

The MISSIONARY VOICE

JUNE

1922



If every Southern Methodist family had an income equal to that of the railroad section hand AND TITHED IT, the tithes for one year alone would pay the entire five year Centenary pledge of \$37,000,000.

THE MISSIONARY VOICE

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THE BOARD OF MISSIONS

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

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Two Great Missionary Gatherings

Missionary Education Conference

BLUE RIDGE, N. C.

June 23-July 3

General Missionary Conference

AND

Standard School of Missions

LAKE JUNALUSKA, N. C.

July 28-August 6

You Should Attend
One or Both

FOR INFORMATION WRITE

C. G. HOUNSHELL

Box 510

NASHVILLE, TENN.

THE MISSIONARY VOICE

VOLUME XII

NASHVILLE, TENN., JUNE, 1922

NUMBER 6

How to Pay Your Centenary Pledge

In 1919, in all good faith, you made a pledge to the Centenary. You fully expected to pay it. And you anticipated great joy in the privilege of doing a finer thing for your Lord and for the world than you had ever done before.

You paid up the first year—the first two years. Then came the slump. Business went to pieces. Wages were reduced. The bottom fell out of the market for farm products. You found yourself cramped financially as you had not been for years. You didn't see how you could possibly pay the pledge made in the prosperous days of 1919. So you let your third payment go by. Now the fourth is due and you have not paid that. Not because you did not want to. You honestly felt that you couldn't.

Now, wouldn't you like to find a way out—some plan for paying the sacred pledge so joyfully made? We know you would and we think we can show you the way. We believe it will work, for it is God's way. Your Church is willing to chance it, if you are. This is a challenge to you to try it!

But what is this wonderful plan? The simplest imaginable, and as old as history: It is God's financial plan, the tithe.

For a long time you have been interested in the tithe. You have felt you ought to tithe your income, sacredly setting aside God's tenth. You have wanted to begin it, but you have never gotten up to it; or maybe you haven't quite dared. While times were prosperous you felt you couldn't afford it—it might cost you too much. (Strange logic, but that's the way we reason).

But times are bad now. Your income has slumped fearfully. You are behind with your creditors. Your pledges to God are unpaid. If there was ever a time when you needed to fall back on God's plan, that time is now. And for several reasons:

1. Because it will greatly simplify your problem. When you have set aside the tenth you can feel that you have at least made an honest effort to meet your financial obligation to God. Until you do that, you can have no such comforting assurance. The harder you are pressed—the less your income—the more confident you may feel. For God rates your gift not on the basis of what you give, but what you have left. You have tried your own plan and failed. Now try His plan—honestly, devoutly and see if you will not do far better.

2. You should try tithing because of the spiritual blessing it will bring you. Those who have not experienced it cannot realize how wonderfully the dedication of the tithe reacts upon the whole religious life. It brings the joy that comes with fuller consecration. Till you have dedicated your pocketbook to God and made proof of that fact by some such test as the tithe, you can never be wholly sure that you yourself really belong to Him. There is no other test quite so sure, so keen, so deep cutting, as the test of property. God gave us the tithe more as a means of protection and blessing to us than for any other reason. If you have not availed yourself of it, you are taking a serious chance and missing a great privilege.

3. You need the tithe because it means taking God into partnership on the farm, in the factory, the shop and the daily toil of the wage earner. Thus it sanctifies and glorifies the common task, lifts it out of the sordid atmosphere of mere money making and transforms it into something holy. There is nothing like it for making sacred and beautiful the whole round of life by putting into every day's toil the joy of worship and service.

4. You need the tithe, particularly in these depressing days, because of the promise of temporal blessing that goes with it. "Bring all the tithe into the storehouse and prove me now herewith, saith the Lord, if I will not pour you out a blessing that there shall not be room enough to receive it." Thousands in our day testify to the truth of that promise. There is not on record the statement of one tither in a hundred who has found it otherwise. Don't imagine you can't afford it. Multitudes have found that the nine-tenths left, with God's blessing, goes further than the whole without it. Put God to the test. "Prove him," as he challenges you!

Not that you should do it for the sake of temporal prosperity. That is but an incidental consequence. But do it because you know you should, because you want to meet your obligation to God and His cause, because you want to test and prove your consecration, because you want the consciousness of His presence and blessings in all you do. For every one of these reasons you should begin tithing.

Read the stirring testimonies on other pages, study God's word about it, as set out there, and join today the Methodist Million of tithing stewards who are joyfully following God's plan for the financing of his Kingdom.

Annual Meeting of Mission Board

Ten full sessions were required for the completion of the business before the Seventy-sixth Annual Meeting of the General Board of Missions, which was held in Nashville, April 18-21. To the usual long list of administrative matters there were added this year some legislative questions to be passed upon and submitted to the General Conference.

Most important of these was that of the future organization of the Board—whether it should continue as one board or be divided into two or more. After long and earnest discussion, the Board adopted a memorial asking for a Home Board and a Foreign Board, and a Woman's Council related to both. It was also suggested that Church Extension be included with the Home Board.

The Board voted a memorial also requesting that bishops sent to mission fields reside upon their respective fields, and as far as practicable continue in a given field for a period of four years.

Appropriations aggregating \$4,775,438 were made, the amounts for the several departments being as follows:

Foreign Department, general work, regular, \$720,919; Centenary \$1,909,269. Foreign Department, woman's work, regular, \$355,434; Centenary, \$559,424. Total, foreign, \$3,545,046.

Home Department, general work, regular, \$165,136; Centenary, \$608,855. Home Department, woman's work, regular, \$208,401; Centenary, \$248,000. Total, Home Department, \$1,230,392.

Grand Total, \$4,775,438.

Conditional appropriations of \$50,000 each were voted for the erection of university churches at Columbia, Missouri, and Norman, Oklahoma.

A loan of \$50,000 was authorized to the Southern

Assembly, to be secured by stock of the Assembly, in double that amount.

There was full discussion of the relation of the Board to the Inter-Church World Movement and the decision was reached that the Board was under no legal or moral obligation to bear any of the expense of the Movement.

Educational standards for missionary candidates were adopted, requiring in most cases at least two years of college work and two of specialized missionary training.

The Board expressed its entire confidence in the orthodoxy of its missionaries, based upon the verdict of Bishop Lambuth and the investigation of the Secretaries.

At a special memorial session tributes were paid to the memories of Bishop Lambuth, Bishop Morrison, Rev. R. D. Smart, of China, Rev. John F. Caperton, of Cuba, and Rev. S. B. Harper, of South Carolina. A magnificent portrait of Bishop Lambuth was presented to the Board and will be hung in the new Mission Building.

Reports from every field indicated that the year 1921 was marked by the greatest missionary advance in the history of the Church. Korea reported 22,000 new believers, the Siberia-Manchuria Mission a membership of 3,200 and the Czecho-Slovak Mission 5,000. Rapid membership gains were reported also from other fields, as well as a large increase of native contributions.

For the home land Dr. O. E. Goddard reported for the Committee on Evangelism: "More people in the pew, more converted, more tithers, more family altars, more personal workers, more money contributed—we feel justified in saying that we are in the midst of the best revival Methodism has seen in our day."

Churches Seek Christian Industrial Order

With the purpose of bringing about a definite advance toward the realization of a Christian order in industry, representatives of all the Churches in Great Britain, including the Roman Catholic, are preparing to hold a conference in Birmingham next year, when the relation of Christianity to economics, politics, and citizenship will be closely examined and thoroughly discussed.

The promoters of the conference have submitted for examination the following ten measures, which they believe are practicable now and would lead to the Christianization of industry:

1. The establishment by law of a minimum wage and of security for adequate leisure.

2. The prevention of casual employment and, in so far as possible, of unemployment.

3. The adequate maintenance of the worker during periods of involuntary unemployment.

4. The abolition of the labor of young persons under sixteen.

5. The establishment in all industries of the greatest possible publicity with regard to costs and profits.

6. The use of taxation to establish greater equality, particularly in the adequate maintenance of mothers and children, to correct the present inequalities rising from dependence upon parental wages.

7. The administration of foundation industries and monopolies as public services, when and as the requisite organization can be created.

8. The elimination, in so far as practicable, of all payments to able-bodied adults which are not made for service.

9. The control of industry by all engaged in it.

10. The establishment of a just price (the consumer paying only the true economic cost of what he gets).

Bishops Say Lynching Must Be Stopped

The official weight of the Methodist Episcopal Church, South, numbering two and a quarter million members, was thrown into the balance against lynching by the Quadrennial Address of the College of Bishops to the recent General Conference. Having commented on the Negro's "commendable zeal" in the effort for education and on the remarkable progress made by the race since it emerged from slavery, the bishops continued:

"We urge our people everywhere to do all they can for the uplifting of the Negroes in preparation for a safe and helpful citizenship. This implies that they shall have complete justice where their lawful rights are concerned. We especially urge that everything possible be done to prevent lynchings, which are no less a disgrace to those who engage in them than they are an outrage upon the helpless victims. This crime of crimes, which is not only a complete subversion of law but a stroke at the very life of law itself, has discredited our nation in the eyes of other civilized nations and brought undying obloquy upon many of the States of the Union. It is hoped that the States will continue to legislate against this shameful crime and that the public conscience will be speedily so aroused that it will be utterly abolished."

A Magical Transition

In 1918, the first year of the quadrennium, the income of the Board of Missions from all sources was \$1,702,803, and in 1919, \$1,972,098. In 1920 heavy Centenary receipts came in and brought the total up to the phenomenal sum of \$6,159,893, and in 1921 to \$3,814,215, an average for the two Centenary years of \$4,987,054. The total for the quadrennium was \$13,649,009, as against \$5,076,861 for the quadrennium preceding. The sums appropriated by the Board, of course, have increased in like proportion, but great care has been taken to avoid the contraction of deficits and no money has been spent until it was in hand.

Looking back just a little way to the weary years during which the Board wrestled with a stubborn debt and agonized over the annual paring of appropriations till the work bled at every point, the transition seems nothing short of magical. But it was not magic that brought us the Centenary. It was clearly the providence of God coming to the aid of his people in a time of great crisis.

Typical Centenary Results in Korea

The Korean pastor at Kojeh, on the Wonsan District, began the conference year with six charges on the circuit and now has fourteen. This charge last year grew so much that it was divided into three. It is evident that further division will have to take place this year. Two years ago there were only five charges in the Tong Chun territory; now there are thirty-two. These are typical instances of rapid Centenary expansion.

What it Costs Not to Have a Christian World

The money cost of the World War is estimated at \$350,000,000,000.

With one-tenth of this amount 1,000,000 missionaries could be put in the field, and maintained for ten years. A \$40,000 school and a \$1,000 church could be built in 1,000,000 towns and villages. Ten thousand colleges costing \$100,000 could be erected. In 1,000 cities, universities costing \$1,000,000 each could be built.

One hundred thousand social settlements costing each of them \$50,000 could be established.

One hundred thousand model tenements at a cost of \$100,000 each could be set in the midst of heathen squalor.

Twenty thousand hospitals costing \$500,000 could be placed close to heart-breaking human needs.

Ten million little children could be maintained in Christian orphanages at a cost of \$500 each for five years.

And the total bill including the missionaries, would be only a little more than one-third the money cost of the war.

We cannot afford to do without a Christian world.

Prohibition on the Way in Japan

Initial steps to dig the grave of John Barleycorn have been taken in Japan. On March 28th the Nemoto bill, prohibiting the sale of intoxicants to minors, passed the Parliament and became effective on April 1st. This measure had been introduced by representative Nemoto nineteen times and passed by the Lower House ten times, but always had been voted down in the House of Peers. This is the first anti-drinking measure of any consequence ever passed by the Japanese Parliament. Its author is a Christian who received part of his education in America. He has declared his unwavering opposition to alcohol and proposes to keep up the fight until the Land of the Rising Sun is dry.

Teachers Oppose Military Training

A nation-wide campaign against military training for High School boys has been started in Chicago by the Headquarters of the American Federation of Teachers, for the following reasons:

1. Because not even Germany deemed it advisable to maintain military training for school boys in time of peace.
2. Because military training is not an adequate substitute for physical training.
3. Because militarism should be discouraged, not encouraged.

Farewell Services to Outgoing Missionaries

REV. G. W. MATTHEWS.

The missionary work of the church was brought close to the hearts of at least three charges in the South Georgia Conference in the leave taking of Rev. George F. Erwin and his family, who sailed for Siberia on April 15 to work in the new mission. Their going was signalized by three services of peculiar interest, and the three charges joyfully assumed his support.

The Shellman Church two Sundays ago was greatly quickened by a stirring missionary message from Brother Erwin and the congregation assumed half of his support for the Centenary period, and probably beyond.

His own charge, the Lilly circuit, held a memorable service at the Cooly County Camp Ground, where the entire congregation expressed interest in the departing pastor. This circuit also will have

part in the support of their out-going pastor.

The writer has never seen a more effective missionary service than that at the Byromville Church. After a helpful talk by Brother Erwin, the people young and old gave expression to their love and purpose to contribute a definite part of the new missionary's support.

Great good has already resulted from the closer bringing of the mission field to the home church by means of this "living link." We believe our home people need only to have a definite part in the mission work to feel a deeper interest in it.

The new mission is manned exclusively by South Georgians, and will be carried by the Centenary contributions of that Conference. With Taylor, Jenkins and Erwin, all from the Aribi Circuit and



OFF TO SIBERIA.

Rev. G. F. Erwin and family, of South Georgia, who sailed April 13.

from the Lilly and Byromville charges, what a stimulus to missionary interest and service should be felt locally and throughout the Conference.

In the Steps of the Great Physician

Thousands Treated in Hospital Monterrey

DR. HUGH D. WHITE, MONTERREY, MEXICO.

The year 1921 was crowded with work in Hospital Monterrey. We did 163 major operations, cared for 318 patients in the hospital, and treated 1,159 out-patients and 1,717 clinic patients. We gave in the clinic 7,194 consultations and treatments together, but 5,477 of these were return visits. No record was kept of the return visits made by the office patients.

* * *

My schedule for tomorrow is typical of the usual day's work. At 7:30 in the morning I have one of the biggest major operations. I shall have no doctor to assist me, but a Mexican trained nurse, with Miss Miller, our efficient American nurse who came to us just a little more than a year ago, giving the anaesthetic. With these two graduate nurses and one or two untrained girls we do all our surgery.

We shall finish the operation about nine or nine-thirty, and then go to the office to meet probably eight or ten patients, and from there to the clinic to see a number ranging anywhere from fifteen to forty. This will occupy our time well up to noon.

Immediately after lunch I try to see the hospital patients, give orders concerning them, and schedule surgery or other work for the next day. Before this is finished office patients have begun to come in for consultation, and thus our afternoons are taken up, with very little time for outside calls. There has

been absolutely no time for language study and many other things that need to be done. With only one doctor to do all the surgery, treat all patients in the office, clinic and hospital, and to make outside calls as well, some of the many demands have to go without attention.

We are greatly in need of more rooms for patients. We are not equipped now to care for more than twenty or twenty-five patients, and oftentimes we move three or four patients in order to take in a new one. Our building is very poorly adapted to our use, but with lots of scheming we manage to give good attention to all the patients.

* * *

From the day that we came to Monterrey we have seen the urgent necessity for a dentist. We were unable to get the Board to help us financially, but had the faith to believe we could make all ends meet and employed Dr. C. B. McKinney, a good dentist from San Juan, Texas, and he has been with us now since early in December. We believe he is going to render one of the greatest services yet known in the history of Monterrey Hospital.

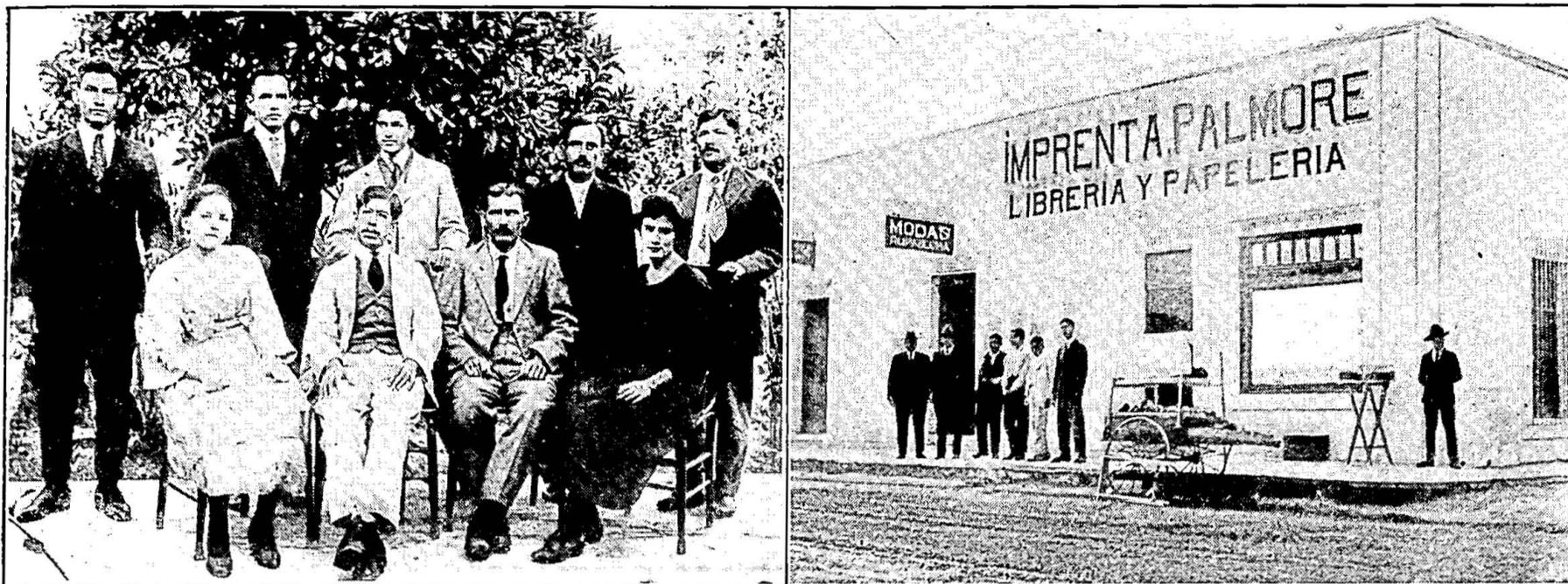
One phase of the work upon which we desire to place more emphasis is the spiritual and educational. With a religious worker to give full time in the mornings to the clinic and spend the afternoons visiting and teaching in the homes we could do a wonderful amount of really constructive work. We already

have a stereopticon to use in this connection, and as soon as we get a worker we want to make this one of the biggest features of the department.

