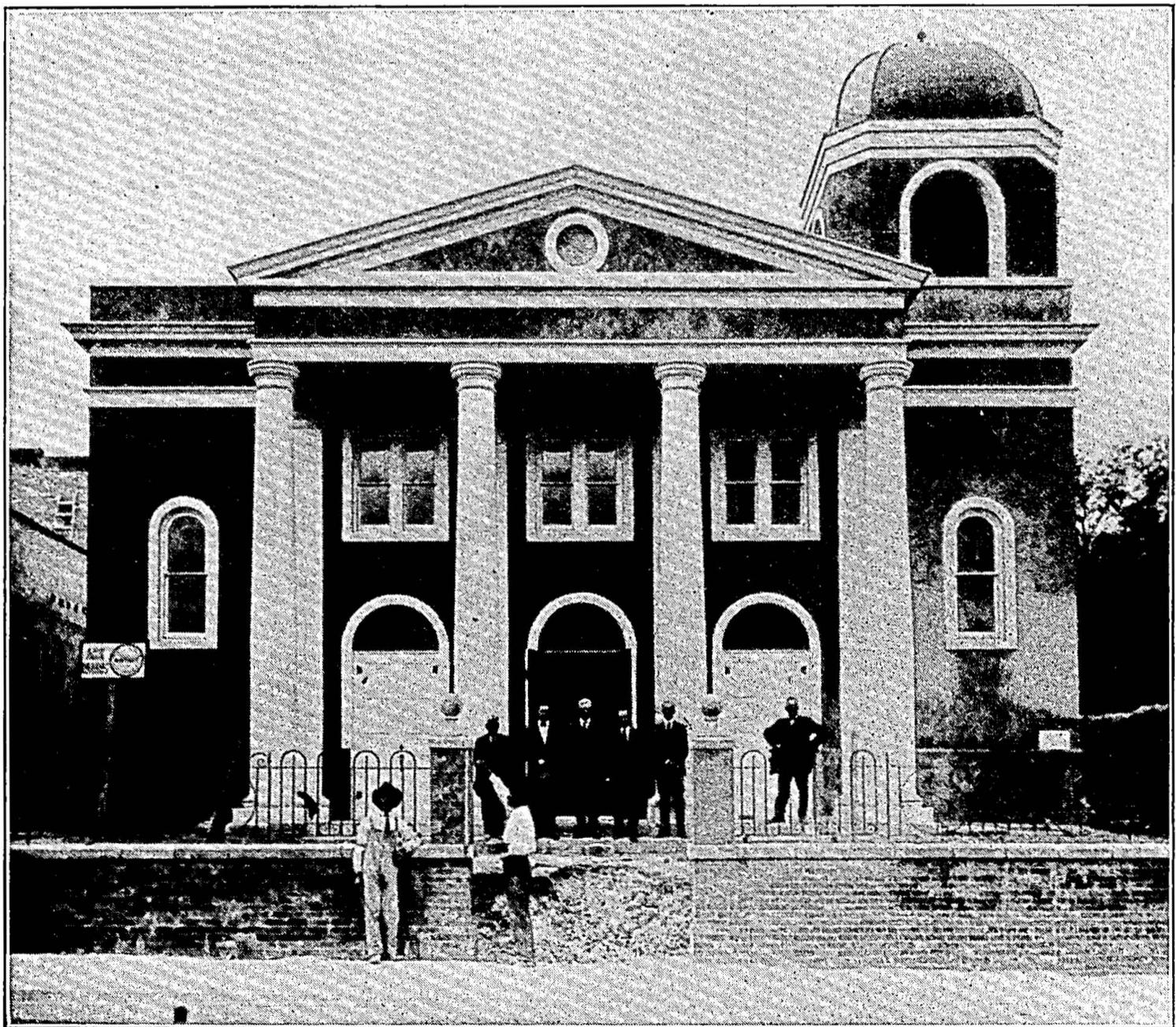


# The MISSIONARY VOICE

FEBRUARY

1923



METHODIST CHURCH, SALTILLO, MEXICO.

## The Church at Saltillo, Mexico

This church is the largest and most commodious Protestant church in the Republic of Mexico. It was dedicated on September 30, 1922, by Rev. Jackson B. Cox, presiding elder of the Monterrey District.

There were present at the dedicatory service twelve hundred people in the church and several hundred were turned away for lack of room. At the early morning service held at 5:30 next day a thousand people were present. On the night of October 1, after a sermon by the pastor, Rev. H. S. Rodriguez, former member of Congress, Brother Cox baptized 40 adults and 14 children, received into the church on profession of faith 44 persons and by certificate 4,—a total of 48 at that one service.

Saltillo is the capital of the state of Coahuila and one of the beautiful cities of the Republic of Mexico.

It is an important Methodist center. Roberts College, one of our best educational institutions, is at Saltillo.

# THE MISSIONARY VOICE

PUBLISHED MONTHLY BY

## THE BOARD OF MISSIONS

of the METHODIST-EPISCOPAL CHURCH, SOUTH

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

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

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

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

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

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

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

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# THE MISSIONARY VOICE

VOLUME XIII

NASHVILLE, TENN., FEBRUARY, 1923

NUMBER 2

## We Will Keep Faith

The Centenary Department of Publicity has just issued a booklet giving in brief the story of Centenary achievements to date.

Before the Centenary period we had seven foreign missions. Four new ones have been established and in three of these we are recording the most significant successes in missionary annals. Then we had 298 missionaries in all of our foreign fields. These have been re-enforced with 240 picked men and women, the best our schools and colleges could furnish. We have built, rebuilt or re-enforced eleven or twelve hospitals and medical centers in Mexico, Korea, China and Africa. We have of secondary schools and colleges nearly as many abroad as we have at home.

We have helped to build in Sao Paulo, Brazil, the best Protestant Church in South America. We are building in Havana the best protestant institution in Cuba. We are helping to build in Kobe the best Christian Church in Japan, and helping to build in Shanghai probably the best Christian Church in China. Of smaller churches we have helped build about seventy in Brazil, some seventy-five in Korea, and many others in other fields. If we complete our Centenary church building program we will build as many churches abroad as we built in all our foreign fields during the sixty years preceding the Centenary era.

In August, 1921, Bishop Lambuth organized our new Mission in Siberia. Then there were only two missionaries and two native ordained preachers with a total church membership of two hundred and twenty-four. At the session of the Mission Conference last fall seven were licensed to preach, three were ordained deacons and two other deacons were received from other churches. In this new field there are now 129 congregations with 6,911 adherents.

At the close of the war we entered Europe primarily to do relief work. We remained to preach to the people and to lead in what is probably the best reproduction of the Wesleyan revival the world has seen in several generations. We now have organized Missions in Belgium, Czecho-Slovakia and Poland with thousands coming under our influence and surrendering their lives to God. Equally cheering reports come of revivals in Mexico, Korea, and Brazil, while throughout our mission fields there is a wonderful advance and ever increasing opportunities for further conquest in the name of Christ.

In a very large degree the Church at home has been

transformed. While we had never adequately met the challenge of the world abroad we had done even less in meeting the challenge of the homeland. The Department of Home Missions organized a few years ago had for its increasing opportunities and activities about \$150,000 a year to spend in all of its work. With these limited funds the department was doing its best to meet the demands upon it. The Centenary multiplied its resources many fold and with its increased income the department has been able to go at its task in a way worthy of a great church and a great task.

Some of the most significant work we are doing is being done with certain groups of foreign speaking people or people of foreign birth. Living in our midst and influencing our civilization these groups have been alien in all their sympathies and we have heretofore made no very worthy effort to reach and assimilate them. Many of them are responding to our appeals in a way we did not dream of a decade ago. For example the church membership in our Texas-Mexican Mission increased forty per cent last year. Their congregations have almost doubled, their contributions more than doubled, the value of church property increased more than four fold, and many congregations are coming to self-support.

We have aided twelve of our mountain schools where we are working with a population as free from mixture of foreign blood as can be found anywhere on this continent. In all there are fourteen of these schools for these fine sturdy but backward young people. In them are 3,787 pupils enrolled and 772 of these are enlisted for life service.

Then we have been able to greatly strengthen our work on the frontier. Out there where the country is new and the church weak we are helping and it is certain that the church that serves them today they will serve tomorrow and through the future.

In the rural sections strangely fallen out of repair, into the cities the storm centers of our modern civilization, we have gone and are going with a new program and a new leadership that give promise of better things in the days ahead.

The Centenary is only half finished. The very honor of our Methodism is pledged to its completion and the pressing need of the world urges us to carry it through victoriously and promptly. It must be done for Christ's sake and for humanity's sake.

We must keep Faith. We will keep Faith.

## Around the World

A near view of the world, such as one gets even from the press, is not calculated to add to one's peace of mind. The world is passing through crises in which every section seems to be involved whether it will or not, and apparently society does not possess any courts of arbitration competent to solve its problems and adjust the differences between nations and races.

The United States is thought of as being less involved in difficulties than any other strong nation but even here conditions are extremely disquieting. Ever since the close of the world war there has been a growing tendency in the direction of absolute lawlessness. The highest Federal and state authorities have repeatedly been in conference over possible plans to check this tendency. The worst element in the Nation because the strongest among lawless elements has been the liquor traffic and now that it has been outlawed it grows utterly defiant and has scored against it not only the studied and systematic violation of the Constitution but numberless crimes growing out of such violations.

Europe is in turmoil. The disturbing Irish question is probably about settled, but questions of reparation have created a dangerous situation between France and Germany that must inevitably result in disaster sooner or later. So far France has disregarded the counsel of her real friends and at best seems unable to see very far ahead. There have been in the midst of all the disturbances religious movements that alone keep one from despair. There have been some notable revival movements and a number of heartening Christian conferences on world peace and interdenominational co-operation.

