CHURCH, SOUTH

THE MISSIONARY VOICE

E. H. RAWLINGS
MRS. E. B. CHAPPELL
EDITORS

January
1928



Volume XVIII
Number 1

A Year of Jubilee

THE year 1928 promises to be a year of unusual interest among the women of the Church. Seven times seven years have elapsed since the organization of the Woman's Missionary Society in Atlanta on May 23, 1878, and the women are setting apart the fiftieth year as a year of remembrance. "And thou shalt number seven sabbaths of years unto thee, seven times seven years. . . . Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month. . . . And ye shall hallow the fiftieth year. . . . It shall be a jubilee unto you."

So it was said in the olden time, and so it was done for a memorial.

At the Woman's Missionary Council in Tulsa, Okla., in 1925, provision was made for a jubilee celebration of that organization, and beginning with the Council meeting in Nashville in 1928, the women, gathering in Conference, district, congregational, and society meetings, will for a year celebrate their jubilee. They will remember the small beginnings, remember the great leaders of the early days, their daring and their noble deeds, and rejoice in the achievement vouchsafed to them for the fifty years just ending.

"Many Daughters Have Done Virtuously, But Thou Excellest Them All"

AND certainly there is cause for rejoicing. The years between 1878 and 1928 have been wonder years, truly, in the Woman's Missionary Society. Then a few societies, with less than a hundred members; now 10,758 societies, with 289,014 members. Then one little school in China in the home of Mrs. J. W. Lambuth; now schools and colleges, the best there are, supported and conducted by the Woman's Missionary Society, scores of them, in eight different countries. In 1878 a few humble gifts here and there, sometimes indeed noble for their generosity; in the year of grace 1926 the offering of the women totaled \$1,578,000, including \$458,000 to the Bennett Memorial. Then they gathered in Atlanta, modestly praying to be set up in an organization for work. On May 23 in that city a few women met to

organize under the charter granted by the General Conference, and enrolled fifty-four members, timidly requesting the wives of the bishops to serve as vice presidents. Quietly they have gone on with their work, overcoming obstacles, until they have won a place in the Church not only for the society, but for women, in influence and usefulness that fifty years ago was scarcely dreamed. The Church looks on in this year of their jubilee, and of their work for fifty years to these women will say ungrudgingly: "Many daughters have done virtuously, but thou excellest them all."

The Next Fifty of a Hundred Years of Service

BUT treasuring as they do the heritage of noble memories, the women will pause only long enough gratefully to acknowledge the good providence of God. On the foundation of such accomplishment, in this moment of jubilation, as a springboard, they will venture out for larger things to come. Times have changed, and the first among us to make adjustment always, the women are studying conditions at home and abroad, in order that they may adjust their plan of work to the changing times and may worthily enlarge their work. They will seek to form new auxiliaries, until there is one in every Church, bringing in the women who are still outside, with no limit to their effort under one hundred per cent of a congregation. During one week of the year there is to be a great thank offering to be used in developing the program which emerges from the Year of Jubilee. But in all these things it is just like the women of the Woman's Missionary Society to place as their primary objective in the Year of Jubilee what they call a *higher spiritual standard*.

The Woman's Missionary Society A Spirit

IT is easier for the Woman's Missionary Society than for most Church organizations to lay first emphasis upon the spiritual. Of one proud city in this country it is sometimes said: "That city is not a place; it is an attitude of mind." The Woman's Missionary Society is superb

in its organized expression, but finer than the form is the *spirit*, the *esprit de corps*, and genius that from the beginning has characterized its work, in its woman's mind and heart, in a certain persistent and pervasive *spirit of the body*.

At the heart of its work, certainly, throbs that *woman's love* that, moving Mrs. Lambuth in forgetfulness of self to care for the little destitute Chinese children, has grown in its beneficent expression until the General Conference has intrusted to the Woman's Missionary Society the care and missionary instruction of women and children. There is the *woman's faithfulness* that makes the thrift, the good housewifery of the society. One of the leaders early said: "Begin with the little duties, very humble, very homely though they be, that are nearest you." So they have done, and the organization known as the Woman's Missionary Society was projected, not through some great design from above, falling down and fitting into a great need—save as it certainly came out of a good thought of God—but quietly arose, in the human form of it, from womanly yearnings, little services, little savings and shifts, until we have in the society a plan of instruction and training, and service, second to none in the Church.

We cannot forget the *woman's courage* that has characterized the work of the missionary society. Strangely mingling their shrinking and their daring against indifference in the local congregation, the pastor's early suspicion, the hesitancy of great Church officials and Church boards, with their fine instinct for sacrificial service, our women have dared all opposition and achieved. But woman's courage is no crude, bungling push for advantage, but a sublimate in the gentle daring that is hardly distinguishable from her *woman's faith*. How often has she said to her brothers, when they hesitated in smaller or larger missionary groups: "Let us have a little faith and take the risk." And when the men have hesitated, with confident trust in the Providence overruling and the Hand that was leading, the women have ventured into many open doors. Maybe after all, at the core of her love, her courage, and her faith, is her loyalty, when her fond heart leads—loyal to other women, to the congregation and the pastor, loyal to the great spiritual causes of the Church, because in her heart of hearts she is loyal to the great Master that has come and is calling her.

Come to the Kingdom for Such a Time as This

IN their emphasis upon the spiritual, the women of the Church have the opportunity in their Year of Jubilee of rendering a timely and crucial service to the kingdom. The spiritual emphasis is needed as none other at this moment in the Churches of Christendom, an emphasis for which sincerely and earnestly, please God, our own Church is yearning. The women of the societies have quietly come out of the precious corners in which at the

beginning they did, because they were compelled to do, their work, thinking now of the women beyond the society, of the Church in all its organizations, lending a hand, as they have so cheerfully done, in the educational processes of the Church, in the giving of the Church, in all the adventurous enterprises looking to world evangelization. It is no accident, when the General Conference has directed that the next quadrennium shall put its emphasis upon evangelism, and the Board of Missions, in pursuance of that order and under a special mandate of the General Conference, is making plans in both departments to achieve a great revival—surely it is no accident that in this Year of Jubilee in the plans of our women, informing and elevating all their fine activities, there breathes an atmosphere, a mind to pray, and a great passion for the spiritual in experience and service.

The MISSIONARY VOICE congratulates the women of the Church upon the attainment of their fiftieth year so auspiciously. You have worked for the VOICE so devotedly that it is sometimes spoken of as a woman's paper. That is no reflection upon the women or the VOICE, but you, least of all, would wish to leave the men out of a fellowship so fine. We of the General Work owe it to you to cooperate in the wider dissemination of the paper in the Church, to make it a great periodical of missionary fact and aspiration, a family paper for the whole Church, and to that consummation so alluring we pledge our best endeavor. But out of sheer gratitude we want to serve the Jubilee, and we lay our columns wide open to your command. We pray God's blessing upon all your plans, earnestly asking that among those objectives to which you are pledged, you will be able to keep central the *spiritual*, and so to bring on that emphasis of evangelical experience and service the Church and the time so much need.

"Gridley, When You Are Ready You May Fire"

DR. J. W. MOORE, pastor of Washington Street Church, Petersburg, Va., writes a strong call to the Board of Missions and the Church in the *Richmond Christian Advocate* of September 29:

"The General Board of Missions should plan for a forward movement in all of our mission fields and should appeal to the Church at home to support the same with enlarged gifts, in keeping with our growing wealth. There is not a mission field, either at home or abroad, that has not suffered because of our enforced parsimony. . . . If we can but send word that this condition is not to last for any length of time, but that already we are planning for expansion, it will hearten them for the task in hand. . . . The Board of Missions has done well in the virtual retirement of this indebtedness. The payment of a debt, however, whilst a great accomplishment, does not save a dying world. It but clears the decks for action. 'Gridley, when you are ready, you may fire.'"

Dr. Moore has more than earned the right to say such things. Along with his heavy responsibility as pastor of a great Church he served as director in the maintenance campaign, when, as the whole Church remembers, taking with him a young missionary, Roy Price, through the districts in Virginia, he got pledged more than \$100,000 on a \$60,000 allotment, and got nearly \$100,000 paid.

Is the Church Ready?

BUT such words are the more significant as being probably typical of a good body of sentiment that, please God, is taking shape in the Church. "Standing still is stagnation." In this business "we must go forward even to hold our own." The Church is pleased that the debt has been handled, but desires its missionary leaders to go forward into larger endeavor. The missionaries, hard pressed by the culling and cutting of recent months, cry to the Church for reënforcement. Missionary candidates, offering all they have—their lives—think it passing strange that the Church does not better respond to their proffer. Perhaps the Board of Missions at this moment knows no keener embarrassment than in the feeling at its offices that we are unable to give to these young people who offer to go any creditable account for the Church's failure to send them. Laymen are busy with many things, but they understand that we may not stand still and are challenged by large enterprise. Leading pastors like Dr. Moore, clear and far-visioned seers and statesmen, sympathetic with the Board's difficulties and standing loyally by to help her through, are now calling upon the Church's missionary leaders to go forward. "Gridley, when you are ready, you may fire."

"You Will Have to Work Fast"

A LITTLE while ago when a Board Secretary had spoken on our foreign work, a man in the audience, a college man at that, said to him a little whimsically, maybe: "You will have to work fast in your foreign work, for in a half dozen years you will have none." He was a bright man and ought to have known better, but his comment is a part of some strange things that are being said, bruited around, a sort of kingdom gossip in the air. This man, perhaps, had talked with some returned traveler, or picked it up in the press reports of daily papers, or maybe sensed it in the anxiety of missionary advocates and even missionaries. He had heard of our troubles with the government of Mexico under the constitution. Maybe he had heard that in Africa, so hard are climatic conditions, that we bring back and keep half as many missionaries as we send. Certainly he had heard of our difficulties in China—how the missionaries had come from the interior to the port cities, some of them out into Japan and Korea, and how many of them, out of time, the Board has brought home for their furloughs; and he had got the impression that not the

Board of his Church alone, but other foreign boards, were finding conditions changed; that without saying much about it the boards were quietly cutting down and off and would continue to back away until in a little while they would have withdrawn much, if not all, their foreign work because conditions were harder and because, perchance, people in these countries do not want us as once they were said to do.

We Are Not Coming Out

BUT we are not coming out. Conditions were never easy in any mission field. Times do change, and some situations are more difficult than others. Some hours are hours of opportunity; others are hours of crisis and danger. The danger hour—the darkest—is often just before the dawn. Human nature is the same this world over and in every generation. Our task is not with any government or racial situation, but with human nature fallen, but recoverable, and always needing to be redeemed.

Let the man who thinks we are coming out search and see. This is not the habit of the Church, and never has been. Robert Morrison worked seven years before he made his first convert. Twenty-seven years afterwards, at the time of his death, three Protestant missionaries are all that are left in China. Comes the Boxer movement, killing missionaries by the score and Christian Chinese by the thousands. Nothing daunted, but with renewed determination, the Church renews her strength in an opportunity in China that before the Boxer movement had scarcely been dreamed.

We Have Not Learned Any Retreat

NOR has retreat been the habit of our own Church. For many months past missionary leaders were not certain. Sometimes it looked as if the pinch of readjustment after the Centenary would pull us out of some open doors. Often we must whistle truly to keep up our courage. Behind the doors in secret councils we practiced many martial airs for our own cheer and for the heartening of the Church, but we never learned any retreat. Bishop Ainsworth landed in China in the late summer; Miss Case also. Dr. Goddard, after an itinerary of five months in Brazil, hurried straight on to the Far East, just landing a few weeks ago and taking the missionaries with him. So far as is reported here, there is not a missionary brought out of China who is not begging to be allowed to go back.

The missionaries do not know what they shall find on their arrival or what they shall do. Administrators in the Board's offices do not know. But they know full well that this is no time to leave the field. At least they can stand by, sympathize with, and cheer on our Chinese brethren in their heroic effort to take care of the Church and lead out in a situation so fraught with danger and opportunity.

"Thy Kingdom Come

"The Kingdom of Heaven Is Like unto Leaven, Which a Women Took, and Hid in Three Measures of Meal, Till It Was All Leavened"

She Was Converted

MISS MABEL CARNEY, Associate Professor of Education in Columbia University, pays high tribute to missionary work in Africa. Miss Carney has recently returned from a trip of several months in Africa, where she visited hundreds of mission schools and mission stations.

"I had taken it for granted," she says in a recent publication, "before I made this trip to Africa, that missions were rather passing, that they had had their day, and that now we should look forward to a day of education on the government basis. We have always felt that they have done great work in their day, but that perhaps they were a passing agency. . . ."

"After this trip of some eighteen thousand miles around Africa, I have come home absolutely converted to a belief in missions. . . ."

"There are about twelve thousand missionaries in Africa to-day. Perhaps about half of them are Protestant and about half Catholic. I came home feeling very glad indeed for the type and quality of service rendered by the American missions as compared with that of others.

"Shall the most ennobling and stimulating force in the daily life of Western nations cease to exist? If you say 'Yes,' you will say 'Missions shall cease.' If you say 'No,' you will say that missions shall not cease, because missions as I saw them in Africa mean just these things. . . . In my own profession, education, the greatest danger of the whole profession to-day is the danger of tending toward a materialistic aspect in failing to hold to what might be called 'the missionary vision' of the profession of teaching. I believe this to be true of other professions."

Send Out Thy Light and Truth

IN THE CONFERENCE ON CHRISTIAN MISSIONS IN AFRICA, held in Le Zoute, Belgium, last year, the American Bible Society was represented by the General Secretary, Dr. W. I. Haven. Dr. Haven, in his report, says:

"It is an amazing fact, difficult for the imagination to grasp, that on this great continent, equal in area to Europe and North America and having a population of over 140,000,000 of souls, there are 500 languages and dialects which have never been reduced to writing. There are said to be 843 languages and dialects spoken in Africa. . . ."

"The findings of the Section on Literature (at Le Zoute) record with thankfulness 'that as a result of missionary devotion and labor there are now at least some

portions of the Christian Scriptures in 243 African languages.' It must be remembered, however, that most of these are portions—just the translation of a Gospel here and there, sometimes the whole New Testament, and in a few cases the whole Bible. While one has profound reason for gratitude at this showing, when one realizes that decades of labor have gone to the making of a New Testament in some of these languages, one cannot but look out on this vast land and these many tribes with their strange speech and think how they are almost totally without the uplifting influence of Christian literature and the elevating forces of other noble literature which, perhaps, cannot be classed as Christian. Of these 243 languages into which the Scriptures have been translated, 190 have a few other books. In only seventeen of these languages, however, are there more than twenty-five books, and in most of them less than five books make up the entire library. Africa is, as the American Bible Society has entitled one of its leaflets, 'Bookless Africa.'"

Some Comfort in the Correction

DR. H. K. CARROLL, who for a number of years has been furnishing to the *Christian Herald* the statistics of the Churches, in his last report seemed to say that "the total yearly loss would approximate about a half million." The impression from that statement was well-nigh universal that Protestantism in America came to the end of the year 1926 with half a million fewer members than at the beginning. That is not true. On the contrary, Protestantism had gone forward during the year about 400,000. The report of the *Christian Herald* simply meant to say that somehow during the year there had been a waste in the Protestant Churches of a half million members. If they had been held, instead of being allowed to slip through in the waste, our gain would have been 900,000. Our gross gains were around that figure. And when we take away our gross losses, our net gain was still about 400,000.

The shock to the country, of course, was in the impression that Protestantism had actually been going backward, and all the greater because three years ago American Protestantism had advanced three million.

"How utterly false are the impressions," says the statement of the Federal Council, "that the Churches are losing in membership is shown by the figures of the United States Government Census of Religious Bodies in 1906 and 1916, supplemented by the figures for 1926 in the latest Handbook of the Churches. The twenty-five principal denominations in the United States had a growth in total membership from 18,762,943 in 1906 to 23,638,597 in 1916 and 27,466,470 in 1926."

Thy Will Be Done"

An apparent loss of half a million, set over against a gain of something like 3,000,000 in 1923, was most humiliating. It is not that bad, but that our processes of conservation in the Protestant Churches of America, including, of course, Christian education and training, are so inadequate as to admit of such numerical and moral waste is a fact that should wake us up, not only to repentance in all the Churches, but to a solemn and energetic attention to those cultural processes that can alone hold the people and insure a strong and conquering Church.

A Brave Adventure in Good Will

THE SOUTHERN COMMISSION ON INTER-RACIAL COÖPERATION, with its headquarters in Atlanta, Ga., was established at the close of the World War to make helpful contacts between the white and colored races in the South. Its committees are composed of influential white and colored leaders who are attempting to adjust racial differences through conference and coöperation. It has attracted world-wide attention by the effectiveness of its simple methods of coöperation and adjustment. It is an essential feature of the method that the colored members of the committee, in joint conferences, are not only invited, but encouraged to speak with the utmost freedom all that is in their minds concerning community improvement, assured of a friendly and courteous hearing, thus forming a basis of understanding and confidence.

After careful study of community conditions and conferences between the leaders of the two races, the following are among the things usually found to need attention: Health, housing, sanitation, recreation, legal justice, traveling accommodations, crime prevention, proper provision for colored in jails, almshouses, juvenile detention homes, and constructive newspaper publicity.

The late Gov. Austin Peay, of Tennessee, pays high tribute to the work of this organization:

"Before assuming the governor's office, I was closely identified in my own county with the work promoted by the Commission on Interracial Coöperation, and more recently have had an opportunity for wider observation of this activity, and I am pleased to say that in my judgment this commission is rendering an important service.

"The South at this time is undergoing a rapid and widespread development along economic, industrial, and social lines, and it is of the utmost importance that both races residing in our territory shall justly and fairly share in this progress.

"This commission is achieving higher standards and finer ideals in the solution of the various problems affecting our colored people and stimulating a keener interest between the races in coöperative results. Therefore, I am very glad to indorse this work."

Dr. Warnshuis Writes to the Christian Century

IN THE ISSUE OF OCTOBER 13, DR. A. L. WARNSHUIS writes an interesting letter to the editor of the *Christian Century* on "The Return of the Missionaries." Dr. Warnshuis is one of the secretaries of the International Missionary Council and very closely connected through the Committee of Reference and Counsel of the Foreign Missions Conference of North America with the work of the Mission Boards in this country. Dr. Warnshuis thinks the missionary editorials of the *Christian Century* are puzzling.

"Your recommendations seem to be so inconsistent with those that you made in earlier articles. . . . A few months ago, if I understood your editorials correctly, you were saying that the missionaries were giving heed too readily to the advice of the consuls. Now it would seem that you have reversed your position and you would involve the missionaries in the administration of government much more deeply than has ever been done in the past. . . .

"Your appeal to the missionary boards is not well directed. Your suggestion that their motive in urging missionaries to return would be a financial one is hardly worthy of consideration."

Incidentally, Dr. Warnshuis gives an interesting review of the present status of returning missionaries to China:

In North China they have returned to the places that have been evacuated. Definite word has been received that the Presbyterians have returned to their stations in Shantung. Also the board of the Brethren Church has received a cablegram that their missionaries are returning to both Shantung and Shansi. A cablegram reports that Yenching University in Peking has reopened with full enrollment and that the outlook is encouraging in every respect. . . . In West China a group of missionaries have continued at work throughout the year. Recent cablegrams received from the Methodist and Baptist boards in the United States and the United Church in Canada inform us that the number of those at work in the province of Szechwan will now be increased by the return of a number during the next few weeks. In South China the situation has varied greatly in different places. Some of these places had their difficulties a few years ago, and as the storm center moved forward they enjoyed more peaceful days than had been their experience for some time. The Yangtze Valley, being still the center of the stage for the struggles of the Nationalist forces and those opposed to them, is still disturbed to such an extent as to make the early return of missionaries a serious problem. Even now, Bishop Roots and Bishop Gilman have continued at their work in Hankow and Wuchang, and proposals have been received to increase the number of missionaries at those stations.

THE MISSIONARY VOICE PLAN

Everybody interested in the VOICE campaign should come to the presiding elder's missionary institute. There the Conference Missionary Secretary will tell how to get the 100,000 subscribers.