* * *

How we do need a new hospital! With the coming of our promised new doctor and the addition of our other departments (the dental which we have, and the religious and educational which we hope for), I believe that in a very short time we could easily fill a fifty-bed hospital. Our church has the opportunity of rendering a great service to Mexico if she will build in Monterrey a modern hospital and man and equip it adequately.

Mexico is in dire need of trained nurses. In this city of more than 90,000 people there is only one graduate native nurse that we are able to get any trace of. She is in our hospital, and is a most capable nurse. There are many curanderos and some practical nurses, but few graduates in the entire Republic. A training school for nurses is one feature that we desire to place great stress upon. We now have seven girls in training, three of whom have been with us about eighteen months and four who came a little less than a year ago. Miss Miller has wrought an excellent work with these girls, and if permitted to carry them through their training will be able to graduate some good nurses. This is one of the great needs of the country, and is real pioneering.



GLIMPSES OF OUR WORK IN MEXICO.

Left—Officers of Church at Teran General, which is rapidly growing in members and activity. Right—Mission Publishing House, Chihuahua.

Some Impressions of Missionary Work in Mexico

BY P. W. HORN, LL.D.

Prof. Horn was formerly Superintendent of the City Schools of Houston, Texas, and is one of the outstanding educational leaders of the Southwest. His conclusions as to the value and effectiveness of missionary work, based on first hand observation, may safely be taken at face value.—EDITOR.

The missionaries seem to me to be about the only people in Mexico who are looking at the situation from the standpoint of permanence. Other people are concerned with things as they are now and as they may be tomorrow. The missionaries are concerned with things as they are now and as they ought to be for all time to come. Their general attitude is that they have been here perhaps thirty years and that they are willing to stay thirty years more if need be, in order to obtain the results which they feel are bound to come.

The average American who is in Mexico is here for what he can get out of the country. The missionaries are here for what they can put into it. The average American here is in a hurry and must do what he is to do in a few years. The missionaries are willing to wait.

And beyond doubt, Mexico needs plans which look a long distance into the future. Everyone concedes that the real Mexican problem is the problem of education. Given a people that are really educated along right lines, and Mexico will surprise the world. The educated Mexico of the future will do wonders. Its possibilities are well-nigh unlimited.

But education is a matter of long time. A nation cannot be educated in one generation. What Mexico needs is the sowing of the seed for a harvest that may not be immediate. It is in this work that the missionaries are engaged.

Meantime, they have enough in the way of tangible results to encourage them, and to keep their vision clear. When one sees the Gante Street Methodist Church with its congregation of more than a thousand Mexican people, with its handsome auditorium, with its junior church room, with its Sunday school classrooms, with its record of raising more than a thousand pesos every month, he cannot fail to realize that there are tangible results of missions in Mexico City. When he is told that the prayer meeting room is filled to overflowing every Thursday night, he realizes it still more strongly. The fact that similar records are being made by the Balderas Street Methodist Church and by five other self-supporting Methodist churches in the city, is still more testimony to the efficiency of the work by the missionaries.

The Churches have not stinted to send their best and strongest here. There are no brighter, abler personalities to be met in the City of Mexico than the missionaries. They are people who would fill well the greatest pulpits in the best churches at home. They are people who would stand high in the educational work of any country in the world.

* * *

Another impression is that the missionaries in Mexico have gone much further in the way of solving denominational difficulties than have the people in the churches at home. It is casually known that some are Methodists, some Presby-

terians, some Congregationalists, and some of other denominations. These distinctions, however, mean far less here than they do at home. The individual people are just as loyal to their own denominations as are the people in the churches at home. Above all, however, they are loyal to the great Head of the Church.

I cannot conceive of a missionary in the foreign field who feels that his first allegiance is due to his own denomination. He is first of all a worker for the people and for the Christ. His denominational relationship is distinct, but altogether secondary.

Furthermore, the missionaries I know are very far from making war on any particular Church. It is not a question of Protestant vs. Catholic. It is a question of a religion that functions in everyday life as opposed to any religion that does not. If the Catholic religion fails to transform a life, it is worthless to that life. If the Protestant religion fails to transform a life, it also is worthless. One counterfeit dollar is worth just exactly as much as another.

The missionaries seem to be a group that is quick to make vital distinctions. They see things in their true position of relative importance. They give all due recognition to denominational differences, but they see more clearly than do the churches at home how insignificant these differences are, as compared to the really vital elements in Christianity.

Bible Distribution in Czecho-Slovakia

Twenty Colporteurs Employed—Other Lines of Work

REV. C. T. COLLYER.

The duties of the mission treasurer and also the superintendence of colportage fall upon me. We have twenty colporteurs selling Bibles and Christian literature in the four countries which form the Republic of Czechoslovakia. Most of the colporteurs are faithful workers and doing much for the spread of the Kingdom. When we arrived here there was a famine of Scriptures. The first thing we had to do was to get the paper made on which to print an edition of 25,000 copies of the New Testament and Psalms. The Bible has also been printed. Each month we sell a large number of copies of the Bible and New Testament. A letter was received today from one of our workers asking for Bibles in eight different languages. We have the promise that God's Word shall not return void and therefore we know this work is worthwhile.

We have at last secured a building for the headquarters of Southern Methodism in Czechoslovakia. The offices for treasurer, relief work and colportage have been moved to this building. It is hoped that here the Bible Training School for native workers will be opened in the near future. Rev. J. L. Neill, the Superintendent of the Mission, has arrived. In addition to his other work he will have charge of this Bible School.



ONE OF OUR WARDS IN POLAND.

Well nourished and happy, she is writing about the goodness of the "American Methodist Mission" at Warsaw.

Since as yet it has been impossible to put up a church building in the center of the city we have rented what was formerly a dance and music hall. A pleasing transformation has been wrought with the result that we have a hall admirably suited for evangelistic work.

Nearly two years ago the Rev. Josef Dobes returned to his native country. While in America he was quite successful in the ministry of our Church in Texas. He began his work here on one side of the city far off from other churches. We worked hard to gain people from among the many who were

withdrawing from the Roman Catholic Church. He now has about one thousand people in regular attendance. He is a real evangelist and a shepherd of his flock.

Here in Prague we have relief work also. Mr. John C. Wilkinson, of St. Louis, has charge of this department. He is looking after orphans and refugees. He is feeding about 500 Ukranian students who are refugees from Soviet Russia. This is of double value to them, for in addition to keeping body and soul together, it makes it possible for them to continue their studies in the University of Prague.

Missions a Challenge to Ambitious Youth

REV. S. E. SPENSER, WONSAN, KOREA.

The Asiatic races, the most numerous in the world, are undergoing sweeping transformations in their thinking, their relations to the nations of the West, and their religious conceptions. They have fought in the white man's war upon a plane of equality and now they cannot be satisfied with their former positions of contented subjection. Now is the time to shape them, through the introduction of the truth, just as the most progressive nations of earth today were shaped in their early history. The Far East is seething with a new national and international life, for which she is seeking a substantial religious foundation.

These conditions demand the concentration of the unifying forces of Christianity while the situation is plastic. The great majority of these people are more accessible, more eager for Christian instruction, than ever before in all history. But these conditions cannot be expected to continue indefinitely.

Let talented, ambitious young men and women in the home land look upon this opening and see in it the door-way to the greatest possible usefulness. Untold generations may be caused to utter thanksgiving if they will only come and serve.

Foreign missionaries, with their prestige, with their institutions, and their message of comfort, hope and regeneration, hold a position unique in history and pregnant with assurances of international good order, brotherhood and permanent peace. They are rendering genuine patriotic service, both to the country from which they come and that in which they serve. Eminent statesmen have affirmed that foreign missions have

been an effective force for breaking down barriers between the East and West. The missionaries are soldiers of the better order which is to bind the world together.

Centenary Results Thrill Missionaries' Hearts

REV. V. R. TURNER, WONSAN, KOREA

If it had not been for the Centenary churches we have been enabled by the Centenary funds to provide, we could not have expected to hold the new believers that have come in. We cannot thank the friends at home too much for their offerings. You cannot imagine the thrill of joy that fills our hearts when we see what has been made possible by those gifts. Eternity alone will reveal the full results.

In our district only in 1921, we secured 15 churches to house 478 members, practically all of whom were new in the faith, at a cost of \$1,428.50. Each group has contributed to the enterprise in addition to the amount paid by us. In my opinion, no other church building enterprise quite compares to this when we consider the amount put in by the Board and the results gained.

Chinese Give \$7 Per Member

Rev. C. T. Kaung, Presiding Elder of the Soochow District, China, reports a total membership for the district of 1,602 and contributions last year aggregating \$12,363. This is more than \$7 per member and in proportion to the ability of the members is far more than the average in our own land.

After Two Years in America

REV. J. L. Gerdine, Seoul, Korea

After two years in America we are taking up our work again on the Seoul District. As we look back at conditions in the homeland they seem almost ideal when contrasted with the stubborn facts and conditions that we face in a pagan land. We have been here a month and I do not yet find myself accustomed to the filth, squalor, foul odors, poverty, wretchedness, ignorance, and degradation that obtain in every quarter among the masses of the people. I have to remind myself constantly that these very conditions are the cause for our being here.

When I note the uplift that has come to our Christian community in Korea through the gospel of Christ, I have both the reason and the motive for mission work. At our dinner table yesterday sat a cultured, Christian young man who will graduate from our Christian College next year. He has refined manners, a winsome personality, understands English and gives every promise of a life of usefulness. As I recalled taking him from a Buddhist temple ten years ago, where he was being prepared for their priesthood, I felt that I had a concrete example of the value of mission work. As long as we can see lives transformed, and a gradual transformation in society through the missionary program, I shall continue to feel that it is the most fundamental and important work in the world.

* * *

Mission work in general, and our own work in particular, have made tremendous strides during the two years that we were away. Our Church has about doubled her constituency in that time and reports at Conference showed 16,000 new believers, of whom about one half are in regular attendance upon church services. The Centenary program of building has given us equipment for more and better work and we feel that there is a great year ahead of us.

But "there are many adversaries." A few days ago we sent a band of workers to hold meetings at a place where there was no church, but considerable interest in Christianity. After they arrived, the leading man among those interested in the village was severely beaten by the police for a reason not disclosed, and our workers were denied the right to preach in that place. We of course reported the matter to police headquarters and received assurance that the case would be investigated and righted, but the impression has been made in the village that a Korean gets into trouble if he becomes a Christian. The wonder

is that we see the progress that we do in the face of such opposition.

* * *

My work this year will include our five churches in Seoul and nine circuits in the country. We have Korean pastors in each of these appointments, but my relation to them is much more intimate than the relation of a presiding elder at home to the preachers in his district. Our churches are so undeveloped, our preachers so immature, and the unevangelized field so large that we must be at once both teacher and trainer, and also planner and leader in all forward evangelistic work. It is such a field as to call for the best that one can give. Mrs. Gerdine has charge of the woman's work in our largest city congregations, which will take her time and best effort. We covet and need the earnest prayers of our friends in our responsibilities.

Eldorado Likes Its "Special"

The Sunday school at Eldorado, Arkansas, reports a most successful experience with missionary specials. Beginning in 1911 with the payment of \$25 a year for the support of an afternoon Sunday school in Hiroshima, Japan, the amount was raised to \$35; then to \$60; then to \$90; and in 1921 to \$150 a year. Mr. C. W. Phillips, a member of the school, writes: "We feel very grateful that we have been able to keep this special going for eleven years. We are paying the \$150 now just about as easily as we paid the \$25 at the beginning."

Koreans Walk Forty Miles to Bible Class

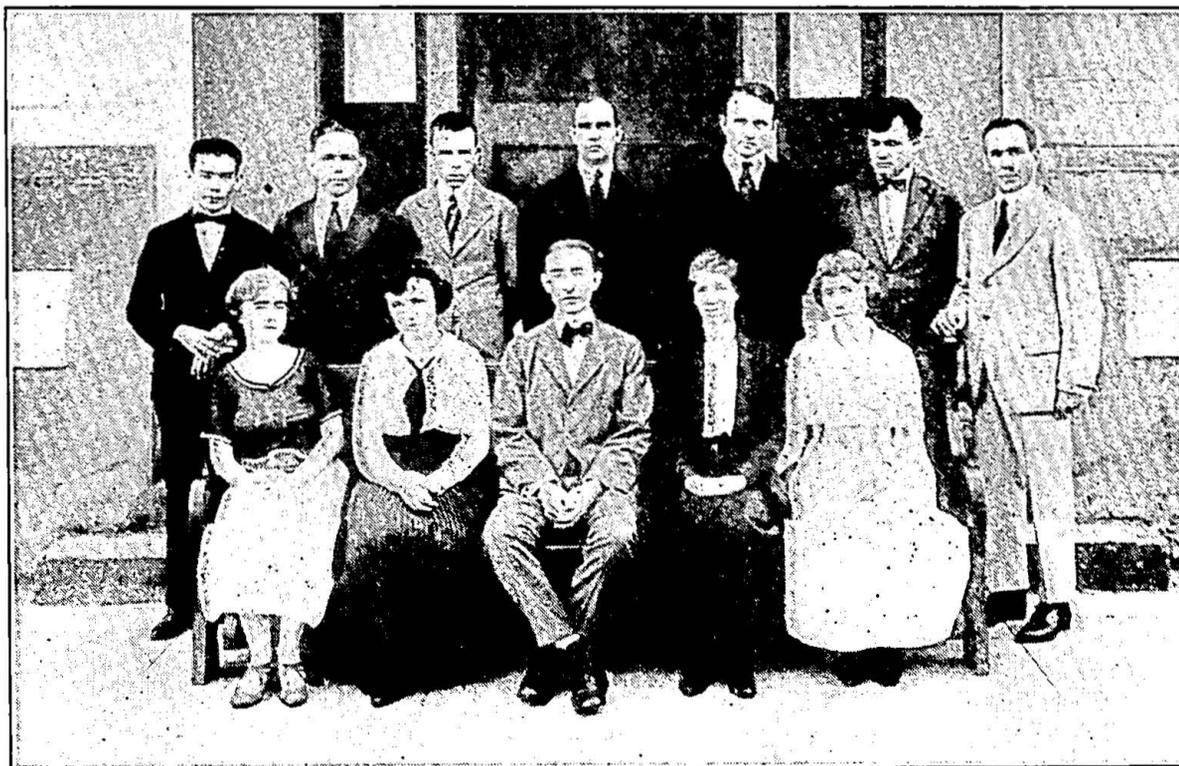
Rev. V. R. Turner, Presiding Elder of the Wonsan District, Korea, recently held a district Bible class which was most successful and encouraging. One hundred and twenty-eight students spent six hours a day in study for six days. Two days more were spent in evangelistic services. A large number of the students were new Christians and many of them represented new churches. A number came distances of forty miles or more, walking the whole way. The only financial assistance given them was the payment of one half their food bill while attending the institute. Brother Turner writes: "Never before have I seen such earnest desire to learn the truth of God's Word."

Candler College Overflowing

For the year 1921 Candler College, Havana, reports an enrollment of 174, of whom 75 were boarders. In spite of a very acute financial crisis in Cuba, every bed, every desk and every place at the tables was filled and there was a long waiting list.

Four of the students were taking theology, and there were fourteen student volunteers. The teachers and the more mature Christian students have prayer lists embracing every unconverted boy in school. Chapel services and Bible classes are showing better results than ever before.

The faculty consists of eight Americans and four Cubans, of whom nine give full time. Rev. Harry Bradwell is the director.



FACULTY OF CANDLER COLLEGE, HAVANA.
President Harry B. Bardwell in Center

Whose Is It—Mine or God's?

HELEN BARRETT MONTGOMERY

To whom does it belong—this money I have inherited, this salary I am earning, this house I am building, these savings I have in the bank? I say my house, my bank account, my property, my salary, my clothes, my books, my education; but is it really mine? Who owns it—this wealth, this power, this influence?

"You do, of course," laughs the world.

"God does," asserts the Bible.

* * *

It's queer, isn't it, that after all the centuries of reading the Bible the Church has made so little of property as a religious question, for the Bible is full of it? Story and proverb and poem, legislation and parable and exhortation, all unite to emphasize God's sole ownership of earth and heaven. Through long centuries of painful training the children of Israel were taught to take the first fruit from the garden, the choicest lamb from the flock, the tenth of all the increase as a token that they and all theirs belonged alike to God, the giver and owner of all. The tithe, the free will offerings, the gift at feast day and fast day were only so many reminders of funds held in trust.