The Lausanne Conference failed and the situation in the Near East seems as far as ever from satisfactory settlement. The relief problem is as perplexing and as appealing as ever. The disturbance is general throughout Moslem lands where so many millions of the earth's population live. It obtains throughout Turkey, Arabia, Persia, India—and everywhere. To wonder what the near future may bring forth is no sign of pessimism.

In the Orient things are much quieter in the main but

vast changes are occurring there. There has been political unrest in China where no stable government has been established in place of the old monarchy overthrown a decade ago. Japan with a stable government is the most progressive nation of the Orient and yet she has many problems. While Japan is the most progressive of the nations of the Orient she is the most dangerous. Not that she has designs on others for happily these suspicions of her are subsiding, but the danger is in the fact that a nation so alert and increasingly influential is a non-Christian nation. Japan is by no means the least difficult mission field in the Far East but certainly there is none more important. It would be the finest possible strategy for Protestantism to concentrate all possible resources on the Christianization of Japan, not ten years hence, but right now.

These are some of the great storm centers of the earth in the most stormy period through which humanity has ever passed. There is but one voice that can be heard above the noise and strife of the nations, but one who can speak peace to a troubled and disordered world.

There are many hopeful signs in Latin American countries. After years of revolution, or successive revolutions running through many years, Mex-

ico our nearest neighbor is quieter and evidently the present government is steadily coming to a position of greater stability. Her leaders recognize the growing importance of moral and intellectual influences in making a nation strong and its people contented. The visit of Secretary Hughes to Brazil a few months ago brought North America and South America into closer friendship. South and Central American nations are coming to a new appreciation of the fact that they have common problems and common interests and by this they are being drawn closer together.

This is an hour of supreme challenge to the Christian Church. Everywhere doors are wide open and opportunities to do service in Christ's name call with increasing insistence. Unless moral and religious leadership can bring nations and races back to sanity, no other leadership can hope to do it.

### Neighbors.

Many a generous neighbor I have—  
Mongol and Ottoman, Briton and Slav,  
Brahmin and Christian and Saracen;  
From my open door to the long street's end,  
I reckon each man my comrade and friend,  
For a neighbor am I to the race of men.

From my window I watch my neighbors pass,  
Peasant and prince (but I know no class)—  
Folk of every temper and mind;  
And my heart leaps up to behold each face,  
For I am a neighbor to all the race  
And a fellow-townsman to all mankind.

—Henry G. Barnett, in *The Roof of the World*  
and Other Poems.

## Joseph D. Hamilton

On the morning of January twenty-fifth the gentle spirit of Joseph D. Hamilton, full of years and honor, quietly slipped away. Death came after a brief illness with pneumonia. He was 77 years old. The end came at his home, 1804 Acklen Avenue, Nashville, Tenn., surrounded by his faithful wife and a host of friends and relatives. The news of his going will be heard with profound sorrow throughout the bounds of the Southern Methodist church, of which he was a life-long member and an official for half a century. Extending beyond the limits of his city, state and nation, in eleven foreign countries where his beloved Methodism conducted missionary work, he was known and honored for the ability with which he conducted the work of his office and the simple dignity and beauty that characterized his life.

For forty-five years Mr. Hamilton was a member of the Board of Missions of the Church. For the past 25 years he has been its treasurer and in this capacity has been brought in close contact with bishops, secretaries, missionaries and employees of the mission board. To all he was the trusted adviser, the safe counsellor, and close friend. He loved the MISSIONARY VOICE and was ever interested in its success. Through the years successive editors have rejoiced in his friendship and help.

About thirty years ago, Mr. Hamilton was happily

married to Miss Mary Gayle McTyeire, daughter of Bishop Holland N. McTyeire, and sister of Mrs. J. J. Tigert, widow of the late Bishop Tigert. His wife survives him. To her and other loved ones the VOICE extends sympathy.

### The Scottish Missionary Revival

*The Church Missionary Review* (London) gives a fine account of the Scottish Missionary Revival. This movement has been on for about eighteen months now and it is planned by the end of April to reach most of the large towns in Scotland and many country districts. All of the evangelical churches are participating in it and all of the missionaries at home on furlough are being used to promote it. It is an effort to "lead the whole Church of Christ to fuller realization of the world service for which she exists, and incidentally to present to young life in the congregations the attraction and opportunity of serving the Kingdom of God."

The method is to go into a town a week and permeate the whole Christian life of the community by holding united services for all special activities of the church. In the larger places in some instances the campaign will last two weeks and in some of these a large number of missionaries are assembled. In Dundee it was planned to have about eighty missionaries and hold some six hundred meetings.

When a town is entered the effort is made first of all to enlist the newspapers.

The mission is usually opened with a reception by the municipal authorities who voice the interest of the town in the movement.

The teachers and school authorities are enlisted so that day by day the missionaries speak to the school children and receptions are held for the teachers and they are spoken to on the necessity of creating in their pupils' minds right attitudes toward other races.

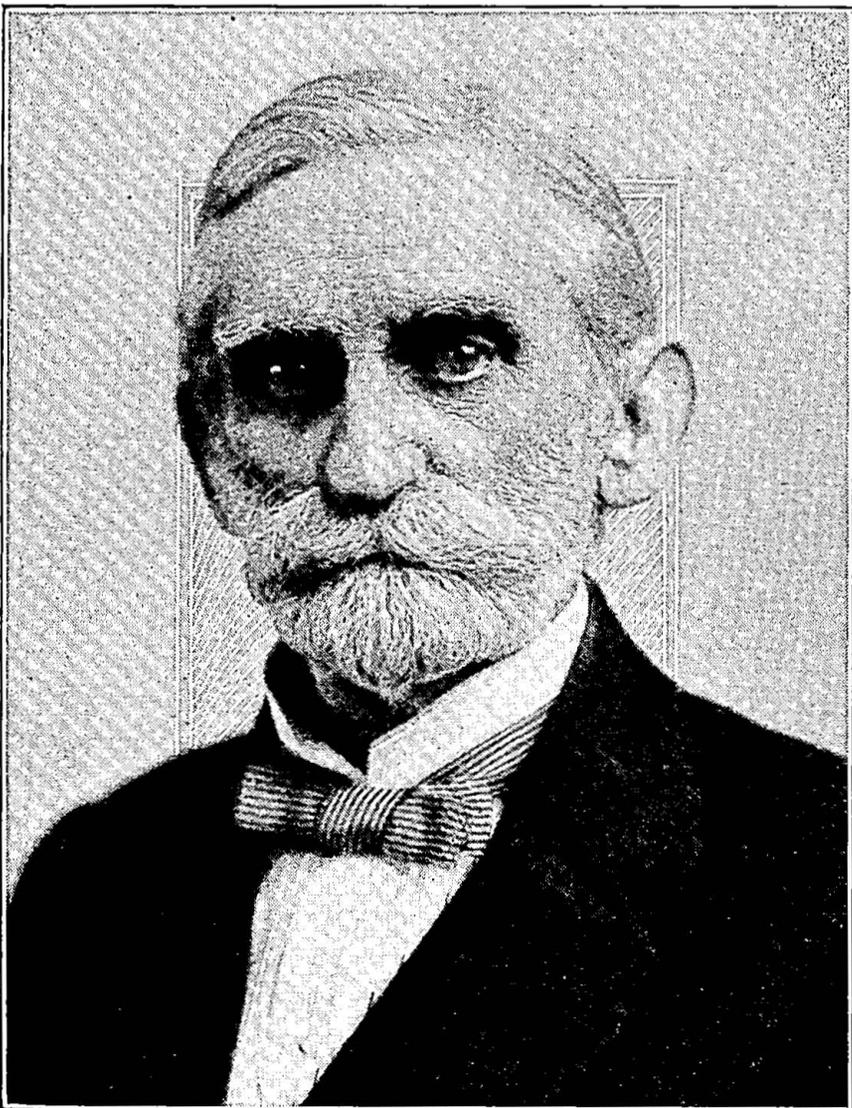
Other meetings are held for business men and for working men and many other groups. The effort is made to enlist the commerce and industry of the country in the service of Christ.

Missionary addresses are made in every Sunday school and conferences are held for Sunday school teachers and workers.

The movement has brought the churches into closer fellowship and cooperation, has been a blessing to the missionaries themselves, and has brought deeper spiritual life to the communities visited.

The story of this campaign is intensely interesting.

In missionary conviction and enthusiasm what an example Scotland is to other Christian countries!



JOSEPH D. HAMILTON.

## Changes of a Decade in China

W. W. PINSON

Many and significant are the changes one witnesses in China after a lapse of ten years. When I was here in 1912, the Revolution that had stirred the country to its depths had just passed and the whole country was tingling to its finger tips with a new self-consciousness. I witnessed the first effort at a popular ballot—the first steps taken by four hundred millions of people on the perilous path of self-government. This has been a decade of chastening and of discipline. The way is proving as long as it is rough and the political paradise is not yet in sight. But on every hand we see the working of new forces.

There is a new intellectual alertness. A spirit of inquiry is abroad. Newspapers and magazines have multiplied. I am told the people are eagerly reading on every conceivable subject. A striking evidence of this intellectual alertness is seen in the educational development. Schools have multiplied and greatly improved, and they are all crowded. The youth of China is eager for Western learning. Our Mission schools are crowded to the limit and beyond. Where we had scores ten years ago we now have hundreds. At the dedication of the new dormitory at McTyeire School on the 21st of November, Dr. A. P. Parker related how in the beginning of our work no girls could be found for our schools. The only way a beginning could be made was to pay each girl thirty cash, about three cents, a day. This was what she could earn at home making ghost money. As those three hundred fine young women passed in review, one could but note the enormous change. Then we could only get the poorest and pay them; now we are sought by the wealthiest and they pay willingly. Then we sought them; now they plead for a chance to learn and must, in many cases, be turned away.