"Let Me Tell You a Good Story"

Rev. Fernand Guenod, of Liege, Belgium, who tells these stories, is one of our best-known and most useful preachers in the Belgian Mission. He has recently completed his theological course in Emory University by correspondence.

Hubert, the Mission School Boy

HUBERT works with his father in a factory near the industrial town of Liege. Five years ago he and his young brother Louis came to our mission.

At that time his mother was quite ill, and when we visited her we were pleased to learn that, in spite of belonging to a Catholic family, she was glad her children had come to us and was interested in the work. She even tried to persuade her husband, who refused to enter a Roman Catholic Church, to attend the Methodist services, and finally he came.



HUBERT

The boys, who were at that time pupils in a Roman Catholic day school, were often scolded and ridiculed for attending the Protestant Church, but still they remained faithful and kept coming regularly. Finally Madam Royer was summoned to appear before the headmaster of the school, who was a Roman Catholic priest. He delivered to her his ultimatum: Her boys had either to stop attending the Protestant Church or they would be publicly dismissed from the school. Great was the distress of the mother, especially as the priest continued to tell her that she was destroying her own soul and that of her husband and children by allowing them to continue to go to the Methodist services. Madam Royer did not know what to answer him. Finally, fearing to appear ungrateful to the Catholic Institute, and because Hubert, her eldest son, stood at the head of his class in the school, she decided it was only fair to let him decide for himself what he would prefer to do.

The young boy was called and the question put to him. Would he give up his Church or the honors that would surely come to him in the institute as the leader of his class? And the boy chose. A few days later he came to the Protestant school with his books under his arm and said: "I have chosen the Protestant Mission school, and I feel it is the right thing to do."

After a few months the boys' parents became members of the Methodist Church, and many changes came into their lives. And Hubert? He is still working in the factory with his father because the money he earns is needed at home, but he is eagerly waiting for the time to come when his brother Louis will be able to take his place. He is a member of the Epworth League and of the Church and has offered himself for future service. His mother, who is happy to give up her son to the work of the Mission, says: "Hubert is much changed and is such a comfort to us all in the home."

Nicholas, the Telegraph Boy

NICHOLAS was a telegraph messenger boy who for some time had been coming to the Methodist Church in Herstal whenever there would be a wire for me. Finally he came to the meeting of the Epworth League, and I noticed his seriousness and the intentness of his look when he asked or answered questions.

One day he came to my office and asked if I would lend him a book. "Of course, my boy," I said. "What kind of book would you like?" Great was my amazement when he replied: "I think I would like a book on theology."

I finally gave him a book on religion, and shortly afterwards he came, asking to be received into the Church. He particularly asked permission to give his testimony in front of the congregation, and there was a moment of deep interest when this young boy of seventeen, usually so timid, stepped forward upon the platform before that crowd of people and gave his testimony in his clear, ringing voice. Many eyes were filled with tears as he told how he had been brought up in the Roman Catholic Church, in which he had found only deceit and emptiness, and how after reading the New Testament he had finally found peace and joy.

Since that day the parents of Nicholas have also become members of our Church, although they had some trouble with the Roman Catholic priest, who threatened them with all kinds of misfortune and the maledictions of God if they should leave the Roman Church. In spite of his threats of misfortune, however, their little umbrella store has never been as prosperous as it is to-day.

Nicholas himself says that the greatest desire of his heart is to serve Christ all his life. Some money has been collected, and he is now being educated to become a worker in our mission field. In addition to his studies, he goes twice a week to Jemeppe, a suburb of Liege, where by working as a colporteur and visiting and talking with the people he is trying to start a new Methodist preaching place in that really important city.



NICHOLAS

SHALL WE?

If Conferences reporting their MISSIONARY VOICE goals make them, and others not yet reported do as well, we would—well, it is too good to tell.

The January-February Cultivation Period

The Discipline, Paragraph 467, Article 6, says that there shall be freewill offerings "taken in every Church each year during the months of January and February," and that during this period "a special missionary cultivation campaign shall be conducted throughout the whole Church in every congregation, when each member of the Church shall be given an opportunity of making a freewill offering for maintaining the General Work of the Board."

The Presiding Elder's Missionary Institute.—The Discipline, Paragraph 482, Article 22, says that the presiding elder shall "conduct with his preachers and lay representatives a missionary institute early in the Conference year, in which institute he shall lay plans for a district-wide observance of intensive missionary cultivation during the months of January and February." This institute is the district link of the cultivation coming down from the General Conference into the local congregation, and there is no other channel through which the General Conference plan may get effectually into the membership of the local Church. **The district institute is not for the preachers alone, but for lay representatives as well. Especially should members of the Missionary Committee in the congregation attend, because in this institute, as nowhere else, the committee may find out exactly the work that it is to do, and how. Might not the chairman, realizing the importance of a good attendance of his committee at the district institute, talk it over with the other members and organize an automobile trip, taking in one machine or several all the members of the committee, or such members as find it possible to go? Such an excursion would probably make over the work of the committee when it got back in the local congregation.**

Distribution of Literature.—Special literature for the campaign will go to the pastor direct. So will suggestions as to how he might use picked pieces of literature sent him. What the pastor chiefly needs in the distribution of this literature is a few people that he can plan with and get to hand out the literature as planned, distributing in pews, handing out at the door, telling about it in a two-minute speech before the congregation, but especially handing picked pieces of literature to picked people through the membership.

Conducting a Mission Study Class or Classes.—This is the period especially for mission study, and a book is furnished by the General Work of the Board of Missions for use in the classes. All records were broken last year. Nearly 100,000 orders were received at the Nashville office. Not all the orders could be filled, but already a tentative order of 100,000 of Dr. Perry's new book, "New Tasks for New Times," has been placed, and it is believed that there are not 196 congregations in all our 18,196 that might not take the new book, do something with it, and be greatly benefited. A manual of suggestions will go with the book, telling exactly how to use it. At the Presiding Elder's Institute the book will be sup-

plied, as last year, as also the manual, and full directions will be made for its use.

The Spirit of Prayer.—The spirit of missions is the spirit of Jesus our Lord. But the spirit of Jesus is that spirit—that atmosphere of faith and waiting which we mean by *the spirit of prayer*. In the last analysis, if in the congregation there is to be continued interest in missions, the spirit of missions must be inspired and sustained by the spirit and habit of prayer. The Missionary Committee cannot do it all, but can do much to maintain the spirit of prayer. It can: (1) Keep all its own meetings prayerful; (2) advise with the pastor regarding the objects of intercession; (3) quietly organize prayer groups; (4) remind the pastor and aid him in special supplication in the great congregation and other meetings of the Church; and (5) especially during the Week of Prayer, which is usually the same as Mission Study Week, seek in the classes, in the home, and through individual suggestion to deepen the spirit of missionary intercession in the congregation.

The Every-Member Canvass.—The Discipline is a fine little book for intelligent and loyal Methodists. Paragraph 467, Article 6, of the Discipline says that "during the months of January and February each year in every congregation each member of the Church shall be given an opportunity to make a freewill offering for maintaining the General Work of the Board," and in Paragraph 483, Article 22, the Discipline says: "the Missionary Committee under the direction of the pastor shall make an every-member canvass." There is to be an every-member canvass. The purpose of this canvass is to secure a freewill offering for the General Missionary Work of the Church, and the Missionary Committee, under the direction of the pastor, is to conduct the canvass. There is no choice here for pastor or congregation or committee, nor is it simply the request of the Board of Missions. It is the order of the General Conference.

The reason: **There is in the assessment for missions not quite half enough income to take care of the missionary work of the Church; but instead of increasing the assessment, the General Conference ordered a special freewill offering of a million dollars to be given by those who care. The General Conference believed that there were those who cared to give to the million dollars if only they were given the chance—uncompelled in this freewill opportunity save by the constraining love of Christ.**

A MANUAL NOW ISSUING TELLS WHAT THE MISSIONARY COMMITTEE IS TO DO IN JANUARY AND FEBRUARY.

Cultivation Work on North Mathews Circuit, Virginia Conference

REV. R. A. CRAIG, PASTOR

THE cultivation work began on North Mathews Circuit with the district meeting at Lower Church, on Urbanna Circuit. This meeting was attended by pastor and leading stewards. There we found enough inspiration and information to set us on fire with the desire to put this work across.



REV. R. A. CRAIG

At this meeting the presiding elder, Dr. J. F. Carey, and the Conference Secretary, Rev. L. S. Flournoy, gave splendid talks concerning the cultivation period and outlined their plans very clearly. After the meeting we talked with the presiding elder and the secretary of stewardship and missions and gathered all the information possible at this time, in order that we might begin work immediately upon return to our charge. At this meeting the secretary was taking orders for that wonderful little book, "Yet Another Day in Methodist Missions." I secured one of the books and gave it to one of my stewards to glance over and asked him if he thought we could dispose of twenty-five. He said yes and more. He instructed me to order fifty. After the other stewards had seen the book Mr. Herbert and Atwood Lewis said it would be best to order one hundred. I told them I had already ordered twenty-five. They said: "Go change it to one hundred." I thought probably they had more enthusiasm than good judgment and only changed my order to read seventy-five. Probably the Mission Board thought of me as I thought about the stewards, for they only sent me fifty, when we could have sold all I ordered.

ADVANCE WORK

THE work began on this circuit with an all-day service for the charge, held at Mathews Chapel. The people of this Church had not manifested any interest in missions before. They did not care to have anything to do with this part of the program of the Church and were quite indifferent to the cultivation period. In order to secure a good attendance, I combined the Sunday school and Epworth League in this all-day service. The Epworth League had just been organized and was creating quite an interest among the young people, and I knew that by having it and the Sunday school represented we would have a large attendance. An enormous crowd

Brother Craig, the pastor, tells how it was done on a four-point circuit. His stewards advised that he order a hundred books. He ordered seventy-five and could get only fifty. He tells how he used the book and what happened. On the Rappahannock District, of which his circuit is a part, containing not a single city, Rev. J. F. Carey, presiding elder, more than four hundred of the study books were used.

was present. At this meeting we had the Superintendent of the Virginia Conference Sunday Schools, the District Secretary of the Epworth League, the District Secretary of the woman's missionary work, and Rev. L. S. Flournoy, Secretary of Stewardship and Missions of the Virginia Conference. He was the principal speaker.

The following week a committee from the best-informed members was selected and brought together to discuss plans to advance the work. The following method was used:

It was necessary to have three groups. The first was adults and taught by the discussion method; the second was composed of adults who were not as interested and taught by the lecture method by Prof. H. W. Garrett in the main auditorium once a week; the third was composed of Sunday school pupils and Epworth Leaguers. At one of the smaller Churches (Locust Grove) a Sunday school class became so interested in this work that they studied the book, taught by their teacher, Miss Francis Soles, and immediately went out and raised twenty-five dollars for the Missionary Maintenance Fund.

RESULTS

MORE missionary study and interest manifested than ever before. Mathews Chapel, a Church with a membership of over three hundred, in which there had never been a missionary society and up to this time no interest in one, suddenly became conscious of the need and began trying to organize one. Before, the pastor had pleaded for one, but with no results. At the present writing the Church is greatly interested in the subject, and it is hoped that a missionary society will be realized before Annual Conference. The Epworth League requested the pastor to continue a mission study class next year. The Sunday school has also taken on new life in missionary activities and has raised quite a good sum on the fourth Sundays for the mission work. More money has been raised for all mission work on this

charge than has ever been known. This year this charge will pay out in full all assessments, something it has never done in the history of the charge. The main Church is over a hundred years old.

THE little book, "Yet Another Day in Methodist Missions," put the revival fires back on the altar. We thank God for this work which we are doing during the cultivation period in January, February.

How It Was Done in a City Church With a \$50,000 Debt

REV. J. MANNING POTTS, PASTOR

WOODLAND HEIGHTS CHURCH, Richmond, Va., of which Rev. J. Manning Potts is pastor, is only fourteen years old. During that time it has had a phenomenal growth. Its membership to-day is 515, and it has a plant and parsonage valued at \$100,000, with one unit of the church yet to be built. But, like most Churches, it has a debt. At

the beginning of this Conference year this amounted to \$54,000. The congregation is made up of good, substantial suburban folk with no wealthy members. The pastor has been stationed here only one year. On his coming he found the people rather pessimistic, large notes were facing them with little provision for meeting them, and a very small missionary interest.

THE pastor remembered the statement that the star that shines brightest shines afar. Acting upon this, he began to look around for a method of putting on a missionary program. He appealed to Brother Flournoy, Conference Missionary Secretary, for a mission study book. Brother Flournoy loaned him the first copy of "Yet Another Day in Methodist Missions," and he ordered forty copies immediately. These books were sold and the lectures begun in the Wednesday evening service. About seventy people were reading the book. The suggested outline for lectures was used with black-board work in connection with the talks. This caused enthusiasm to be aroused, and for six weeks the work continued. At the expiration of this time the cards were given to the ones who had taken the course, these in turn to see others. The coöperation of the heads of the societies and the Bible classes was obtained, and practically every member of the congregation was worked through the organizations. Later letters were sent to every member to follow up the work. The matter was presented to the board by the pastor, and they agreed to take a special of \$600. Last year the special had amounted to \$227. Brother A. D. Martin, of Houma, La., was given to the Church as its missionary.

The difficulty with pushing the collection was that over \$7,000 was due on the notes of the Church during February, and the pastor had been on the charge only four months. It was decided to put off the special. The pastor, however, continued to talk and preach missions, in the midst

In this story Brother Potts is running true to form. His father, Dr. R. H. Potts, is a missionary presiding elder in the Virginia Conference, and his mother has been an outstanding leader in the Woman's Missionary Society for years. Of course, the pastor of Woodland Heights is a missionary pastor. Blood does tell.

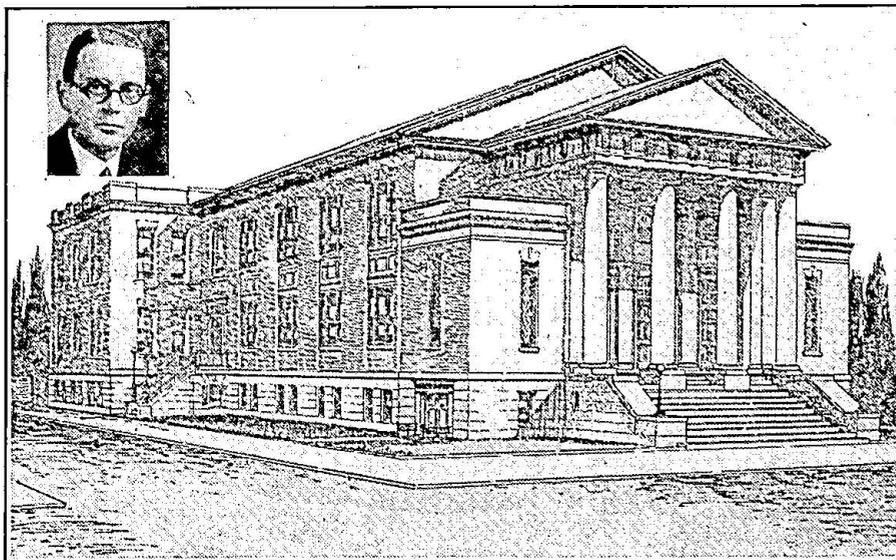
of the building fund drive. In February there was observed a special sacrificial month. Each member had a sacrifice box, and on the last Sunday in February a thousand dollars came in in this way. Each Sunday during this month there was a special theme for the service in the morning. The themes were furnished by four leaflets sent by the Board of Missions. These

leaflets were distributed on the different Sundays and a sermon preached on the theme. The general subject was missions and stewardship.

EASTER was set for the special. Letters were written to the members. On Easter Sunday the amount was raised in cash and subscriptions and has since been paid.

The congregation has been interested in its missionary, having had kodak pictures of him and his family. No other collection has been hurt. Every demand of the Church has been met. Every assessment has been paid. The other collections have been easier because of the missionary interest. Minds have been taken off the debt.

The congregation has been led to see that if churches are built at the expense of the missionary enterprise, a mistake has been made. The Church has been blessed in many ways. During April there was a great revival following the stewardship drive. The people gave, and the revival followed, and in the course of the year ninety-five members have been added, forty-five of these on profession of faith.



WOODLAND HEIGHTS METHODIST EPISCOPAL CHURCH, SOUTH, RICHMOND VA. INSET: REV. J. MANNING POTTS, PASTOR

January-February Campaign, South Georgia

REV. W. H. BUDD

IN the South Georgia Conference we have 10 districts, 235 charges, 799 Churches, and a total membership of 112,000. The effort to get the missionary message to each member began with the bishop and the presiding elders and missionary secretary coöperating at the Annual Conference. The dates and places for each presiding elder's district missionary institute were agreed upon and published on the last day of the Conference session and were kept before the Church for one month.

The missionary anniversary was an occasion of inspiration. One young man returned to his work with such a burning desire to help that he immediately took the entire campaign, every-member canvass and all, on his bicycle and came into the secretary's office before December had passed with more than his quota in cash. While he did not follow every detail of the plan, he is to be excused in view of the marvelous success attending his efforts.

The missionary institute in the presiding elders' districts began on a Monday morning, but every preacher able to be away from home was present. The next two days caught the institute in as cold weather as we have in South Georgia. But cold Fords and frozen roads did not keep the people away.

At one institute the presiding elder had the pastors and representatives of each charge to sit in groups in the church, and by actual count above 300 were present.

The South Georgia Conference seems to be climbing up to its old place of missionary leadership in the Church, and Brother W. H. Budd, the Conference Missionary Secretary, tells how it is being done.

Bishop Beauchamp delivered a most inspiring address, and a layman introduced a resolution that the district assume the entire support of the missionary in Little White Russia. The resolution was adopted unanimously. In another district

the pastors of the district agreed to assume about \$1,000 as their special to be applied on the support of a missionary in Korea.

AT the institutes we sold for cash about 400 copies of "The Task Ahead" and took orders for hundreds more. The study period was generally observed. In several Churches the pastors secured a large part of their quota by getting the members to assume a special, the payments to be made each month. One pastor had three such specials; another pastor had one. Another shining example occurred in a Church that had recently been burned and was rebuilt and on which there was a \$12,000 debt, but the pastor and his people decided to send me a check for \$1,200 on the missionary fund. Another Church, after the cultivation period, decided to pay \$3,000 on the missionary fund, notwithstanding the fact that they had recently expended above \$100,000 on a new church building.

It is a challenge of faith for God to move the heart of the Church to a ready support of the missionary task. Therefore, we are glad to stand by the plan, and by the help of the Holy Spirit continue to push it.

A Returned Missionary Tries His Hand

REV. J. W. FITZGERALD

I AM giving you below an account of how the maintenance money was raised on the Belwood Circuit last year.

Bishop Mouzon called a meeting of the presiding elders of the North Carolina and Western North Carolina Conferences with an invitation to other ministers or laymen who might be interested enough to attend. I attended this meeting.

When the district meeting was held, eight of my most influential and interested members were present, and we were allotted \$225 as our part. At this meeting I ordered seventy-five copies of the book, but only received forty. This was a disappointment, for I found I could have used a hundred to great advantage.

Brother Fitzgerald, once a missionary in Cuba, was compelled to return home on account of sickness. He evidently retains his missionary interest and passion.

My charge consists of seven Churches, hence I could preach but twice at each church on missions. We divided the charge into two groups and had a mission study class for each group three nights a week for two consecutive weeks. The weather was bad, but the attendance was greater and the work more interesting than our Sunday morning service. The last night of this study class I appointed a committee of five for each Church, with a special request that they present the cause to every member. In the meantime, we had organized three Woman's Missionary Societies. After earnest praying, diligent study, and hearty coöperation, the every-member canvass was made, as planned by the Board. When these committees reported, instead of \$225 we had \$359.