The New Testament is not less startling in its emphasis of man's stewardship and God's ownership. Jesus' parable of the talents and His picture of the judgment agree in this, that they weigh the questions of acquisition and expenditure with the issues of life and death.

Whose is it? If it is mine, I may use it to please myself and it is nobody's business but my own; but if it is God's, I must give an account for every penny to the Owner.

* * *

Aladdin's lamp never was half so mysterious nor so powerful as these shining bits of nickel and silver and copper that slip through our fingers in an unceasing stream. There are some servants of ours who can speak but one language, but these are the polyglots of the universe. A grain of corn talks bread and only bread; a violet breathes of violet; but a nickel will speak whatever you will, facile slave that he is. To one he says beer, to another bread. He turns himself into a trolley ride or puffs himself out in smoke. To the child he whispers ever of goodies; to the student, of books and papers; to the artist, of brush and pencil; to the schoolgirl, of flowers and ribbons. Yet that same little coin may take the wings of the morning and preach the everlasting Gospel

to the ends of the earth, if you will it so, or it may minister to the whim of some fleeting moment.

* * *

Were they God's—those billion, billion nickels that were drowned in drink last year while His world lay groaning in darkness? Were they God's coins that built those mountains of candy and volcanoes of smoke and piled those pleasant palaces of pleasure while His world was

ignorant and cold and hungry and wicked? Was it God's money that was frittered and fluttered and flaunted and danced and whistled into eternity while His kingdom waited? If it was, shall we not meet its record some day when the books are opened?

* * *

Whose is it, anyway, mine or God's? There is not a profounder question for Christian men and women to settle.

Why Should I Pay the Tenth?

ALABAMA CHRISTIAN ADVOCATE

Because it pays to do it. This is not the highest reason, but this is one of the reasons God gave to his ancient people. It pays in dollars and cents. The individual, the Church, the nation that has observed this law has found that God kept his word. It is sometimes argued that the hope of reward is a low motive to which we should not appeal. God appealed to it. Again and again did he promise to bless his people in temporal things if they would keep the tithing law. There are higher motives, but, so long as we find God holding out his promises of prosperity to those who keep this law, just that long will we consider justifiable the appeal to man's love of profit as a reason for dividing honestly with the Lord. It pays in dollars and cents.

It pays in peace of mind. It transfers to God the responsibility of saying how much I am to give. It relieves me on a subject that otherwise must occasion considerable thought and perplexity. If a man is to give as he feels, sometimes he will give too much; often not enough. Feeling is not a safe standard. But when I give according to God's plan, I have the satisfaction of knowing the burden is on Him. Whatever may be wrong in my life, in this, at least, I am right in honoring Him with my substance according as he has prospered. If there were no other reason, the comfort and satisfaction of knowing that you are honestly trying to keep His law makes it abundantly worth while to do it.

Why should I pay the tenth? Because it enables me to give so much more. Often you hear men say: "O, I give more than a tenth!" "Well, do you keep accounts with God?" "No." Then nine times out of ten you are not tithing. The tither must keep account, and he will find that the Lord's part is more than he has been giving, and that his contribu-

tions will be enlarged from time to time.

Why should I pay a tenth? Because it pays in the increased joy I find in giving. When a tither makes a contribution, he does it out of money that he realizes is the Lord's. He is grateful for the privilege of being permitted to serve as the steward of his Lord's money. There is a real pleasure, a positive joy in using this sacred fund. But when Tightwad and Skinflint give, they feel that it comes out of their own pockets, and it hurts. It hurts so bad that they are sore—sore with themselves and the preacher, the Church, and with God. The joy of giving is a thing unknown to them.

The tither hears with gladness his pastor announce: "Next Sunday we will take our missionary collection." With happy heart he goes to the service, enjoys the sermon, rejoices that he has something to give to help God save the world. Tightwad and Skinflint hear the announcement, complain all the week that it is nothing but one collection after another, and try their best to find an excuse for not going to the service. Failing in this, they go up to God's house with the heaviness of heart a boy has when he is forced to go to the dentist. And the small hole the preacher succeeds in making in Tightwad's pocketbook feels a lot bigger than the hole in a boy's head when his tooth is extracted. And the tongue, in both cases, will wag about that hole for weeks. It pays to tithe, because even a selfish spirit may thus become a "cheerful giver," and find real joy in thus worshiping and serving God.

Why should I tithe? Because God commands it, and the Lord Christ has approved it. The question, whether or not I can afford it, should have no place in the argument with a man who recognizes God's right to command and his duty to obey.

God's Tenth

BY REV. A. J. GORDON, D.D.

In touching the question of giving, we touch the most vital point pertaining to the consecration and spiritual power of the Church. In saying this we speak from experience, as we certainly speak

"O what a shame that what was no great matter among the Jews should be pretended to be such among Christians! If there was danger in their omitting tithes, how much greater must be the danger now."—Chrysostom.

according to Scripture. "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Here plainly the giving of tithes is made the condition of an abundant outpouring of the Spirit. The spiritualizing method of interpreting Scripture, which robs us of so much vital truth by frittering away its meaning in metaphor and simile, has often robbed us of the real significance of this text. Prayer, testimony, effort, self-denial—how often do we hear these duties mentioned as summing up and fulfilling the requirements of tithes!

* * *

But "tithes" means money or other property of equivalent value; and the effusion of God's Spirit is here made contingent upon bringing in these tithes and paying up these dues to God. A tenth of his income was required of the Jew to be set apart and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the *first fruits* and not *dregs and leavings*. And while the amount is not specified in the New Testament, the same principle is carried over: "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him" (I Cor. xvi. 2). Here is *consecrated giving*—laying by in store—a certain sum set apart and made sacred to God's use, and which thereafter one should no more think of using for himself than he would think of taking the same sum from his neighbor's pocket. And here is *proportionate giving*—"as God hath prospered him."

* * *

Ought the proportion to be any less under the gospel than under the law? Surely not, when we remember that we have as our exemplar "One who, *though*

he was rich, yet for our sakes became poor, that we, through his poverty, might be rich;" and that we have the precept of this exemplar, which no ingenuity can explain away: "*Whosoever he be of you that forsaketh not all that he hath cannot be my disciple.*" In the light of such high standards, who can say that at least we ought not to give one-tenth of our income to the Lord? If any Christian who has never tried it will make the experiment, conscientiously following it through to the end, in prosperity and adversity, we predict for him two surprises: first, he will be astonished at the increased amount which he is enabled by this method to give to the Lord; and secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him. For observe that here is an instance where the Lord actually makes a chal-

It is estimated that in 1919 the expenditure in the United States for candy was \$11.39 per person, and for soft drinks \$6.75. At this rate Southern Methodists would have expended that year \$25,627,000 for candy, and \$15,187,000 for sodas, a total greater than the entire amount of Centenary pledges for the five-year period.

lenge to his people, and sets up a test case, saying, "*Prove me now.*" Taking this scripture in connection with others, we find that there are two points to be demonstrated:

* * *

1. That faithful and proportionate giving will be rewarded with superabundant spiritual blessing. The statement does not require proof, since experience has stamped it already as an axiom. Other things being equal, that Christian who opens the broadest outlet for charity will find the widest inlet for the Spirit. The health of a human body depends upon its exhalations as well as upon its inhalations. It is reported that a boy who was to personate a shining cherub in a play, on being covered over with a coating of gold leaf, which entirely closed the pores of his skin, died in consequence, before relief could be afforded. Woe to the Christian who gets so gold-leafed over with his wealth that the pores of his sympathy are shut, and the outgoings of his charity are restrained! He is thenceforth dead spiritually, though he may have a name to live.

2. That faithful and proportionate giving will be rewarded with abundant temporal prosperity. This is a saying hard to be received, but it has the emphatic support of Scripture. "Honor the Lord with thy substance and with the first fruits of all thine increase: *so shall thy barns be filled with plenty, and thy presses shall burst out with new wine*" (Prov. iii. 9, 10). This is but one specimen of many from the Old Testament. "*Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give unto your bosom*" (Luke vi. 38). Do we believe these words of our Lord? and can we question that they refer to abundant temporal returns in recompense for abundant giving?

* * *

There is a Christian league in this country banded together to promote systematic giving. It brings every member into covenant to keep a strict account with the Lord, and to render him one-tenth of the income. An annual report is made by each member, giving a statement of his business and spiritual prosperity. The secretary recently told us that the results have been surprising, even to the most sanguine advocates of the tithing system; that not only has the income of the missionary societies receiving the funds been greatly increased, but that, out of thousands entering into this league, all but two or three have reported greatly increased business prosperity. Are there not some things to be proved which we have not yet dreamed of either in our philosophy or our mathematics?

Tithing and Spiritual Growth

ROBERT E. SPEER.

I think every man will find, as every man who has passed through the experience can testify, that the acceptance of a principle like this (proportionate giving) marks a distinct era of spiritual

Christ taught and preached more about man's attitude toward his possessions than about any other one theme. In the four gospels one verse in every seven has to do with money or covetousness, and sixteen of the thirty-eight parables are on the same subject.

enlargement in his life. It carries him forward and leads him out into a wider expanse. The whole thought of God's love and presence and human duty becomes more vivid. I am not speaking here out of the air. I am speaking out of the experience of many in this room who look back to such a time as marks the beginning of a new era in their lives.

Does Tithing Pay?

Those Who Have Tried It Say It Does—Read the Testimonies Below

"I have been giving the tenth and more for nine years. Have been tried in years of failure and loss, but kept giving and am prosperous."

* * *

"I have tried the tithing plan for over a year, during which time I 'got ahead' more than I had the three previous years of my ministry."

* * *

"I commenced the practice when in a condition of deep financial embarrassment, and the way brightens in that direction every step I take."

* * *

"One of our members having decided on giving a tenth increased his subscription from \$10 to \$40. He says he never enjoyed prosperity as during the last two years."

* * *

"One brother in my charge made a written contract that he would give the Lord one-tenth of his annual income. He was poor then; he now gives hundreds of dollars annually."

* * *

"I know two families who testify to their much greater gratification in giving on this plan, having more to give and being blessed in their temporal affairs since adopting it."

* * *

"During a recent pastorate in Baltimore City I was struck with the fact that the one business man in my church not seriously affected by the hard times was the solitary individual who gave proportionately."

* * *

"For many years, I have adopted the plan of giving one-tenth, never below it, and in all these years have steadily prospered in worldly things. When my giving was irregular, small and spasmodic my temporal affairs were of the same character."

* * *

"I have an uncle who, when he decided to give systematically one-tenth of his income, was in straitened circumstances. For several years of late, giving as above, he has been greatly prospered spiritually and financially. He is now quite independent."

* * *

"I never knew a case where one-tenth was given that did not produce the most satisfactory results. I believe it to be about the surest way to prosperity that a man can possibly adopt in this world; it is just what the scriptures call it, the 'scattering which increaseth,' while the

opposite plan is the 'withholding more than is meet, but it tendeth to poverty.'"

* * *

"About two years ago I read your tract on 'Christian Giving' and since that time I have been paying a tenth of my salary to the Lord. I never was so blessed both temporally and spiritually as I have been during that time. I circulated fifty copies of the pamphlet among my churches two years ago, and am satisfied that many were blessed in reading it."

* * *

"I desire to say that through reading your tract about ten years ago I was led to begin giving one-tenth of my income. At that time I was in very straightened circumstances and very much in debt, but I have never wavered in giving since then, and have prospered greatly, both temporally and spiritually. My debts to others are all paid long ago, but my debt to the Lord continually increases."

* * *

"I was in doubt for a long time that I ought to give largely to benevolence while I was in debt. I began to doubt, however, after a hard and unsuccessful struggle to get out of debt, that I should ever succeed. At length I was persuaded that I was 'robbing God' to pay my creditors. My wife and I consulted over the matter and decided to give a tenth, which we have done, and God is prospering us beyond any previous experience."

* * *

"I have been, for the last twenty-five years, tithing my income, and have been greatly blessed in doing so, though I never connected my offerings with worldly prosperity until I read your pamphlet. Now I feel constrained to think the two things analogous. I have often wondered in the last few years of business depression why it is I have not felt it, but on the contrary have been continually prosperous, and that, too, as a farmer."

* * *

"In a former charge after preaching upon the subject of proportionate giving, I had a long talk with a member of my church who was then clerking in a store, receiving a very moderate salary and having a wife and three children to support. A few days after our conversation he said to me: 'I have concluded to give the one-tenth.' Six months after this he said to me: 'I have never been able to save as much money in the same space of time as I have during the past six months, or since I adopted the one-tenth.' This occurred about four years

ago. He is now carrying on, in his own name, a very prosperous business."

* * *

"I have practiced giving the tenth of my income to the Lord for years, and find that I give more money and give it more cheerfully, and I think more intelligently, than before. I have known several who adopted this rule and in every case it worked well. One man who gave a tenth and was greatly prospered (giving one year to my knowledge \$1,800) was broken up in business by a company with which he was connected; but I saw him in his adversity and he was the same happy Christian man as formerly. He labored to glorify God with his wealth when he had it, and when it took wings and flew away he did not mourn over it. The last I heard the Lord was blessing him again in temporal matters."

"Except My Property"

BISHOP HENDERSON.

I must not be regarded as irreverent when I express my conviction of how multitudes of people sing songs of surrender with very decided reservations. Frances Ridley Havergal has written for us one of the most effective hymns of consecration in our entire hymnal. But note how many of our people sing it:

Take my life and let it be,
Consecrated, Lord, to Thee;
(Except my property.)

Take my love; my Lord, I pour
At Thy feet its treasure store
(Except my property.)

Take myself and I will be
Ever, only, all for Thee
(Except my property.)

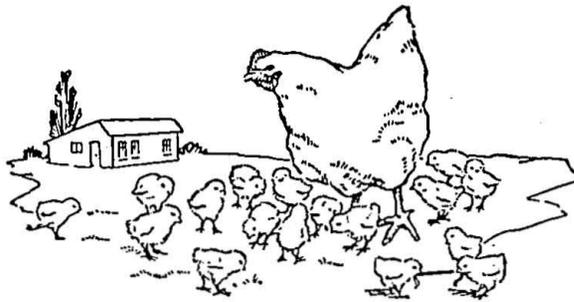
My readers will protest that this ruins the hymn. Certainly it does. It ruins the harmony. It breaks the metre. It destroys the rhythm. But that is exactly what happens when I leave my property out of my surrender to God. If Christ is to be Lord of my life, I must crown Him Lord of my property as well as the Lord of my personality. How futile and how faithless to sing:

All hail the power of Jesus name
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all
(Except my property.)

Men would not dare to sing it in this fashion. But that is the way countless members of the Church live the truth of the hymn called "Coronation." It is no worse to sing it with the lips than it is to say it with the life.



PLANTING THE "LORD'S POTATOES" THAT BROUGHT IN \$40.



THE "LORD'S CHICKENS" NETTED \$550 FOR THE CENTENARY.



SPRAYING THE "LORD'S APPLE TREE."

Consecrated Chickens Pay Centenary Pledge

Practical Stewardship on a Country Charge

L. C. MURDOCK

Some folks—especially in rural sections—seldom have their possessions converted into money. They may be rich in barns and land, their income of grain and of cattle may be extensive—yet they do not handle a great deal of actual money. They have wealth, not a representation of wealth. That is often the reason why a rural pastor receives but a small cash salary while folks all about him live in comfort from the direct products of the farm. The people do not think of a nickel and an egg as interchangeable.

* * *

That was practically the condition Rev. J. W. Stokes faced when he started to raise the Centenary apportionment on the Silverton Circuit, New Jersey Conference. The circuit was itself considered missionary territory; it had never given much to missions and benevolences. No one had any money. Yet Pastor Stokes could see that the farms were yielding good crops, the barns were well laden, the orchards were healthy. There were eggs and apples and potatoes aplenty—but nickels and dimes were mighty scarce.

"Sister, would you raise a brood of chickens for the Lord?" the pastor asked one industrious housewife. She was interested in missions, but had no money; yet scores of well-fed chickens were running around the yard.

"Certainly I will," replied the woman, glad of the opportunity to be of service.

Thus encouraged, Pastor Stokes asked the same question of fifty other women. Every one of them agreed. The chickens were raised and fed. In due time they were prepared for the market. And the treasurer of Silverton Circuit received \$550 for the Centenary.

* * *

During his calls the pastor found a farmer in the field planting potatoes. The

farmer did not see how he could spare any money for missions. The pastor referred to the excellent condition of the field and asked the farmer if he was going to plant all of those fine seed potatoes. He replied that he didn't intend planting the rest.

"But won't you plant the balance of the seed for the Lord, cultivate, spray and harvest the crop?" asked the pastor.

And the potatoes from these rows brought upwards of \$40.

Another man gave over one of his apple trees for the Lord. The pastor secured the assistance of the County Farm Agent who used the tree for demonstration purposes, carefully sprayed it and gave it expert attention. That tree bore a large crop of choice apples.

* * *

Silverton's contribution to the Centenary that year was over \$700. The subscription cards have notations such as these: "This subscription to be paid from the proceeds of the Lord's Bees"; "This subscription to be paid from the proceeds of the Lord's Chickens."

The guests in these homes were invited to go out and see the "Lord's chickens," the "Lord's potatoes," the "Lord's apple tree"; and with no little pride the people who were in this partnership pointed out the excellence of that which was given to God.