The influence of these young men and women, trained in our Christian schools, is being felt. They are moulding new ideals. They are making a *new life*. They are making a new literature. They are a controlling force all out of proportion to their numbers in shaping public opinion. I heard a trained Chinese leader say that the history of China henceforth will be shaped by Christian ideals. I am told that Chinese writings, both in poetry and prose, is saturated with Christian thought often expressed in Christian terminology. This is an unconscious and all the more striking tribute to the wide influence of Christianity and to the nobility and power of its ideals.

All this is preparing a fertile soil for the good seed of the Kingdom, and the harvest draws near. Those near the centre of these movements cannot realize their magnitude like one who returns after a decade. The change to them is gradual. I find the missionaries

rejoicing in the new and enlarged equipment now being furnished, even though it is yet so inadequate, and this is a matter for rejoicing in which we may well join. But there are signs of progress far more significant. One marked change is in the whole attitude of the people toward the Gospel.

Our Conference met at Changchow. Ten years ago we had barely a foothold there. Now we have a self-supporting congregation. At the opening, we were welcomed by the chief magistrate and by the Confucian principal of the High School. It was stated by others that the first missionaries to that city were driven out, and the first native preacher suffered persecution. The most affectionate greeting one could expect was to be called "foreign devil." Now the whole city does us honor.

There is a new self-consciousness on the part of the Church. The Church is becoming indigenous. It is no longer content to continue even in appearance a foreign institution. A strong leadership is being raised up. One of the outstanding contributions of Christianity is the men and women it produces. Nothing has impressed me more than the strength and intelligence of our Christian leadership. They are taking their places by the side of leaders in other lines, among their own people and also among foreigners. This has already brought the Church into a place of influence and power that is not limited by its mere numbers.

There is likewise a new sense of responsibility. This is evidenced by the very earnest movement for self-support. In our own Church great strides are being made in this direction. Not only so, but the Chinese are now bearing a good share in the building of their own churches. The proposition to put \$100,000 into a great church in Shanghai is one of the largest ventures yet made by a congregation in China, in my knowledge. Its consummation will mark a new era in our work.

This spirit leads on to self-propagation. No church has found itself until it has realized its responsibility to others. This sense of responsibility was manifested in a new way at our recent Conference. The projection of a Mission to Chinese in Manchuria was considered. After full discussion, the Conference voted to undertake such a Mission and launched a movement to raise \$10,000 the coming year for the purpose. This was done with enthusiasm.

There is much more that might be said. There are problems to be met and difficulties to be overcome, but the new China is a better China, and a new hope shines on the future. The situation bristles with opportunity, and if the Church meets the challenge of the hour, the next decade will witness for greater things.

## From the Foreign Mail

Cardenas, a town of 35,000 people, is my first Spanish speaking pastorate, and because of this and my limited knowledge of the language I have been having to apply myself rather strenuously to the work. The people here, as in Mexico, are very sympathetic and long suffering with a new man. We have organized a Woman's Missionary Society since arriving and have about twenty-five members. Our prayer meetings are well attended, having from thirty to fifty present on Wednesday nights.

Cardenas, Cuba.

JAS. R. RHODES.

\* \* \*

The Moore Memorial Church Sunday school has recently organized a Sunday-school class which is perhaps the only one of its kind in the world. It is a class for the private ricksha men who pull the Sunday-school children to the church. There are about thirty in the class. They pull their rickshas into the compound, and are given a room where they can watch their carriages while the lesson is being taught. Instead of sitting on the side of the street and smoking cigarettes and wasting their time, they now are given an opportunity to cultivate their minds and gain a wider outlook on life.

S. R. ANDERSON.

Shanghai, China.

\* \* \*

The Meeting of Missionaries was held just before Annual Conference. Bishop Boaz, Doctor Pinson and Miss Howell were our honored guests. Their presence, their counsel, and their messages were a great blessing and inspiration to us. We are especially rejoiced over the coming of Bishop Boaz as our resident Bishop. Both missionaries and Koreans have been captivated by his frank, brotherly manner and his intense interest in all our work.

FOSTER K. GAMBLE.

Seoul, Korea.

\* \* \*

At our American charge in Herradura we have had an increase in membership of two; and at our Pinar charge, 38. We have had 124 candidates for membership since we came in March. Two revivals have produced 13 candidates. We have about forty regular contributors with the envelope system. The collection from the two charges together average around \$80.00 per month, and you know times have been exceptionally hard in Cuba.

The Epworth League has organized in the country near here 3 missions to be preached to once a month. The objective is that each mission will finally erect its own church and pay the traveling expenses of the pastor to and from the services.

The Sunday school has just had a fine average, due to the 12 lectures "Cursillo" of Brother Neblett. The average has been around 190 for the last three months.

Brother Neblett held his "Cursillo" October 20 to 26. The Sunday school has three departments and fourteen officers and teachers. It has outgrown our church building, so the four primary classes meet in our residence. The adult classes meet in the school rooms. We have one of the most spiritual congregations that I have ever known. During the last revival I asked for those who felt like they were called to preach the gospel to raise their hand, and five young men held up their hands. We have recommended one of our young men for license to preach this year. Mrs. Board and I are very happy in our work.

J. G. BOARD.

Pinar del Rio, Cuba.

\* \* \*

The things that are happening in the district are really a marvelous work of grace. When I came to Korea twelve years ago my first appointment was Choonchun. At that time there were only thirty or thirty-five churches in the district, now there are about one hundred and fifty, over one hundred of which have been organized during the last three years. We are organizing now from five to seven per month. Last month over 700 new believers were enrolled. Our great problem now is conservation. We are putting special emphasis this year on the conservation of the work organized. To this end we are giving special attention to Sunday-school work. We can use to great advantage hundreds of the large Sunday-school picture rolls and the little picture cards. If you know of any supply please have them forwarded to us at once or put us in touch with some one who can supply us.

L. C. BRANNAN.

Choonchun, Korea.

\* \* \*

Today, November 17, is the 40th anniversary of the arrival of Dr. William H. Park of Soochow. At 12:30 today his daughter and her husband, the Rev. and Mrs. Sherertz, gave a delightful luncheon in honor of Dr. and Mrs. Park. There were twenty-three guests present, and as most of these guests were either born in China or had seen from twenty to forty-nine years of service in China, the total number of years of residence in China of all present would run up to over 600 years. At the close of the luncheon Mr. and Mrs. Sherertz's two little boys were brought into the dining room. These two little boys are the fourth generation of their family to reside in China—three generations being born in China. Many stories were told of "the good old days" thirty and forty years ago, and these, together with the toasts, bore witness to the fact that Dr. and Mrs. Park are held in as high esteem by their fellow workers, as they are by the Chinese—who regard them with the greatest admiration and respect.—*North China Daily News, Shanghai, China.*

## Traveling a Brazilian District

CHAS. A. LONG

The first quarter of the Conference year has passed and I take this opportunity of telling you some of the results. The first quarter is usually one of "getting under way," and this was no exception. Mrs. Long and I made the round together. I presided over the quarterly conferences and she looked after the interests of the missionary society, she being the district secretary. On this trip, sticking to the railroad as much as we could, with the exception of a part made by automobile, we traveled 420 kilometers by Ford car, 90 on horseback and 1,378 by train; total, 1,888 kilometers. To travel the district well requires a vast amount of horseback riding.

We found almost all of the preachers doing faithful work at their respective posts, and some of them doing splendid work. One of our most efficient preachers of former years has been hindered in his work of late by sickness, but we hope, now that he has gotten things under way again, he will continue with the efficiency of other years.

The records of the first round of conferences show twenty-five members received on profession of faith, twenty-three by letter, and twenty children baptized. There were other professions of faith and baptisms on the occasion of our visit to points on the charges, but these will be reported at the second session of the quarterly conference.

The area of this district covers a vast section of the State of Minas (which, by the way, is almost as large as Texas) and reaches into the States of Rio de Janeiro and Espirito Santo. It is a rich agricultural zone, producing coffee, rice, beans, sugar, corn, tobacco, etc., and also timber for building purposes. Mica is being mined here also.

The spiritual condition is good. One circuit, Miracema, stands out in the lead with two points of special interest. One is the evangelistic band which the members originated and organized themselves. It consists of twelve men, two of whom are chosen by lot each month to make the evangelistic tour or nearly sixty miles, and which takes twelve to fifteen days. They go out, praying the Spirit to lead them, not only where their predecessors have gone, but to any other place where work needs to be done; and while they are holding services, talking to sinners and helping mourners, the band and church at home pray for them daily till they return. The result is that, that

whole section of the country has been evangelized and many souls brought into the kingdom. The other feature is that of the president of the Woman's Missionary Society of the Monte Alegre congregation (where the Evangelistic Band is also). She now lives eighteen miles away over roads suitable for pack-trains only, yet when she moved the society would not consent to her resigning, and



MINISTERIAL STUDENTS, UNION COLLEGE, BRAZIL.

as a result, notwithstanding the fact that she is not at all strong, and that she has no help in the small hotel she and her husband keep, she goes every month to preside over the meetings of the society. She usually goes on horseback, but sometimes no animal is at hand. In that case she goes just the same—on foot. Not long ago she went and returned the same day, leaving home at five in the morning and arriving home again at ten at night. This she gladly does for her Lord, whom she has known only about two years. Does this not lead one to cry out with the Master, "Such faith I have not found, no not in Israel?"