The Key to Success

REV. S. P. WIGGINS

TWO PASTORS

Dr. Wiggins writes a fascinating story of the campaign in North Georgia, calling attention to two notable examples. One of these is the work done by Dr. R. L. Russell in a great city Church, Druid Hills, Atlanta; the other by Rev. G. C. Burtz, Alpharetta, Ga. City Church or country Church, it looks as if what is needed is the vision, courage, and passion of a missionary pastor.

YES, you are right; it is the human factor, whether we think of business or the kingdom, whether we speak of the bank or the Church. They all count—these human factors: The presiding elder, the bishop, the secretary, the committee, and the pastor—especially the pastor. If he believes it can be done, it likely will be done. If he is enthusiastic, purposeful, courageous, persuasive, it will almost certainly be done, and done gloriously.

Possibly it would be more accurate to say that the pastor is the one who holds the key, and uses it if he will. What, then, is the key? It is cultivation and organization. The pastor whose mind scintillates with the truth of a world redeemed and to be brought to Christ, whose spirit flames with zeal for its accomplishment, will seize the key and use it.

WHAT the people need is information. "My people perish for lack of knowledge"—rather, for want of inspiration. And who is to impart the knowledge? The pastor. His is the blessed privilege, and it should be his holy passion to make this whole world a Christian world. Let a pastor steep his own soul in this sublime purpose of God, let him realize his partnership with Jesus in a world program, and his Church will soon glow with the vision. They will follow the pastor's lead.

Of course there must be proper organization and mobilization. He should begin with a wise selection of missionary and stewardship committees, composed of members who are sympathetic and willing to work. With the help of these committees there should be a thorough distribution of stewardship and missionary literature. But particularly should there be conducted study courses on missions and stewardship. As far as possible, these classes should include the whole membership of the Church. Then must follow the selection and training of the full committee which is to make the every-member canvass. It is supremely important to sell your cause to this committee and to instruct them in the methods before they go out to the canvass.

IF we bring our Church to where she possesses a real conscience and an abiding conviction on world evangelization, we must magnify and amplify the school of missions and stewardship in every Church. We must have pastors with awakened soul and with prophetic passion, but to this must be added a wise and continuous educational process that will fix in the heart and habit of the Church the desire and purpose to make the whole

world Christian. Our Methodism cannot now be said to be truly missionary in heart. But it ought to be. Our history, as well as our doctrine, presupposes it and impels it. It ought to be in the lifeblood of the Church, so that it would be a genuine part of our nature. We must not be content with ourselves until it does become natural. Only so will we be truly Christian. The Christ's supreme passion is for a renewed humanity, made up from all the nations of the earth, and the promise of the Holy Spirit is definitely made for the prosecution of this world program.

A school of missions in every Church in our entire denomination will bring this wonder to view. Wherever it has been faithfully tried it has proved its wisdom and has brought things to pass.

OF the twelve districts in the North Georgia Conference this year we had two in which every charge made a contribution to the maintenance fund. There were three other districts in which only one charge failed to contribute. In the whole Conference of 274 charges, counting missions and all, only 29 failed to make some contribution.

I SELECT only two worthy examples to show how it was done: Druid Hills, Atlanta, R. L. Russell pastor, a great city Church, and Alpharetta, G. C. Burtz pastor, a mountain circuit that had been paying less than twenty per cent to its Conference claims. Dr. Russell preached for a month, enthusiastically, believingly, persuasively; he enlisted the coöperation of every department of the Church. He had conducted study courses, enrolling members from all these departments. He sought to make it the thought and desire and purpose of the whole Church. He secured about one hundred select men and women for his canvassing committee. These he coached and trained in the best method. Just before the day for the offering he held a banquet with inspirational addresses, taking special care to have the canvassing committee present; hence it was not surprising that this Church made the splendid offering of \$4,200.

AT the other place, a circuit noted for its indifference if not its hostility to missions, the pastor followed the general plan. He preached with enthusiasm and conviction, faithfully distributing literature, conducted study classes, and trained his committee. Burtz was rewarded with an offering of \$140 for the maintenance fund, and his charge will quadruple their usual amount paid to Conference claims.

Through Flemish Belgium

REV. WILLIAM THOMAS

BELGIUM has been divided, since the Annual Mission of 1926, into two districts: The Central and Western, presided over by Brother W. G. Thonger, and the Northern, presided over by myself. The last



REV. W. THOMAS

named includes five charges, all of them in the north of the little kingdom of Belgium—that is, in the great harbor of Antwerp and surroundings. Four charges are Flemish-speaking. One only speaks French—my own Church, Christ Church, or Antwerp French. The language of Northern Belgium is, indeed, Flemish, which is almost the same as the Dutch spoken in Holland; but French is spoken and understood by enough people in the

big centers to make it useful to have evangelical efforts in that language.

This is so much the case that at the last Mission in Brussels, for the first time in the history of the Belgian Mission, a Church was reported as having reached a membership of one hundred members in full connection, and that Church was Antwerp French, formed at Easter time, 1924, with forty-eight members, which has doubled in three years.

OUR church is considered the finest Protestant church of Belgium. It was up to the armistice the church of the German Lutheran Community, and as we hire it from the Belgian state, the time may come (I ought to say, will come) when we shall have to leave that sanctuary and get into our own temple. But if we lose something of beauty and largeness (it seats six hundred people), we shall, on the other hand, gain in situation. To attract the people and make them comfortable at night in that dark and isolated street, a member of our Church gave us a few days ago a splendid electric light above the front door of the "Foyer Evangelique." This is the house close to the church whose ground floor is open every night to everybody, and where all our meetings of an intimate character take place.

We have numbers of young people, mainly Belgian, keenly interested in our Epworth League and our mixed choir and determined to serve Christ in the service of others. Our League has sup-

ported for several years two poor girls of Antwerp in our Foyer in Uccle. We have also a Woman's Missionary Society, very busy all the year through and especially during the winter months, helping the destitute of Antwerp and other places.

Our Church contributed last year 17,525.92 francs, or almost five hundred dollars (about five dollars per member.) From now on we shall no more receive financial help from the treasurer in Brussels for our current expenses. I am particularly glad of this progress. It means that our people begin actually to feel they have very precise obligations toward their Church.

I WISH also to mention that a brother converted last year has recently given us a radio to broadcast our services in the church and in the Foyer. Unhappily we have not yet the permission of the state to use it. We hope to have it soon and to be able to reach a very large audience all over Belgium.

WE try to make of all our Church actual circuits. To this end, Hoboken had a very successful tent campaign in June. We started a new work with another tent campaign from August 27 to September 5 in Boom, a town with a population of about 25,000 inhabitants without any evangelical effort among them. I wish, dear reader of the *MISSIONARY VOICE*, you might have seen the wonderful gratitude of the people we spoke to during ten nights; their surprise to hear they had a divine Friend and Saviour! It was absolutely new to them; seldom, if ever, during my fifteen years of ministry have I seen more satisfied faces than I saw in Boom. The majority of the population are makers of the red brick used all over Belgium, where freestone is so uncommon. Their work is hard and monotonous. No one, except a few Flemish poets, has ever pitied them. The Roman

Church has always tried and generally succeeded in taking advantage of their ignorance and misery. But now they have enough of being cheated and are ready to welcome anyone coming to them with the message of a better life. In fact, they have already welcomed us. Our tent was packed every night with some 200 to 250 hearers, and we have already a group of 65 converted people who meet with others once a week in a fine hall we have been glad to hire. The time will come very soon, I am sure, when they will need a church. I

I HAVE had two great blessings in my lifetime. One was the privilege of working with my father in Geneva; the other was when I came to the Methodist Church. The Methodists have a message for Europe. No other Protestant Church has. These Churches are dead because they are no longer missionary. Methodism is alive and has the word for Europe."

So spoke Rev. William Thomas when the editor met him in Christ Church, Antwerp, in 1924. Then he stopped for a word. Turning to his wife, a fine young worker in his congregation whom he had recently married and who speaks three languages, he asked: "What is it you wear on your shoe when you ride? O, yes, a spur. Methodism will be a spur to all Protestantism in Europe."

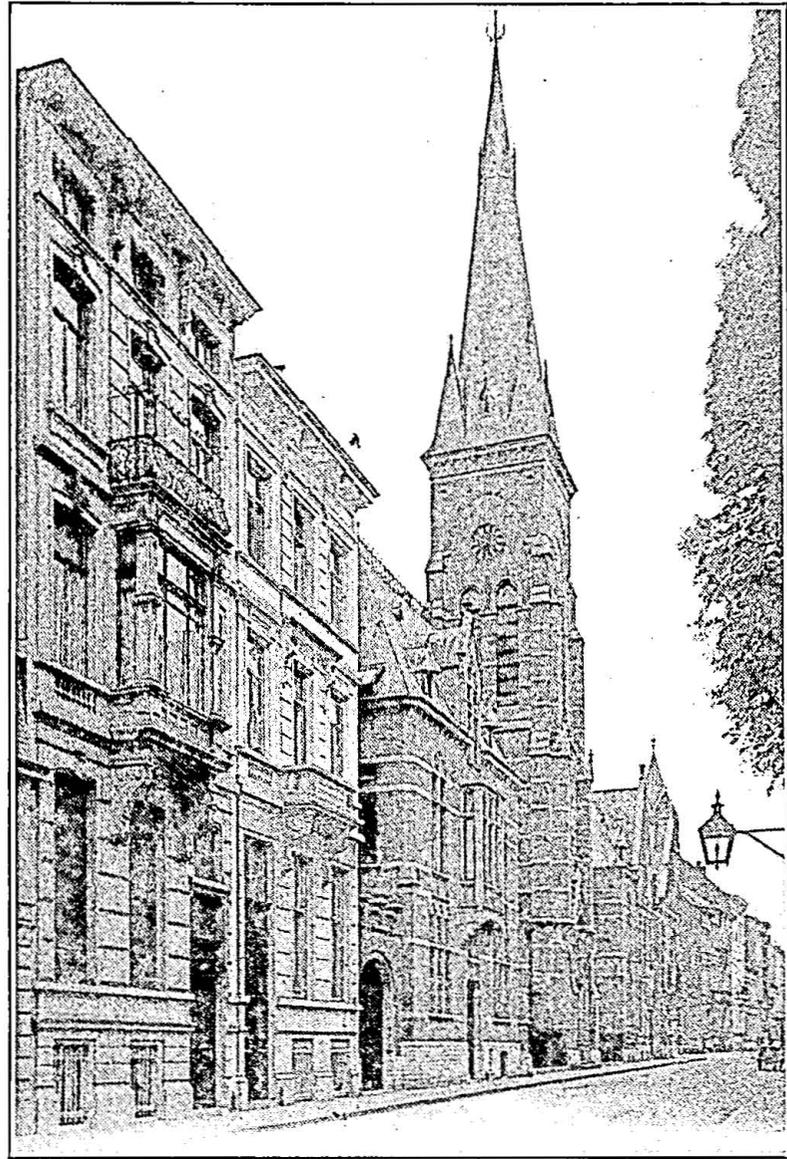
Brother Thomas is the son of a well-known Swiss preacher and now the presiding elder of the Northern District. He is one of our ablest preachers.—EDITOR.

shall not soon forget the fine meetings for children, attended by numbers of young people every day.

IN conclusion, I wish to say a few words about the service of dedication we had on October 9 in the Antwerp Flemish Church. We bought some months ago a large house in the very part of the town where Flemish only is spoken. We had many difficulties before we were able to open it, but our architect, Brother H. H. Stanley, has effectively transformed it into a churchlike building. The front, in particular, has the aspect of a church as far as it was possible to give it. The hall of the ground floor seats 250 to 300 persons, whereas the sanctuary on the first floor has some 150 seats. There are besides several rooms for meetings of an informal character, as well as a reading room. There are on both sides of the main entrance two shop windows with Bibles and all kinds of evangelical literature on display. The pastor and his family live on the second floor. The dedication service was conducted by Rev. G. W. Twynham, superintendent of the Belgian Mission, assisted by the presiding elder of the district and pastor of the Church, Rev. A. Parmentier. The atmosphere was full of joy and thanksgiving toward the Heavenly Father and the mother Church in the United States. May I express in conclusion my own personal gratitude to the great Church that has given that wonderful house, and for all those who will come to Christ through it.

IF one town of Belgium to-day deserves our warmest interest, it may well be Antwerp, where in 1519 the Reformation began, that gave in 1523 the first two martyrs, Henri Voss and Jean Van Esschen; afterwards it gave others, perhaps more than any other Belgian town. We pray God that the gospel of the Church that was accepted during the sixteenth century by half of the Antwerp population may be received again through our hands and others, despite all the sufferings and persecutions of the past.

The work in Belgium is very difficult. Catholicism had so completely annihilated Protestantism during the sixteenth and seventeenth centuries that when religious



CHRIST CHURCH, ANTWERP, BELGIUM

freedom was granted to the inhabitants of this country in 1815 all Protestant work had practically to be begun over again. The fine revival meetings such as are held in Protestant countries like Great Britain, the United States, and Switzerland are unknown here.

We are asking our brethren of the great mother Church in the United States to continue to pray for us and to give us the material means that God has put into your hands for the joy of giving.

God Has Visited Belgium

GR^{EAT} efforts for the evangelization of the country are being made in Belgium. Thanks to the ardent zeal of the numerous friends, thanks to their prayers, their faith, and to their unbounded devotion; thanks also to the generous help of the Christians of America more than fifty Churches have been founded since the war. Orphanages have been founded, primary schools have been started, and a high-class Protestant school for girls has been created, as well as Institutional Churches and a Protestant hospital in Brussels. In very deed God has visited Belgium.—*Pastor B. de Perrot, in La Mission Interieure.*

Personals

OUR MISSIONARIES ARE RETURNING TO CHINA. Bishop Ainsworth and Miss Case went out in the late summer. Dr. Goddard, after a few days in the office, hurried on from Brazil, and at the same time the following missionaries returned: Rev. and Mrs. J. C. Hawk, Rev. and Mrs. J. H. H. Berckman, and Rev. A. C. Bowen.

We do not know what they will do, except that they will stand hard by their brethren, the Chinese Christian leaders, and help as God's providence unfolds. So far as the MISSIONARY VOICE has information, there is not a missionary from China in this country now who would not gladly go back.

* * *

THE LIST OF APPOINTMENTS of the Virginia Conference recently read in the annual session in Danville, Va., shows the name of Rev. J. K. Jolliff passing to the honored relationship of superannuate. Dr. Jolliff had not attained the requisite age for that good degree, but for several years a stubborn ailment had pursued him, greatly depleting his physical and nervous resources, and his friends, no doubt against his own indomitable will to serve, advised a temporary rest. Dr. Jolliff has been one of the most consistent and able friends of the missionary cause. When the forward movement began in Virginia, long before the Centenary, Dr. Jolliff was a member of the Board of Missions. Later he was presiding elder, and not only was his district always wide open to the missionary plans of the Conference, but as head of the district he energetically supplied the initiative and courage needed in those early pioneering days for the missionary program of his district. The VOICE joins his hosts of friends in the wish that a year will enable him to recuperate and, physically himself again, come back on the effective list to his loved employ.

* * *

"IN SOME WAY my VOICE has run out. I have no reference to my vocal cords, but to the bright magazine which issues from your office. I should, therefore, possibly say your VOICE has run out, but this is an unthinkable proposition. I have never known your voice to run out yet." So begins a delightful note from Dr. R. H. Bennett, recently called to the presidency of Lander College, S. C., asking that his name be put back on our list. Dr. Bennett would be running untrue to his usual form if he were not keeping up with our missionary business. When pastor of Court Street Church, Lynchburg, Va., he planned a special in his Church for Soochow University that was the largest single missionary project undertaken by a congregation prior to the Centenary. He was later Conference Missionary Secretary, and whatever his official position was always ready to lend a hand in the cause of world evangelization. Mrs. Bennett has been no less interested. While in Nashville she was one of the

most active and useful workers in the missionary society. The VOICE misses this noble household from the "Hub" community and follows them with all good wishes to their new and alluring opportunity at Lander. Just recently Dr. Bennett had Dr. Newton do some good missionary speaking to the girls of Lander.

* * *

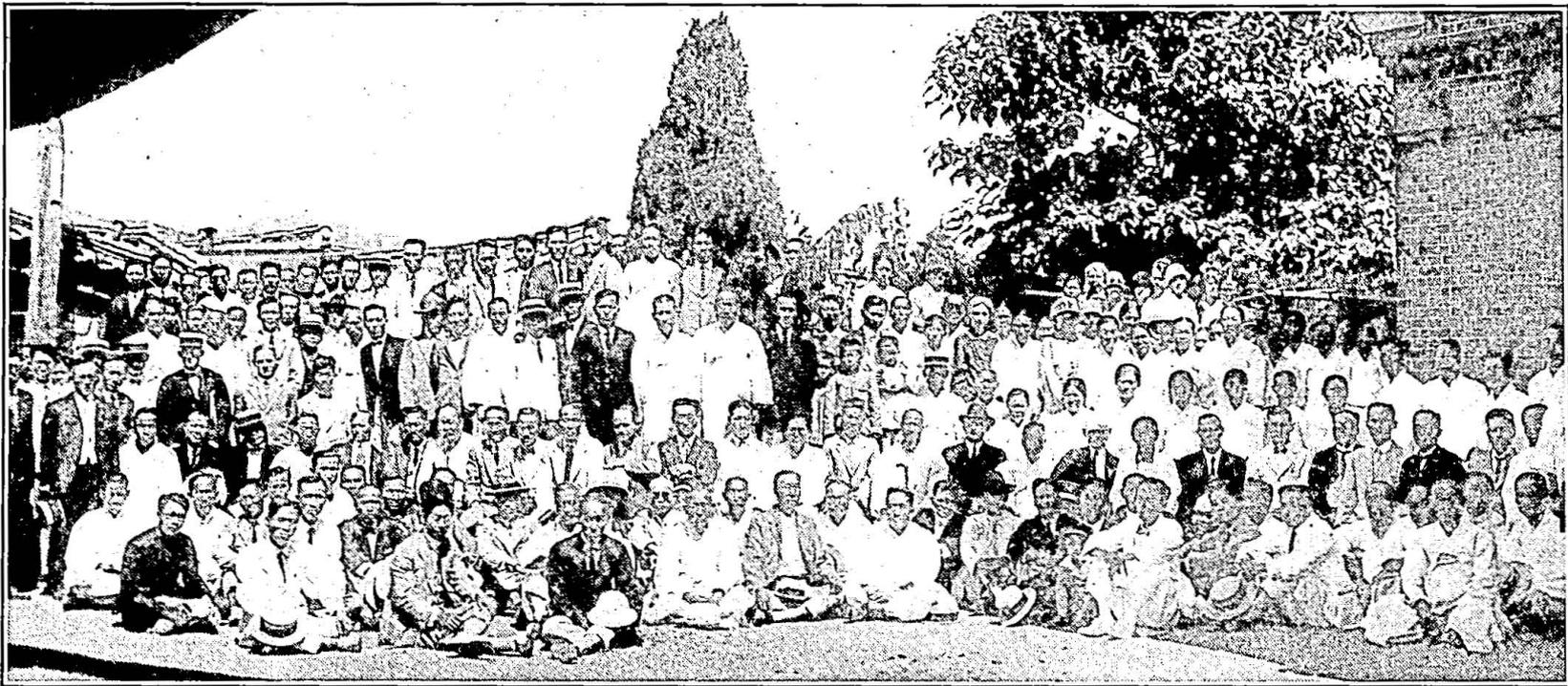
THE EDITOR WAS GREATLY INTERESTED in the bishop's call of the presiding elders at the late session of the Virginia Conference in Danville. More than once he interrupted a report to suggest that the presiding elder was making a wrong use of the word "special." At first it looked as if the bishop, with his usual carefulness, was only helping out the English of the elders, until he explained, and took time to explain, that the distinction was more than a matter of good form in phrasing. There was a difference in principle involving a wide bearing on our present general missionary policy. The word "special," explained Bishop Denny, would give the misleading suggestion of something optional and irregular, whereas the maintenance fund since the last General Conference and under the terms of the Discipline is not irregular or in any sense optional for a congregation or pastor, but as regular and obligatory as the missionary assessment. The bishop made his point, a most timely one for 18,196 congregations in the Church, and in other ways lent a timely and helpful hand to the missionary program of the Conference.