And so the people of Silverton Circuit who had no "money," but had other possessions to dedicate to the Lord, were able to do their share in Kingdom service.

Is the Shadow of the Cross on Your Bank Account?

The money that belongs by every right to God, but that is kept back from Him by His people, is probably the greatest

hindrance to vital spirituality that there is in the world today. No person can become Christlike without accepting Christ's standards of action. If Christ were on earth in the flesh, and had the money now in the possession of Christians, how long would it take to get all the money needed to support missionaries enough to evangelize the world? If Christ had your bank account, what would He do with it? Does He have it? Shall He have it from now on?—*J. Campbell White.*

What We Withhold

Protestant church members number one-fourth of the entire population of the United States. Their proportionate part of the annual income of the nation is over ten billion dollars. If, in acknowledgment of their stewardship to God for every penny, all these church members tithed, the annual gifts for purposes of the Kingdom of God would be one billion dollars. Protestants now give for Church support and the various missionary causes less than one-third of this amount.

What God Says About Money

1. God loves a cheerful (liberal) giver (II Cor. 9:7).
2. It is more blessed to give than to receive (Acts 20:35).
3. The liberal soul shall be made fat (Prov. 11:25).
4. Let every one of you lay by him in store as God has prospered him (I Cor. 16:2).
5. Will a man rob God?—Ye have robbed me in tithes and offerings (Mal. 3:8).
6. Bring all the tithes into the storehouse and I will pour you out a blessing (Mal. 3:8-10).

What Tithing Will Do for a Church

Some Striking Examples Among Our Own

REV. WALTER LEE BARR, YOAKUM, TEX.

Following is a letter received from my brother, T. L. Z. Barr, who is pastor at Dade City, Florida, where I held a tithing meeting in February. I sent him some tithing envelopes and cards early in the month, and this is a reply, enclosing payment for them:

Dade City, Fla., March 28, 1922.

Dear Walter Lee:

Am enclosing you check for \$5.12 to pay for envelopes and tithing cards: Envelopes, \$4, tithing cards 50c, postage 62c, total \$5.12. We thank you for your kindness in sending them to us. And we thank you more and more for coming to us and putting on this blessed financial plan. It is simply working wonders for us in the midst of almost a money famine. The cry everywhere is "No money." But God is sending us some money into our Church treasury. We had our Storehouse Council meeting last night for the month of March, and I think it was the best financial month we have had since we have been in Dade City. Our Sunday School offering last Sunday was

\$246.51. We can hardly believe the figures, but the money was there. Our newspaper man charged us \$15 for printing our last report and requested that we merely give him credit for that amount on the report. He promised to do all our Church printing for the year and let it go as Church dues.

If I should be moved this winter (and you know I believe in the time-limit) I want you to come to me the first Sunday in January and put on this financial plan for us. Want to use it wherever I may labor. It is God's plan, and is far better than any other.

Your loving brother,

T. L. Z. BARR.

My brother had no idea that this little personal note would ever find its way into print; but I am passing it on so our people may know what tithing will do for a Church. Their Sunday School was averaging \$5 to \$8 a Sunday before the tithing meeting. You will note that he says this has been the best financial month

since he has been in Dade City (four years). And this in face of the fact that some three years ago they raised money to repaint the church and parsonage.

Storehouse tithing is God's plan for running his kingdom. It never fails where it is properly managed. It has done wonders for our church here in Yoakum. For the first time in some years we are meeting all our obligations as they come due, and cutting down the great debt month after month. We began with 210 signed tithers. We now have 366. There are fourteen classes in our Sunday school that are 100 per cent signed tithers. The fact is to be noted also that many of our tithers have moved away and new people have taken their places. But the list grows, in spite of that, week by week. We commend the plan to all our brethren.

How It Worked in Beaumont

REV. H. K. MOREHEAD.

In the spring of 1918 Roberts Avenue Methodist Church, of Beaumont, Texas, began tithing as a church. The results have been so wonderful that we can recommend the plan to any church that will try it out in a religious way. This church has always had trouble raising money. Like so many other churches, it is made up of poor people who thought they were not able to do the work that seemed necessary. At the close of each Conference year the salaries of the preacher and presiding elder were always behind, and there was scarcely anything paid on the Conference collections. So about two weeks before Conference a big campaign would be inaugurated, and by a tug of war the deficit would be raised, so the pastor could go to Conference and report: "Everything in full, bishop." Nothing was said, however, about *how* the money was raised. And in this method we were only duplicating the experience of hundreds of churches that have the same hard pull every year to wind up for Conference.

* * *

After going through a very successful meeting last spring, we decided that as a Church we would try the tithe plan taught in God's Word and see if we would not get along better. We read where the Lord said: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now

herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." We reasoned: "This is God's promise. We will try it and trust him for the results."

We secured a tithe and offering box and placed it in the vestibule of the church. We eliminated the collections in all the departments of the church and asked the members to place their tithes and offerings in the box prepared for that purpose. We stopped the various schemes that had been used to get money for the Church and determined that for once we would give the Lord's plan a thorough test. We had felt all along that he expected his Church to do its work without having to depend on begging and sappers to finance it.

* * *

After four months' trial of the tithing plan, we have found that it is certainly of the Lord. Our church is in the best condition in its history. Every expense is paid up to date, the general collections all paid for the year, our full quota for the Texas Conference Superannuate Endowment Fund is taken care of, an auto has been purchased for the use of the pastor, and there is something like six hundred dollars in the treasury. There is scarcely a service at which we do not

have additions to the Church, and the attendance has been better than ever before. We would not change to any other plan for any consideration.

We feel that as a church we have never done anything that has meant so much to us as the adoption of this tithing plan, and we earnestly recommend it to all churches everywhere. It will make the membership more religious and will solve every financial problem.

Gladstone on Tithing

"In regard to money, there is a great advantage in its methodical use. Especially is it wise to dedicate a certain portion of our means to purposes of charity and religion, and this is more easily begun in youth than in after life. The greatest advantage in making a little fund of this kind is that when we are asked to give, competition is not between self on the one hand and any charity on the other, but between the different purposes of religion and charity with one another among which we should make most careful choice. It is desirable that the tenth of our means be dedicated to God, and it tends to bring a blessing on the rest. No one can tell the richness of the blessings that come to those who thus honor the Lord with their substance."

Southern Women Organize for Christian Race Relations

Committees Formed in Texas and Arkansas—Stirring Statements Adopted

Declaring that "lynching is the black spot on America's soul," that "we have no security unless the law protects us," and that "law and order must be maintained at all costs," leading women from all parts of Texas met in Dallas in March and organized for the purpose of seeking a Christian solution of the tangled problem of race relations. Mrs. Jessie Daniel Ames of Georgetown was elected chairman and Mrs. John S. Turner of Dallas secretary. The membership of the committee embraces representatives of the principal civic and religious organizations of the State. Methodist missionary women constitute the largest single element.

A strong address was drafted and given to the public, recognizing the condition of the Negro in the South as a community problem affecting the welfare of both races and demanding for its solution the application of the principles of humanity and justice. An appeal was made for the rights of every child to a reasonable chance in life and for a single standard of morality that will protect the womanhood of all races.

The women's committee will function as a section of the Texas Committee on Inter-Racial Cooperation, the purpose of which is to organize in every community where race relations constitute a serious problem a group of the best people to study local conditions and needs and deal with them intelligently and in a Christian spirit. It was stated that in many communities the plan had averted threatened trouble and displaced acute situations by confidence and good will.

* * *

The address adopted by the Dallas meeting follows in large part:

"We are persuaded that our native Southland can never reach its highest destiny while any part of its people are ignorant, undeveloped and inefficient. Therefore, together we must meet our task and seek to bring in a new day of better understanding. To this end we call attention to some of the underlying causes of present day ills:

Prejudice

"Recognizing the universal existence of prejudice among people of different races, and deploring its existence and its consequent unjust results, we therefore are resolved that the Negro should have a hearing in his own behalf, and further resolve that we shall not be content simply with being kindly disposed to the race, but that our good will shall reach

to the effort to secure for its members justice in all things and opportunities for living the best life. We desire for the Negro, as for all men, personal and racial justice in private life and in the courts of the land.

Womanhood

"Realizing the great increase of mulattoes and knowing full well that no race can rise above its womanhood, we appeal for the protection of the chastity of the Negro woman and declare ourselves for the single standard of morality among this race as well as among our own.

"Recognizing the right of every American child to be not only well born, but to be given the opportunity for developing his life to its fullest possibility, we desire for the Negro child better homes, better schools and better Christian training.

Lynching

"Lynching is the black spot on America's soul. So long as America holds the record for its illegal taking of life, so long as the headlines of foreign papers carry in large letters 'America burns another Negro,' just so long will her shame be world-wide. We have no security unless the law protects us. Mob violence knows no law. As women, as mothers of men, we protest. We condemn every violation of law in the taking of life, no matter what the crime."

Arkansas Women Take Similar Action

Believing that the South has "a peculiar call to service in the field of race relations," a large and representative group of Arkansas women met in Little Rock, April 13 and 14, formulated a vigorous declaration of principles and organized for earnest study of the race problem and the application to it of Christian principles. This group, like similar organizations of the women of Georgia, Alabama, South Carolina, Virginia, Tennessee and Texas, will constitute the Woman's Section of the State Committee on Inter-Racial Cooperation. Mrs. W. D. Reeves, of Helena, was elected chairman and Mrs. Clio Harper, of Little Rock, secretary. The heart of the statement formulated is found in the following extracts:

"Unless the constitution be sacredly upheld by the duly constituted authorities, the personal and collective security of America will be swept away and she will live in terror and dread of violence at the hands of unknown and unauthorized forces. Thomas Jefferson gloried

that he had a part in giving the citizens of this country laws that would protect every citizen and secure to him fair trial before a jury, if accused of crime.

"We therefore declare our fidelity to the basic principles of American government, and to the flag which protects our lives, our homes and the sacredness of our persons, and in all fairness we demand at the hands of public officials the same protection for the lowliest and most helpless, not only of our own race, but of this other race to which we are bound by cords which cannot be broken.

"We view with alarm the cheapness of human life and call for a re-establishment of faith in human rights and justice, in the handling of the vilest criminal of all races and colors.

"As members of a race which numbers but one-fourth of the world's population, we recognize that it is the race with the greatest earthly powers. Since the test of character in an individual or race is not to be found in the attitude or treatment of those on equal battle ground, but those who are helpless and whose term of opportunity has been shorter than one's own, we appeal to our race to demonstrate its claim of superior qualities in a bigness and breadth of soul which will reach out and give a man's chance and a square deal to those races who are our peculiar responsibility.

"Such a course will enable each race to reach its best achievement and will aid the South and the nation in bringing these two races to more confidence.

"We recognize that the degradation of woman is the doom of any race and that among the numbers of underlying causes of the present racial situation in America is the lack of respect and protection for Negro womanhood. Recognizing with sympathetic appreciation the high standards of virtue set by the best element of Negro women, we pledge ourselves to an effort to emphasize the single standards of morals for both men and women to the end that righteousness may prevail and may be assured, not to one race but to both.

"Believing that silence and inaction in the face of undisputed evils paralyze the soul, we, the women of this committee in annual session assembled pledge ourselves to a calm and unimpassioned study of this whole question, and to active participation in all worthy efforts to make our country a better place in which even the weakest and most unprotected may live in peace and good will."

Did You Know?

The data below, setting forth the phenomenal missionary progress of our Church in the last two years, has been put in leaflet form and may be had free of charge for distribution. Write Board of Missions, Box 510, Nashville, Tenn.—EDITOR.

1. That in 1920 and 1921 Southern Methodists invested more in missions, home and foreign, than in any previous ten years?

2. That we sent abroad 162 new missionaries?

3. That we built in foreign fields 147 churches?

4. That we bought or built 74 missionary residences and parsonages?

5. That we opened six new hospitals in China, Korea and Mexico, and enlarged and equipped six others, at a total cost of \$250,000?

6. That we established or provided with additional grounds and buildings 42 colleges and schools in foreign fields, at a total cost of \$750,000?

7. That we bought at least 75 additional sites for churches, parsonages, schools, and other missionary purposes?

8. That we opened a new mission in Siberia and Manchuria, with a church membership in one year of 1,200?

9. That we established mission work—preaching, teaching, healing, and relief—in three countries of Europe: Belgium, Poland, Czecho-Slovakia?

10. That we have already enrolled 5,000 church members in Czecho-Slovakia—2,200 in one church in Prague alone?

11. That we have established in Europe two orphanages for homeless children and have fed and clothed tens of thousands of destitute refugees and war sufferers?

12. That we have in Warsaw, Poland, a night school attended by 2,000 students, to whom the gospel is preached every night?

13. That revival fires are springing up in all the foreign fields as a result of the Centenary impetus?

14. That 181 churches were organized in Korea last year and 16,000 new believers enrolled for Christian instruction?

15. That a great double-the-membership campaign has been launched in Japan?

16. That in two years there has been an increase of 100 per cent in membership in Mexico?

17. That 32 Chinese students volunteered for life service in one meeting; that we have 38 ministerial students in Brazil, and 173 volunteers in Mexico?



CENTENARY REINFORCEMENTS
FOR KOREA.

Lloyd H. Snyder and family, who sailed April 5. Mr. Snyder is an M. A. graduate of Marshall College, Lancaster, Pa., and has had several years' experience in Y. M. C. A. work in Korea.

18. That our foreign Christians are giving to the Church twice as much as they were three years ago (\$172,000 in 1920) and rapidly increasing?

19. That our Chinese and Korean churches are striving for complete self-support by the end of the Centenary period, so that all mission funds may be left for expansion?

20. That Mexico's contributions have increased 135 per cent in one year?

21. That we have expended in two years for home missions \$2,242,406 and returned to the conferences for conference missions \$1,150,000, or a total of \$3,392,000 for home work?

22. That we have invested a half million dollars in more than 25 mission schools in the home land?

23. That we have helped at home to build scores of churches and a number of institutional plants?

24. That we have assisted in supporting hundreds of poorly paid preachers?

25. That we have extensive mission work in this country among foreigners—Italians, Cubans, Mexicans, Bohemians and Orientals—among Negroes and Indians, among mountain people, miners, cotton mill workers, dependent and delinquent girls, and in 48 city centers and many rural communities?

26. That we have had at home the largest gains in membership in our history—nearly 300,000 professions of faith in two years and a net gain of 160,084?

27. That we are conducting evangelistic meetings annually in 60 or more colleges, with remarkable results in conversions, reclamations and offers for life service?

28. That the Centenary enrolled 242,000 in the League of Intercession, 20,775 in the Family Altar League, 50,000 Bible Readers and 75,000 Tithers?

29. That pastoral salaries at home have increased \$2,452,000 in two years?

30. That this is just a partial report of the many-sided work your mission gifts are doing at home and in ten foreign countries?

31. That over 90 per cent of the money contributed for missions has actually gone to the field—less than ten per cent pays all the cost of administration?

32. That at a time when many mission boards are showing deficits, our own is keeping clear of debt and on a safe basis?

33. That the full payment of the Centenary pledges will put our Church in the front rank of efficiency and progress at home and abroad?

WOMAN'S WORK

Morning Bible Hours at Council Session

An innovation was made at the session of the Council in San Antonio that should become a permanent custom of future sessions. Instead of using a different person to conduct the prayer service each morning it was decided to ask one woman for the entire six services. Miss Daisy Davies was chosen and took as her general topic, "Making the Impossible Possible." She treated the subject from the viewpoints of the daring of faith, and importunate prayer. Her message was one that was never so needed as today, and was given with telling effect. Instead of the scattered few that sometimes gather at the morning devotional hour, the room was well filled by women eager to get and to carry away to their own homes and local fields the inspiration of a great message.

In the King's Messenger for April, Mrs. J. H. Stewart, president of the North Texas Conference, says to the women of that Conference:

"Women, I beg of you to pick out some mountain tasks for 1922; tasks which you know you ought to perform and which, so far as you know, are not possible for you to do. And 'lest we forget' I call you to remember that *you and God can do anything.*"

* * *

Many readers of these lines are leaders in their Conferences, their districts, their auxiliaries, their communities. Possibly they did not hear the ringing challenge of the speaker at the early morning service in San Antonio. But will they not study the 40th Chapter of Isaiah, and let the daring of a great faith possess them! "Behold your God" and trust His leadership for a great advance in His Church Militant. In the quiet of the hour of communion they may gain that strength of soul which comes only to the followers of the Mighty God, and go forth to dare the impossible—yea, to make the impossible possible.

Evangelistic Methods Effective in Korea

Dr. W. G. Cram, in speaking at the recent council session on the Evangelistic Campaign in Korea, said that in sixteen months there had been 22,000 converts to Christianity. Of that number sixty per cent had remained true to the faith, which Dr. Cram said, is an average which will compare favorably with revival and other evangelistic statistics of our own country.

This plan of campaign is based directly upon the command of Christ when he told the first Christian missionaries to "go into the highways and byways and preach the gospel."

He explained that the work is being carried on in Korea by really going into highways and byways and that "preaching bands" have been formed, consisting of

a preacher and assistant preacher, a Bible woman, who goes into the homes and so reaches the women; a man who sells portions of the Scriptures for a very few cents, and a singer.

"Human nature is the same everywhere and we make the appeal to the people who need the gospel by going out and seeking them."

They first hold these evangelistic "ingathering meetings" and then follow them up by "conservation meetings" which are teaching services, he explained. In this way the new convert is given instruction and continued aid until he is a convert through reason as well as emotionalism, he said.