Mrs. Long had splendid results in organizing missionary societies, in reorganizing aid societies into missionary societies and encouraging those that were already at work. Everywhere the women were greatly surprised and delighted with the wonderful scope and extent of the activities of the societies of our church, as given in the last Council re-

ports. Everywhere they expressed the greatest desire and willingness to help in the cause.

This district needs all of my time, and that of others, too, that we do not have. Yet I am in charge of the local church here in Juiz de Fora, another place where all the time one has is not enough to attend to the work properly. But men and means are not always at hand.

Since the session of the Annual Conference we have received twenty members by profession of faith and twenty-two by letter into the church. Eight children have been baptized. We have lost a number of members by death and removal of late. Influenza and smallpox have been quite severe in recent months. In one day we visited one family where the daughter was sick with meningitis and another where the wife had smallpox, as we learned later. But with due care, previous and subsequent vaccinations, etc., nothing happened to either of us.

We have had a good parochial school this year. The teacher finished her course in the Isabella Hendrix School in Bello Horizonte last year. Mrs. Long was chosen by the missionary society, under whose auspices the school is run, to direct the school. We have the closing program tonight. The enrollment reached about forty-four.

Juiz de Fora, Brazil.

### Whose Boy Is It?

DR. J. L. KESLER

Out on the sea a little boy fell off a ship, and the seamen were there with the life boats. They at last reached him, brought him on board and gave him first aid. Then they waked the physician to tell him what they had done. He said, "You have done all that can be done. He is dead."

But he hurried out and when he got there he saw that it was his own boy. All had not been done that could be done. With his instruments and hot cloths he worked on and on and on until just as the sun set in a blaze of glory across the sea the little boy came back with a sob.

When we begin to think of every man's child as our child, our work will begin to live in our life.

What is believed to be the last slave market in existence in the world has been wiped out by the French authorities in Morocco.

## W. R. Lambuth, the Medical Missionary

W. E. TOWSON

It is not necessary to affirm that Bishop Lambuth was deeply interested in hospital work. His remarkable record in this direction is unequaled in the Church. Himself a medical missionary, credited with the establishment of Soochow Hospital and the opening and organization of the medical work of the Methodist Episcopal Church, at Peking, giving nine years to this double service, his consecration to this branch of missionary endeavor speaks loudly for itself. During his secretarial days he established the hospital at Monterrey, Mexico, and several hospitals and medical stations in Korea and China that are doing splendid work towards serving the bodies of men. During all of this period he was keenly alert to secure competent men and women for "the two-fold task" for these different medical stations. While in Nashville he was the moving factor in starting the Galloway Memorial Hospital enterprise in that city; in fact, the suggestion was his. As one of the bishops of the Church, while ever on the alert for medical workers for the different mission fields, he opened our African mission, one of the principal branches of which is medical work, in charge of which he placed a competent physician. During this period he found time to write "Medical Missions," a book of over two hundred and fifty pages, of which the great surgeon, William H. Welch, M.D., LL.D., wrote, "Medical Missions, The Two-

fold Task,' is a most valuable and timely contribution to the literature of medical missions." While in Siberia, on his last missionary journey, during 1921, he had Rev. J. O. J. Taylor, of the recently established Siberian Mission, to make a collection of about seventy-five pictures illustrating the terrible ravages of the bubonic plague at Vladivostok. These, with explanations, were placed in a book which was sent to the mission rooms at Nashville after the death of the Bishop. It was his ardent desire that he might be able to establish a hospital in that land of terrible need, but his own illness and death prevented the carrying out of his purpose. When the Church carries out this thought of his, which I hope will be soon, it should be named the "Lambuth Memorial Hospital."

Large as is the above list, illustrative of Bishop Lambuth's deep interest in hospital and medical work, still he confessed he had fallen short in this direction. In doing so, he but voiced the conviction that has fastened upon the Church as a whole in regard to its own failure and that led the General Conference, in its recent session, to organize a Board of Hospital Work. One memorable day, in September, 1921, during which he had been thinking over the past, he said to me, "I have not done what I should in establishing hospitals." Familiar with his remarkable record in this direction and being surprised at his statement, I asked,

"Do you mean on the foreign field?" He replied, "No, I refer to the Church at home. I should have done more there." Knowing his strenuous life in the home land, I could but wonder how that would have been possible. The bishop had suffered severely for several days. I recall two of his statements: "The past two days have been terrible nightmares to me," and again, "I have never suffered such mortal agony as I have recently." Having found speedy relief at the hands of a skilful physician and splendid nurses, in a most excellent hospital and appearing so comfortable, I remarked, "What a wonderful blessing to humanity are these 'Hotels of God.'" He replied, "Yes, indeed," and I am sure he was thinking of those in China and Africa, as well as at home, who did not have the opportunity, "if a person can only have the privilege of one."

We are told that there are some events that occur on earth that even cause joy in heaven, and I am confident that the spirit of our sainted Bishop Lambuth, this former medical missionary, who did so much to alleviate physical suffering, has been made to rejoice over the decision of the Church he loved so well and served so faithfully to organize hospitals throughout our Zion. May God Himself establish this work to the blessing of humanity and to the hastening of the Day of Christ.

Kyoto, Japan.

### Men as Intercessors

God's mightiest works are manifested in the pathway of unselfish and persevering intercession. The history of Christian experience shows conclusively that the workers and leaders who have accomplished most in extending and building up the Kingdom of God have been those who gave to prayer for others and for interests outside of their own lives the foremost place in the use of their time and strength. For years it has been my practice in traveling among the nations to make a study of the sources of the spiritual movements which are doing most to vitalize and transform individuals and communities. Invariably where I have had the time and patience to discover the hidden spring, I have found it in an intercessory prayer-life of great reality.

The great need today is that we be burdened with a sense of the transcendent importance of increasing the number of men who will seek to release the power of God by prayer. The sufficient proof that we are thus burdened is what we do in our own secret hour of intercession. We may test the strength and the purity of our desire and motive by what we do where God alone sees us. If there be genuineness and reality there, our experience as intercessors will become truly contagious. Are men moved to pray as a result of conscious or unconscious touch with our lives? The answer to that question will measure not only the quality but also the outreach of our lives.

JOHN R. MOTT.

## The Songdo Station

### Its Beauty, Growth, and Present Opportunity

J. L. GERDINE.

After fifteen years in Seoul I am again assigned to work in Songdo. We are comfortably situated in the house occupied by Dr. Cram and family before they moved to Nashville, where he fills the important office of directing secretary of the Centenary. Songdo is our largest mission station and the educational center for our mission. What a contrast now with the station of fifteen years ago. We lived then in the "India-rubber" house, so-called, because it had to be stretched to accommodate every new missionary who came to the station, since we had only the one. This old house has been torn down and the material used in one of the student dormitories. On the old site the school chapel has been built. This is a handsome granite building with classrooms on the first floor and the chapel auditorium on the second. This auditorium is also used to house one of our city congregations until such time as a proper church building can be erected.

We now have eleven missionary homes in Songdo, with eighteen missionaries, besides several who are in the States on furlough. We have six churches in the city as against two at that time. The number of pupils enrolled in our schools has leaped from 118 to 2600. Our school for girls and that for boys have Government recognition, and, so far as present indications go, the authorities will leave to us the field of higher education without starting competing schools in the near future at least. Our school buildings crown two of the hills inside the city walls and announce that the church stands for culture and Christian leadership as well as faith and righteousness. Songdo is a very old and conservative city, but the schools and other mission agencies here are breaking down the walls of prejudice and attracting an increasingly large number to Christ.

While mentioning the schools, I must not forget the unique industrial department of the Boys' School. This is where the famous Korea Mission Cloth, which "never fades, never shrinks and seldom wears out," is made. This cloth is sold by mail order only, direct to users, and thus goes to twenty odd countries, and in America to more than twenty States. The mill is run by the students and through this agency 118 students are earning their way through school. About one-third of these industrial students are candidates for the ministry. The school is just now adding dairying as an ad-

ditional industrial feature. Allen Yun, oldest son of Baron T. H. Yun, has just returned from America after graduating at Ohio State University, where he specialized in this line and is introducing this feature into the school. The investment is equally divided between the school and Mr. Yun, and profits or losses are also to be shared equally. Mr. Yun gives his services without charge. The purpose is to teach the use and value of dairy products, which is absolutely a new subject to the Korean people, and also use this as a self-help agency for students.

A matter of general interest, both here and in the Church at home, is the fact that Baron Yun is taking the presidency of the school again after ten years absence. His equipment along all lines, and his prestige, insure even greater success for the school in the future. Mr. Wasson, who has been with the school throughout the sixteen years of its history, goes to the Methodist Seminary in Seoul. He will be sorely missed here, but it was thought even more important that he take a prominent part in the training and typing of the Methodist ministry in Korea.

Songdo is said by some who have traveled far, to be as ideal and beautiful a mission station as can be found in the world. Our property comprises more than seventy acres inside the city wall, admirably situated on the southern slope of the foot-hills of Pine Mountain. Our first two houses were built of brick, and then we discovered that we had excellent building granite at our very door, which could be had for the cost of breaking, and since then we have used no other material. Our buildings, therefore, are massive and imposing and yet have cost only a fraction of what one would estimate for such buildings. As twenty-four of these stone buildings belong to our mission, and only one other in the entire city, it gives mission work a very conspicuous position before the people. They are pleased, too, that we have used the Songdo granite even though a bit chagrined that they have neglected this valuable and inexhaustible asset.