* * *

"YOU DID UP TEXAS in a fine way. Your editorial, 'The Texas Spirit,' is a charming statement about Texas and Texans. Thank you. However, 'there is yet much land.'" Thus Judge W. Erskine Williams in a recent note regarding the Special Texas Number. Nobody's good words are more appreciated by the VOICE than these of our dear friend, Judge Williams.

* * *

THE WESTERN NORTH CAROLINA CONFERENCE made an excellent showing in its missionary report at the recent session in Asheville. Not only did they make a good gain on the regular assessment, but they were crowding close on to ninety per cent on the maintenance fund. The notable thing, as related by Dr. McLarty, the chairman of the board, and Brother Courtney, the Conference secretary, was the effective service rendered by the presiding elders. A year ago, when the question of a full-time secretary was up, the policy was opposed and a friendly discussion on the floor of the Conference took place. The result of the discussion was the proposal on the part of the elders to divide up the work on their various districts and between them do what was usually expected of a Conference secretary. *They did it.*



THE TENTH ANNUAL CONFERENCE AND THIRTIETH ANNIVERSARY OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN KOREA

To the extreme left, standing, is Rev. J. S. Ryang, our special correspondent. To the right of center, seated by Bishop Ainsworth, is Baron T. H. Yun. Mr. Yun, educated at Vanderbilt University, was the founder of the Mission in Korea in 1897. He is one of the ablest men in the East, and no national leader in any country is better known and better loved by old schoolmates and friends in the Church in America.

Thirty Years in Korea

THIRTY years ago, back in 1897, Southern Methodist missionaries entered Korea and began work there upon the invitation of Baron T. H. Yun, at that time a member of the Korean cabinet. On September 10, 1927, the thirtieth anniversary of the founding of Methodism in Korea was celebrated with appropriate exercises at the Chongkyo Methodist Church in Seoul. Rev. J. S. Ryang was general chairman of the celebration.

The program, which featured special musical numbers and addresses by Bishop W. N. Ainsworth and outstanding American and native leaders in Korea, was divided into a morning and an evening session. Opening with the singing of the familiar hymn, "Bringing in the Sheaves," the invocation was given by Rev. Chung Choon Soo, and introductory remarks made by the chairman. Dr. R. A. Hardie, in charge of Christian literature work in Korea, who has been a missionary to that country since 1890, gave a brief address on the "Work of Pioneering." Representing the Department of Woman's Work, Miss Ellasue Wagner told of the "Woman's Council Workers," after which Dr. W. T. Reid, physician in charge of Ivey Hospital, spoke of "Our Medical Work." Other native leaders who took part on the morning program were Rev. Kim Heung Soon, who spoke on the work during the past thirty years; Mrs. Choi Naomi, who talked on the Bible Women's work; and Miss Hong Soon-ok, who gave a musical number.

THE feature of the morning's program was an address by Bishop Ainsworth, in charge of mission work in the Orient, whose talk on the "Next Thirty Years" out-

lined plans for future development of work in Korea. Rev. C. N. Weems pronounced the benediction.

The principal speaker of the evening program was Baron Yun, probably the most renowned of all Korean Christians and who preached the first formal sermon under the auspices of the denomination after the work was established in 1897. The subject of Baron Yun's address was "Thirty Years Ago." Miss Kate Cooper spoke of evangelistic work among Korean women, and a solo was given by Miss Cordelia Erwin. Rev. Hong Chong Sook led in prayer, and the benediction was pronounced by Rev. L. C. Brannan.

AN interesting summary showing the strength of the Southern Methodist Church after thirty years of missionary effort in Korea, up to September 1, was given as follows: Number of adherents, 19,129; full members, 8,733; Korean preachers and colporteurs, 101; Bible women, 90; Church groups, 446; church buildings, 396; Sunday schools, 388; pupils enrolled, 4,528; schools for boys, 77; students enrolled, 4,191; schools for girls, 72; students enrolled, 3,498; kindergartens, 18; children enrolled, 1,802; contributions for the year, 80,822.94 yen.

During the past thirty years 25,605 people have been baptized into the Methodist Church in Korea, 476,493 patients have been treated in Methodist hospitals, about 50,000 students enrolled in Methodist schools, and the sum of 726,354.52 yen contributed by Southern Methodists in Korea.

Four Years Has Made a Difference

MARY SEARCY

IN the spring of 1923 the Hiroshima District of the Japan Mission held its first District Epworth League Conference for both boys and girls. Previous to that time we had been having district League meetings for young men, but never had the girls been asked to attend. When the proposal was first made that girls be allowed to attend the district conference, some thought that it would be impossible to have both young men and young women attend the same meeting without severe criticism from non-Christians, but after much discussion and planning it was decided to attempt one such meeting. An invitation was sent to the Girls' Leagues, only three in number at that time, to send delegates to the district meeting, and they responded with their full quota.

There were only forty-five registered delegates at that first joint meeting, and of these only seven were girls. The girls took no part in any of the discussions, but they received much inspiration and help and went back home with a great desire to make their own Leagues better.

EACH year since then we have had a joint meeting for the girls and boys, and the interest has grown until at our meeting in Hiroshima there were one hundred and seven registered delegates, of whom one-third were girls. To some of us who had not had the privilege of attending a district meeting since the meeting of 1923, it was a great inspiration to see the large growth in the number of both boys and girls who attended, and especially to see the active part which the girls took in the meeting.

The conference began on Friday evening with splendid addresses by our own Rev. John B. Cobb and by Dr. Hirata, of Tokyo. The work of the following day began with a sunrise prayer meeting on one of the near-by mountains, and, though it meant arising at 4:30 A.M., practically all of the delegates were present, and the meeting was one of real inspiration and a fitting start for a very full day. The regular sessions of the day began with a devotional, followed by an inspirational address by one of the professors of theology at Kwansai-Gakuin. Then followed two hours of discussion and reports from all the Leagues of the district. Most of the reports showed great progress, both in

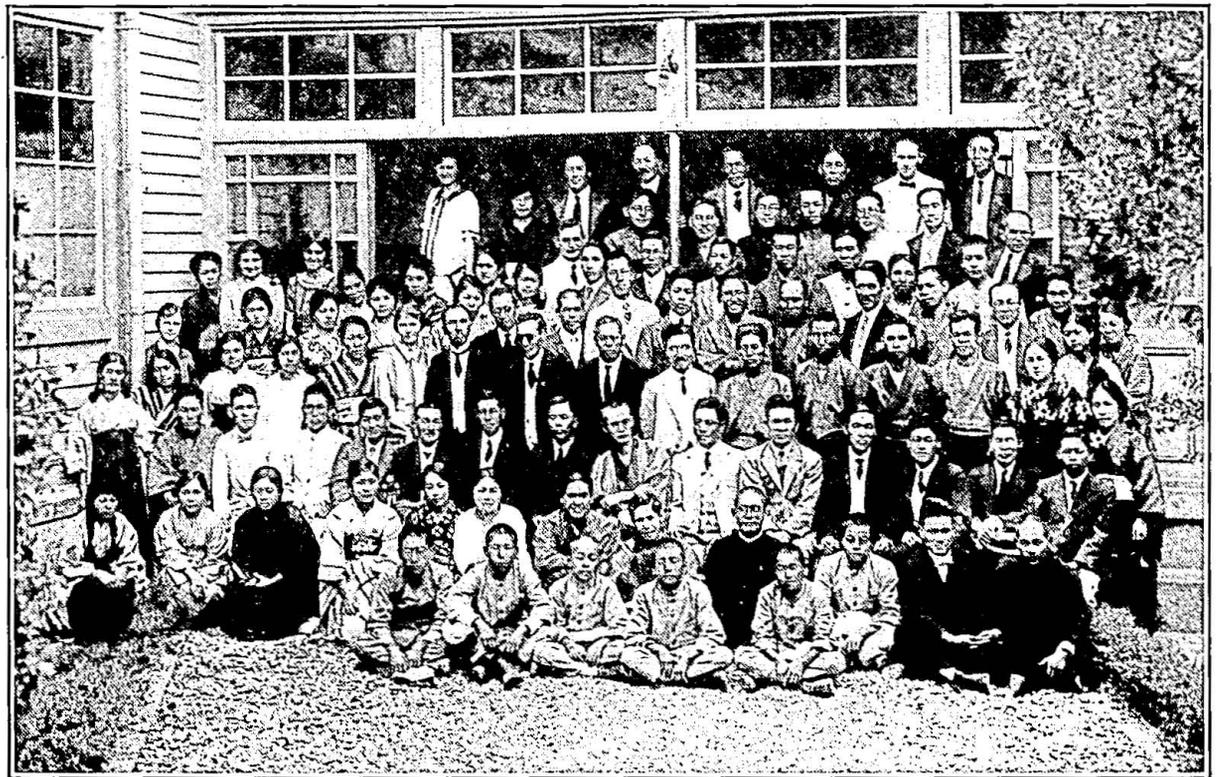
numbers and in kind of work being done. Of course the girls had an opportunity to take part in the discussions. Many of them made splendid reports and talks during the hour.

The afternoon session began with a short devotional, followed by an address by the speaker of the morning. Then followed an hour of discussion on how to increase interest in the work of the League, which proved helpful to all. The conference closed with a consecration service led by our blind preacher, Rev. Kumagai, of Ube.

The conference was brief, but it was one of great inspiration and help to all who attended. Those of us who are especially interested in the work of the Epworth League in Japan look forward with joy to the day when we can have a Conference meeting instead of only a district meeting, when the young people of our Church in Japan can meet together in a normal way and have the same kind of League conference that you have in the homeland. Will you not join us in praying that rapid progress may be made in this direction and that the League may come to mean to the young people of Japan what it means to-day to the young people of America?

KURE, JAPAN.

The new MISSIONARY VOICE folder will tell all about the 100,000 plan. It has been sent to the pastor, the society agent, and the chairman of the committee. Somebody see that the committee agent has one.



DISTRICT EPWORTH LEAGUE CONFERENCE HELD IN HIROSHIMA, JAPAN, SEPTEMBER 23, 24, 1927

Overcoming Obstacles in Brazil

REV. G. D. PARKER

OVER eighty per cent of the people of Brazil are illiterate, and this is one of the greatest obstacles to be overcome in their evangelization. But the policy of the Brazil Mission calls for a parochial school for primary education in every parish, or Church, and a high grade school for boys and one for girls in each Conference. Carrying out this policy, we have in South Brazil a number of self-supporting parochial schools, which are doing excellent work.

Some months ago I asked a young woman, a former teacher in one of our high grade schools, how she had first become interested in the gospel. She replied that it was through the day school conducted by the pastor of the Church at this place, Sant' Anna do Livramento. This young woman was the means of bringing her entire family into the Church and has given five or six years of splendid service as a teacher. She is now the wife of a pastor in a large city on the coast, where she is doing excellent work in helping her husband in the evangelization of her people.

About eight years ago there began to attend the Sunday school here in Sant' Anna do Livramento two girls of German Lutheran descent. They showed such promise that they were given scholarships at Centenary College, our high grade school for girls in this Conference. They are now back in this city, one having finished the entire course, and they are teaching in our parochial school, which has a matriculation of seventy-five. Thus is the problem of adequate supply for our work being solved.

One of the bright girls who helped as a pupil teacher last year in our parochial school here is spending this year in Union College, Uruguayana, working her way through and leading her class. The object of her study is to prepare herself to help in educational work among her own people.

UNTIL the Centenary furnished us the funds for building churches and parsonages in Brazil, many of the congregations in cities as well as in towns worshiped in rented quarters, which did not appeal to these people who are accustomed to large church buildings and the sumptuous service of the Roman Catholic Church. While we were occupying rented quarters in Sant' Anna do Livramento, groups of streeturchins would come in and disturb the services. On

one occasion the patience of the young Brazilian pastor could endure no more; therefore he severely reprimanded the boys and compelled them to leave the building. One of them, the son of a prominent merchant here, was impressed, returned, and was converted. He took the course in Union College, at Uruguayana, and, feeling a call to preach, went to the United States for further preparation. He has finished the course at Hendrix College, Conway, Ark., and is now in his last year of theological study at Southern Methodist University, Dallas, Tex. He is connected with some of the principal families in this state, who are very prominent in military circles. He is the first and only one of his family to enlist under the banner of the cross, and his one great passion is to finish his course and return to take up the "sword of the Spirit" in defense of the principles of Jesus.

WHEN I was pastor in Uruguayana on the Argentine frontier about ten years ago, a well-to-do ranchman brought his son to the city and matriculated him in one of the schools. Shortly afterwards he lost his money, died, and the boy was left without resources. The son secured employment in a large hardware store, where he had the good fortune to meet one of the boys from our Church, who worked in the office of this firm. They became friends and companions. With this boy he attended Sabbath school and other services of the Church, but was not at this time converted. Soon he was lured away by evil companions and was on the high road to ruin, but he came back through the influence of his Christian friends and the efforts of his widowed mother, who was heartbroken by his conduct. I recall how she came to me like Hannah of old, and, although she was a Roman Catholic herself, offered her boy to the Church, as she realized that the Roman Catholic Church had no

restraining influence over him. He secured a commercial position, but lived in our school for boys and submitted to the same discipline. He was converted and called to preach, and took the course in Union College. He went to the States and was graduated from Birmingham-Southern College, in Alabama, and has finished his theological course in Southern Methodist University. While he has had tempting offers to remain in the States, he is coming back to Brazil to



GRADUATING CLASS IN COMMERCIAL COURSE, UNION COLLEGE, URUGUAYANA, BRAZIL

(Continued on page 39)



To Our Pioneer Women

MRS. J. L. CUNINGGIM

SOUNTLESS poems have been written and songs have been sung concerning the glorious deeds of the past. Heralds have proclaimed the crowning triumphs of kings returning from victorious battle fields, and rewards have been bestowed with high acclaim upon the victors in many a triumphant contest. But what shall we say of those for whom no trumpets have sounded, no poems have been penned, and no hymns of praise chanted in honor of their achievements in the unseen realm of the spirit? They, too, were valiant victors by virtue of a great faith that could boast far better claims to higher and more lasting attainment.

Almost might we repeat the well-known lines "a little band, the chosen few, on whom the Spirit came," as fittingly descriptive of that golden-hearted group of God's saints among women who, a half-century ago, braved the criticism of their brethren, the indifference of their less-interested sisters, the frowns of the ecclesiastics, and the fears of faint-hearted though sympathetic friends. All honor to their zeal that did not tire, to their courage that knew no repulse, to their faith that harbored no doubt of ultimate success! Theirs was a radiant hope that could not be daunted by frowns or fears, by criticism or ridicule. No weak timidities hampered their insistence on their divine objective; no lurking thought of failure marred their serene confidence in its certain realization. For they were persuaded first in their own hearts that their cause was God's; and, being so assured, they ventured out upon his unfailing promises.

For every seeming defeat, they pressed more fearlessly on. For every suggested token of failure, they saw success more clearly just ahead. No clouded day but held a rainbow in their skies; and every night of discouragement showed a star of promise for the morrow of fulfillment. So wrought these faithful few that God could honor their unconquerable faith and crown their works with immortality.

For this, our Year of Jubilee, let us weave a garland of holy memories, of deep and reverent admiration, and of tender love, and with renewed and consecrated aspirations, let us leave our chaplet—a tribute and a pledge—upon the altar of sacrifice and service which the women of Southern Methodism, by their struggle for a devout and spiritual self-expression, and by their hearts' devotion, have builded unto God.



HIS WORD
TO ALL
NATIONS

1878

YESTERDAY



The Call to the Jubilee

MRS. F. F. STEPHENS

MAY 23, 1928, will mark the passing of the fiftieth year of organized Woman's Work in the Methodist Episcopal Church, South. The General Conference, meeting in Atlanta, Ga., that memorable May of 1878, gave unanimous consent for the formation of the new society which was destined for a life of increasing service. Now that its golden anniversary has come, much thought has been given to the planning of a celebration which will bring again into memory those women whose genius made the organization a living force and which will also promote an analysis of the problems of today and of the fitness of the organization to cope with them.

The detailed plans for celebrating the Year of Jubilee are already in the hands of auxiliary, Conference, and Council officers, but while putting forth effort in working out these particulars it must not be overlooked that the call to the Jubilee is also a call to a year of rejoicing. It will be a year of happy recollections, of deep thankfulness for a half century of high endeavor, of generous and intelligent appreciation of the pioneers, those brave pilgrims armed only with the sword of the Spirit who followed their ideal to a divine accomplishment. It will be a year of thought, of more than usual alertness to world affairs. It will mean looking at this Church of ours and seeing it as it is in order that, if there is need, it may be helped forward to the Church it should be. It will be a visioning of the future with an adequate, honest knowledge of the difference between spiritual parasitism and independent spiritual health and the function of Church women in building up the latter.

It will be a jubilee participated in by women of many lands. In Belgium, Brazil, China, Congo Belge, Cuba, Czechoslovakia, Japan, Korea, Manchuria, Mexico, Poland, Siberia, and the United States there is a stirring of memory, a quickening of inspiration, a comparing of deeds, a union in prayer, and a flash of spirit signaling to spirit because the Year of Jubilee has come. It will draw the women of these nations closer together and thus bind the entire communion in new ties. Fellowships that once were small will become large, as oceans that once were large have become small. It will be a year of joy because the fruitful years that lie behind give promise of a yet greater harvest in the time to come.

In this year of all years the organization will make an effort to stand at one side and look at itself in the light of permanent values. How much of this thing which is woman's Church life, this thing colored with beauty and steeped in truth, will the woman of the present pass on to the woman of the future? For how much of it is she indebted to the woman of the past? What are the things which abide?

Mrs. F. F. Stephens, President of the Woman's Missionary Council, not only gives a summary of the great events leading to the Jubilee, but sets forth the spiritual objectives of this, the golden anniversary of the Woman's Missionary Society.

It is comparatively easy to recall some of the achievements of the half century; they are represented by figures placed on the records. No one thinks, however, that the growth in membership from a mere half hundred to hundreds of thousands, or the collection of twenty

million dollars for missionary purposes are the greatest results in the history of the organization. There has been a large and rich contribution to the spiritual strength of the Church as well as an education of its womanhood which has led them to enthusiastic moral and financial support of the best programs in all departments of the Church.

Consider one feature alone of the usual routine of the missionary society, the observance of the annual Week of Prayer. For many years this custom has prevailed, and more has been wrought by this quiet, steady, united, looking to God for his blessing on the special object under consideration than can ever be estimated. Each year the women have studied a project, prayed for its success, planned for its future, and then by an offering given in thankfulness and humility have helped it on its way. The programs of the year 1928—spiritual, educational, cultural, memorial—all lead to a grand culmination in the Week of Prayer, which will begin the first Sunday in November, when the whole Church at home and abroad including members, pastors, presiding elders, boards, and bishops, will be asked to "cause the trumpet of the Jubilee to sound." The subject of the week will be "Leaders for the New Day."

In the beginning the societies educated little children, then went on to establishing higher schools, eventually advancing to the support of colleges. Now comes the call for trained woman leadership. Church programs everywhere have a broader scope, demanding efficiency in specialized education. One but ordinarily prepared can no longer lead. Some of our number, notably those of China and of Central Europe, have recently become citizens of a republic rather than subjects of a ruler. Their leaders need training for the privileges brought by the new freedom. In the homeland the rural Church problem is but one of the many demanding solution. The Jubilee thank offering taken during the Week of Prayer will be devoted this year to leadership training, divided equally between the Home and Foreign Departments. It is to be a sacrificial gift, a matter of careful thought and preparation, worthy of the past and the future of the woman's missionary work.

The call to the Jubilee is a call to remembrance, to rejoicing, to meditation, to prayer, to service.