Christian Colleges for the Women of Orient

Mrs. Bishop Nicholson, the recently elected president of the Woman's Foreign Missionary Society of the M. E. Church, says in the Woman's Missionary Friend:

"It is a new day in China!" rang in vibrant tones from the lips of a brilliant Chinese woman, an American-trained physician. 'I believe in equal rights, equal chances to achieve and equal pay for equal work.' No hint of the time-honored three obediences of Confucius about that!

"I must go to college! I must do something! I shall be ill and unhappy if you do not let me go!" so pleaded an aspiring young girl.

"It is the composite cry of the young womanhood of China. And what is true of New China is true of New

India and of all the Orient to-day. A woman movement is on, the intensity and expanse of which have not been equalled since human life began.

"The oriental woman is breaking her chains but, unless the Truth shall make her free indeed, the last state of this woman will be worse than the first. Christian principles of self-mastery and service must take the old controls or the East, as Cicero said of Rome, faces greater peril from within than from any enemy without.

"Trained leaders must direct this new demand for emancipation. The Christian womanhood of America is alert in this crisis and is planning the development and the expansion of seven union Christian colleges."

Methodist General Commands Chinese

One can scarcely conceive of war under such generalship as that of the Chinese general told of in this story taken from an exchange. One thinks of war in terms of terror, injustice, cruelty. General Feng Yu Hsiang's rule sounds like justice, mercy, kindness. May his tribe increase!

The appointment of Gen. Feng Yu Hsiang's as Military Governor of Shensi and his success as a military commander are particularly interesting to Americans. Gen. Feng, who now rules over what is probably the finest race in China, was a major in Peking in 1912. Then he attended evangelistic services held by Dr. John H. Mott, of the International Y. M. C. A. He was converted, immediately entered a class for Bible study, and subsequently united with the Methodist Episcopal Church.

American missionaries who know Gen. Feng well, call him the "Stonewall Jackson of the Chinese army." After capturing a brigade of rebels and having them at his mercy he assembled the beaten soldiers in his camp, read them a lecture on patriotism, ordered that \$10 be given to each officer and \$5.00 to each soldier, and sent them home. The insurgents from the south were amazed and fell to weeping, then arose and joyfully went home.

Methodists and other missionaries in China report

that Gen. Feng's success is based upon strict military discipline, plus the esteem and affection of his officers and men. His troops are better equipped, better drilled and better paid than any other division of the Chinese army. They have a reputation of marching further and fighting better than any other Chinese troops. Their barracks would do credit to the best-drilled European army, and their accoutrement is first-class. Gen. Feng has made much of athletics as supplementing the army bill and many of his officers wear ornamental buckles they have won as prizes in athletic contests.

* * *

Gen. Feng was formerly Governor of Hunan, in the basin of the Yang-tsekiang, where he ruled successfully over 8,000,000 people. There he ordered his soldiers always to be helpful to the civilians, and his men were welcomed to the villages and homes. In the army he restricted smoking, drinking, gambling and profane language. In the communities where he had authority he prohibited opium smoking, and other social vices.

Community Trusts

A lively interest in the Uniform Trust for Public Uses is being manifested throughout the United States. The aim of the document drafted by the Hon. Daniel S. Remsen of the New York bar is to prevent the forming of local community trusts that will shut off benefactors from making a nation-wide or world-wide disposition of their estates for charitable, philanthropic and religious purposes.

The plan of the "Community Trust," which originated in Cleveland, Ohio, in 1914, has spread to many cities in different parts of the country. Two possible disadvantages of the plan need to be recognized, as a precautionary measure:—

Since there is a positive tendency for the rich and the well-to-do to live in communities by themselves, the benefits of the Community Trust will tend, as time passes, to become concentrated upon communities which need them least, while communities in which the industrial class, and the people of lesser wealth reside, will tend to accumulate, for public benefactions, the lesser sums. The Community Trust, therefore, has in it the peril of benevolent inequalities.

Communities can become selfish, just as individuals may be selfish, and a trust which benefits but one locality may lose sight of entire races and groups and classes of people who are not represented in the community, but are in need. The Community Trust, therefore, by being community-minded, may forget the Alaskans, the

Eskimos, the Indians, the Negroes, the Mexicans, and the blind, the lepers and all other kinds and classes of men who suffer.

In order that a trust instrument that shall meet local and non-local needs may be adopted, the Home Missions Council and the Council of Women for Home Missions are sending a copy of Mr. Remsen's document to the large trust companies of the country and to banks which act in similar capacity. It is being thus sent in order to secure the widest and wisest constructive criticism before it is put in operation throughout the country.

It is hoped that the final document will make available the full benefits now accorded to local secular charities by community trusts so they may be extended to all national, international and religious charities.

Many of the trust companies and banks written to are responding with genuine interest.

Religious Education and Literature for the Blind

A committee of five to investigate the needs of the 60,000 blind people in this country for religious education, literature which they can read, and oversight and care in the field of religion has just been appointed by the Home Missions Council and the Council of Women for Home Missions. There is very little religious literature available in the Braille type at the present time.



JAPANESE SUNDAY SCHOOL, OAKLAND, CALIFORNIA.

Utilizing the Indian Survey

For the purpose of utilizing the American Indian Survey, conferences have been held during the past few weeks at Albuquerque, New Mexico; Phoenix, Arizona; Riverside, California; Sacramento, California; Salem, Oregon; Seattle, Washington; Billings, Montana; and Sioux Falls, South Dakota. At these various gatherings nearly all of the twenty Protestant bodies doing Indian mission work were in the representations consisting of white missionaries from their respective fields, native Indian missionaries, and district, state and national administrators of Home Mission Boards. Three hundred individuals interested in and responsible for missions to Indians were reached by the information presented in the Survey and its challenge to service.

This survey has made clear that neglect, not overlapping, is the sin of the Protestant Church in mission work for the Indians. Chief among the findings have been the formulated requests that one board should extend or strengthen its work on one reservation, and another in another. Emphasis was placed on the training and use of native workers by the missionary forces; on the careful religious training of Indian boys and girls in Sunday schools, mission schools and government institutions; on cooperation with the Government in its splendid educational work for the Indian boys and girls, its extensive work for better farming among the Indians, and its improvement of the physical, social and domestic life of Indian families.

More and more the Indian reservations are being changed into individual allotments for competent Indians, especially those trained in government schools, on arriving at maturity. Under reasonable restrictions this process should go forward as rapidly as possible, except in the case of Indians of backward tribes. This means the mingling of Indians more than ever into the white civilization surrounding them. Yet many are still

pagan. They have not been reached by the steady, transforming and socializing influences of the Christian gospel. In a number of instances where Protestant work has been adequate and well maintained through the years the results in Christian character and Christian forms of life are most satisfying. Today is the acceptable time for Protestantism to carry forward its work more intensively and aggressively and make complete everywhere the successful Christian results conspicuous in a number of divisions of Indian peoples.

Summer School of Missions

Seventeen Summer Schools of Missions are being arranged for by the Committee on Schools of Missions of the Council of Women for Home Missions. The fact that a new and strong emphasis upon the actual practice of brotherhood and the golden rule is imperative if the questioning of the world as to the efficacy of the Gospel of Christ to save America is to be satisfactorily demonstrated gives new interest to these summer gatherings, as these Interdenominational Schools of Missions furnishing a common forum or platform for the presentation of such world wide topics. Last year there were 7,603 registrations and many hundreds of others present at the lectures and other evening features.

Million and Half Appropriated

Nearly \$1,500,000 was appropriated by the Council for home and foreign mission and administrative work. The total appropriation for work in the foreign field was \$914,858 and \$456,401.81 was voted as the appropriation for home fields, making the grand total \$1,371,259.81. The first year's gift of the women of Southern Methodism was \$436. It was collected and sent for the opening of work in China.

Newsboys of Dallas

"Society in the mass is heedless and more or less callous. The city streets are where that mass of heedlessness and callousness are most in evidence. When plastic, immature, careless boyhood is set to work in that great, hurrying, selfish machine, what happens to the boy?" says the National Child Labor Magazine.

This is what a survey recently published by the Civic Federation of Dallas tries to find out. The report covers the cases of about 300 boys, basing its facts on data gathered from the Street and Newsboys' Club, the school, the family, the boy himself, the neighborhood, the Juvenile Court and the employer. It is valuable to note that all such surveys lead to the same conclusion—the streets of our cities are no place for children.

Widowed mothers and little newsboys seem to be linked together in the public mind. But out of 263 Dallas newsboys only 26 were the children of widows, while 176 were living at home with both their parents. Two hundred and thirteen out of 276 boys were retarded in school and 134 out of 246 were irregular in attendance. Sixteen per cent of 303 investigations revealed delinquency with Juvenile Court action. Comparison with the delinquency figures for the total boy population of Dallas shows that delinquency is two and three-fourths times greater among newsboys than among the group as a whole. However, this is to be expected when it is considered that 257 of these 303 boys were between the ages of ten and fifteen; that the great majority of them were just entering the age of adolescence—the age when a boy is most impressionable and when "street and gang" are liable to have their worst effect on his character.

The pen pictures at the end of the report are a series of vivid sketches of the characters and lives of some of these boys showing their great capacity for good as well as evil. How much longer is this group of future citizens to be permitted to encounter the mental and moral hazards of street work and run the risk of developing bad qualities rather than good?

Hiawatha's Federation Still Exists

Some interesting facts concerning the American Indian in the Empire State were brought out at an interdenominational meeting of workers interested in the Indians of New York, held recently in Buffalo. Of the 5,559 Indians in tribal relation on seven reservations 1,200 are members of the church.

Among the 1,350 Indians on the Cattaraugus Reservation there are four denominations with five churches, and yet there are 300 with no religious services.

Only the Methodists are working on the St. Regis Reservation. The Onondaga Reservation has three churches, one to each 170 Indians. The Towanda Reservation has no resident minister. On all the reservations the need of religious education and social service is very great.

All of these Indians are members of the old Iroquois Indian Federation, and still live under the Iroquois Treaty with the United States, signed in 1794, with George Washington. They form a separate commonwealth, with no relationship of citizenship to State or National Government. They are governed by a Council of Sixteen. It is the old federation of Hiawatha, made famous by the poet Longfellow.

King's Messenger

The April issue of this excellent little Messenger was distributed freely during the session of the San Antonio Council. It was fairly aglow with enthusiasm in contemplation of the coming of the Council to Texas and the columns overflowed with welcomes. The editor, Mrs. Virginia Johnson, than whom none is more loved and honored, was a visitor to the Council and an eager listener. Her presence was an inspiration and benediction. Let us say it while she lives! The life of Mother Johnson is a healing force in the community, the great state of Texas of which she is a citizen, the Southern Methodist Church, the Nation! She spends and is spent in the service of humanity, withholding no gift of energy or self that she may serve her generation.

By such service and such servants will men and women be redeemed from lives of selfishness and sin, and the world become the Kingdom of our God and His Son. As this dear saint loses some of her vigor of body, may her spirit be renewed and her joy in service grow larger with each passing year.

Federated Student Committee

In the spring of 1921 the Council of Women for Home Missions was invited by the Committee on Student Work of the Federation of Woman's Boards of Foreign Missions to send representatives to the meetings of that Committee. In February of 1921 the Council and Federation were invited to send representatives to the Student Conference of the Y. W. C. A., and in September to a conference of Church Board Representatives and Secretaries of the Student Board Department of the Y. W. C. A. National Board. These various meetings demonstrated the need of cooperation on the part of all Christian agencies working among college students.

As a result, a Federated Student Committee has been formed, composed of the Committees on Student Work of the Federation and Council, representatives of the Student Department of the Y. W. C. A., the Church Boards of Education, and the Student Volunteer Movement who are actively at work among women students. This Committee is informal in nature, is not legislative, but makes possible the cooperation of the several organizations in dealing with matters of mutual concern and common problems, such as vocational guidance.



LEFT—BANNER SUNDAY SCHOOL CLASS AT ALAMEDA, CALIF. T. MIKE, TEACHER; RIGHT—ORGANIZATION OF JAPANESE BOY SCOUTS WITH LEADER, REV. K. IMAI, WALNUT GROVE, CALIF.

Inter-Racial Work

MRS. MARVIN MCKEE.

There are ten millions or more of the negro race within the bounds of the fifteen Southern States, the natural territory of the Southern Methodist Church, representing one-third of the population. In 1619 twenty negroes were brought to the American Colonies and sold as slaves. The project was a financial success, and the importation of negroes into the United States continued until 1808. They didn't immigrate—they were imported. Maybe your forefathers didn't bring them. Neither did mine; but if they had not needed them and bought them, it would not have proved such a financial success. So it seems to me that we are due them a two-fold obligation. We are debtors to these people to the limit of that great love which said, "All authority hath been given unto me, in Heaven and on earth. Go ye therefore and make disciples of all nations, teaching them to observe all things, whatsoever I have commanded you." Christ himself did not discriminate among the races. I'm afraid we sometimes do. Is it for you or me to say, "I think this race worthy, but I won't help in the work for that one?" God is no respecter of persons, for "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life."

Today an opportunity knocks at our door as never before. Its name is Inter-racial Work. In it is a blessing and a privilege. Are we going to receive it or reject it? A commission on Race Relationship was created at the annual Woman's Missionary Council in 1920.

The duties of this commission were outlined as follows:

To study the whole question of race relationship. (b) The needs of the negro women and children. (c) Methods of cooperation by which better conditions may be brought about.

To bring our women to a better understanding of the task before them.

To cooperate with other agencies dealing with the race problem.

It began its work by seeking a fuller knowledge of the negro mind, heart and life, especially among the women. Almost the first thing the commission did was to send two of its members to the biennial session of the National Colored Woman's Club, which met in Alabama in July, 1920. They listened to the addresses and debates of its members with much interest and sought a conference with ten chosen women of that group. That day the whole question of race relationship was approached and discussed. God's guidance and blessing was asked by every member present. So important did this meeting seem to them, and a group of southern men, with whom they were cooperating that a conference of white women was held in Memphis, October 6-7, at which time the colored woman's message was passed on to a larger group. The speakers were men and women who had expert knowledge of existing circumstances of today. Four were colored women. As they bared their souls and made their appeals for better understanding and cooperation, for protection and respect for their womanhood, for opportunities for their race, hearts

were melted in the common cause of womanhood, and there was born that day in many hearts a new consecration to God and humanity. In order that the work of the Memphis conference might not be lost, and plans for immediate use be made, a continuation committee was created consisting of one representative from each denomination and agency represented. This committee was instructed to make plans which should be presented to the official bodies for consideration.

May I compare this commission to the pebble dropped into the sea? It started the Big Waves rolling.

I want to tell you of a call my husband and I made last night. We went to see a woman who told us the story of her dreams, her fears, and her hopes. How in 1916, alone, she started a school, working hard in the day time, and teaching her school from four to eight o'clock; teaching them love for God, teaching them to better their own homes, and how they might serve others better. The only aid at this time was from money collected from advertisements, and sale of them.

By using skill and faith she got together some of the bare necessities for carrying on her school. She moved into a better house, some of her pupils giving a small amount. Finally, however, she was led to buy property. And with only \$40 she entered into an agreement to pay \$3,000 for a desirable house. Today she is the proud possessor of the home, a piano, and other equipment and under the blessing and guidance of God, Josephine Briggs Hall established the Home Makers Industrial School for Negroes.

Every university woman of to-day a leader in the church of to-morrow—Ellen Pendleton.

Pacific Coast Oriental Missions

REV. AND MRS. WILLIAM ACTON

Our work among the Orientals during 1921 has been encouraging in spite of the opposition to them, manifested in anti-Oriental legislation. Two laws have been enacted by the California legislature designed to discourage Oriental immigration. One prohibits them from owning or leasing agricultural lands, and the other requires all schools to be taught in the English language, except that an hour a day after the regular sessions of the public schools have closed, may be devoted to the study of some foreign language, provided the teacher has obtained a permit to teach, after examination, from the State Superintendent of Public Instruction. This requires all kindergartens to be conducted in English, and these English speaking teachers demand a much higher salary than we have paid the Orientals. In the language schools, this law makes the selection of teachers much more difficult.

Work among the Japanese has been regularly maintained at Oakland, Alameda and Walnut Grove Circuit. Since April, we have had only two Japanese pastors, S. Oishi at Alameda and K. Imai at Walnut Grove. K. Ozaki and family returned to Japan, leaving Oakland without a pastor. The young men of the Mission have maintained the Sunday school and the preaching services, doubling the attendance at the Sunday school, and increasing the interest and attendance at the other services. There are four Sunday schools, with eighteen teachers and 232 pupils.

Among the Koreans, services have been maintained regularly at San Francisco, Sacramento, Oakland, Manteca, Maxwell, Stockton and Willows. The pastors being the same: David Lee, San Francisco; C. K. Yim, Sacramento and Oakland; Y. H. Kim and Korean Circuit, which includes all the other points named. There are five Sunday schools, with seventeen teachers and eighty-four pupils.

The entire enrolled Oriental membership is 436, probationers 85, nine Sunday schools, with thirty-five teachers, and 316 pupils.

A very encouraging feature of the year has been the dedication of a number of young men for life work. A Korean and a Japanese have entered Emory, and another Japanese, Southern Methodist University. Two other Koreans and four Japanese are desirous of entering one of our universities as soon

as they are prepared. Two of them, one of each nationality, are preparing to become medical missionaries, and a very promising young Japanese lady is in her second year at the California State University, Berkeley, getting ready to enter the medical missionary work.