My work for the new Conference year is Director of Conservation and Revivals in the two Songdo districts. About one-half of the 160 churches have been organized within the last three years and new groups are being added every month. To conserve the results of our special evangelistic efforts and incorporate this

new mass into our regular organization, and especially to ground them in faith and experience, has become a problem calling for specialization and undivided attention. I consider it the most inviting field to be had. It is a spiritual work and calls for special endowment. I feel the need, as never before, of the help that can come only from God through prayer. May I not ask my friends who read this to help in this way? We are praying that at least fifteen hundred may be converted, instructed and received into the Church by baptism during the present Conference year in the Songdo field.

### Largest and Most Commodious Protestant Church in Republic of Mexico

The following letter dated October 7, comes from Rev. Jackson B. Cox, Presiding Elder, Monterrey District: "On Sunday night, October 1, Rev. Benjamin Fernandez closed a very successful revival in our Church at Monterrey. Notwithstanding heavy rains nearly every day during the meeting, the house was crowded. We had larger congregations than I have ever seen before in a revival meeting in that church.

"Over sixty people were placed on probation, and after being properly instructed will be received into the church. On Saturday night, September 30, I dedicated our beautiful new brick church at Saltillo. This is the largest and most commodious Protestant church in the Republic of Mexico. There were about 1200 people in the church and several hundred were turned away for lack of room.

"On Sunday we held an early morning service at 5:30, when nearly 1000 were present. Sunday night, October 1, will be a memorable occasion.

"The pastor, ex-Congressman, H. S. Rodriguez, preached after which I baptized forty adults, and fourteen children, and received into the church on profession of faith forty-four persons, and by certificate four, a total of forty-eight added that night.

"This is the most complete triumph I have witnessed during almost twenty-eight years of my ministry in Mexico. During the present week the revival is being continued in this church by one of the ablest Mexican revivalists, and we are expecting great results."

## Waiting for a Bible for Twenty Years

C. T. COLLYER

The Republic of Czecho-Slovakia has four provinces which, from west to east, are Bohemia, Moravia, Slovensko, and Podkarpatska Rus. Bohemia and Moravia before the war were portions of Austria, while Slovensko and Podkarpatska Rus belonged to Hungary. The work in Bohemia was started by the Rev. Josef Dobes in 1919. It was not until last year that we began the work in Slovensko.

The work in Slovensko has until now been almost wholly a colportage work. As a whole the people have had no opportunity of possessing the Bible for themselves until the mission of the Methodist Episcopal Church, South, started selling Bibles in this section of the country. The colporteurs carry copies of the Sunday-school lessons with them and have in a number of places been successful in getting the people to study the Bible, using the Sunday-school lesson papers as a guide to study.

The invitation to visit Vysoke came from a teacher of the village school, who became interested in the Methodist mission by the visit of one of the colporteurs, who sold a Bible to him and gave him a Sunday-school lesson paper. A while back when we visited him he gathered the villagers together in the Calvinist Church and turned the meeting over to us. The building was crowded, scores of people were standing. We preached the simple gospel. After the service practically the whole congregation shook hands with us and were most cordial in their expressions of appreciation.

One man who had been in America claimed me as his guest for the night. Several of the neighbors, both adults and children, came in during the evening—we made friends with all. The house was a house of but one room. After the children had turned into their bed (three of them in one bed) the man said to me: "Now, Mister, take off your clothes and get into that bed." Slipping off my outer garments, I climbed into the high bed in the corner by the help of a chair. It was from under this bed that the children's bed had been pulled out. Grandmother took the bed in the far corner, right over where the geese were penned. Father and mother slept on the floor. If one can judge by the "sawing of wood," they all slept better than I did.

We all got up at four-thirty in the morning. I, being the honored guest, was the only one to use the little wooden wash bowl. The little girl combed her

hair, drew some garments over her head and was handed a mug of water to drink; with the water that was left in the mug the mother dampened her hand and rubbed it over the girl's face and, lo, she was ready for breakfast. After break-



REV. D. P. MELSON, TEACHER BIBLE TRAINING SCHOOL, PRAGUE.

fast the children took me out to see the storks building their nest on top of the chimney.

Several months ago one of our colporteurs traveling in this region went into a

town called Bezovce. Here he came across a lady who for twenty years had been trying to buy a Bible. In the town there is a Protestant church (Hungarian Calvinist) to whose minister she had many times been with a request to secure a Bible for her. She had even written to friends in America to send her a Bible. When the colporteur opened his parcel and showed her his Bibles she said: "Surely God has sent you here in answer to my prayers." After she had paid for the Bible she selected she wept for joy at being the possessor of a copy of God's Word. On a subsequent visit of the colporteur this lady went with the colporteur to the houses of a number of her friends and persuaded them also to buy copies of the Scriptures.

The immediate object of our visit to Bezovce was to see this lady. We had sent a colporteur one day ahead of us with instructions to plan, if possible, for us to hold a meeting in the town. When we arrived we were astonished to find that the lady had prepared a dinner for us and our traveling companions. She was sincerely delighted to have us come to her home. We found that with the permission of the mayor of the town an open-air meeting had been arranged for us. The mayor took the chair in the meeting, which was attended by some hundreds of people, who very respectfully listened to us as we preached the gospel of salvation through faith in Jesus Christ.

Prague, Czecho-Slovakia.

## Cheering Report from Superintendent Neill

J. L. NEILL.

Our work moves forward with unabated success. Our main effort this winter will be strengthening the positions we have already taken. Classes are being organized in all of the congregations and definite instructions based on the Methodist Armor are being given to all applicants for church membership. We are having new applications in all places at each service, and we hope next summer to have even a greater evangelistic campaign than we had during the past summer.

Our Bible Training School opened the first of October. Bishop Beauchamp was present at the opening session which we held in Marble Hall. I doubt if any more timely address could have been made. Every seat in the hall was taken. Our total enrollment in all departments

is 319. The number taking full theological course for preparation for the ministry is 12. The spirit of the student body is fine and I doubt if any institution in Europe has a better corps of instructors for the type of work we want done.

Vancura was given a hearty welcome at Trebon and is having wonderful success. Surely we have a treasure in this good man and his family. Mrs. Vancura has been a Sunday School teacher in a Bohemian Sunday School in New York since she was 14 years old and is proving to be a great help to brother Bartak in his Sunday School work at Marble Hall.

Brothers Dobes and Bartak are going steadily ahead.

Prague, Czecho-Slovakia,

## The Children's Home at Klarysew

MARIA MOROZOWA

When one has lived a rather long while, one sometimes likes to speak of good or bad old times; so one remembers the evil moments of life with bitterness, and the happy, joyous moments of material independence with gladness and even rapture.

But quite differently one thinks of childhood, as then there was a supremacy of spirit over matter, a spiritual serenity, when one was far away and above the material side of life. Then one thinks and speaks with a singular love of impressions only.

The reason is that man begins to live his spiritual life when he is a mere child. That is, he then begins the life for which he was created, and the material life is the cause of his spiritual dullness, for it lays on him such a great many strange, unknown and useless needs to his soul. Therefore, the impressions of childhood are so precious, and last the whole life, while all other impressions are temporary.

It is, therefore, also easy to understand that almost everybody smiles at the sight of a child or instinctively touches it with a loving hand.

Jesus Christ loved to be with little children, and said to his disciples: "Forbid them not to come unto me, for of such is the kingdom of heaven." The message of Jesus means us to have a pure heart, a Christian spirit of love and charity for the weak and humble.

The Methodist Mission, from the beginning of its work in Poland, took children under its special protection and care. It gives light to the children, light that brightens the darkness of life, light which heaven called unto being.

Fifteen kilometers from Warsaw, situated in beautiful scenery, is the Children's Home. The house is on a hill. There is a park, an orchard, and fields belonging to it also.

The railway station is near, and when the train passes, and the night is dark, the buildings look fantastic and mysterious, and the shining windows look like sparkling stars, and so it is easy to guess that it is comfortable there.

The Children's Home is perfectly arranged for education and comfort. There are at present 150 children, and fifty very little ones in a separate house under the care of two teachers.

They have a playground and plenty of toys.

In the principal house is a school for the elder children.

The school program of the first four classes is the same as the state schools. The children have to keep order in the classes, and work in the garden. The teachers try to get them ready to face the wide world with its tremendous duties, so not only book learning is taught, but they are shown how to go right, do right, and be right.

The Director Dropiowski is a hard-working man, and understands well his great responsibility, and hopes to teach them how to do their destined duties, and be the messengers of joy to others.

The director not only keeps order in the school, but also gives religious instruction, and is glad when the children are obedient, loving and charitable. He tells some very interesting stories about them. For instance:

"Two little refugees from Russia used to hide crusts of bread, and when it was found out they excused themselves and said that the bread was for their mother. They remembered the starvation in Russia, but happily now the mother is in the Methodist Sanatorium at Skolimow."

Then he tells another story:

"Some boys were taken away from Klarysew, but they did not like the new home, where they were ill used, so they ran away and came back to Klarysew. The children were so glad to see their former companions back again that they shared their beds with them for some nights."

It is well known that the task of education is not easy in general, but in Klarysew the difficulties are greater than anywhere else, as the children are Russians, Poles, and even Germans.

There are also some very gifted children; for instance, one little boy draws and paints very well, another solves arithmetic problems very quickly and well.

Among the very little children there is a little foundling. When three days old it fortunately fell into the loving arms of the mission. The mission took the child and takes care of it. There was much trouble when it got rickets, but now little "George" has nearly recovered and is a beautiful child, petted and fondled by everyone.

Last September he was baptized by Bishop W. B. Beauchamp, and Mr. F. C. Woodard, the chief of the Mission of Poland, was the godfather, and Miss Ellen Berezowska the godmother.