A Great Memorial to Honored Names McTyeire, Lambuth, Clopton

MARTHA E. PYLE

Miss Martha E. Pyle, for thirty-four years missionary to China and at one time head of the McTyeire School, tells of the inheritance of this institution and its present work. It bears three notable names—McTyeire, Lambuth, and Clopton—all of which carry a benediction from the past.

IF you chance to be riding along Edinburgh Road, Shanghai, you will presently come upon a gate that you will not pass unnoticed. The gate "posts" of the inclosing wall are massive pillars of red brick. (This is part of the original purchase.) From pillar to pillar over the gateway an arch of bronze, the gift of a graduating class, bears the words "McTyeire School." This lettering in bold relief supplants the original locus plate attached inconspicuously to one of the pillars. If the hour chances to be around four o'clock, you will think, from the long line of motor cars parked by the wayside, "There must be a reception at that place to-day." If you should be walking and seek entrance, the gate-keeper, in response to your knock, opens one of the heavy doors a mere hand's breadth for you to squeeze through; he has his orders to let no car enter until a signal is given. It is to his advantage not to offer undue stimulus to certain drowsy chauffeurs who do not like waiting outside and who would try to force an entrance if there were provocation.

If perchance it is the last Saturday in the month (Monday is holiday at McTyeire), when the boarding pupils as well as day pupils go home, the great number of cars lined up will make you think: "There is a picture show." When the gate is thrown open at the appointed moment, the long line starts in, each car stopping in front of the dormitory for its load. Presently there comes a troop of merry girls, hurrying and scurrying in their eagerness to get home. Each group is followed by a maid (who came with the car and squeezed through the gate) laden down with suit cases,

boxes, baskets, bundles of clothing, and other things dear to a Chinese girl. Then away they go, one car after another, hearts beating with the age-old delight of school girls at the prospect of the freedom of home after the ordered life of the schoolroom.

DURING the past year of war and loot and chaos in China, McTyeire School, due to its location in an area that is under the protection of the International Settlement, has carried on without interruption. Numbers have increased because other schools in the extreme suburbs of Shanghai and in the interior of China have been compelled to close their doors. "McTyeire has opened with the largest enrollment in its history with innumerable girls turned away," is a sentence in a letter, referring to the term opening September, 1927. The large dormitory built five years ago accommodates about four hundred students. This year, including day pupils, the enrollment must be approximately five hundred. These students are in grades, five to twelve, inclusive, for McTyeire carries a full high school course. Schools for the four years' primary grade are conducted at other points in the city, where at least four hundred children are under tuition.



FROM A PAINTING OF MRS. D. H. MCGAVOCK
BY WASHINGTON COOPER

The sale of the diamonds which pinned her wedding veil made possible our first school in any mission field

McTYEIRE found the present attractive site through Miss Helen Lee Richardson, who was principal for twenty-five years. The original buildings were too small to accommodate the ever-increasing number of students, and that section of the city too crowded to permit of expansion there. A desirable property with all the characteristics and atmosphere of an English estate was purchased at a bargain in 1916, and the high school department removed hither at once. It was a stately building that occupied exactly the right spot in that estate. The peculiarities in architecture (the man who built it had traveled widely) arouse the worst in the architect with whom you chance to be crossing the campus, but you are secretly glad that a mixture of architecture does not destroy for you the feeling that the

grand old mansion is lifting up its gables in a majestic hospitality to McTyeire School. Besides, the interior is suitable, and the wood carving in teak is exquisite. The capacious room that is McTyeire library, so rich in wood carving, compares without a great deal of discrepancy with that of the romantic Taymouth Castle on the River Tay in Scotland. To this building of the original purchase have been added two others—one a huge dormitory in consistent Tudor-Gothic; the other a gymnasium, the gift of McTyeire alumnae.

Over the main entrance of McTyeire dormitory is engraved in stone the words, "Lambuth-Clopton Hall." Those words are the epitome of McTyeire's earliest history. Mrs. W. H. Lambuth, mother of our Bishop W. R. Lambuth, was in China before the Woman's Board of Foreign Missions was organized. She succeeded in gathering a few girls together in her home for study. That is the origin of educational work for girls in China by the Methodist Church, South. Mrs. McGavock, the first corresponding secretary (administrative) of the Woman's Board of Foreign Missions, gave her bridal jewels that a building might be provided for a girls' school. When the representatives of the Woman's Board came to the field—notably Miss Laura Askew Haygood—Mrs. Lambuth turned over her charges to them. A building that had been used for Dr. Allen's Anglo-Chinese School near Trinity Church (the first of our mission in Shanghai) was purchased, and the first girls' boarding school was named Clopton, in honor of Mrs. McGavock's mother, Clopton being her mother's maiden name.

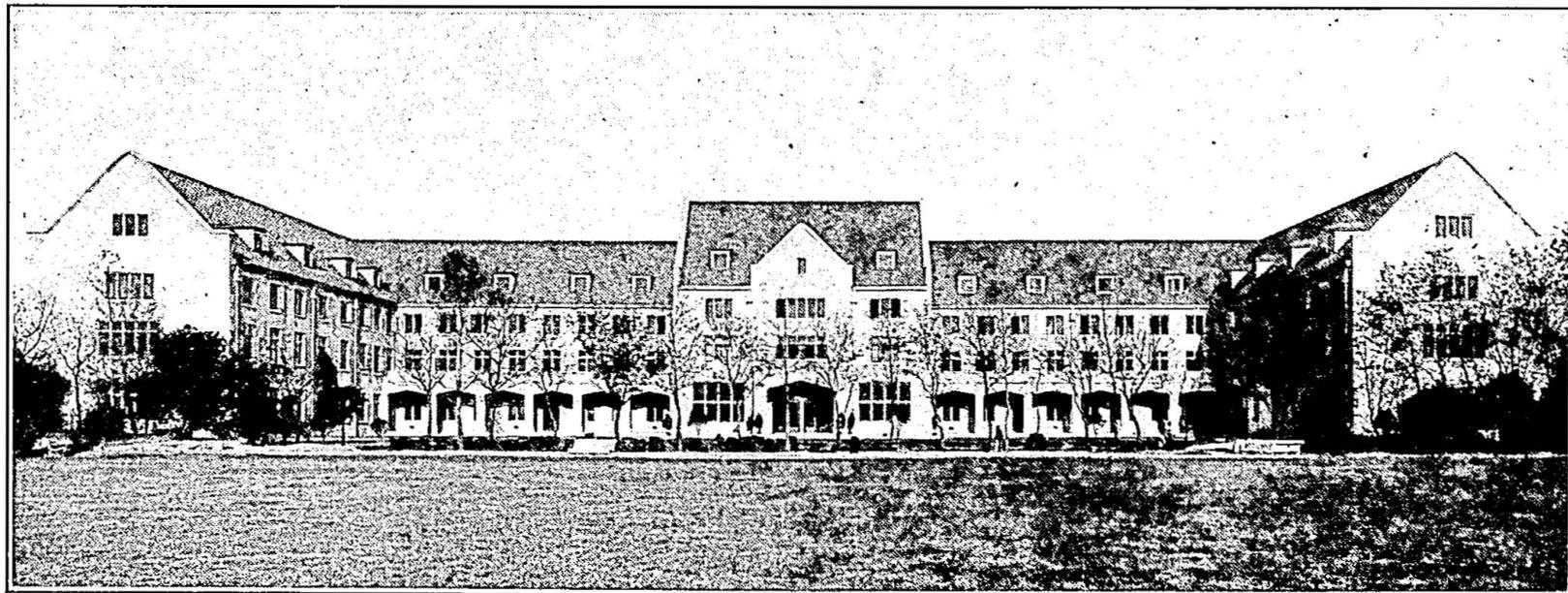
CHINA did not care anything about schools for girls in those days; no more did they for these strange, large-footed foreign women. The only girls who could be persuaded to study were the very poor—daughters of farmers and of small tradespeople where there was a struggle to fill the rice bowls of increasing families. Food, clothing, and bedding were furnished by the school, not primarily as an inducement but as an indispensable requisite. These girls developed under wholesome food,

Christian training, and education to a degree that surprised relatives and all who saw them. The popular idea in China at that time was that education of women as a whole was quite unnecessary. Families of high standing gave their little girls tuition in the Women's Classics (expurgated copies of the classics) in the home.

The girls from Clopton School, apart from attractiveness and intelligence, became in turn teachers or assistants at other mission schools and thus commanded a modest income. These girls, most of whom could play the organ and sing Christian hymns, were something new and interesting to Chinese at large. Girls from higher walks of life then wanted to study without the stigma of having everything furnished them; they wanted to pay at least a small fee; and, what was more, class distinction at that time forbade their association as sisters and schoolmates with the girls at Clopton.

Miss Haygood, therefore, appealed to the Board at home for a place where girls of this type could study. The result was that a building was erected in 1891 a few blocks distant from Clopton and named in honor of Bishop McTyeire, who had been most favorable and most helpful to the women in the organization of their separate Board of Missions. Gradually McTyeire School occupied the Shanghai field, and the Clopton type of school (one had been started at almost every mission station) waned and, after the Boxer war, became extinct. From so small a beginning comes the popular school at which you have taken a peep on Edinburgh Road and where our missionaries are striving in their life and teaching to show to these splendid young girls, in all his beauty and love and power, the Christ.

THERE are in Wesleyan College, at Macon, Ga., this year eight Chinese girls, seven of whom are graduates of our own McTyeire School in Shanghai. They were influenced in their choice of Wesleyan as a college by Miss Louis Ballard, of Atlanta, who has been a teacher in McTyeire School for the past two years.



LAMBUTH-CLOPTON HALL, McTYEIRE SCHOOL, SHANGHAI, CHINA

Our Inheritance in the Saints

MRS. LE GRAND EVERETT

THE spirit of missions, we believe, was born in the North Carolina Conference among our women in old Greensboro Female College, now Greensboro College for Women, back in the fifties, when Ellen Morphis was first a pupil and then a teacher there. Ellen Morphis was of good birth from every standpoint, and her parents were noted for their piety and loyalty to the young Methodist Church of which they were both members.

Ellen, the youngest of nine children, was born January 5, 1835. When she was about three years old her father, through some misfortune, lost his property and moved from his lovely big home in Alamance County to Raleigh, where he kept a hotel. Ellen was the delight of all who saw her, happy and playful. When she was four years old her mother died, and in two years more her father died also.

The younger children were taken to Fayetteville to live with their oldest married sister, under whose supervision they were placed in school. Here Ellen was converted, making a full surrender of herself to God and becoming an active member of the Church and Sunday school. She was fond of music and, having a rich, melodious voice, delighted in singing, especially the hymns of the Church. Often on Sunday mornings she would waken her sisters just as the sunlight was stealing into their room through the half-closed shutters, by singing—

"Welcome, delightful morn
Thou sacred day of rest."

At the age of sixteen, "the few pieces of jewelry she had were sold and the money given toward the furtherance of the gospel in heathen lands." From childhood she loved to hear grown people talk about Christ, and her heart went out to those who knew nothing of him. In her prayers she would ask God to prepare her to do them good and to open a way for her to go to point them to the Light. "The great desire of her heart was to tell others of the unfathomable love of Christ which filled her own soul, and China was the land which she most coveted for her Master. In her childlike eagerness she would beg ministers to go to China and take her with them. Sometimes in the midst of household duties, she would astonish her sisters by expressing herself thus: 'I want to tell others of Jesus's love.'"

IN 1852 she entered the freshman class at Greensboro Female College and was graduated in 1856, being one



ELLEN MORPHIS WOOD

of five who took first honor in her class. Her diary during her college life is a constant outpouring of her heart in adoration of God, of spiritual ecstasy, of despairing aspiration to reach heights which she feels she has not and cannot reach, of prayers for usefulness in service, of expressions of gratitude to God for all his great goodness to her, and of absolute faith and trust. Her heart searchings at times are almost painful, but running through all was ever the hope, the prayer, for missionary service.

Those with whom she mingled felt her personal magnetism, and teachers and pupils saw in her "the embodiment of all that was good and true, making her so trustworthy that none hesitated to place implicit confidence in her. In school she was a leader in all the religious services, especially the Girls' Prayer Meetings. Her unselfish heart constantly yearned for the salvation of others, and hence among her associates she was active in trying to bring them to Christ."

AFTER graduation she was elected to a place in the faculty of the college, a position for which she was eminently fitted, for not only was she a natural teacher and capable of governing with ease, but her sweet, confiding spirit and Christian simplicity taught valuable lessons to the young students around her. Walking humbly with God, she sought to know his will that she might do it, and he plainly revealed it to her.

"One evening at the house of prayer, as Miss Morphis committed her way to the Lord, a panorama of her future passed before her mental vision; as each scene was presented to her with the Saviour's inquiry, 'Will you endure this for me?' her reply was: 'Yes, Lord, all!'" In due time the way opened. A young minister, Rev. M. L. Wood, in a different part of the State, was moved to give himself to missionary work, and by the providence of God the two were brought together. He visited Greensboro Female College, and then and there plighted his troth with this admirable Christian woman.

HER diary, dated March, 1859, says: "During this month a new trial came upon me, and new thoughts filled my mind and heart. It seemed as if God was indeed trying the reins of my heart, my love for him, my honesty of purpose. Surely in all my life no trial was ever so severe. I had been a missionary in spirit for three or four years and had often asked my Heavenly Father to qualify me and prepare me for the work if I, feeble as I was, could accomplish any good. Now he was about to answer my

prayer, but in a way of which I never dreamed. O, how I staggered and trembled, wept and prayed! The time of action was brief, for in a very few months the missionaries for China would sail, and whatever I did was to be done quickly. I carried my case before God. I laid it all before him, for he alone could and should decide for me. I wanted above all things—life or death, happiness or comfort—to do as God wanted me to do. The matter soon solved itself into this—I was either to go as a missionary to China or willfully ignore God's will concerning me and forfeit my title to an inheritance above. I obeyed the divine call, thanks be unto God, and with all my heart consecrated my life as a foreign missionary of the cross in that dear sacred church (West Market Street Church) at Greensboro."

ON September 19, 1859, she writes: "On this day I was married by Dr. T. M. Jones to Rev. M. L. Wood, the first missionary to China from the North Carolina Conference." The extracts from her diary telling of those last days at Greensboro Female College and at Fayetteville, with dear friends and loved sisters, are heartbreaking in her grief at the separation, seeing them "in all probability for the last time." On November 21, 1859, she writes: "To-day my heart feels as if it could weep itself away. I have taken a long farewell of the dearest spot on earth to me—dear old Greensboro, N. C. Have parted with many friends who are almost as dear to me as life, friends who have often knelt in prayer and talked of Jesus by the way. O, I shall miss them! But when I think of China and her perishing millions, I can freely give them up. I love them, but I love my Saviour more." And another place she writes: "God has given me one of his best creatures to go with me to China."

In a private letter she writes: "China, with her teeming millions, has more of my sympathy than all else beside. God is taking me there—of this I feel confident—and I go cheerfully with all my heart; if I can add but one step to the onward progress of the gospel of Christ, I shall be willing to die, and I shall die happily." In Raleigh, November 22, 1859, she writes of the farewells in Greensboro and says they are on their way to New York, that she is "anxious to be gone."

REV. MARQUIS LAFAYETTE WOOD and his wife, together with Dr. Young J. Allen and his wife, sailed from New York on the Seaman's Bride, December 17, 1859. They were on the sea for seven months, being out of sight of land for one hundred and fifty days. The voyage was long and tedious. During the time Mr. Wood was very ill, and the faith and faithfulness of Mrs. Wood amid such gloomy surroundings were remarkable. Their ship was thought to be lost, as heavy

storms had driven them out of their course. Provisions had been reduced to a fare of corned beef and stale biscuit. The beef was three years old, and they had to break the biscuit and rid them of weevils before they could eat them. The water was scarce and had such an odor that they had to hold their noses to be able to drink it. When they reached the Indian Ocean a refreshing fall of rain came, the passengers taking advantage of this to catch water on deck to wash their clothes. After these months of trial and sickness and tossing on the deep, they landed in China. Their home was in Shanghai. On July 18, 1860, she made the first entry in her diary at Shanghai, beginning: "Verily I am in China, seated in my own snug little room at Brother Cunningham's. God has been good to us. His watchful care has been continually over us, and his merciful providence has brought us in great safety to the end of our long, long journey."

MRS. WOOD died at midnight of March 16, 1864, leaving two sons, one of whom died some years ago, and the other, Rev. C. A. Wood, is a minister in the Western North Carolina Conference at the head of the orphanage of that Conference, "The Children's Home," Winston-Salem. In the few years she spent in China, "she is said to have made an impression in China that has never been equaled by a lady missionary."

Three of our women who were outstanding in their missionary activities in the North Carolina Conference date the birth of their love for and interest in missions to the influence of Ellen Morphis upon them in their association together at Greensboro Female College when she talked and prayed about missions with them in their prayer meetings and in conversations. These women were Mrs. Lucy A. Cuninggim, Mrs. L. M. Hendren, and Mrs. R. A. Willis. After her decision to marry Mr. Wood, the girls and teachers used to meet with her and sew on her wedding clothes, when their talk was almost exclusively of the missionary cause and China. Her wedding was from the college, and the ceremony was performed by Dr. T. M. Jones, the president of the college. So went out North Carolina Methodism's first woman missionary, giving herself in supreme sacrifice to the cause.

Mrs. Lucy Cuninggim, among the group inspired and influenced by Ellen Morphis, is an outstanding pioneer of woman's missionary work. She became vice president of the North Carolina Conference at its organization in 1878 and later became president, serving in that capacity for twenty years until her death. She gave to her Conference a leadership of rare zeal and wisdom, inspiring great love and confidence. She was lovingly known as "Aunt Lucy." She and her husband willed to the Woman's Board money which was used in the building of a school at Wonsan, Korea.

Mrs. Le Grand Everett, Jubilee Historian of the North Carolina Conference, tells the thrilling story of one who was in reality the inspiration of Woman's Work in that Conference and a pioneer on our first mission field. It is a story of heroism and intense devotion. Ellen Morphis Wood might be termed a modern saint.

A Pioneer Indeed



MRS. JULIANA HAYES

First President Woman's Foreign Missionary Society

THE name of Mrs. Juliana Hayes is a household word among the membership of our Church who are acquainted with the early history of Woman's Work, but perhaps few of even this minority know the real genius and power of this first leader of the connectional missionary society.

Mrs. Juliana Gordan Hayes was the wife of an itinerant preacher, having married Rev. Thomas C. Hayes in 1842. Even in those early days her heart

burned with a great missionary zeal, and in all her moves as the wife of an itinerant one writer says she made an impression and planted missionary truth with courage and conviction.

A great grief came to her in the death of her husband in 1858, just before the Civil War. During this period she had a most pathetic struggle, but threw herself into relief work, giving all the time she could to the wounded and dying soldiers in Richmond, Va., where she was making her home.

IT was during her stay in Richmond that the memorable missionary meeting occurred in 1854, at which time three missionaries and their wives were consecrated and sent to China. Dr. and Mrs. J. W. Lambuth were Mrs. Hayes's guests. What heart-searchings and longings and what appeals were made at that time to awaken the Church to this great need! Some said: "They are beside themselves."

In 1870 she moved to Baltimore. Concerning this move she writes: "It was in poverty and desolation I found a home in Baltimore, and there, too, I found a greater work awaiting me." Here her name is synonymous with pioneer work at the home base, for she became president of one of the first societies organized in the entire connection at Trinity Church, Baltimore.

AT this time came the more urgent appeals from Mrs. Lambuth in China, where she and her husband were battling with darkest heathenism almost single-handed. Mrs. Hayes, Mrs. Kelley, Mrs. McGavock, and others heard and heeded with an earnestness which knew no defeat. They were convinced that only an organized effort would meet this cry for help to save a Christless people. After much urging, because "what could a few timid women do?" the General Conference, in Atlanta, Ga., on May 23, 1878, officially set apart the Woman's Missionary Society to do definite service, with Mrs.