Urgent requests come to us frequently for religious services at other points than those we occupy. We could use five more preachers to great advantage, if we could get them, but there is a demand for them in their native countries. We are beginning to look to the education of our young people, converted on the Pacific Coast, to occupy these fields, as a solution of this problem.

There is also a great need for several new buildings, notably at Dinuba, Oakland and Walnut Grove.

Mexico Points

The work of MacDonell Institute is going forward in a most satisfactory way. The playground has been enlarged by removing a small house which has been rented to a family for a residence.

At Centro Cristiano, Durango, the former school property has reverted to the Council because the purchaser could not make the payments. The building is well situated and well adapted to the work of the Centro Cristiano which was authorized by the Council.

Torreón, which is the most progressive city and the newest one of importance in the whole Republic of Mexico, gives promise of being one of the largest cities in the territory allotted to our Church. The church is one of the best we have in Mexico. Adjoining the church is a two-story mission house. Adjoining the mission house property is the school property, and two residences have been purchased recently. These properties are all situated on Avenida Morelos, which is the best avenue in the city. Facing the Alameda, a block of land has been purchased on which a hospital building is to be erected.

China Dots

The McTyeire Dormitory will be completed by fall.

It was decided to call the new building the "Lambuth-Clopton" Hall, with the understanding that the next building will be called the "Haygood-Allen" Hall. The semi-Chinese building purchased with the property has been named "Richardson Hall" at the request of the Alumnae.

The new building for Miss Tarrant's Boys' School in West Soochow has been progressing rapidly and is almost completed. The Mission desires to call the school "Atkinson Academy."

The new primary school building at Hutsun in Huchow District has been completed and furnished. This building houses a splendid Day School that serves as a feeder to Virginia School and is located in a center of a large population needing educational facilities.

The new building of the Bible Teachers' Training School in Nanking has been completed. It is a joy and delight to all the workers and lifts the institution into a permanent place of larger usefulness.

The evangelistic work in China has very great need of development. A definite evangelistic policy for Shanghai should be worked out. The appropriations call for a Social-Evangelistic Plant in Huchow. Maria L. Gibson Settlement in Soochow needs strengthening. Changchow should be made the center of a large evangelistic work. Social Evangelistic buildings for North Gate and East Gate should be provided for in the estimates for 1923. Of the fifty-three Council missionaries in China only six are giving their time to evangelistic work. The proportion of educational workers to evangelistic workers is not what it should be. Special effort should be made to send out evangelistic workers specially trained for city and district evangelistic work.

Need for Women of Sane Thinking

In her address before the late session of the Woman's Missionary Council, Mrs. F. F. Stephens, presiding officer, gave a wholesome truth in these words:

"The great need of the church today is for women of sane thinking and consecrated action and the greatest problem of the church today is to hold the young people and children.

"This is a matter that is uppermost in the hearts of the mothers and elder people of the church in this day of unprecedented restlessness on the part of the young women and of open-eyed sophistication, and the lack of understanding between youth and maturity must be overcome.

"When children say to their mothers as a child of a friend of mine did, not long after reading the morning paper, 'Well, mother, this is a terrible world you have handed us.' The mothers can do no better than to answer what my friend did, 'Yes, but it is a little better world than the one our parents handed us.'"

Oriental Work on the Pacific Coast

Since 1910 Rev. William Acton and wife have been in charge of the Oriental work on the Pacific Coast and have been most successful. We now have three Japanese churches with one hundred and seventy-seven members and eighty-one probationers, and four Japanese Sunday schools enrolling two hundred and fifty. These people contributed last year for Church purposes nearly \$5,000. There are six Korean churches with two hundred and fifty-nine members, and five Sunday schools enrolling about a hundred.

MacDonnell Wesley Community House, Houma, Louisiana

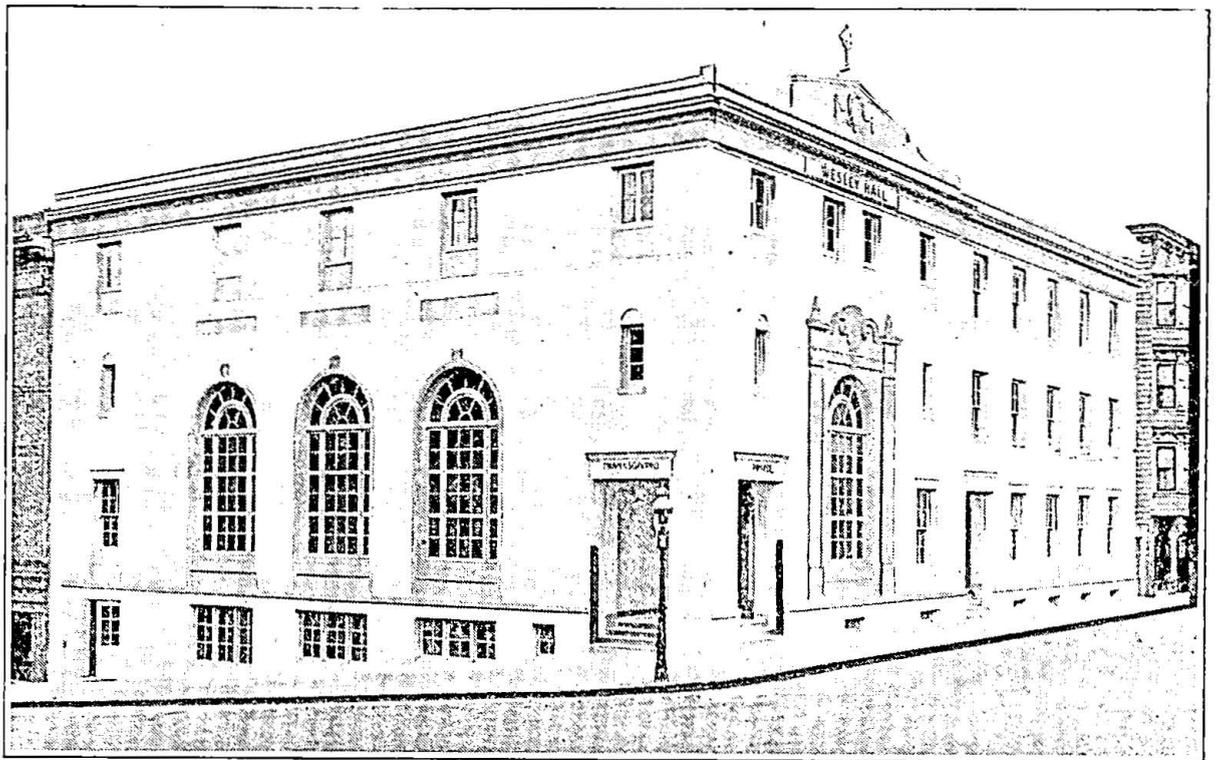
The Mothers' Class in Sunday School in connection with the Cradle Roll Department is the outstanding feature of that department. The mothers are whole heartedly studying to know God's will for them and for their little ones. The present net enrollment of the Cradle Roll, after some dozen or more promotions, is fifty-six. The Cradle Roll, from the Central Church, reaches throughout the district.

We no longer have to pray for open doors, for from many sources come calls more than we can answer. The influence of the new church building in Houma is being felt throughout the section and brings to us all new and greater responsibilities and obligations.



"HOPE," LOS ANGELES.

Benjamin, the father, says, "Then I drink all time, my home no happy, my children no have clothes, we no have beds, we no have enough to eat. I 'cept Christ, now my home happy, we have furniture, now I hold my job, I no drink no more, now my head feel right, now my heart feel right." Isn't it appropriate that Esparansa (hope) should sing so lustily, "Hallelujah; thine the glory."



THE NEW WESLEY HALL, SAN FRANCISCO.

At this New and Encouraging Center all Club Activities are Carried on, Woman's Club, Sewing School, Domestic Science Classes and Girl's Club. Deaconess Kimbro says: "In my Domestic Science Class of ten I have six Spanish Catholics, two Irish Catholics, one Christian Scientist, and one with no creed. In this class lies a wonderful opportunity. The new building is a great asset, and large results are expected."

Homer Toberman Mission, Los Angeles

All reports of the work of missions under the Woman's Missionary Council in Los Angeles are shadowed with their loss of workers in the deaths of Miss Ellen Alfter and Miss Margaret Lacy. They were leaders, teachers, friends and those who have taken up the unfinished tasks have done so with burdened hearts, and hands crowded with the work of two, instead of one.

Miss Ellen Cloud, nurse deaconess, writes:

"In April, we pulled up stakes and moved into the wonderful plant, the Violet Street Playgrounds. It was sold to us by the city of Los Angeles, for it had given so much trouble, the city fathers were willing to sell and carry on the work elsewhere."

Under the care of enthusiastic directors the community has come to regard the playground as an influence for good over the young.

A Daily Vacation Bible School and a Summer Camp were encouraging features of the year's work. One hundred and eighty-seven persons were entertained. The playground covers two and one-half acres in the center of the Mexican section. Besides this large and well equipped playground and open gymnasium, there is a chapel with a seating capacity of four hundred, and a library, several club rooms, a large room for Good-will work, showers for girls and

boys, offices and an attractive cottage for the workers.

The work is now under the care and management of the Woman's Missionary Society of the Pacific Conference and the auxiliaries are becoming interested in it. Many of the delegates drive long distances to attend the board meetings.

Deaconess Bergland says:

"Our Mexican church has had a gratifying growth this year. Seventy-two new members have been added, and we now have a membership of 207. Sunday evening and mid-week prayer services are well attended. Many of our people are volunteering for work in church and Sunday school."

Many new English books have been donated to the night school, which now has an average attendance of twenty-nine. Our children are interested and are reading good books. We do not put poor ones before them.

The Camp Fire Girls made their dresses and will soon become wood-gatherers.

We have several volunteers for Life Service who intend to continue their studies, and prepare for missionaries to Mexico.

We have a fine choir of young girls and boys who sing at the evening services. It is a joy to see our own girls who have studied music at the Mission able to play the piano for Sunday school and church.

FOR YOUNG PEOPLE

Battle Hymn of the Kingdom

To the Boy Scouts of America

(Sung to the tune of The Battle Hymn of the Republic.)

Do you hear the call, my comrades, like the surge of wind or wave?
'Tis the bugle call to battle: There's a dying world to save!
And a host of fearless voices sends the answer true and brave:
The Cross is marching on!

Refrain:

Hear the peal of voices singing,
Victor hosts their trophies bringing;
Louder still the shout is ringing:
The Cross goes marching on!

From the Arctic's icy mountains to the Tropic's burning sand,
From the Eastern glow of morning to the Western golden strand,
Comes the cry for help and freedom to the brave of every land—
The Cross goes marching on!

Refrain: Hear the peal of voices singing, etc.

Let us rush each mighty fortress, let us set the captive free;
Let us smite the foe advancing till his forces break and flee;
Let us plant our banner boldly till it floats o'er land and sea—
The Cross goes marching on!

Refrain: Hear the peal of voices singing, etc.

Let the triumph song of angels be the battle cry of men
Till the vanquished foe is fleeing over mountain height and glen,
And the world has heard the challenge, and the answer rings again:
The Cross is marching on!

Refrain: Hear the peal of voices singing, etc.

Let us flood the earth with glory as the waters flood the sea,
Let us break the yoke of bondage till the world itself is free,
And the Kingdom's Hallelujah be the shout of victory:
The Cross is marching on!

Refrain: Hear the peal of voices singing, etc.

—MISS L. L. ROBINSON.

Young Business and High School Girls Organize Missionary Circle

Friday evening at six o'clock Dr. and Mrs. Wiley, the officers of the Young Peoples Missionary Society, the business women and High School girls of the M. E. Church, South, assembled in the ladies' parlor where a delightful supper was served.

After an interesting program on "Our Missions in the Congo" the organization of a circle for business women and High School girls was perfected and officers for the ensuing year elected as follows:

Chairman—Miss Gertrude Perrow.

Secretary—Miss Ruth Lotspeich.

Treasurer—Miss Margaret McCanless.

Miss Nelle Roberts gave a talk on the financial obligations of the members of society, after which the meeting adjourned with prayer by the president.

More About "Vacation Bible Schools"

We trust that many young women have carefully read the various articles on "Daily Vacation Bible Schools," and will find in them definite inspiration and information for organizing such classes in their own communities. The work can be adapted to children of any class. It can help the very poor, or the rich, or the great happy middle class, just so idle children are gathered during the vacation and given definite and profitable employment. But the greatest beneficiaries will probably be the young men and women who give their services.

In many of us there is the indifinite yearning "to do something good," but failing to find a channel of activity we lose the impulse. Especially is this true of college boys and girls under the helpful encouragement of school influences. Here is the opportunity to put those emotions into motions, those aspirations into practical service. In the Daily Vacation Bible School under a Wesley House, or local church there will be a place for the talent of each girl.

Institutional Church and Spofford Receiving Home are both the work of the City Board of Kansas City. Institutional Church is situated in the Italian section of the city and has done a most marvelous year's work. The staff of workers, while large, is almost perfectly organized and have worked in perfect harmony. There is a pastor who gives full-time service. This institution holds the world's record and banner for daily vacation Bible school organization and work.



FREE CAMPING GROUNDS IN BRACKENRIDGE PARK, SAN ANTONIO, TEXAS.

Paying Tribute to Caesar—Bible Lesson for July

MARY DE BARDELEBEN

The Plot

Once more on that eventful Tuesday, the day of conflict, his enemies try to ensnare him. Their country is under the political domination of Rome. If they can involve Jesus with the Roman authorities, their purpose to get rid of him can be easily accomplished. Or if they can turn the popular feeling against him by making the people believe that he is on the side of their enemies these can be lead on to assist in his overthrow.

The Deputation

And so the plot is laid and a deputation of the disciples of the Pharisees together with the Herodians—the later a group of politicians who gave their influence and support to the wicked Herod—come to Jesus.

The Question

After flattering approach—we can but feel the hypocrisy of it, (see Matt. 22: 16; Mark 12: 14) "Master," they say, "tell us, what thinkest thou? Is it lawful to give tribute unto Caesar or not?" "Surely," they think, "he is caught now. If he says 'yes,' here are the Pharisees to report him to the people as being untrue to his country's ideals of independence. If he says 'No,' then the Herodians who report Herod's interests will see to it that he is reported to the authorities as a traitor to the government."

Jesus' Answer

But the keen, incisive mind of Jesus sees through their trickery. "Why make ye trial of me, ye hypocrites?" he asked. "Show me the tribute money." They bring him then a denarius (a little coin bearing the head of Tiberius, the reigning emperor, with the words in Latin "Tiberius Caesar, the son of the deified Augustus.") "Whose is this image and superscription?" asks Jesus. They tell him "Caesar's." Then he says to them, "Render unto Caesar the things that are Caesar's; and unto God the things that are God's." And when they heard it, they marvelled and left him and went away.

For Jesus, loyalty to an earthly sovereign did not conflict with loyalty to God, whose kingdom is spiritual. The more conscientious one is in the fulfillment of religious duties, in fact, the more scrupulous will he be in fulfilling the obligations that are upon him as a citizen. To be good citizens of the kingdom of heaven we must be good citizens of the community in which we live and vice

versa. We must render to both "Caesar" and to God the thing that is due, of service and support.

Trained Kindergartners in Great Demand

Will not this appeal be answered by some young woman who wants to make her life count for much!—*Ed.*

Miss Margaret M. Cook, expert Kindergartner in Japan, speaks of the serious problem facing not only our Southern Methodist Mission, but all Missions in Japan: "Another hopeful indication of the growing influence of the Kindergarten is the fact that more graduates from the schools are entering the Normal Department and more girls are entering High School with a view to becoming kindergartners. And yet the supply of indergarten teachers falls far short of the demands. Fourteen graduates went out from Hiroshima this year to places waiting for them while twenty-three more requests for teachers had to be turned down. Centenary plans include the opening of many new centers of work for women and children within the bounds of the Southern Methodist Mission, with a kindergarten in each center. The Kindergarten demands a kindergartner, and the Kindergartner must be trained. If only well qualified young women of strong character, eager to enter on Christian service, could be found in larger numbers to take training! Nor is Southern Methodism alone in this need. The calls that come are from all our Missions and the combined efforts of all our Training Schools cannot supply the teachers needed. Will not all interested in the Kindergarten as a help in extending God's Kingdom in Japan take part in turning the attention of young women to the possibilities of the world?"

The Farmer and the Sermon

A farmer went to hear John Wesley preach. He was a man who cared little about religion. On the other hand he was not what we call a bad man. His attention was soon excited and riveted. Wesley was talking about money.

His first head was, "Get all you can." The farmer nudged a neighbour and said: "This is strange preaching. I never heard the like of this before. That man has good things in him.

John Wesley reached his second division: "Save all you can." The farmer became more excited. "Was there ever anything like this?" he said. Wesley denounced thriftlessness and waste,

and he satirized the willful wickedness which lavishes in luxury. The farmer rubbed his hands and thought, "All this have I been taught from my youth up"; and what with getting and what with hoarding it seemed to him that "salvation had come to his house."

But Wesley advanced to his third head, which was, "Give all you can." "Aw dear! Aw dear!" said the farmer, "he has gone and spoiled it all!"—*Sel.*

The Contest Plan for Mission Study Class

MARY HERBERT WATSON.

The Mission Study Class of the Woman's Missionary Society of Gray Court, S. C. completed a delightful week's study of the little book "Thirty Studies About Jesus." We tried the contest plan given recently in *The Missionary Voice*, using red flowers instead of colors as suggested in article. Our captains were chosen by drawing straws. Much interest was shown and we had a class of twenty-four instead of the eight or ten of the past.