At the same time the little baby girl of Mr. Woodard and Mrs. Woodard was

baptized. It was a solemn and touching ceremony.

The great work of the mission is to give knowledge and, what is yet far more difficult and important, to fill the hearts and minds with the love of Christ.

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### Dr. T. T. Lew

Out from a Southern Chekiang city came a man who is great, and his greatness is only possible through the strong influence of Christ and His life and love. After spending a few years at St. Johns University, Shanghai, he came to America. He took back with him the following degrees: M.A., B.D., and Ph.D., but the best thing he brought back to China is his love for Truth and Life, and a willingness to share them with his fellowmen.

Dr. Timothy Ting-fang Lew, while he was still in America, met a charming Chinese young lady, the daughter of one of the most consecrated Methodist women in Soochow. Mrs. Lew (nee Miss Y. N. Woo) was also widely known in Georgia, where she attended school.

After Dr. Lew's return he joined the Yenching University, Peking. Dr. J. Leighton Stuart is the president of that University. Seeing the need of a journal that should be entirely devoted to Christian thought and practice, he and many others started a monthly paper, *The Life*, in the Chinese language. It is the most popular Christian paper in China.

At the recent Convention of the Chinese Christians he was a very prominent leader and he delivered an epoch making address, representing the consensus of opinion of the body of 700,000 Chinese Christians now in China.

PETER S. T. SHIH.

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### "The Centenary a Power in China"

MISS PEARL WAY

The Centenary is certainly a great power out here. I counted it a privilege to see the Centenary in action at home, the movement toward the Centenary, the actual campaign, and the steadfastness of the people in carrying through in the matter of collections, etc., but it is a revelation to see what it has done out here. The work is doubling, and while there is more money now than ever before, the need is no less. Above it all, however, there is still the cry for workers. I don't believe you could send out too many missionaries. Teachers, evangelists—all are needed.

## The New Soochow Hospital

Dedicated by Bishop Hay

The Southern Methodist Church is to be congratulated on having one of the most complete and beautiful hospitals to be found in China, in England, in America, or in Europe. This new Soochow Hospital was dedicated by Bishop S. R. Hay on November 7, 1922. During the previous day the Board of Managers met. The buildings were open for inspection and tea was served to the great crowd of visitors.

### Wonderful Equipment

The buildings are absolutely fire-proof and are complete in every respect, even when measured by the highest medical standards. The lighting and ventilation of both the private and general wards have nothing to be desired, and the furnishings would compare most favorably with any finest hospital. They are indeed perfection, viewed from either a layman's or a surgeon's point of view. The operating tables and the equipment are of the latest and most approved designs. The electric lighting is so arranged that there can practically be no shadow cast on the patient on the operating table, and the position of the lights may be shifted to the most convenient angle by the shifting of one rod, which controls the lighting system. The sterilizing room, with its systems of tanks giving perfectly sterilized water to the two operating rooms, on either side, is most interesting; so also is the laundry room, the ice plant, the X-ray room, and the large, immaculate kitchen, where the rice is cooked by steam. The system of lights arranged for calling the nurses and attendants is most interesting, these call lights being controlled by the call button at the patient's bedside. The roof garden on the roof of the third floor of the main building should attract many summertime patients, and from this roof garden one may get a very fine view of the city, and the hills and the surrounding country.

### Founders and Staff

The medical works of the Soochow Hospital were begun by Bishop Walter R. Lambuth, who was then the Rev. W. R. Lambuth, 42 years ago. It will be recalled that Bishop Lambuth died in Japan a little more than a year ago, when on his way to China from America. His brother-in-law, Dr. W. H. Park, took up the work forty years ago, in 1882. There is no foreigner in Soochow who is so universally loved and respected as is Dr. Park and, as the Chinese say, Dr. Park

is one of "the officials" of Soochow, for everyone consults Dr. Park with every question, whether great or small. Dr. John A. Snell joined Dr. Park in the work of the Soochow Hospital fourteen years ago. Ever since his arrival in Soochow this new hospital has been his goal; and towards it he had worked tirelessly, with infinite faith and patience. As he is considered by both laymen and medical men to be one of the finest and most skilful surgeons ever coming to

China, his many friends rejoice with him and congratulate him on having such a splendid hospital and such complete equipment, as well as such a capable staff to assist him in his splendid work. Associated with Drs. Park and Snell in the Soochow Hospital are Dr. C. H. Hendry, an American dentist; Dr. A. F. Jacobus, and six efficient Chinese doctors, and also four American-trained nurses, and quite a large staff of Chinese nurses.—*North China Daily News.*

## Wonsan, the City of Opportunity

THOMAS J. CARTER, WONSAN, KOREA

Monday, November 13, 1922, at twelve-thirty o'clock, the dirt was broken for the erection of a high school building here at Wonsan. The program was as follows:

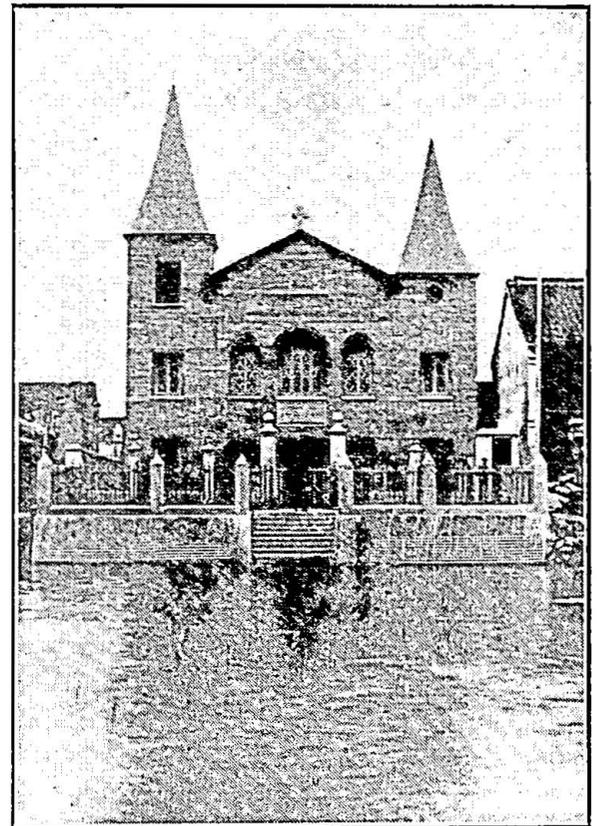
Brother Turner, the presiding elder of the district, presided. All joined in a hymn, led by about two hundred students from our primary school here in the city. Then the pastor of Sang Li Church read Matthew 7: 24-29. The welcome address was made by the pastor of the Presbyterian church. The history of our school was given by Mr. Hong, the head teacher in the primary school.

There is not a school that does high school work in all this city of thirty thousand people. We see here an opportunity to gain the confidence and respect of this whole city. For us to lead in school work here will mean the making of our church in the future. The contractor has agreed to have the building completed by the last of July. This will enable us to begin the fall term of school which begins in September. The building will be of brick and three stories will cost about \$10,000, and will take care of about three hundred and fifty or four hundred students. Its location is almost ideal, facing the bay and harbor, with mountains on the sides and to the rear.

This building would not have been possible had it not been for the great Centenary movement and the generous response from the people.

We do not undertake school work because we are better able to conduct schools than anyone else, but because we see in it an evangelistic opportunity and agency second to none. Our main idea is to make Christians out of the boys with whom we come in contact in our school, and the indications are that our educational institutions are making

good, too. But we also realize that our school must be of the right kind as regards personnel and equipment. Otherwise we will be accused of offering an inferior grade of education as something of a bait to catch and hold the heathen while we Christianize him. We must do what we attempt in a manner that will be a credit to our church and an example to others undertaking this kind of work. There is nothing that will inspire confidence in the Koreans just now like a good school will. The people here are on the crest of a great educational awakening that we must take advantage of and use as a means of producing Christian leaders in the future church, schools and civic life.



CENTENARY CHURCH, SONGLING, CHINA

Funds Supplied by Centenary Church, Winston-Salem, N. C.

## Farewell to Lubefu

L. M. KINMAN.

Lubefu hill has some redeeming features, although it has been a "bone of contention" for some time. Those who have lived here longest have a great love for the place. Several of our missionary couples have begun their married life here, and naturally have a certain attachment for the "Hill."

In spite of all this, however, the missionaries on the field have decided that because of too frequent strokes of lightning in our native village and on our premises the place should be abandoned. The property committee has just finished a trip of exploration for the purpose of selecting a suitable site for the change. The site selected at Minga seems to be well adapted to our needs in most respects. We must now wait for permission from the Belgian Government before we can take possession. It will probably be three months or more before the concession is granted.

It is no small task to select a suitable location for a mission station in the Congo. There are so many things to be considered. Of course we must be near the people whom we wish to reach with the Gospel. We must be a suitable distance from our other stations so there will be no overlapping of work, and at the same time make it possible for all the people between the stations to be reached. The limits of our tribe must also be considered.

Then, in addition to these considerations one must take into account the physical features of the country.

Unfortunately one cannot dig a well where he pleases in order to obtain water, but must hunt a natural water supply both for the missionaries and for the natives. Really good springs are rare, and when found are not always suitably located.

No missionary wishes to build a Mission near a swamp or on any low ground. Neither does he desire a location where building material is hard to obtain. We believe we have found a location which will fulfill all conditions, with the possible exception of good brick dirt, and we still have hopes that this will be found satisfactory.

As I think of saying farewell to Lubefu my mind naturally returns to some of the experiences which I have had here. Some of my most interesting experiences have been in connection with my work in our little hospital.