Hayes as president of the General Executive Association. Though then at the ripe age of sixty-five, she was placed in the forefront of the first connectional work for women in the Methodist Church, South. She began work without delay, organizing societies and presenting to the women of the Church the new opportunities and responsibilities that had long waited dormant and for which too few were prepared. She traveled all over our Southland alone, and her experiences, if written, would be full of humor and pathos. The people were thrilled and persuaded by her earnest addresses as she went from State to State.

"An address to me is startling," she wrote Mrs. McGavock. "O, dear me, what shall I do!" sounds quite human. Again she writes: "I cannot tell you how many meetings I have held; the last, too great a tax to talk to such a throng after a long journey, my limbs trembled and my head whirled, but I am willing to leave my home and endure the fatigue if it advances His cause."

TO this elect lady more than to any other is due the rapid development of the missionary organization of the Southern Methodist Church in the early days. She reports at one time: "On my recent trip I visited five States, attending eight Annual Conferences; also many societies organized, yielding increase of 343 members, not overlooking the little ones, 112 were enrolled in Juvenile Societies. He gives the increase." Mrs. Hayes lived to establish thirty-five Conference Societies. "O, the Wonders of Redeeming Love!" was the theme of Mrs. Hayes's message on her visit to Marvin Grove, about 1883. Her oldest friends remember how a modest, warm-hearted little woman, standing on a box for elevation in the sawdust below the pulpit, pleaded for this organization to save souls at home and abroad.

IN 1888, she was elected as delegate from the Board to the World's Missionary Conference in London. Dr. Young J. Allen accompanied her and wrote: "What a privilege, how well she acquitted herself, almost without a peer intellectually, and the same cheerful, bright Christian everywhere."

She served for fourteen years as president of the Woman's Foreign Board, delivering her fourteenth annual message at the meeting in Lexington, Ky., where only six were present who heard her first message. She was eighty years of age and left that meeting before it had closed in the midst of a scene which expressed the high appreciation and tender regard of her earnest-hearted coworkers. She lived a few years longer, but this was the last meeting she ever attended. However, she was continued as president until her death, the vice president, Mrs. W. D. Wightman, giving the active service.—Adapted from the *Richmond Christian Advocate*, May 28, 1925.

New Motives for Missionary Giving

BERTHA CONLÉ

IN the years immediately following the war, gifts to foreign missions reached heights never before attained. Different branches of the Church had differing experiences, some recording huge successes and some suffering slumps. In a recent article by Mr. C. H. Fahs (*International Review of Missions*, July, 1927) concerning tendencies in missionary giving in the United States, he says: "Half a dozen major boards, which represent nation-wide constituencies of outstanding denominational groups, have suffered relapses in income from the highest levels attained within the last decade, which amounted to a total of between six and seven million dollars for the respective fiscal years ending in 1926."

This statement may well challenge our attention. Is this fact due to something unusual that pertained to 1926 alone, or is it true that certain trends in popular thought have killed the motives which led people to give generously? One cannot substitute new motives for old without facing squarely the present tendencies in the thinking of the average Church member. This means serious study. Mr. Fahs lists thirty-five possible trends which are influencing missionary giving, any one of which might supply material for a whole day's discussion. It is not possible to list them here, but it is possible to appeal to certain motives which all Christians should have in common if we are really kin to Jesus Christ.

ONE of the most haunting sayings of Jesus which might well send us forth into a day of heart searching are those words in Matthew 7: 22, 23: "Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, *I never knew you.*" This is one place where we do well to have a sense of fear which will send us into our inner chamber to face sincerely the real hunger and thirst of our hearts. Is Christ and his way of life *first* in us, or do we pick and choose only that part of his teachings that does not cause us any discomfort and only adds to our own radiance and popularity? All giving of life and gifts is based on this basic motive of our hunger and thirst to be worthy of kinship with our Lord. Suppose we examine our check books and annual budget with this challenge in mind; would it prove or deny our devotion to him? Who dares to take some time off to-day and face this personal revelation?

THERE is another consideration which is well worth facing. This world of ours is becoming so small and each part of it is daily so exposed to the influences of every other part, that unless we hold up the Christ we shall find our boys and girls swayed by other influences. Thousands of tourists, magazines, the daily papers, and

the mingling of the nations bring the points of view of other lands attractively before us. Only the living Christ can transcend these, and he is only seen through the lives and service of them who go forth in his name to win hearts for him. It is not a hopeless task if each one of us does his part to make the work possible. The destiny of the next generation, that of our children, hangs on this. The trend is more subtle and powerful than we realize. This is no time to lower the Christian flag.

THERE is another fact that presses hard upon our life to-day. We are being pushed out of our small, comfortable circle into the big world of relationships. Not long ago I was in a charming old town full of lovely old family houses. My friend told me that not a young man or woman remained; all had gone to the great cities or to far-off countries. Some of us know to our sorrow how we are being left in a quiet eddy while the world whirls by. What are we to do? Die? Our work is not yet done. We may not be able to go into the city to work, but through our giving we can work in every country of the world and enter into its life. We can influence China, Japan, Europe, Africa, and our own land. Where our treasure is our hearts follow, and a miracle happens to us. We awake to find ourselves getting away from our narrowness into a cosmopolitan life, into world citizenship, into the joy of a new adventure. We need to give for our own joy and growth. Who wants to be a stagnant pool collecting a green scum? When we give to missions we become a river, flowing on into ever-widening life and bearing on our bosoms the traffic of the world.

MANY of our young people are feeling that it is little use to give to missions until we know what Christian thinking and ideals are worth passing on to non-Christian peoples. So much time has been wasted in controversy over theological points and distrust of one another, unless every one pronounces Shibboleth the way we do, that many people say: "Why give when we are so uncertain ourselves?" How are we going to be certain? By widening the range of our work. Of one thing we can be sure, no personality like Jesus Christ ever came into the world, no religion has anyone like him. They have vast religious systems, but no living Christ. If we give them the Christ, their experience with him may bring new light on points now in controversy. We may see true values and learn to know those of secondary importance. Christ is not only the Christ of Americans, but of all people, and it will take the whole world to interpret fully his life. Let us hasten, then, to help them to discover him, that we may not be like children sent on an errand and who forgot it because they were quarreling over something. Our gifts to missions

will keep our purpose ever before us. Let us not be distracted from the main business.

THERE are many people to-day who share the opinion of a group of business men who were overheard recently to remark: "Foreign peoples have their own religions, which satisfy them; why should we disturb them with ours?" This would be a true inference if all people needed was a highly developed religion with its worship fitted to the aspirations of men's hearts. The unique feature about Christianity is our Christ. In a recent article by Dr. Parsons, he says: "The advantage of Christianity lies in the quality of the salvation it offers. It gives men access to the Father through Jesus Christ and proclaims that this way is the only way which brings men face to face with God himself. When we have this we have the Christian religion; when we have it not we have a spurious thing, whatever its name." Do we truly believe that Jesus Christ is the only One through whom we find redemption? If we truly believe it, we could not rest until we had done everything in our power—service, money, personal devotion—to help the rest of the world to find its God in Christ. Are our children led to see the real Christ because they see by our emphasis in making him known how especially important he is to us? As Emerson once said: "What you are stands over you the

while, and thunders so, I cannot hear what you say." And what we do shows what we are.

WE need also a new application of our old motive, a genuine love. Why are we not moved to give? Because we do not pray. Why do we not pray? Because we do not love. We see one of our family in physical need. How we agonize in prayer for the gift of health for that one! Nothing is too difficult to do, no sacrifice too great. We see multitudes of women and children groping for help in other lands. Their religions leave them out of consideration. They are members of our human family, dear to the heart of our Father. Have we grown so hard and indifferent that we never really pray for them? We waste hours in gossip, in foolish fancies, in unimportant chatter. Why not give some time to make our hearts tender by fixing our thoughts in prayer on those who need our Christ. If we did, something would move us to action. Our love would become real and show itself by giving. Out of the heart of India come the poetic words of Kabil Gibran. Would that we Christians realized them!

"Life is indeed darkness save where there is urge,
And all urge is blind save where there is knowledge,
And all knowledge is vain save where there is work,
And all work is empty save where there is love;
And when you work with love you bind yourself to
Yourself, and to one another, and to God."

HALLOW THE FIFTIETH YEAR

YOU shall count seven weeks of years, seven times seven years, so that the seven weeks of years amount to forty-nine years. Then, on the tenth day of the seventh month, you must sound a loud trumpet blast through the land; the trumpet blast shall sound aloud on Expiation Day. You must hallow the fiftieth year by proclaiming liberty to all the inhabitants of the land: it shall be a jubilee year for you." (Lev. 25: 8, 9, 10.)

"You must not defraud one another, but stand in awe of your God; for I am the Eternal your God. No land is sold in perpetuity, for the land is mine, and you are only guests of mine, passing wayfarers." (Lev. 25: 17, 23.)

(From "A New Translation," by Rev. James Moffatt, D.D. George H. Doran Company. New York.)

Spiritual Cultivation of the Jubilee

CONDUCTED BY MRS. B. W. LIPSCOMB

For Study and Meditation

(Matthew 25: 18, 24-29)

IN the following paragraphs there is forcefully set forth the spirit of the fearful heart, which marks so many of those who hear the name of Christ.

"Our latter-day discovery of life has not inspired us with courage. We speak a great deal about our one talent, but we fail to trade with it. We creep to the cemetery when we should be hurrying to the market. There is a good deal 'doing' in the religious life of our day, in a small and 'safe' way; but the great note, the heroic note, is missing. We are willing enough to invest our talent in the penny banks of institutional enterprise, to deal in the small change of superficial activities. But, when it comes to the great things to which the Crucified and Risen Christ calls us, the launching forth into the deeps of an enterprise which spells hard toil and privation, the acceptance of a cross whose nails go deep into the quivering flesh, we are afraid and hide our talent in the earth. And the Lord of life . . . exclaims, 'Thou wicked and slothful servant!'

"We are afraid of investing in the market of thought. New thoughts of God and of human life are crowding in upon us. . . . We know in our inmost souls that to think out and to think through these new conceptions in the clear and revealing light of the cross would mean a turning upside down of our lives. . . . It would mean the purging of our lives from worldliness—not, indeed, from the worldliness we condemn in the pleasure-seeking multitude that turns its back upon Christ, but from the worldly, calculating, self-seeking spirit that invades our most spiritual activities. . . .

"We are afraid to invest in the market of spiritual enterprise. In a world teeming with adventure, enterprise, invention, and discovery, the servants of Christ are content to hug the shores, to wade in the shallows, to seek safe paths, and to minimize risks at all costs. . . . He (Christ) did not come to seek 'safety,' nor does he send his followers on a 'safe' enterprise. But we lack the consecrated daring of the saints. Our life in God is pedestrian, mediocre, barren of adventure. We are afraid.

"We fear to deal in the market of suffering. . . . Yet, if to have fellowship with Christ means anything at all, it means to share in his sufferings. But we evade our countless opportunities of purchasing a partnership in the great concerns of the kingdom and reckon little of the triumph of the cross, because we dare not venture upon its pains. If we were honest with ourselves, we would admit with shame that ours has been a mean and shabby kind of discipleship; for with all our intellectual appreciation and emotional fervor we have never allowed our Christianity to hurt us."

Be Strong

BE strong!

We are not here to play, to dream, to drift,
We have hard work to do and loads to lift.
Shun not the struggle, face it; 'tis God's gift.
Be strong, be strong!

Be strong!

Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes; the day, how long;
Faint not, fight on! To-morrow comes the song.

Questions for Members of the Prayer League

ARE YOU PRAYING, personally and in groups, daily, definitely that the spiritual life of the Church may be deepened; that you may know God and his will for all classes and conditions of his children as revealed by Jesus Christ; for all forces working for righteousness, and for all unredeemed areas of life? Each of these petitions covers vast needs and can only be rightly made with earnestness of purpose and spirit and with time to understand its full import.

Are you even now realizing the answer to your prayer in your own life? Is there a deeper sense of God's presence and power? Are the needs of others stirring your soul? Are your attitudes toward others more Christlike? Is your spirit more sacrificial?

Are you committing yourself without reserve to answering your own prayers by following up all opportunities of service that come into your life each day, whether speaking the word of helpfulness to those in darkness and doubt, or nurturing the Christian life of young people and little children, or giving yourself sacrificially in Christ's name for some of his children?

"WE have five prayer leagues in our town. We went to the colored Methodist Church recently, and, after their well-rendered program, I explained the Prayer League and asked if they would join us. Twenty-four signed the cards and promised to pray daily."

NOTE.—The excerpt used in the first column is taken from *The Secret Garden of the Soul*, by E. Herman. By permission of the publishers in America, George H. Doran, Company.

Help These Women

IN June of 1861, Mrs. E. C. Dowdell, an outstanding woman of culture and unusual ability, wrote a most striking missionary letter to Bishop Andrew. It seems strange to us to-day that a plea like this sent to a bishop of the Church should need to be sent without a signature, especially by a woman with the courage and zeal of this writer. It only indicates the general attitude toward woman's place in the Church at that time and the sentiment of most of the men of the Church on this subject. We quote the letter in part:

"Dear Bishop: You will find inclosed a small sum to be cast into the missionary treasury. I should not trouble you with this—which I could hand over to my preacher—but the truth is, I want to write to you, and I send this as a sort of excuse—a small bribe to your patience; for I shall not promise you that this epistle may not lengthen out several pages before I conclude.

"A few evenings since, being very busily engaged sewing (what a blessing we can think and sew at the same time!), the two thoughts that haunt me almost night and day—the missionary debt and the war—came up. First of all, how is that debt to be paid and the field enlarged, and what are the women of the Church doing and sacrificing in this cause? Then the struggle our country is passing through—not for freedom only, but for very existence—and what the women of the South are doing and sacrificing in this cause.

"When I contrasted the amount of service rendered in the two departments, my sorrow was stirred—not that my countrywomen loved their land so dearly, but that, apparently, it seemed the spirit of patriotism could influence them to do and sacrifice more for the country than the spirit of Christ had ever influenced them to do for his kingdom. I asked myself: 'Is it true that we Southern women love our country and her cause better than we do our God and his cause?' I would not believe it. And thus while I mused the fire burned, and I looked and beheld a sight that filled my soul with exultation and joy in the Holy Ghost. I saw vast numbers of Christian women of the South coming up to the help of the Lord, working systematically in the great missionary fields—not as they do now, slipping in a few miserable dollars, the remnant of the sacrifice offered to pride and vanity, but coming laden with gifts for the altar—gifts the first fruits of their self-denial and love.

"When shall this vision be fulfilled? When work is carved out for us and given to us by the fathers of the Church. See what is accomplished for the country in her hour of trial. Now suppose, instead of giving the ladies of Montgomery three thousand sandbags to make in an incredibly short time, and a hundred uniforms to finish in a few days, the request for this help had been given in general terms, just as the request is made for contributions to the missionary cause, how much would have been done? . . .

"What I particularly want to ask is if you do not think it would be productive of some good to associate with the Conference Missionary Society a Woman's Missionary Society, to meet at the same time and place, the officers to be appointed by yourself?

"Many of the wives of our ministers would, no doubt, gladly enter upon this work. Some will say they already have enough to do in reason. I know that, and yet I believe the missionary spirit thus diffused by them would result in such a way as to relieve them of many of the cares they now endure.

"The field of all others for the care and labors of Southern women is the mission to the colored people, because, in the nineteenth century, if there is a people to whom they should be grateful, it is to these people. . . . O that I may live to see the day when this large field shall be given to the care of Southern Methodist women, and they be made strong in the Lord to do this noble work!

"Bishop, we can do it; not at once, perhaps, but let us begin. If we fail, we can try again; and if proved at last that it would have been as well to work on in the old way, nobody will have been injured in this effort to do good.

"Believe me, many a Methodist woman spends twice, if not three times, as much during the year for her bonnets as she puts into the missionary treasury. You scarcely credit this. Ask Mrs. Andrew if she does not know good Methodist ladies who buy, say, four hats—a moderate number—a year, averaging nine dollars apiece, and then slip into the hat five dollars when the preacher takes up the annual collections?

"This ought not to be. Can you devise no way to bring about a different state of things?

"I did not intend to write all this and tire your dear old eyes and exhaust your patience, but I have a somewhat troublesome habit of writing long letters. I once heard that blessed old man, Dr. Lovick Pierce, tell the Lord in a prayer that he never knew how to stop praying, he had so much to pray for; so, when writing on this subject, my heart is so full I never know when to stop. My consolation is that, however weary you may get, you will not know upon whom to visit your wrath. Forgive me, pray for me, and put my sisters and myself to work.

"Your friend and the friend of missions."

IT was seventeen years after the date of this letter before the General Conference was brought to the point of granting the women opportunity to give the service for which this letter pleads. It is perhaps not to be wondered at when one studies the years of background for the thinking of men. There has always been fear when any group or society has stepped forward asking for larger liberties. And yet a just cause has never lacked advocates who have been able to catch a

vision of the new day. The women of the Church, in their efforts to organize for service, did not lack these advocates. To be sure, in these early days the pioneer women faced much of stern opposition and ridicule which tested their courage to the limit, but in this, our Year of Jubilee, we should not forget to give credit to the men who gave their influence and their help to our cause. It was a few staunch advocates that finally succeeded in securing action in the General Conference, and the Conference histories are full of incidents giving credit to preachers and laymen for aid in organizing Conferences and auxiliaries.

Rev. E. R. Hendrix (later Bishop), of the Missouri Conference, after a visit to the Orient in company with Bishop Marvin, never lost an opportunity to organize auxiliaries.

The first organization in the Conference was formed in 1875 in Frances Street Church, St. Joseph, under the inspiration of Dr. Hendrix. He organized Glasgow Auxiliary and Fayette Auxiliary and was present in 1878 when in Macon City the seven auxiliaries were organized into a Conference.

Dr. A. W. Wilson (later Bishop) is reported as most zealous and active for Woman's Work in the North Carolina Conference. He was the secretary of the Board of Missions and used his personal and official influence in every place where he could help the woman's organization.

The Louisville Conference historian tells an interesting story of Dr. Tigert's first missionary sermon. Mrs. Dorinda Duncan, of Franklin, Ky., had received in a package of literature containing leaflets of rules for organizing auxiliaries a book called "Shoshi," which was a story of a little Chinese baby that the missionaries found in a stall with a sacred cow. It was a strong plea for missions. "Shoshi" was started on a visiting tour among the Franklin women. Each lady was requested, after reading the book, to hand it to her nearest lady friend. In the meantime, Mrs. Duncan was studying "ways and means."

After six or eight weeks she followed in the path of "Shoshi," but with the low temperature of foreign missions, it was difficult to find twenty-five women who would pledge a dollar a year for five years. However, after visiting about one hundred women, this was accomplished, and on October 30, 1874, the "Dorinda Band" became a reality. This work was concluded with an



DR. DAVID M. MORTON
Secretary of the Board of Church Extension, 1882-1898

interesting service at the Methodist Church. Rev. John J. Tigert (afterwards Bishop), then quite a young man, preached. This was his first missionary sermon, delivered at the request of Mrs. Duncan. He promised that he would never let a year pass without preaching at least one sermon of that kind. Mr. Tigert at once reorganized the women for definite denominational work, with Mrs. Bottomly president and Mrs. Duncan vice president. The first known children's Band in the State of Kentucky was organized here.

THERE could be added to this list of notables who espoused the woman's missionary cause men like Dr. David Morton, Dr. I. G. John, W. T. Poynter, Dr. D. C. Kelley, Dr. J. J. Ransom, Dr. W. B. Palmore, Bishop W. W. Duncan,

Bishop E. H. Marvin, and numbers of others, all of whose names appear in our annals because of their interest and helpfulness. Added to these, there is a long roll of preachers and laymen throughout the Church whose personal helpfulness made the work of the women possible.

One Conference historian writes concerning the uniting of the work in her Conference. She says: "The president of foreign work found it impossible to attend the Conference just the day before it convened and telephoned Mrs. — to go in her place and take her husband along to attend her little daughter, Frances, who was only sixteen months old. Realizing the importance of uniting the work, Mrs. —, on this short notice, took her family and departed for the seat of the Conference. She said that she felt the whole world was on her shoulders; but God was with her, and the two societies were united."