The last afternoon refreshments were served by the losing side. The secret about it is that the winners helped to furnish the lunch too. All declared this the best book and best study we have had.

Young People's Program for July

"Rendering the Things That Are Due" to Our Mexican Citizens in Los Angeles

Hymn. No. 191.

Business.

Devotional.

Bible Lesson.—"Paying Tribute to Caesar." (Matt. xxii. 15-22.) (See *Voice*.)

Prayer.

Hymn. No. 711.

Report of Deputation No. 7 for Los Angeles.

1. Mexican Life in Los Angeles.
2. How Homer Toberman Mission Serves Our Mexican Citizenship.
3. Recommendations. (See Program Material.)

Prayer.

For our nation.

For the nationalities represented in our citizenship.

For our representatives who are working among the Mexican people.

Hymn.

"When the Heart with Joy O'erflows." (For words, see Program Material. Music No. 293 in Hymnal.)

Reading.

"The Big Problem." (See Program Material.)

Prayer.

"Christ of love, give me room in my heart for earth's little ones. I have room for the heights but not the vales of humanity; let me descend with thee into the vale—when I stand on the mount of thy love, the height shall dissolve the differences between thy great and thy little ones." (George Matheson.)

The Unfortunate Girl—What Shall We Do About Her?

MRS. E. H. SMITH, AMARILLO, TEXAS

When we speak of the unfortunate girl we usually think of the girl who has fallen by the wayside, and who can be saved only by a miracle from above. Only a few of this vast army are ever reclaimed, though the blood of Jesus is able to wash the blackest sinner "white as snow." So we must needs remove the things that may cause the downfall of our girls.

Let us then stop and consider. Whom may we term the unfortunate girl, besides the fallen one? There is the young girl who goes out automobile driving, unchaperoned, and held in the close embrace of a young man who guides his car with one hand.

Then there is the high school girl who paints and dresses like a "chorus girl," and one wonders where her mother could have been when she started to school in the morning. These are the ones who usually give the truant officer the most trouble.

There is the cigarette smoking girl, and we have her in increasing numbers in our so-called "best society."

But those we have mentioned are not the only unfortunate girls. There are the young women, working in stores and offices, with only a bedroom in a boarding house for a home with no place to entertain company, no place to take a young man friend. The only places of entertainment are the shows and public dances. These young people are unfortunate because we say to them, "You ought not to go to the dances or card parties," yet as Christian people we fail to provide any other amusement.

How are we to solve this problem of the unfortunate girl? The place to begin anything is at the beginning. So as parents of young children we must build upon the solid rock of Christian faith. Build family altars, teach our children to believe in and revere God. We shall find it extremely difficult to impose Christian ideals upon our children after they have reached young manhood and young womanhood, if we have neglected giving them the proper training in childhood. Almost all parents have a sort of "general intention" toward religious training of their children, but do not realize how "fleeting is the period of childhood" and how quickly those years of deepest impressions and determinations pass.

If our mothers held the confidence of their daughters, how easy would be the solution of the problem. But alas! Daughter comes in from school, mother

is playing bridge at the club. Daughter gets into a car with some boys and girls and, away they go! Daughter returns home; tells mother she has been at the home of a girl friend. In the evening father and mother go to a "dinner dance" or to the theatre. Daughter tells her parents she is going to the home of a girl friend to study, but in reality is out driving with some boy, unchaperoned and unprotected. Now if you were to tell her mother this she would probably say: "Oh no, my daughter would never do such a thing."

Is it not true that our difficulties are due to moral disease which attacks both rich and poor alike? One symptom of this disease is a disregard for parental law; another of moral and spiritual values, which quickly develops into a selfish indifference to the welfare of others.

Door of Hope, Macon, Ga.

The Door of Hope, Macon, Ga., has enrolled twelve mothers and six babies the past year.

The local committee is cooperating with the Council worker appointed at the last session of the Council, looking to the fixing of financial responsibility upon the fathers or upon the State for the maintenance of children born in the Door of Hope. The management is also following up vigorously cases of seduction, violation of the age of consent, and betrayal under the promises of marriage. One man was sentenced to five years in the penitentiary in October for violating the

age of consent, and another man is out on bond pending trial at the next session of the criminal court for the same offense.

The Door of Hope, in addition to relieving individual human need, has the following threefold program:

1. Upholding the single standard by fixing the responsibility of fatherhood and fatherhood's financial and moral obligations.

2. Protection of the helpless by prosecuting the criminal, where there has been crime.

3. (1) Patient investigation of the causes that lead to the moral tragedy of each young mother. (2) Compilation of the facts thus discovered, with the constructive purpose in view of using the information to protect motherhood and childhood.

Brevard Institute

Brevard Institute is at last the possessor of an adequate amount of farm land, sufficient to justify the institution in its hope of definite economy by producing a large part of its food supplies, as well as by having a laboratory of agricultural instruction and demonstration. The new property was purchased for \$33,000, with improvements estimated to be worth about \$20,000. A good portion of the farm lies within the corporation of the town of Brevard.

Brevard Institute has on roll at this time two hundred and one students—one hundred and twenty-six girls and seventy-five boys—which is an increase in the boys and a decrease in the attendance of girls over last year. The girls' dormitory is full to its capacity, and the cottages used by the boys are full, but the enrollment from the town is not quite as large as last year.



MISS ALFTER'S KINDERGARTEN CLUB. "SHE BEING DEAD YET SPEAKETH."

"Something Different"

Business Meeting

MRS. J. T. MUNDAY

Miss Missionary Society is feeling very sad,
For she knows you have a grievance, and its
really pretty bad;

She has lived so long among you,
And has never thought, you see,
That you really weren't acquainted
With your Council Family Tree!

SO

You're invited to a meeting
On Monday next, at 30 after four,
And the tickets of admission
That will be asked for at the door
Will be written questions
That each member would like to know.

Mrs. Washington Street Society will endeavor
then to show

How really interesting just a plain old
society can be.

After which we'll all "forget it"
While we have a cup of tea.

Now, "Tea," of course, does rhyme best,
But honestly, my dear,

It stands for "Council Salad"
And other things to cheer.

Please make Mrs. Society happy,
For she's as nervous as can be,

Lest you count her meeting "boresome"
And decline her cup of tea.

An original way in which the Council Bulletin was presented was recently given at a business meeting of Washington Street Society, Columbia, S. C. Previous to the meeting the above invitation was sent to all members and women of the church. At the entrance to the assembly room the members were detained so that their "tickets of admission" might be given. Instead of sitting in the usual formal rows, the chairs were arranged around tables that formed a large oblong. The decorations were white centerpieces and quantities of flowers in glass vases. At each place was a white crepe napkin on which was a plate with a picture; these pictures were cut from THE VOICE and represented the different types of institutions supported by the Council; on the pictures were pencils and blank cards on which the members were requested to write their names, thus eliminating a tedious roll-call; they were also asked to write suggestions of any plan of work for the advancement of the cause. After the devotional and business periods were over, the president announced a luncheon, whereupon several "maids" appeared dressed to represent THE VOICE and bearing platters of "Council Salad" and "Souvenir Sandwiches." The salad was made of green crepe paper lettuce leaves and the "meat" was a clipping from Council Bulletin tied with green cord in the lettuce stem. The sandwiches were wrapped in waxed paper and were made of two cards with the "filling" of paper lettuce and a white slip. Each contained

the name and address of one of our missionaries on Home and Foreign Fields. Each member was urged to take the name that was given her and remember the worker with letters and prayers.

Community House Activities

Danville, Va., Wesley Community House employs a staff of five persons, four full-time workers and one half-time worker. The work reaches a community of thirteen hundred people. More than three hundred and fifteen homes are in touch with the Wesley House work. Ninety-three children were enrolled in the kindergarten in 1921.

Knoxville, Tenn., Wesley Community House located in the Brookside Mills Community, has a staff of four persons. A good day nursery has been opened and the playgrounds well equipped. The large room formerly used for Church services has been turned into a gymnasium and shower baths installed in the basement.

The Meridian Wesley Community House has done a large relief work. The City Mission Board expended \$2,943.95 for the maintenance of this work in 1921, not including improvements.

The plucky Board of Orangeburg, S. C., supported by the district and one auxiliary, is now maintaining two full-time Council workers, meeting all their expenses, and is optimistic over the good being done there.

The Spartanburg Board has transferred the men and boys' department to the mill management, but very cordial co-

operation continues. The City Mission Board employs three Council workers. This work has greatly influenced the mill community.

The City Mission Board of Baltimore, Md., of which Miss Nina Wilson is President, works through the Wilkens Avenue Methodist Church. This community is composed of laboring people of American stock. The kindergarten, clubs, and classes for the young people are carried on at Wilkins Avenue Church.

The Wesley Community Center, Chattanooga, Tenn., is located in a community of seven thousand persons. The population is a mixed industrial population, employed in a dozen different industries. The Chattanooga City Board owns its plant, valued at \$15,000, consisting of four good frame buildings. This Board is a Unified Board, composed of both men and women. A clinic and kindergarten have recently been established in connection with this work. An excellent Daily Vacation Bible School was conducted during the summer.

Celibacy Abolished

The Polish National Catholic Church at their Synod held in Scranton, Pa., last June, unanimously abolished the celibacy of priests as an institution contrary to the freedom of men, immoral and obnoxious. About 150 delegates were present. It will be optional with the members of the various congregations whether or not they want a married rector.

The Scranton Times said editorially that this decision is without doubt one of the most important steps taken since the organization of the Polish National Catholic Church, a quarter of a century ago.



A Group of Mexicans Belonging to Miss Ellen Alfter's Club, Los Angeles, Unloading at the Summer Camp. She Called it "16 in 1."

Our Work in Tampa

NELL P. AVERY, MIAMI, FLA.

One of the most complete plans for Americanization in the South is being developed at Tampa, Fla., by the Methodist Episcopal Church, South. It is done quietly by church workers, with no press agentic, yet making possible the adaption of American customs, ideas, laws, as well as Protestantism, among the forty thousand foreign population residing at West Tampa and Ybor City.

These people are engaged in the manufacture of cigars, producing more than one million cigars each working day in the year, a production greater than that of the whole island of Cuba. They are to be reckoned with as a financial asset, as they send out to the world fifteen million dollars' worth of manufactured tobacco each year.

The center of the work in Ybor City is Wolff Mission, now twenty-five years old and under the control of the Woman's Council of our Church. There are five resident workers in the settlement, though twenty-five could be used to advantage. These workers cooperate with the pastor of the Methodist Church in the heart of the cigar district, helping to interest Cubans and Italians in Sunday school and Church services. In addition, the settlement conducts a day nursery, a kindergarten, and various clubs. It permits the over-crowded public school to use one of its rooms for a primary grade under the supervision of the city supervisor. These children are brought into daily touch with the mission, and eventually drift into the Sunday schools.

The nursery cares for children whose mothers work in the factories. If the parents are able, a small fee is charged. Otherwise the child is just as welcome. The little ones are brought to the mission at seven in the morning and called for at five in the afternoon. The parents provide a ten o'clock lunch, and at twelve the mission serves a wholesome meal. Many of the mothers are here taught for the first time the kind of food their children should have, and many cases of under-nourishment are corrected. Wooden frames attached to the wall are let down at mid-day. These are used for cots. The children bring their little mattresses from the lockers, and all enjoy an hour's siesta, though all do not actually sleep.

The Wolff Mission kindergarten cares for more than one hundred children every day for nine months in the year.

The daily vacation Bible school keeps off the streets children whose parents are at work in factories. It is most

popular. Some physical exercise is given, followed by devotionals, singing, and a new Scripture lesson each day. Handwork is taught—the girls sewing for their dolls, the boys making doll furniture. Old cigar boxes and often scrap lumber are donated for this purpose. So limited is the equipment, and so anxious are all the children to attend that each one accepted is required to wear around its neck a chain to which is attached a disk bearing its name.

At eight in the evening the settlement workers hold English classes for those working all day and for other adults. Some have attended one year and a half and are beginning to assist their less erudite companions.

Girls from seven to fourteen meet at the mission after school and have sewing and housekeeping lessons. The last stage in the sewing course is machine work, and the valedictory is a full suit of clothes made by the pupil. She then receives a certificate. The Girl Scouts are organized at the settlement and use the open-air gymnasium for their games.

Monday evening is, however, the real hill top of settlement joy, for then the mothers' club meets. Sixty or seventy dark eyed, wistful women come then to learn how Americans keep their houses sanitary, how to keep their children helathy, and how to nurse the sick. This with a Bible lesson, a song, light refreshments, and always, always a game, is the strongest rivalry of the movie.

In connection with the Wolff Mission, is a free clinic, serving both West Tampa and Ybor City. The best physicians and specialists of the city give one afternoon each week to this work. Here fathers, mothers, and children receive treatment from physicians of state-wide reputation. This clinic serves an average of two hundred patients a month, and it sends about fifteen patients a month to the city hospitals. We were shown one child, who, until its examination in the clinic, was supposed to be mute. As a result of a slight operation the child is beginning to speak.

The Italians compose their own little Italy, but are reached by the settlement workers and receive the same treatment as do the Cubans. The Italian pastor is almost fanatic on the subject of the English language and will not allow his own children to learn Italian. All the Sunday schools are conducted in English, but services twice a week for adults are held in their native language. Many have been in America twenty years

and have not learned one word of English.

The Rosa Valdez Settlement, in West Tampa, carries on the same kind of work as does the Wolff Mission. Three resident workers occupy the elegant new building, with its modern equipment. Across the street is the Methodist church, with its many unique features, one of which is the summer school conducted by the pastor and his wife in the basement of the building for the benefit of children whose parents work in the factories. La Prenza, one of the papers published in a foreign language in Tampa, has become so interested in the work of these good people that it allows the pastor one column a week for whatever publicity work he may wish.

The Rosa Valdez stresses the social side of the work, and has won the confidence of the young people of the district, who make the settlement house their club. Once each week is family night, and then father, mother, and all the children come. Often parties are given by the young people, the boys contributing to the expense of the evening. However, the long-respected customs of their country are not forgotten, and no girl is allowed to attend until it has been expressly stipulated that the boys are to be sent home first and the girls to be accompanied home by the settlement workers. This occupies the settlement workers the major part of the remainder of the night. Such an arrangement would probably appeal to the average American girl about like playing "Hamlet" and omitting from the cast the melancholy Dane himself.

Another relic of the long centuries behind them is their superstitious belief in candles. Many have been members of the Protestant Church for years, yet a death in the family will cause the candles to be lighted.

Strange and romantic it seems to find in the heart of such a city as Tampa a miniature Spain. One may walk blocks and not read or hear an English word. The flavor of the Antilles clings to the place. The construction of the barracks-like houses, the habit of living intimately with the public, the open-air cafe, clubs, and casinos, and the mystic, alluring danzon—once seen, never to be forgotten—all accentuate the Latin.

And so as quietly as buds burst into blossoms a great foreign people are being touched by the institutions of our Church, Americanized, Christianized, and made ready to assume the duties of citizenship.

The Home Base in 1921

Gleanings From Annual Report

MRS. B. W. LIPSCOMB, SECRETARY

A study of the statistical table at the end of the report reveals gratifying results in organization and membership. There are 5,645 adult societies with 159,265 members, which is an increase of 199 societies and 13,496 members. The largest increase in adult auxiliaries is in North Georgia, 26; Florida, 23; and North Mississippi, 20. The largest per cent of gain in auxiliaries is in the New Mexico Conference, 23 per cent.

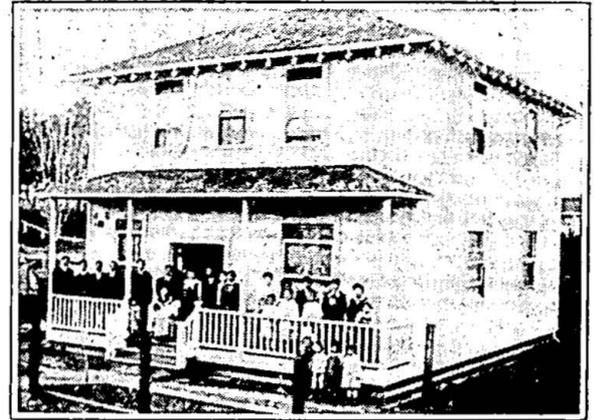
The fact that the membership increases are larger than those for organization makes plain the conditions that are before us. Our future progress in organization will be slow and rather painful as we establish the society in rural districts where the life of the Church is weak. The membership of the Church has not been enlisted in the organized places, and this is the supreme duty before us. The simplified literature for new and weak societies, which has been prepared and the first installment of which has been passed into the hands of the district secretaries, is hailed by them as the solution in a large measure of the organization problem, and we have reason to believe that great results will follow its use.

From the treasurer's report you have

learned that the financial advance for the year was small in comparison with that of the past two or three years—only \$15,619.94. That there was any advance in the face of general economic depression is most gratifying and is a ringing testimony to the faithfulness of our leaders and membership.

* * *

A backward glance over the results of the quadrennium causes deepest gratitude for the substantial progress of our work. The most faithful, prayerful efforts seem oftentimes to show no results where we survey the work of a year, but we get the returns when these efforts have continued through a quadrennium. There has been a net increase of 750 (15%) adult auxiliaries and 43,167 members (37 per cent) during this period. In 1918 our total organizations numbered 8,500 with membership of 194,689. The totals for 1921 are: Auxiliaries, 10,096; members, 268,031. The collections for 1918 amounted to \$593,831.89; for 1921 they are \$887,623.42, or 49 per cent in advance. In 1918 only 8 Conferences were giving as much as \$20,000; in 1921, 21 Conferences gave \$20,000.00 and over, with several falling only a few hundred dollars short.