It is there that many of the superstitions of these people are shown. It

is there also that one sees much of the result of evil in their lives.

Some of their diseases are too awful to be described. The people believe in medicine to the fullest extent. The white man's medicines are capable of doing great things, but there are some powers that they do not have.

A still greater faith is shown in the native witch doctor. He is supposed to be able to diagnose any case by use of his gourd full of charms. He not only tells the patient the cause of his sickness or misfortune, but tells him also whether he will be cured or not.

Except in extreme cases the patient is supposed to get well if he pays the witch doctor a large enough fee and obeys his instructions. Perhaps the patient has touched a leopard skin belonging to a chief, or perhaps he has eaten some forbidden food.

"Our civilization rests at bottom on the wholesomeness, the attractiveness, as well as the prosperity of life in the country."—Roosevelt.

Sometimes the charm shows that he is to die, and of course he believes he must die. The psychological effect is such that sometimes he actually does die. It is so easy for the witch doctor to forbid a person to eat certain food.

Some months ago a boy came to the hospital with a very bad case of yaws. Some days later something was said about his eating chicken. He told me that he did not eat it because the witch doctor had forbidden it. He was very much surprised when I told him that the witch doctor had no right to forbid him to eat chicken.

One of the greatest fears of the people is the fear of lightning. Much of this is justified, too, for lightning is rather bad in the Congo, and as stated above is the final cause for our abandoning this station.

It is much worse in some places than in others. Some of our church members seem to be holding on to their lightning medicine, even if they have given up all others. Last week one of our leading men said that he had some of it on his door. I am afraid that even some of our evangelists believe that a witch doctor is responsible for the flash of lightning which killed three people in our village some time ago.

Recently the wife of one of our evangelists had a very severe headache and became delirious. About the third day she said that a certain woman in our village had taken her mind and had hidden it in her house under a pot.

She said if she could go and turn the pot over, that her mind would be set free and would come back to her. It is possible that she made this statement in her delirium, but some of her friends thought that she was stating a fact and were eager for her to turn the pot over.

I do not know that their desire was carried out, but I know that there was no immediate relief from her suffering.

It seems that much of my work since I have been here has been wasted, for much of my time has been spent in industrial work. The new buildings which have been put up must be left behind. We were beginning to plan for brick buildings, and one small brick building was in process of construction.

This work has not been all in vain, however, for men have been trained to work; and have been brought under the influence of the Gospel. Moreover, the cost of this work has been very small if figured in dollars and cents.

We are eager to get into our new home, and I am sure there will be no grieving when we say farewell to Lubefu, for we each feel that it is the Lord's will that we move to a more desirable location.

Lubefu, Africa.

### An African Church With 4,000 Members

The West African Presbyterian Mission has seven native ministers. Under their direction are four hundred evangelists, graduates of the mission normal school. These are stationed five to seven miles apart and they are known as key men, spiritual guides and directors. Old women have walked 100 miles to attend communion service at the Elat Church—the largest Presbyterian Church in the world. On account of the long distances, seven branch churches were organized, the smallest having 500 members, and the largest over 1,200. And still the parent church had 4,000 members, with more coming in. The mission has twice as much territory as before the war, and is responsible for a population of 3,500,000.

## The Plight of the Russian Woman

BY J. O. J. TAYLOR

To begin with she was pretty—a lot of them are. But hers was not just the usual beauty. It was the kind that makes you stop and gaze. And she was young. Her face was almost girlish. Had it not been for the bounding four year old boy that climbed on her lap, and called her "Mamma," I should have said she was less than twenty.

She sat opposite me in the coupe as the train left Vladivostok going west. I was bound for Nikolsk, which was four hours' journey. Her manner was confident, and ladylike. You could see purity written on her face. The neatness of her dress attracted your attention.

She of course did not speak, for pretty young women traveling alone in the Far East—well, it isn't easy. And then the boy nature did it. How he reminded me of my own young dynamo that had squeezed my neck and said, "Hurry back," as I left the house that morning.

I looked at my watch, that big gold Hamilton that was my only relic of a few former railroading days. With a bound he was out of his mother's lap, and in mine, both hands going after that watch. My wife says sometimes that if the house caught fire, I would take out my watch, and then come back and get the children.

But we had a good time looking at the watch. She spoke to him instantly, telling him to "get down." "Let him alone, I have four of my own," I said. Her face was a big question mark. I read the question, and knew what she was thinking. She was thinking, "I have got to occupy this compartment with you all the way to Harbin. I don't want you using that boy to start anything with me." Harbin was thirty-two hours away.

"Would you like to see a picture of my boys?" I said to the youngster. "Da, da," (yes, yes) came his answer. Then I let him see the picture of my wife and children. Then the boy nature did it again. He was out of my lap and bounced into his mother's, showing her the picture.

Her face changed a little, but she was still guarded. "Where is your family?" she asked. I replied that we lived in Vladivostok and had been there for several months. "What street?" "Pushkinskaya street," I replied. "Number 15?" "Yes, how did you know?" "I saw an American flag there the other day. I used to live there, too."

Then after a little she asked, "What are you doing in Russia?" "I am a mis-

sionary," I replied. "What kind of a missionary?" This question gave me the opportunity I had been waiting for, for it gave me a chance to let her read my credentials.

"Oh, I don't just exactly know what you call it in Russian, but you will see it on these papers," and I gave her my credentials to read. They were as follows: letters from the Minister of the Interior of the Vladivostok Government; a letter from the Russian Consul General at Seoul; and a certificate from the American Consul at Vladivostok.

"Where are you going?" she said. "Only to Nikolsk," I replied. She looked a little relieved. "Do you ever go to Harbin?" she asked me. "Yes, frequently, for we have a missionary there, too," I said. For a space she gazed out the window.

Then she looked straight into my face, and I saw the look I had been anxious to see. I saw that she believed my credentials and trusted me to be "playing straight." I wanted to see that look because I wanted to find out something about her.

"Do you ever have any work connected with your Mission?" "What do you mean?" I replied. I didn't quite get it. "I mean do you suppose there might be a chance for me to get a job there?" she said with a straightforward look. "Your husband?" I said.

She gazed again out the window. "U-mere" (Dead), she said, after a pause. I guessed it, and spoke my guess, "Na-front?" "Da." (At the front? Yes). "What kind of work do you want?" I asked. "I want anything, just so I have a place in a home where I will be protected, and will have food for him—for the boy."

"Your education?" I asked. "Graduated from college." "And you speak—?" "Russian, French, German, and a little English." "Would you do housework?" I asked. "Yes, anything for him."

I knew that if she had lived in the apartment in which I was living, she was from a good family—for credentials are required there.

Little by little the story came out. She was the daughter of a well-to-do Russian home, educated and pure. She had married a young Russian officer, and they had lived in happiness.

The boy in the coupe was her oldest son. Her husband died on the front, her family with their wealth had been swept away, her baby, which was born after

her husband's death, died for lack of necessary medical care and food.

So suddenly she saw everything swept away. Her life was wrapped up in her child. I saw the whole story. She was playing the game straight for his sake.

She had failed absolutely to get anything to do in Vladivostok, and was going to try her luck in Harbin. The ticket had taken nearly all her funds, but her case was hopeless in Vladivostok.

It is going to be hard for her to find work in Harbin. Room rent will be high. Beautiful young women—well, they don't have to go far to find money, plenty of it, provided they are willing to pay the price.

As these thoughts crowded into my mind, I slipped a ten yen bill into the boy's hand, and started to leave the car, for we were pulling into Nikolsk. Her quick eye caught it, and flashed fire. Then she read my thought and smiled. But she would not accept my money.

She was playing the game straight. I know she was. But as I walked out of the car, I said over and over, "What chance does she stand! What chance does she stand!"

She wants to play the game straight for that little boy's sake. But there is no work for her, and before long that little boy is going to be begging for something to eat.

In the apartment in Pushkinskaya street, where her little boy used to bound into the dining room, there are three little boys now. It may be because the third one is a "Junior"—or it may for other reasons—but every morning the same schedule runs.

He slips out of his little iron bed and "pitty-pat's" to my room. He is almost a Korean in his talk. "Ah" is the Korean vocative ending, and "chook" is the Korean for "porridge."

So every morning I hear the same little whisper as he snuggles close to me, "Daddy-ah, chook!" And with a bound, "Daddy-ah" is out and we dress together, and then we race to the table for our "chook" together.

As I walked out of that car at Nikolsk, I saw his little face. And if I had done all I could in the world, and he should slip in and say "Daddy-ah," and beg for bread that I couldn't give him—I have never stolen, but I am afraid I would!

What chance does she stand!

A survey of 5,103 country churches, with a membership of 484,004 shows that 296,197 or 61.1 per cent are listed as active members.

## The Ford—A Gospel Carrier

NANNIE B. GAINES.

Two months of automobile evangelism has increased our enthusiasm for this kind of work. I wish to send greetings to every one who has contributed to make possible our Gospel carrier.

Almost every day, the weather permits, we go out just after supper, these warm summer evenings, and hold from one to four meetings, reaching from one hundred to six hundred people in an evening, according to the place and speakers.

Outside of the chauffeur all of the workers are teachers of our school, or preachers, or Bible women, who do this work above their other work.

Sometimes I have to hold them back, so enthusiastic are they. We are reaching people who cannot be reached in the ordinary way. It has seemed to me this preaching by the wayside must be much as Jesus taught the multitudes.

They could never have been reached by waiting for the people to come to the temples for instruction. My heart has always gone out to the fisher folk. How lovely it is to go down by the seaside in our car, begin singing, soon the crowd gathers. Two or three speakers will give clear cut talks. Then literature is distributed.