The record of one Conference says: "We have heard insinuations that some of the brethren in Southern Methodism were not at all appreciative of this effort to invest the women with such conspicuous responsibility. Our husbands and brothers not only encouraged us to go, but willingly furnished the funds for traveling expenses, bidding us Godspeed and every now and then going with us and helping us on our way."

It is difficult for us now to realize the timidity of the women in those first days of pioneering. Many of the stories about men presiding and making motions for the auxiliary members provoke a broad smile to-day. One

society writes that a man presided over their meetings for three months. This business of public work was no smiling matter in those days, and doubtless the brethren saved many a nervous chill for the sisters while they were getting accustomed to the public eye.

The number of those men of the Church who gladly helped this cause in which they believed have increased

through the years, and it is a far cry from the early days when only the few believed to the present day when the men in the general work for missions are true yoke-fellows of the women who labor by their side. The missionary organizations of the Church are pioneers in initiating the true state of affairs where men and women may be laborers together for God's kingdom.

Prospects Bright at Wembo Nyama

JANET MILLER, M.D.

WE have arrived at last after our long, long journey. I want to write while first impressions are still strong upon me. We left Kinshasa on the Texas, our lovely little Mission boat, July 28. The first two days were on the Congo River; during that time we made the best record for speed the boat has ever made. The afternoon of our first day on the treacherous Kasai River, which is a tributary of the Congo River, we struck swift water—a tremendous current. For one hour and forty minutes we fought the current "full steam ahead" and did not gain an inch, then for about fifteen minutes we gained a little, and suddenly we drove into a whirlpool undercurrent which snatched the little boat entirely out of the pilot's control, and for a few breathless seconds we thought the boat would surely tip over. There were two wrecked boats almost in sight of the whirlpool spot which warned us of what would befall our boat if it should become completely lost in the current.

AFTER a few seconds, however, the boat righted itself, and we made a forced landing on a long, narrow, sandy beach immediately in front of a very thick jungle. There we stayed for five days. It was, I think, one of the forgotten spots of the earth. We were intimately companioned during these five days with many varieties of wild animals. Such a strange experience! Herds of buffalo came at night to water near our little boat, and one night we heard lions roaring within a stone's throw. Crocodiles and hippopotami and many varieties of strange fish lived in the water around us. We saw them from time to time. The crocodiles sunned themselves on the sand by day and the hippopotami tramped around at night and the boat workmen caught great quantities of fish. A flock of seven huge cranes lit on the sand one day and strutted up and down for nearly an hour not more than one hundred yards away. On the morning of the sixth day we decided to make another effort to get through the pass. While we were sitting there waiting we saw big boats with many more horsepower than our little thirty-five horsepower boat struggle for hours against the tide, and then turn around and go back. One determined captain made four trials; so it did not look promising for us. However, the boatmen were put into life belts, and we started forth again. For three tense hours we fought the current. We had only a quarter of

a mile of swift water to go through, but it was tremendously strong. At last we found ourselves in still water with the dreaded Lediba Pass behind us. It was truly a miracle. We landed shortly afterwards and held a thanksgiving service on the sand.

WE sang hymns, and Captain DeRuitter prayed, and several of the boatmen prayed, all pouring out their gratitude to God. One man said: "God has entered our hearts to-day with revered strength because of this miracle." A few days later Mrs. Lewis was teaching the men a song, "Footsteps of Jesus," and one of the men said: "We have seen the footsteps of Jesus. He walked on the water before our boat and showed us a path through the swift current at Lediba Pass." The other men all agreed: "Yes, he led us through."

Our little boat tied up for wood every morning, usually near a village. It was then we had the most fun of all the day. The sick people came aboard. We cauterized tropical ulcers and lanced boils and pulled teeth, and afterwards sometimes played the victrola for the patients. Their amazement at a laughing record we had was the most amusing thing imaginable. After that we usually went ashore, and the natives came crowding around us to make their wishes known. They were not beggars—they merely wanted to trade with us. They brought the strangest things to trade with—crocodile eggs, frying-size parrots, monkey sausage, hippopotamus horns, and eggs frequently containing a full-size chick, and horrible smelling dried fish; and in return they wanted safety pins—the largest size for earrings—beads; a small mirror would buy almost anything. They asked for keys—any kind of keys to wear on their belts. They were quite pleased with the keys used for opening sardine tins. They wanted tin cans for drinking cups and a cracker tin with a top brought a huge price—even as high as a dried fish (which we hastily passed on to one of the boatmen). They wanted bottles and pictures, *Saturday Evening Post* and *Ladies' Home Journal* covers; pictures were very much in demand. As far as possible we tried to supply their desires. Most of all they wanted salt. These inland dwelling people rarely taste salt except a kind of salt they get from leaves. The egg boy bought eggs for the boat with salt. He would take a jarful and a tablespoon and go buy eggs. One day a woman

brought two eggs and wanted something we did not have. I thought she would be disappointed to find no market for her eggs, so I offered her a Congo franc for them, a large offer in this part of the Congo. "No," she said, "what would I do with that? I might make a nose ring of it, but I do not want a nose ring. I will save my eggs to buy something I want."

I WOULD go on indefinitely relating our experiences, but I must tell of our arrival. We reached the end of our river trip on Friday morning at eleven-thirty, September 3, and Captain DeRuiter sent a runner to tell the friends at Wembo Nyama that we had come. The runner wakened them at two in the morning, and Mr. Barden came to the river for us in the auto truck, to our amazement reaching there at eight-thirty Saturday morning. He brought us a great many letters, for we had not had a letter, or any mail, in four months. The first letter Miss Bryant opened told her of the death of her dear father. It was so very, very sad. She is so brave and so sweet.

I can never tell you the happy surprise which came to me when I saw the beautiful high, rolling country in which our Mission is stationed. It is so much like the country around Nashville and Lebanon—no jungles—beauty, with a great sweep for wind and sunshine. After the jungles along the river this beautiful open country is a great joy. At about three o'clock we came to the villages near our station. And such a welcome! Chief Wembo Nyama was first to greet us. At last we reached the beautiful palm avenue leading into Wembo Nyama Station. We had arrived at last! Can you realize what it meant to us after a four-months journey?

We were told before we came that the brick for the houses were all homemade and that some of the houses were made of clay and strips of wood. So they are, but what delightful results! The homes are so pretty and comfortable, so homey and sweet, real homes within the wilderness, flowers and ferns on the verandas, very, very pretty, all of them.

WE went to visit the Girls' Home the first thing this Sunday morning. Thirty girls came to greet us; each gave us a beaming welcome. I do think it is so wonderful that those girls should be receiving such an education as they are, daily in contact with these fine Christian teachers.

Next we visited the Epworth League. One hundred and fifty boys and girls. The order was perfect, and such attention! Mrs. Lewis made a nice talk, and they were as still as could be, listening to every word. It is a magnificent opportunity, this young people's work. The Sunday morning service came next. More than three hundred and fifty adults were present. The most wonderful service of all, I thought, was the afternoon Sunday

school. Boy Scouts marched to the church; girls from the Home came from another direction; kindergarten children from another; adults from their classroom, and, last of all, hospital patients—those who could walk. These came from their classrooms in the hospital. They all assembled in the big hall for closing songs. There were nearly five hundred present. Such a sight, most of them young people with eager, intelligent faces! They sang in many keys, but with a hearty chorus, evidently enjoying the singing with all their hearts. Services had been held in the leper colony earlier in the day. It is a magnificent work being carried on in a truly wonderful way. These crowds of young people will be the nucleus for a strong Church some day, especially the students of the Bible School.

THIS is Sunday night, and my first day in Wembo Nyama is at an end. A truly inspiring day it has been. Here in the heart of Central Africa I am in a little Christian settlement of six hundred souls. Day by day they are patiently taught the "things of God." They are learning to take responsibility in a most surprising way. One Boy Scout of fourteen is holding a position of real responsibility in the Mission, and we were told of others who could be trusted to do faithful service each in his own place with little supervision. The prospect for the future seems very bright indeed to me from my first impression. There is certainly a tremendous opportunity here, and there is a great, *great* need for more workers.

MRS. LYNN, the wife of one of our missionaries to Africa, writes of the prospects of Woman's Work at Tunda Station:

"We in this station are very happy to see the first unit of the Girls' Home going up. We have been eager to see it for a long time, but so many things need to be done at once on a new station some things must wait their turn. They are building it of large sun-dried brick or adobe. It has two rooms, one for the girls and one for the matron. They plan to build a kitchen and supply room also. Nor is this all, for to-day they are breaking the ground to begin the new Council home. We are very happy to see the work going forward so well here. It has grown a great deal in the past three years; in fact, from the beginning it has been encouraging to watch it.

"We hope to be able to give a home and training to the little girls brought in by our workmen until we consider them old enough to marry. There are two such children on Tunda Station at present living in homes of friends of their future husbands. Our task is a great one. Help us pray that no political or other complications develop to close the door on us too soon."

Dr. Janet Miller, formerly a missionary in China, has just completed the long trip into the Congo Belge. She tells a thrilling story of her journey and of the work at Wembo Nyama. Arrangements may be made for Dr. Miller's transfer to our African Mission.

The Editorial Last Word

The Year of Jubilee

EVENTS of more than passing interest face us every day in the administration of missions. With amazing swiftness things which we thought were years in the distant future are brought to issue to-day and demand immediate settlement. If this brings progress, new adjustments for greater efficiency, and new alignments of greater forces in bringing in the kingdom of God, we hail with joy these special providences.

Also, we rejoice in the things that come through the steady march of time. The unfailling years, in the quietness of their passing, bring to ripe maturity the thoughts and plans of yesterday. Fifty years always brings a jubilee. So, it happens, not by chance or sudden swiftness, that 1928 is a year of jubilee. It chronicles the fiftieth anniversary of the Woman's Missionary Society. This jubilee should bring its new visions, its new adjustments, and its survey of potential forces measured against the tasks ahead. It should be a time of seriously looking the world in the face.

The Year of Jubilee should be one of real jubilation. These fifty years of organized work for women in the field of missions culminate with a roster of achievements that must not be hidden in records of the past. Time must be taken to present abundant proof that this Christian organization has not been in vain. The roll of the heroines of missionary service, grappling single-handed with superstition and idolatry in heathen countries and with untoward social conditions in these United States, must be called. The world must know their names.

This Year of Jubilee should be one of serious study and survey. An inventory of organization methods and necessary operations in the field of missions should be taken. A study of the past will furnish a substantial basis for determining the strategy of the advance of the future. The beginning of a new period of missionary work by any section of the missionary forces of the Church should be inaugurated with clear understandings of the resources in hand and the issues involved in the missionary tasks of the days ahead.

The Jubilee Year should bring a great thank offering. Recounting deeds of glory and studying situations are not sufficient operations if new conquests are to be undertaken. Leaders must be trained for specialized service in preaching the gospel of Christ. The future missionary program of the Church will center about this. The front line of missionary service in America and abroad cries for trained recruits.

W. G. CRAM.

A Royal Leadership

WHAT a royal line of leaders have gone before as the inheritance of the woman's missionary organization!

Mrs. Juliana Hayes, a woman who undertook her outstanding public work at the age of sixty-five, a time of

life when it was thought that one's life work should be completed. She traveled over the South, inspiring the women and organizing auxiliaries and Conferences with the vigor and power belonging to life in its middle age.

Mrs. Maria Davies Wightman, Vice President of the Woman's Board of Foreign Missions from the beginning and the worthy successor to Mrs. Hayes as President. A friend says of Mrs. Wightman: "No language can describe her charm of manner and withal her amazing humility. Her poise was wonderful. With a repose of heart deep set in God, no emergency found her unprepared." Another says: "No other woman I have met could have taken hold of our work in its incipiency and won men and women over to their present attitude toward it as she did."

Miss Maria Layng Gibson, the last President of the Woman's Board of Foreign Missions, was a woman of rare spiritual life and power. As principal of the Scarritt Bible and Training School she was for nearly thirty years the very heart of the woman's missionary enterprise, bringing to her work of training a peculiar genius and skill. She served the Board as President at a most critical time—just before the union of the home and foreign work. Her loyalty to the cause made her a providential leader for this period.

Mrs. E. E. Wiley, the first President of the Woman's Parsonage and Home Mission Society, served in this office for four years, and then became Vice President and general organizer for two more years. She gave an earnest consecration to the beginnings of the home mission enterprise.

Miss Belle Harris Bennett; the outstanding woman of vision and power in the Church for over twenty-five years. With the insight of a prophet she led in pioneering the organized work in home missions and was perhaps the greatest factor in bringing about the present-day social awakening of the Church. From the time of the union of the Home and Foreign Boards until her death she led the united missionary forces. To-day we are still following the gleam of her vision for a world made one in Jesus Christ.

With reverence and gratitude every woman should at this, the beginning of our Jubilee, call the roll of these great leaders, giving thanks to God for such a royal inheritance found in a strong Christian leadership. What we owe to them for enriched personal life and an active share in the kingdom of God it is difficult to estimate.

MRS. E. B. CHAPPELL is away on leave, and during her absence Miss Estelle Haskin is responsible for the editorship of the Woman's Section of the VOICE.

The February Program---Adult

JUBILEE POSTER.—A beautiful new poster, announcing the Jubilee, is on sale at Literature Headquarters. It is printed in two colors and is most attractive in design. Every Auxiliary should place this poster in the vestibule of the Church. Order from Literature Headquarters, 706 Church Street, Nashville, Tenn. Price, 25 cents.

The Program.—The full program for February will be found in the Jubilee Yearbook. Each auxiliary member should own a copy. Order from Literature Headquarters, 706 Church Street, Nashville, Tenn. Price, 10 cents.

The Missionary Topic.—The topic for February is "The Old and New Version of Missionary Service," and material will be found in a leaflet which has been mailed to auxiliaries. The story of Mrs. Juliana Hayes and Mrs. Morphis Wood will also be found appropriate for this program.

Bible Discussion.—The Bible discussion period, rightly conducted, should answer the following question: "Should Present-Day Standards Be Changed to Meet the Demands of the New Day?" Questions for this discussion will be found in the Jubilee Yearbook. For thoughts for this topic, see below.

Thoughts for Bible Discussion

Mark 2: 13-3: 6

NEW STANDARDS FOR THE NEW DAY

Perhaps as never before in the history of our civilization are old customs, old traditions, old forms being questioned. There is nonconformity in dress, in social life, in religions, and we are constantly asking ourselves: "What is the right thing to do? Just how far shall I conform to tradition, to custom?" We women of the missionary society are religious women, and so with us the problem assumes serious proportions at times. We have a work to do, a "cause to fight," a gospel of "clean living and high thinking" to propagate. We must make up our minds on questions of race, of class, of war, of religion, not in line with our prejudices, nor our own individual preferences, but facing our responsibility as coworkers with God in advancing the kingdom. (As we read this, let not the phrases slip from our lips in glib, sweet, unthinking fashion as we are so wont to do; but let us think what we are saying and resolve on a definite course of action, all of us, each for herself.)

Our purpose, we claim, is the same that actuated Jesus himself, so let us read our lesson thoughtfully, seeking to find his motive, and then face squarely his reaction in line with this motive to the set customs of his day.

1. *In His Choice of a Friend and Coworker* (Mark 2: 13, 14).—Reading the above Scripture, we note his choice of Matthew as his helper. Absolutely regardless of public opinion, he steps over the restrictions set about him, as a Jew and a religious leader, and extends his hand to Matthew. Why? Because he needs this type of man as his friend and helper. His keen eye pierced beneath the crust of isolation engendered by political and economic discrimination and saw the man—Matthew—warm, human, responsive, useful to the kingdom, and he called him to his side.

2. *In His Social Life* (Mark 2: 15-17).—Here is where a great many of us, missionary women, are in danger of lowering the tone of our whole spiritual lives and of nullifying our influence as well. We are perfectly willing to associate with certain groups of women in Church work or to "save their undying souls," but when it comes to acknowledging them socially, that is another question. Our money or our education or our special opportunities have placed us in a class apart, over whose restricting boundaries we may reach a condescending, religiously guiding hand, but beyond which we may not step out into the pure fresh air and sunlight of human sisterhood.

3. *In His Religious Observances* (Mark 2: 18-3: 6).—Most of our religious observances had their initiative impulse in the warm glow of a spiritual experience, a responsiveness to the divine, a thing of meaning, of life, of warmth and beauty. As years pass, however, the meaning, the spirit is lost, and in its stead remains a cold, dead form, a corpse from which the life has fled. Jesus would either keep the form enlivened by the spirit, or else he would have none of it. He would go without food when clouds hung thick and his heart was heavy with questioning, as in the time of the temptation; but he would not fast just because a law said a certain day should be set aside for fasting.

He would go up to the synagogue on the Sabbath day and talk and think on the things of his Father, but he would not keep all the senseless, meticulous requirements of the Jewish law regarding the Sabbath. He understood the beautiful social service that one rest day in seven could render the human body, mind, and soul, and he would keep the spirit, the beautiful custom that made the Sabbath for man, not man for the Sabbath.

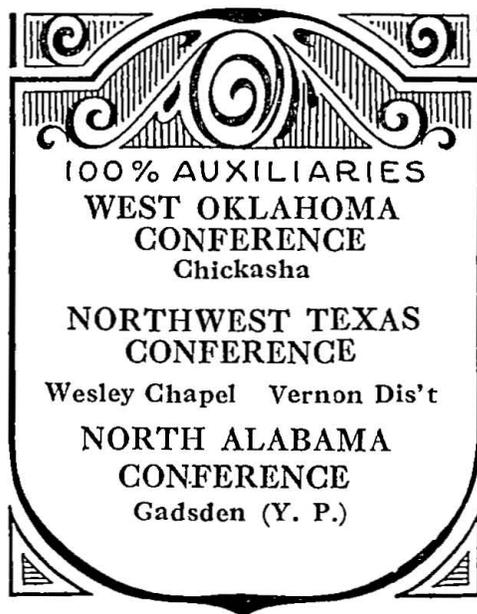
Conclusion.—Renewing, then, the main points in our study, we see that Jesus based his actions on thought, not convention or tradition. He moved in line with a need and let the tradition or custom take care of itself. Let us walk softly and thoughtfully, lest by crude insistence on obedience to form or convention (regardless of the spirit) we be found crushing or killing the best in some, especially our youth, who are feeling their way toward racial, international, social, and religious standards in line with their convictions rather than form.

"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."
—Whittier.

The Voice Honor Shield

AUXILIARIES that have attained one hundred per cent in VOICE subscriptions are entitled to a place on the Honor Shield shown on this page.

Let the editor know if your society or district has met the requirement, and your name will be entered on the shield at the earliest possible moment. In writing, please give the name of your Conference, as well as your district and auxiliary.



The February Program---Young People

The Program.—Suggestions for making up the program for February will be found on page nine of the Young People's Book of Programs. The program committee should read carefully the suggestions found in the same book, page thirty-four. Order Young People's Program Book from Literature Headquarters, 706 Church Street, Nashville, Tenn. Each member should own a copy. Price, 10 cents.

Program Material.—Leaflets for intermediate young people carrying Jubilee stories have been sent to auxiliaries for the first quarter. These leaflets are intended for groups of young people from thirteen to sixteen. For the older young people a charming booklet under the title "Jubilee Sketches" has been prepared. Each member of this group should own one of these books. Order from Literature Headquarters, 706 Church Street, Nashville, Tenn. Price, 10 cents.

Bible Discussion.—The Bible discussion period should answer the question: "What standards of conduct did Jesus set for our relations to our fellow man?" Scripture: Matthew 5: 21-26. Questions for discussion will be found in the Young People's Program Book, page nine. See below for thoughts on the lesson.

Thoughts for the Bible

Matthew 5: 21-26

STANDARDS OF CONDUCT FOR OUR RELATIONS TO OUR FELLOW MAN

Jesus talked a great deal about the "kingdom of heaven." What did he mean by that? We learned in our last study that the people of his day, of his nation, lived under the power of Rome and that the Jews expected God to send them one day a great leader who would throw off the Roman yoke and establish again an independent nation over which this "Messiah," or king, would rule. After he had conquered their enemies, he would establish a great kingdom of righteousness and power that would be known to the ends of the earth.