JAPANESE MISSION, WALNUT GROVE, CALIFORNIA.

from the seed which fall on stony ground. You will note that the thorns choke the seed that fall among them. "What waste!" you say. I grant there is waste, and, if one sees nothing but this waste, he will grow pessimistic and begin to wonder what has become of God and what is to become of the world. The corrective of this pessimistic mood is to be found in a second look, which reveals Nature offsetting this waste through her highly multiplying and renumerative processes. Her good ground yields, some sixty, and some a hundred fold. Thus did Jesus cheer the drooping spirits of his followers.

We have abundant grounds for pessimism today. We have witnessed something far more destructive than the fowls that pluck the seed by the wayside, the scorching sun on the stony ground, or the choking thorns. We are struggling in the debris of the backwash of a huge tidal wave which registers the most stupendous volcanic upheaval which the social order of the world has ever felt. Whether we look at the individual or the group it is easy to become pessimistic. Individually we seem to be on a lower moral level than we were. Our daily chronicles are filled with instances of the gross sins of primitive man—murder, stealing, drunkenness, and impurity. If we look at the groups of which society is composed, whether these groups be within a given nation or whether they be the nations themselves in their relation to one another, we see distrust, jealousies, antagonisms, and reprisals—smouldering embers, which, with but little agitation, are capable of producing another world-wide conflagration.

At such a time we need the optimism of Jesus, who in a darker hour than this, had enough faith in God and man to sound the trumpet for an advance beyond the primitive ethics "of them of old time," saying to His followers: Love your enemies; turn the other cheek; pray for them who despitefully use you and persecute you that you may become the sons of your Father who is in heaven.

Pessimism and Optimism—Bible Study for July

(Mark 4: 1-20; 20-32)

HENRY BEACH CARRE

The author of Ecclesiastes, who called himself the Preacher, cast up life's ledger account, striking a balance between the debits and the credits, and showed that the balance was on the wrong side. His audit undertook to answer the question: "What profit hath man of all his labor wherein he laboreth under the sun?" His report read: "Vanity of vanities, all is vanity!" No profit! "There is no new thing under the sun." We register no improvement over "the ages which were before us." Not so the Poet-preacher of Galilee, from whose words our text for this month is taken. He also cast up Nature's ledger account, but He found the balance on the profit side. The grass, the flowers, the birds—all were eloquent in declaring to Him God's program of profit for His children. If to others they were drab, wearisome matters of fact, dull and meaningless items in the daily monotony, to Him they were the handiwork of a loving Father, hieroglyphs, the holy

writings, of One who purposes good to men. In Nature's changing moods He saw so much of good and so much of God that He was a persistent Optimist and Enthusiast, an Inspirer of hope in others, a magnetic Leader.

If his followers became pessimistic over the slow progress which His cause and theirs—the Kingdom of God—seemed to be making, He directed their attention to Nature's lavish returns for the labor expended upon her. We may imagine Him saying to them something like the following:

Look at Nature and interpret her properly if you would be an optimist. Misunderstand her, and she will furnish ample food for pessimism. For a case in point take her response to the efforts of the sower. If you fix your attention alone upon the waste and unfruitfulness which are in evidence, you will see the fowls devouring the seed that fall by the wayside. You will observe the sun scorching the tender plants that spring

A Revival of Serious Thinking in the Colleges

Miss Otie Branstetter, whose work as Student Secretary of the Council during the past year brought her into touch with hundreds of young women in our colleges, said in a recent address: "We don't realize the hunger of young people today for service." She declared that her work has shown her that there is a revival of serious thinking in the colleges this year and that in every college she has visited, young women have asked for and kept appointments with her for private interviews.

"I find that they don't ask me whether or not to go into definite Christian service, but have thrashed that all out beforehand. What they ask me is what kind of courses should they take to make their particular talents of service in mis-

sion work," she said, and told how she endeavors to show college girls that all kinds of vocations are needed and are adaptable in mission fields.

Her message echoed the coming of the new, the spirit of the young generation to apply new and modern methods in the heart of all church work and she explained that because many of the vocations for women are so new the field is unbounded by custom and youth has an opportunity to blaze the trail.

She said that the most popular and interesting girls in the colleges visited and those who are leaders in college activities have been the ones that have come to her for advice about the kind of religious service open to them.

Smith-Carroll Hall, Denton, Texas

From a report made by Miss Estelle Henley, Dean of Women of the College of Industrial Arts, Denton, Texas, before the recent session of the North Texas Woman's Missionary Society, concerning the Methodist Dormitory established there, we quote the following:

"The Endowed Bible Chair is proving more and more to be a leading factor for righteousness on our campus. . . Smith-Carroll has from its beginning stood for that type of student homelife which has stamped itself upon our entire community. Always it has represented the love of the beautiful, and the highest social and religious ideals. Its atmosphere is that of a truly Christian home."

Speaking of the manager, Mrs. Carroll, she says: "In a remarkable fashion she has made Smith-Carroll a permanent influence, not only upon its residents, but has touched the entire College.

"The plan of cooperation you have here inaugurated proves the wisdom by its fruit. I covet for every state institution such influences. We have here more than five hundred girls from Methodist homes, and we need the help of the Church in their training for Christian living. May the day come when all denominations will give such attention to their sons and daughters at State Colleges."

Eagle Pass on the Map

The Missionary Society at Eagle Pass, with a full corps of officers and a growing membership, proposes in the year 1922 to be recognized as a "Modern and Model" Society, says the Superintendent of Study and Publicity:

"Our program for March was very interesting," she says. "The first Monday was a business meeting and was followed by the lesson outline in 'THE VOICE.' The second Monday was 'Bible Day' and chapters 1 and 11 of 'The Worker and His Bible' were studied. The third Monday was Social Meeting and the fourth Monday was Educational, with selections from THE VOICE. These meetings each have a ten-minute parliamentary drill until each member is familiar with every day usages of parliamentary rules."

Note the program of four meetings a month. We begin to wonder whether any up-to-date, dead-in-earnest auxiliaries are any longer satisfied with the once-a-month meeting!

Growing at Smyrna, Tennessee

MRS. G. MARSHALL.

May I tell you of the Woman's Missionary Society of the Smyrna M. E. Church, South?

We have 34 members with a good enthusiastic president. We have two meetings each month, a business, and a social meeting. Our social meetings are going to be a great benefit to us. Last month we had Cuba and the different needs and Missions there.

This month the Social Service Superintendent has charge of the program. The programs are snappy, as well as instructive and if the members attend one meeting they don't want to miss the next. We have just had our Mission Study Book, "In Wembo-Nyama's Land." We had an all day meeting and had the book given by chapters. We find this a very pleasing as well as profitable way to study the different books.

We have gained several new members and each member is to work for one new one. We are hoping, praying, and believing that this is going to be our banner year.

Belle Bennett Study Circle

The Woman's Missionary Society of Grace Methodist Church, Union, S. C., has a Study Circle which has honored itself with the name of the "Belle Bennett Circle." It has regular meetings, and a good membership.

Recently the class studied "Conservation of National Ideals," and pronounced it an inspiring, helpful study.

The circle plan in the auxiliary is gaining ground rapidly. As a method of furnishing opportunity to each member for something worth while to do, and as a means of enlarging the activities of the auxiliary, it is to be commended. Small groups compose the circles, and do the work. They come together in the once-a-month meeting, and the sum total is larger, and represents a larger number of women engaged in missionary service than is possible under the old order. It indicates a practical business-like method of conducting the "Business of Missions," and makes an appeal of the right kind to every one who is looking to the establishment of the Kingdom of God on a safe, enduring basis.

Adult Program for July

Los Angeles

Hymn.

Bible lesson: "Pessimism and Optimism." (Mark iv. 1-20, 26-32.)

Prayer.

Business.

Eight-minute talk: "Los Angeles and Its Mexican Population."

Dialogue: "The Crossroads Missionary Society Visits Homer Toberman."

Story: "Ellen Alfter's Love Gift to the Mexican People." (Information for Leaders.)

Period of intercession in charge of Prayer Committee.

Hymn.

Prayer: "For all the oppressed afar who sigh for liberty, for all lovers of the people who strive to break their shackles, for all who dare to believe in democracy and the kingdom of God, make thou our great commonwealth once more a sure beacon light of hope and a guide on the path which leads to the perfect law and liberty."

Kingdom House, St. Louis, is one of the first established settlements in the Church. The community is one of the most needy in the South. So shifting is the population that but little evidence of the work done through the years is visible. No doubt many who have come and gone could bear witness to the power of the Christian lives so freely given in loving service to the community.

The Honor Roll

During April the following sent in subscription lists amounting to five dollars or more. This is a public acknowledgment of our appreciation and thanks.

FIVE DOLLARS EACH

Mrs. R. S. Jenkins, Oakman, Ala.
 Elizabeth Williams, Killen, Ala.
 Mrs. Edgar Beck, Lincoln, Ala.
 Mrs. Ed. D. Robinson, Birmingham, Ala.
 Mrs. Tom Grimes, Selma, Ala.
 Mrs. E. F. Ellis, Fayetteville, Ark.
 Mrs. S. S. Pettus, Prescott, Ark.
 Mrs. O. J. Rinker, Tampa, Fla.
 Mrs. J. S. Telfair, Jacksonville, Fla.
 Mrs. Wm. Edwards, Valdosta, Ga.
 Mrs. J. H. Griffith, Pensacola, Fla.
 Mrs. Mable Moore, Vaughn, Miss.
 Mrs. L. A. Waller, Wiggins, Miss.
 Mrs. T. J. Dukeminie, West Point, Miss.
 Mrs. E. J. Wolfe, Duncan, Miss.
 Mrs. J. W. Sandell, Magnolia, Miss.
 Mrs. W. B. Outler, Dublin, Ga.
 Mrs. Walter M. Ryland, Pine Bluff, Ark.
 Mrs. J. J. Hays, Union, Miss.
 Mrs. D. D. Russell, Salisbury, N. C.
 Mrs. M. M. Wasson, Ardmore, Okla.
 Mrs. C. Smith, Tusla, Okla.
 Mrs. C. W. Thompson, Grandfield, Okla.
 Mrs. E. C. Rodefer, Bristol, Tenn.
 Mrs. W. A. Hickey, Bearden, Tenn.
 Mrs. S. B. Nichols, Clarksville, Tenn.
 Miss Velma Riley, Algood, Tenn.
 Mrs. J. T. Helms, Terrell, Tex.
 Mrs. D. J. Howard, Ranger, Tex.
 Mrs. C. E. Simpson, Ballinger, Tex.
 Mrs. J. W. Pemberton, Polytechnic, Tex.
 Mrs. W. A. Walton, Beaumont, Tex.
 Mrs. Baylor Crawford, Abilene, Tex.
 Mrs. J. D. Ellington, Nacogdoches, Tex.
 Mrs. J. D. McClenny, Tenaha, Tex.
 Mrs. Ida Cochrum, Houston, Tex.
 Mrs. A. W. McMurty, Bristow, Okla.
 Mrs. F. G. Mahon, Columbus, Tex.
 Mrs. S. M. Sharp, Ft. Worth, Tex.
 Mrs. Geo. Hudson, Pearsall, Tex.
 Miss Ella F. Beard, Martinsburg, W. Va.
 Mrs. A. F. Bunting, New Bern, N. C.
 Mrs. T. L. Hilton, Lancaster, S. C.
 Mrs. L. B. Fridy, Newberry, S. C.
 Mrs. M. E. Holland, North, S. C.
 Mrs. J. L. Davis, Rock Hill, S. C.
 Mrs. Alice B. Eley, Courtland, Va.
 Mrs. J. Howard Abram, Lithonia, Ga.

SIX DOLLARS EACH

Mrs. Chris Kock, Jefferson City, Mo.
 Mrs. J. W. Miller, Stevenson, Ala.
 Mrs. M. S. Nolen, Alexander City, Ala.
 Mrs. G. A. Grant, Montgomery, Ala.
 Mrs. J. R. Coombs, Vidalia, Ga.
 Mrs. A. S. Williamson, Rockmart, Ga.
 Mrs. H. M. Venable, Jonesville, La.
 Mrs. Laura G. Snow, LaFayette, Ga.
 Mrs. O. L. Cole, Clarendon, Ark.
 Mrs. A. G. Prather, Ft. Smith, Ark.
 Mrs. J. A. Presson, Little Rock, Ark.
 Mrs. G. W. Reynolds, Batesville, Ark.
 Mrs. J. B. Dickinson, Wilmington, N. C.
 Mrs. Joe Watson, Paris, Ark.
 Mrs. W. B. Campbell, Winchester, Ky.
 Mrs. J. M. Hildreth, Mt. Olivet, Ky.
 Miss Essie Fry, Fulton, Ky.
 Mrs. J. W. Marley, Jackson, Miss.
 Mrs. A. F. Hartsell, Concord, N. C.
 Mrs. T. S. Ellington, Pineville, N. C.
 Mrs. R. H. Ray, Itta Bena, Miss.
 Mrs. W. W. Hagood, Charlotte, N. C.
 Miss Sue Wynne, Castalian Springs, Tenn.
 Mrs. J. A. Bays, St. Elmo, Tenn.
 Mrs. John Sloan, Corsicana, Tex.
 Mrs. L. H. DuBuse, Ft. Worth, Tex.
 Mrs. S. W. Callihan, Claude, Tex.
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 Mrs. C. M. Chamblee, Anderson, S. C.
 Mrs. A. J. McDowell, Portsmouth, Va.
 Mrs. W. J. Arrington, Bedford, Va.
 Miss Emilie L. Krueger, Pettersburg, Va.
 Mrs. D. D. Pyle, Lebanon, Va.
 Miss Lettie Adt, Richmond, Va.

SEVEN DOLLARS EACH

Mrs. S. C. Vann, Franklinton, N. C.
 Mrs. J. H. Bentley, Huntsville, Ala.
 Mrs. Jesse Martin, Calera, Ala.
 Mrs. E. B. Nelks, Quitman, Ga.
 Mrs. J. R. Gibson, Wilmar, Ark.
 Mrs. J. M. Whittington, Gloster, Miss.
 Mrs. U. G. Knox, Hugo, Okla.
 Mrs. G. W. Griner, Wewoka, Okla.
 Mrs. L. Hogan, Ft. Worth, Tex.
 Mrs. Jno. Adams, Bastrop, Tex.
 Mrs. Robt. Hinnant, Hebronville, Tex.
 Mrs. J. B. Davidson, Roda, Va.

Mrs. Edward Henriksen, Dallas, Tex.
 Mrs. C. H. Clifton, Paris, Tex.

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EIGHT DOLLARS EACH

Mrs. C. C. Godbey, Valley Head, Ala.
 Mrs. E. Zimmerman, Malden, Mo.
 Mrs. W. H. Ball, Montgomery, Ala.
 Miss Lizzie Lasseter, Decatur, Ga.
 Mrs. E. M. Watts, Louisville, Ky.
 Miss Emma Kay, Hartwell, Ga.
 Mrs. J. B. Tabor, Henrietta, N. C.
 Mrs. R. M. Perry, Liberty, Tex.
 Mrs. O. B. Hoover, Waco, Tex.
 Mrs. David Westall, Bluefield, W. Va.
 Mrs. J. W. Burger, Roanoke, Va.
 Miss Mary E. Nelson, Richmond, Va.

* * *

NINE DOLLARS EACH

Miss Myrtle Pollard, Selma, Ala.
 Mrs. J. H. Allen, Plain Dealing, La.
 Mrs. Nannie K. Ould, Leaksville, N. C.
 Mrs. J. H. Prince, Greensboro, N. C.
 Mrs. John R. Bond, Jr., Brownsville, Tenn.
 Mrs. I. Lewis Clarke, Chattanooga, Tenn.
 Mrs. J. W. Post, Maryville, Tenn.
 Mrs. J. M. Hobson, Ft. Worth, Tex.
 Mrs. Peter B. Hendrix, Columbia, S. C.
 Mrs. L. B. Brown, Narrows, Va.
 Mrs. T. L. Polk, Gallatin, Tenn.

* * *

TEN DOLLARS EACH

Mrs. M. B. Jones, Miami, Fla.
 Miss Margaret L. Godwin, Crichton, Ala.
 Mrs. J. E. Bynum, Louisville, Ky.
 Miss K. E. Follansby, Hopkinsville, Ky.
 Mrs. R. Z. Riviere, Shelby, N. C.
 Mrs. B. L. Poyner, Memphis, Tenn.
 Mrs. Ed Satterwhite, Wortham, Tex.
 Mrs. Harry G. Peterson, Norfolk, Va.

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ELEVEN DOLLARS EACH

Mrs. Benj. T. Pillow, Richmond, Va.
 Mrs. Frank Winn, Dallas, Tex.

* * *

TWELVE DOLLARS EACH

Mrs. Will Warner, Ozark, Ark.

* * *

FIFTEEN DOLLARS EACH

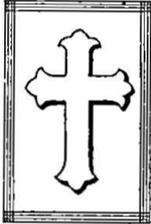
Mrs. W. C. Walker, Frederick, Okla.
 Mrs. J. Pat Pope, Wichita Falls, Tex.

* * *

TWENTY-TWO DOLLARS EACH

Mrs. J. C. Kistenmacher, El Paso, Tex.

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