Now Jesus knew himself to be sent by God, indeed to be that Messiah, to establish a kingdom. But he gave the word "kingdom" a different content. He said to the friends he gathered about him: "The kingdom of God is at hand. . . . The kingdom of God is within you." Jesus knew that people hated each other had a hard time getting on with each other, not only Jews with Romans, but Jews with Jews, Romans with Romans. Even people of the same family had ugly feelings and hatreds toward each other. There were enemies to be conquered; yes, but not by sword and bloodshed.

With his keen insight into human nature he saw that murder begins in the human heart. If people were never angry, never jealous, never filled with hate, there would be no outward act of murder or crime of any sort. In other words, for every outward deed of violence, back in the human heart was the seed of hate and anger.

But Jesus went farther back even than that. There was something that caused anger, that gave birth to hate. It was contempt, the feeling of superiority that makes one call another "fool," "idiot." Here Jesus put his finger on a very sore spot. The Jews felt absolute contempt for all foreigners, unless perchance for one here and there who had become a proselyte to the Jewish religion. The Romans, on their part, held in similar contempt all conquered peoples, especially the peculiar, erratic Jews. Such feelings made

Northwest Texas Forging Ahead



Mrs. Louis Clement

NORTHWEST TEXAS WOMAN'S MISSIONARY SOCIETY has made a wonderful record in securing MISSIONARY VOICE subscriptions during the past several weeks. Mrs. C. C. Hoge, their efficient VOICE Agent, says in a recent letter:

"The Northwest Texas Conference has gained during the third quarter of 1927 six hundred subscribers to the MISSIONARY VOICE. Our goal for the fourth quarter is set for one thousand new subscribers.

"As far as we have been able to ascertain, we have the only one-hundred-per-cent VOICE district in Southern Methodism. Clarendon District, which is composed of sixteen auxiliaries and has a membership of 442, has 448 subscribers to the MISSIONARY VOICE.

"Mrs. Louis Clement is the efficient District Secretary, and this wonderful achievement has been accomplished through her untiring efforts and her faithful VOICE Agents. Mrs. Bob Roberts, VOICE Agent of Memphis, has secured 140 subscribers in her town.

"A careful check is made each quarter of the list of members and subscribers in each district of our Conference. Two other districts are above fifty per cent now, and we hope to have them one hundred per cent during 'Bargain Day.'"

constant irritation, constant friction. This was, indeed, the source of all their trouble.

Human nature is the same to-day. All over the world there is hate and misunderstanding that issues in murder and in bloodshed, nation against nation, brother against brother.

The "kingdom" is within man, within you, within me. We can make it a kingdom of peace, of love, of respect for others, of good will to all God's other children, or we can make it a kingdom of irritation, of conflict, of hate, of constant warfare, or murder of our better selves, and of the reputation. Which shall it be?

Love wins, even as Jesus said, and, what is best of all, it is contagious, redemptive, transforming, making of enemies friends. The remedy is the remedy that Jesus gave, the message of the understanding Christ.

"These are the sins I fain would have thee take away—

Malice and cold disdain;
Hot anger, sullen hate;
Scorn of the lowly, envy of the great;
And discontent that casts a shadow gray
On all the brightness of a common day."

—From "God of the Open," by Henry van Dyke. Published by Scribner's.

NOTICE.—The Jubilee Handbook, giving full details in regard to the celebration of the Jubilee, has been mailed to every District Secretary throughout the connection. The District Secretary will send a copy to each auxiliary as soon as she receives the name of the newly elected President. If your President has been elected and you have not received a Jubilee Handbook, write to your District Secretary. Extra copies may be secured for 5 cents by ordering from Literature Headquarters, 706 Church Street, Nashville, Tenn.

"BELLE HARRIS BENNETT, HER LIFE AND WORK" is just off the press. This inspiring life story was written by Mrs. R. W. MacDonell, one who knew Miss Bennett intimately through a long period of years. If you get the real meaning and inspiration of the Jubilee Year, you will need to read this book. Secure your copy from Literature Headquarters, 706 Church Street, Nashville, Tenn. Price, \$1.50, plus 10 cents postage.

Two Great Books

E. H. R.

OF making many books there is no end and"— So the preacher said in the ancient days, and so it continues. One is really bewildered with the multitude of books pouring through the presses of this country and wonders how he is to make choice and read even a very few of the best. The titles often mislead. A good title really is as likely to portend a poor book as a poor title a good book. And there are many good books being written. A man half optimist ought to be able to concede that. There are—well, there is that "Life of Bramwell Booth," written by himself out of personal recollections of his father and of the development of the Salvation Army, entrancing to the end; "The Eloquence of Christian Experience," by a Congregational preacher, in the Yale Lectures, and achieving the most satisfying combination of the old and the new way of looking at spiritual things that has been done for a long time; "Are Missions a Failure?" made up of letters written to the *Ladies' Home Journal* by the Washington correspondent of that periodical reporting his travels in the Far East, and during which he was converted from the prejudice against the missionaries with which he began his quest in Eastern lands into a most enthusiastic championship of their noble cause, and—well, I started out not to give a review of the books of the year, or month, but rather to mention with appreciation two notable books—one of these, "The Paths That Lead to God," published by Doran and later by Cokesbury Press, and the other, "Providence, Prayer and Power," by Cokesbury Press.

THE author of these two books, as is well known, is Rev. W. F. Tillett, D.D., LL.D., S.T.D., Dean Emeritus of the School of Religion of Vanderbilt University. And I am not intending even a review of these books. An old student's partiality would render a critique honest enough but probably worthless, and besides, no such review is now needed. Estimates almost without number and from all sorts of elevated sources have been running in the papers for many months.

"Providence, Prayer and Power" has been read by me, and not only once, but twice, with much joy and profit." So says Rev. Richard L. Ownby, one of the cultured and forward-looking pastors of the Church. The *Messenger*, of Cleveland, Ohio, says: "Ministers and laymen who long to know the paths to spiritual power will find this a satisfying guide." Just a little while ago somebody was telling how, from the central Y. M. C. A. broadcasting station of New York City, Dr. Cadman, on a Sunday afternoon, was saying to probably a half million listeners in how timely and helpful was "The Paths That Lead to God." Of "Providence, Prayer and Power" that same high authority says: "Surely the author is bringing forth wholesome and abundant fruit in these autumnal years of a busy, toilsome, and productive life."

IF favorable mention is what the author of a book desires, surely Dr. Tillett should be more than sufficed. It is not that this writer is thinking of, but rather of a chatty talk, *currente calamo*, with those readers of the VOICE, many of them, who have their special reasons for being interested in these books. Some of them I found in foreign fields—his old students who remembered the good days in Vanderbilt and affectionately regard Dr. Tillett's service to the Church. Hundreds in the Church at home, some old students in Wesley Hall, others students of Dr. Tillett at wider

range, but all alike fond disciples of a noble master. After years of faithful service in Vanderbilt University on toward his seventieth anniversary, Dr. Tillett voluntarily yielded the headship of the Vanderbilt School of Religion and, still connected with the institution and taking his good share of teaching, has had nevertheless time to put into the noble form of these books the mature product of a lifetime of teaching and reflection.

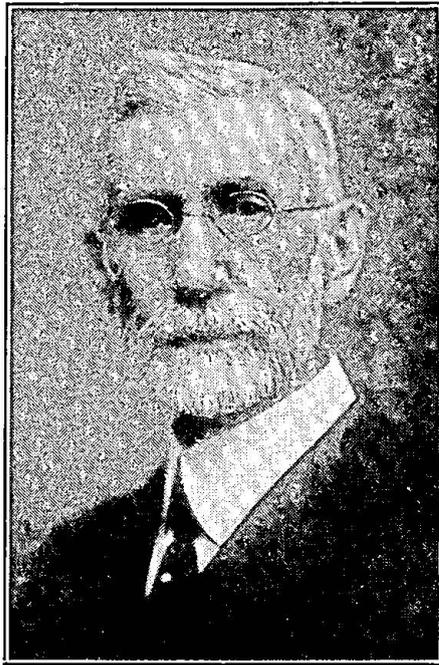
HIS old students will gratefully recall in these books the qualities that in the classroom characterized and gave charm to Dr. Tillett's teaching. He would take his time in lecturing and could not be hurried, but there was never any uncertainty as to what he was meaning to teach. So lucid the treatment in these books that abstruse theological questions come down to the comprehension of laymen who are interested in questions of religion.

Nor did Dr. Tillett evade the issue then. A student might not be satisfied with the explanation in the old days, but we knew that he was sincerely and earnestly facing our honest questions, and in his books—well, you have here no dictionary that leaves out the obscure word you are pursuing, or commentary that dodges the very difficulty that troubles you. You know that the questions you have asked again and again and revolved in your agitated thinking, you will find unfolding in the exposition of a great master. Away back in the days when there was no modernism by the name, Dr. Tillett had found the troublesome question and was working away at a solution for his boys, and one felt always that his search for the truth was safe because sincere and so evangelically loyal. In a preachers' meeting to which I once belonged we discussed many things on Monday morning, occasionally launching into the moot theological questions just beginning to gather emphasis in the thought of the preachers. When a half-baked young modernist with great ostentation was

parading his liberality, the recognized scholar of the meeting arose and quietly said that it was never any satisfaction to him to break with the old ways. It was easier and more satisfying to hold on. And when he did break, he did so because his loyalty to the truth led him out and holding on still as he went to the kernel of any shell that had been crushed.

IN his books, as in the old days, we feel that Dr. Tillett is thinking with an open mind. And so precious to him are the eternal values of the old truths that there is no danger of his leading you away from any good thing in the old. As the light of his clear thinking and evangelical spirit plays upon your question, the boggy disappears and the thing before which you had quailed stands revealed in the kindly guise of an old friend, the Truth.

From many various angles it has been the privilege of the writer to see the qualities of the early days in the classroom coming to fruition in the work and influence of these later years. Through all the vicissitudes of an eventful and not altogether tranquil life, Dr. Tillett has kept wholly unsoured. Standing in the stress of the storm of theological controversy, loyal always to the best in the past, but with his eye steadily upon the unfolding future, one gets the impression of a footing in all the questions of modern life absolutely secure. On his seventieth anniversary he wrote a noble poem, entitled "The Best Is Yet to Be." But one never thinks of threescore and ten, or of time at all, with Dr. Tillett. His faith,



DEAN W. F. TILLETT

his broad sympathy, his confidence and hopefulness, give one the impression of a timeless thing, a youthful kindness and good cheer that may not grow old.

Mrs. Tillett has been for years connected with the Board of Missions in its various committees and has been a sympathetic and helpful sharer of her husband's faith and service. Dr. Tillett has given us in these books the results of a lifetime of wholesome thinking, but he is still thinking, and the VOICE expresses the hope that he may write other books, occasionally pausing to give out those fugitive and delicious products of his poetic moods that are so precious to his friends, and fondly prays that he and his noble helpmeet may be spared many years to serve, and by their faith and goodness continue to make better and sweeter the world about them.

Overcoming Obstacles in Brazil

(Continued from page 19)

"help bind up the spiritual wounds of this heartbroken people," to use his own language in a recent letter to me. And sad will be the homecoming, for the proud and grateful little mother has closed her eyes in death.

PRAY for the revival which is being planned for 1928 throughout the Church. There is no difficulty in getting the people by the hundreds to take a public stand on the side of Protestantism, but it is another thing to get them to realize their lost condition without Jesus Christ. We are praying for a spirit of conviction upon those who attend the preaching of the Word of God. Pray that the Nationalist Movement may be so directed that it will further rather than hinder the cause of Christ in Brazil.

Winning the Buddhists of California to Christ

REV. W. A. DAVIS, SUPERINTENDENT CALIFORNIA ORIENTAL MISSION

MISSIONARY work among the Orientals of California is no easy task, as some may suppose, but requires hard, patient endeavor. As soon as a Buddhist begins to show any interest in Christianity, well-organized Buddhist forces will throw all their strength against this and will use all sorts of unworthy tricks to draw the new convert from the way he has chosen. His friends who are Buddhists will begin constantly urging him to come back to Buddhism. And unless the man has had a very clear experience of Christianity, the Buddhists will have the stronger appeal, and the budding Christian will turn away from the true religion and fall back again into the practices of his old faith.

In Oakland, where Rev. T. Mizuno is in

RAISES \$10⁰⁰ FOR CHURCH in 11 minutes



Mrs. Seawell of Missouri found DUST-AWAY—the amazing mop innovation—the greatest money raiser ever heard of. A West Virginia auxiliary raised \$276 with it—and one Sunday school class made \$60 in one week.

DUSTAWAY sells everywhere like wild fire. Has 13 novel features. Makes broom into a mop in one minute. Washes out in a jiffy. Gets into hard places, under radiators, between banisters, etc. Holds dust without oil. No metal to scratch. Exactly what women have always wanted. Approved by Good Housekeeping Institute!

Test Sample Sent FREE

Send for a test sample of this clever work-saver—FREE on request to officer of any recognized church society. A two minute test will show you tremendous money-raising possibilities. Our special plan increases church funds quickly without investing one penny. Write for sample today to

GLENCO PRODUCTS CO., Dept. A451 Quincy, Ill.

charge of our work, the Buddhists are building a great temple and community center, where they will carry on all kinds of activities that are interesting to young people. Many social pleasures and diversions in which Christians cannot engage will be in full swing there. On the other hand, our Methodist center is an old residence, which is not at all attractive, and all our activities are of a more sober nature.

The care that must be taken when a Buddhist is won for Christianity is shown in the case of two young women here in Oakland, who have been reared as strong Buddhists and who have been coming to our Church in this city. For young people they are well informed concerning Buddhist doctrines and well trained in its customs. Their father at first resented the idea of his daughters having anything to do with the Christians, but later consented, saying that since they had chosen Christianity for their religion he wanted them to be good Christians.

In order to meet the many opposing forces that the Buddhists are throwing in their way, our pastor is working hard. He is providing a Bible foundation for their life experience by taking them in a careful study through the Gospel of Mark. Of course, they are also reading their Bibles at home and have many questions to ask when they come to their Bible study class. He is also teaching them to sing. As part of this training we are holding a kind of singing school at my house once a week. Singing has never formed part of the Buddhist worship. The idea of an entire congregation uniting in a service is entirely foreign to their old ideas and teachings.

So with our various efforts and prayers we hope soon to add these two young women to our Church and find in them two strong helpers for our work. Thus one by one they must be won, and thus our Church is built up among the Orientals of California.

BERKELEY, CALIF.

FOR 50 YEARS!

"A Missionary to Missionaries"

FOR HALF A CENTURY our Missionary Bureau has been ministering to the needs of Missionaries in every country in the world—with Food, Clothing, Household Articles, and Mission Station Equipment—at a great saving to them in money, expenses and worry.

New Missionaries will find it very economical and convenient to have us outfit them, and forward their personal effects combined in one shipment with goods purchased from us.

Churches may select gifts and donations of supplies or equipment from our catalog for us to send to Missionaries everywhere.

Our Wholesale Department Gives:

Special Discounts, on purchases for Missionary Institutions, Schools, and Hospitals.

Field Secretaries or Purchasing Agents should get in touch with our Wholesale Department and save money for their stations.

Mission Boards contemplating building campaigns are invited to request our lowest Wholesale prices, on Building Material, Hardware, Paints, Roofing, Fabricated Fencing, Plumbing, Heating and Electrical Equipment.

Write us about your needs. We guarantee safe delivery of every order. If you haven't a catalogue, send for a FREE copy.

MONTGOMERY WARD & CO.

Missionary Bureau Chicago, U. S. A.



DOLLARS from NICKELS!

Make the nimble nickel work for you!

More money can be raised for Church or School Funds through the sale of a 5 cent Scotmints than through free contributions or Sales of any other kind. Why? Everybody has a nickel! Everyone

likes Scotmints—Six flavors: Peppermint, Wintergreen, Yeast, Clove, Licorice, and Cinnamon.

We Furnish the Capital

We will ship to any Society, Club, School or Church, and extend 30 days' credit. We allow a profit to the organization of nearly 100 per cent—See the liberal offers shown below, fill out the coupon and mail it to us at once.

	Cost you	Sell for	Your Profit
320 packages	\$9.00	\$16.00	\$7.00
480 packages	13.25	24.00	10.75
640 packages	17.50	32.00	14.50
960 packages	25.90	48.00	22.10

----- Clip or Copy and Mail Now -----

Scotmints Co. Inc., Desk MV21, Jersey City, N. J.

Send.....boxes (80 packages each) of Scotmints, express or Parcel Post Prepaid, which I agree to sell for the benefit of.....School, Church or Society, 30 days from date of invoice.

.....Pep.YeastLic.
.....Wint.Cin.Clove

Name

Street

City State

Pastor

School Society

Principal

Reference

P. S.—If individual credit is desired, give three business or personal references.

THE BIBLE TREASURE CHEST

A valuable book of Bible knowledge, giving contents of each book. Great character sketches. Nothing finer for boys and girls. Just what teachers would like to give their scholars. 64 pages, 44 beautiful illustrations, magnificent cover; only 15c. Ten for \$1.00, postpaid. Golden Rule Book Shop, Albion, Mich.

A BIBLE for EVERY MEMBER of the FAMILY

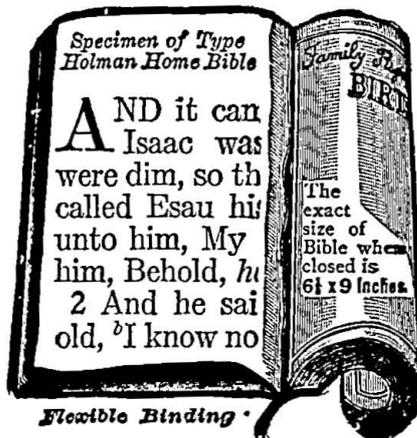
Old Folks

Extra Large Print Bible

Containing Marginal Refer-
ences, Family Records
and Maps

French Seal, limp, gold back and
side titles, round corners, red under gold
edges, silk headbands and silk marker.

An Excellent GIFT



No. H2014

Specially Made for Old Folks

This home Bible is very desirable
for everyday use, containing all the ad-
vantages of a family Bible in a compact
size that can be easily handled, with rec-
ord for births, marriages, and deaths.
The best Bible obtainable for old folks
who need extra large print.

Name in Gold FREE!

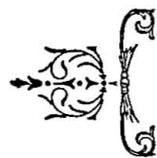
Price, \$4.85

Parents



Concordance Bible with References

SPECIMEN OF TYPE



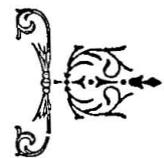
The posterity and cities of Simeon

I. CHRONICLES 5

brethren had not many children,
neither did all their family
multiply, like to the children of
Judah.

41 And these written by name
came in the days of Héz-ê-ki-
âh king of Judah, and smote
their tents, and the habitations
that were found there, and de-

28 And they dwelt at Beér-



This Bible Is Printed in Cameo Type and Universally Acclaimed the Most
Satisfactory to the Eye of Any Pronouncing
Bible Ever Published

No. P105. French Morocco, Divinity Circuit, Red under Gold Edges. Price, \$5.00

Young Folks

Our Greatest Value Text Bible For Children

Printed
from Clear
Self-
Pronouncing
Type

Bible No. AK

Size, 3 $\frac{3}{4}$ x5 $\frac{1}{2}$ inches

This is a very serviceable little Bible. Bound in special Ker-
atol, very limp, with divinity circuit, red edges, with purple ribbon
marker. It makes an ideal book for teachers and schools to give to pupils.

Price, \$1.35

NAME IN GOLD FREE!



Bible No. AK

PUBLISHING HOUSE METHODIST EPISCOPAL CHURCH, SOUTH

NASHVILLE
DALLAS

Lamar & Whitmore, Agents

RICHMOND
SAN FRANCISCO