Some is given away, some is sold. This is a wonderful way to spend a summer vacation. It is one of the most delightful ones I have had. One can attend to duties all day, and when evening comes, go out for a tour of three hours or more, getting at the heart of the weary workers, who have so little to brighten their lives, who perhaps would never think of entering a church even if one were in reach.

In this short time I think I can see improvement in two of the outcast villages. We have not, as yet, systematized the work, but are trying various places and methods, hoping later to find some way to conserve results.

I am trying to make Mr. Shaver and other bicycle riders see the necessity of organizing bicycle bands to go to places where the roads are too narrow for the automobile. Of course the car is a drawing card. Instead of resenting it the people seem to appreciate the fact that this elegant outfit is for them, to bring them good tidings.

In Korea they have found working in groups very effective. The same can be done in Japan, perhaps not just as in Korea.

One great advantage in Japan, the

people all can read, and they are a reading people. On the other hand, when they see the superstitions they have been taught are false, they are more inclined to be wary about accepting a new doctrine, till they see it tried out in living examples.

Mr. Shaver took charge of the meetings last week, arranging the groups and going out with them. He is growing

### WANTED MAGAZINES AND PAPERS

Several months ago a call went out for magazines and picture sections of newspapers for the American sailors at Vladivostok, Siberia. Mr. J. O. J. Taylor, the superintendent of the Mission writes: "The Church is responding finely with papers and magazines for the sailors. Still we need a lot more. Please thank the people and tell them to continue to send all they can." Do not send ordinary newspapers, but picture sections and the comic sheets, clean magazines. Label them newspapers and magazines, and *do not value*. Wrap securely and address plainly. Be sure to see that they carry enough postage. Send all papers to:

Rev. J. O. J. Taylor,  
Box 213,  
Vladivostok, Siberia.

quite enthusiastic. As I now see things from the school point, a chauffeur is absolutely necessary. We need to go often, at times spending the day or even days.

No missionary could be spared to act as chauffeur for the school, at all times. Then, we must remember the chauffeur is one more Christian worker added to our force. He can do the repairing of the car, thus saving expense in that line.

So far as I can see now, it will require sixty-five dollars per month for running expenses,—forty dollars for the chauffeur, and twenty-five dollars for all the rest,—gasoline, repairs, literature.

When we count that this makes it possible to let loose Christian energy that amounts to at least as much as two missionaries could do in the old way in trying to reach the people, it is very economical.

One of the greatest advantages is, that it is a help in training Christian workers. A weary school teacher could not go with much enthusiasm to a little close chapel, after a hard day's work in school, however earnest he might be.

But the ride out in the fresh air and the children by the wayside, eager listeners, the weary cartman, stopping by the way to rest, the women bearing heavy burdens suspended from a pole across the shoulders, lay down their burden while they hear of the one who has said, "Come unto me all ye that labor and are heavy laden."

I feared a long time for the expense, but now I look on the auto as one of the most economical of mission ventures.

We are thinking of making a trip to the beauty spot, Miyajima, in the machine, a real picnic for the missionaries in Hiroshima for the summer, but we all pay our part of the expense and do some Christian work as the occasion opens, but this is to be our play day.

I think it will do all good, especially Miss Bennett and Mrs. Shaver. Tell our patrons not to be too eager to hear results. The very nature of this work makes it impossible to get at results readily. When Capt. Bickel started the Gospel ship on the Inland Sea many years ago, he told the patrons not to expect any results for ten years. On the tenth anniversary, there was a wonderful story to tell.

In the cool weather we shall do our evangelistic work just after school. It is possible to do outdoor preaching nearly all the year around. One of the important works of our machine will be visiting the country schools, making friends of teachers and pupils, thus preparing for direct evangelistic work. We also expect to do various kinds of extension work from the school.

Hiroshima, Japan.

### The Immigrant Problem in Chicago

When you think of Chicago you may think of a Polish city of 137,611 persons; a German city of 122,788; a Russian city of 102,095; an Italian city of 59,215; a Swedish city of 58,563; an Irish city of 56,786; a Czecho-Slovakian city of 50,392; an Austrian city of 30,491; an English city of 26,420; an Hungarian city of 26,106; a Canadian city of 26,054; a Norwegian city of 20,481; and dozens of towns smaller than 20,000, each transplanted from a different country.

# WOMAN'S WORK

## Home Missions Council—Council of Women for Home Missions

The sixteenth annual meeting of these joint bodies was held in Atlantic City, N. J., January 17-19, 1923. The meetings have previously been held in New York City, but in the words of one speaker, "it has been prized out of New York." May not the members of these great institutions residing in the West and South indulge the hope that its star will continue westward in its way?

The gathering of the Home Mission forces, men and women, is always a day of tremendous import and never greater than that of 1923. The burden of a professedly Christian civilization, with its national and state governments actuated many times by purposes materialistic and selfish; with an influx of foreign-borns and the consequent train of complicated evils and adjustments; with the necessity of working out on a Christian basis an inter-racial problem of such overwhelming magnitude as no nation has ever before tried—these and scores of other problems pressed home on that group of earnest men and women and they faced questions which made them, though leaders of rare ability, and Christian to the core, inquire earnestly for illumination, and wisdom from above.

The spirit of fellowship and mutual understanding characterizes this joint body—one in purpose, but two in personality and method of operation. Within its membership are twenty-seven boards and forty-two co-operating bodies. The staff is constantly increasing, as other redemptive forces for "our own, our native land" come to recognize its strength and effectiveness.

A yet closer co-operation of the two councils and with other home mission bodies in matters of publicity,

in schools and seminaries, in immigrant work, and to a far greater degree in cities, should quickly become effective.

Dr. Anthony, executive secretary, laid emphasis at a point not to be forgotten nor lightly considered. "The paramount need is not more organization but more of personal contact. Personal religion operative in our complex civilization will reduce the problems, and bring about the reign of brotherhood for which we pray."

The importance of a better co-operation in the cities of from 25,000 to 50,000 received a good share of attention. It was brought out that the small cities have fewer co-operative agencies than the larger ones. A growing civic consciousness, fostered no doubt by such inter-denominational forces as the Young Men's and Young Women's Christian Associations, the Boy Scouts, and others exists in the larger cities, and they have given an increased place to city unions, or city mission federations.

The keys to co-operation in the cities have been made. Telegrams could be sent to forty-five cities on kindred topics, and responses received.

Speaking on New Americans, Dr. Charles H. Sears said: "It is quite as different for the old American as for the new to have right relations. The problem of Americanization is quite as much a matter of racial adjustment to these groups as for the new American himself. The only way to get through the walls which surround them is by way of Christian sympathy."

We hope to provide some completed papers for these columns in another issue.

## Thirtieth Session Foreign Missions Conference

The Foreign Mission Boards of North America held their thirtieth annual meeting at Bethlehem, Pennsylvania, January 9-12, 1923. Fifty-seven boards and missionary societies were represented by three hundred and three registered delegates.

This body of missionary experts is one of great and growing power, both nationally and internationally. It provides through its committees for the investigation and study of missionary problems. It promotes and fosters a true science of missions. Through its commissions chosen from among the leaders in religious thought in churches, colleges and denominational boards, it conducts surveys on foreign fields. The facts gathered from such surveys are freely given and used by board secretaries, and leaders everywhere, and are a large factor in the opening up of unknown areas and the enlarging of work already established.

The session of the Conference just closed was unique in its setting. Bethlehem, Pa., is headquarters for the Moravian Church. Its historic interest dates back to 1415, when John Huss, the great Bohemian preacher and reformer was burned at the stake as a martyr to religious liberty. His followers from Bohemia and Moravia found a resting place from persecution in the valley of Kunwald and formed the first organization in 1457, afterward to be known as the Moravian Church.

Martyrdom and banishment followed and again other reorganizations.

A great spiritual revival in 1727 resulted in the awakening of a missionary zeal which has animated the church ever since.

Bethlehem is the third home of the first Protestant Board of Foreign Missions, established there in 1788.

Its community organization is intensely interesting. Dr. Paul de Schweintz, secretary of the Foreign Board of Missions of the Moravian Church gave generously of his time and accurate historical knowledge for the benefit of delegates interested in the old settlement and its fine old buildings. The opening session was held in the church built in its present form and size in 1805. The singing by the great Moravian choir was inspiring, especially the rendering of the Hallelujah Chorus.

Dr. Robert E. Speers' address on this occasion was one of keen inquiry into the basic truths of the missionary enterprises, and of clear evidence of its validity, its hope and promise.

The outstanding discussion to this writer was held on the first morning when reports were heard from members of the China Commission with Prof. Ernest Burton, of the University of Chicago as Chairman.

The Commission occupied six months in a comprehensive survey of the country, and the printed reports will make invaluable contribution to the Evangelization now so rapidly going forward in that great Republic. Other members of the Commission were: Bishop Francis McConnell of the M. E. Church, Dr. Mary Wooley, president of Wellesly College, President K. L. Butterfield and Dean William F. Russell.

Addresses of great power and significance were given by Dr. John R. Mott and by Dr. C. Y. Cheng. Dr. Cheng, a Chinese Christian of towering intellect, and a comprehension of both the danger and the opportunity of his awakened countrymen, is now studying at Union Theological College. He was chairman of the great international Christian Conference held in

China of May, 1922.

With such leaders as Dr. Cheng, China will move rapidly toward a place of leadership in the Christian World. Dr. Cheng's paper, as well as other valuable discussions, will appear in our columns in the next issue, we hope.

In the words of another:

In the debates which were carried on, the issue of the development of local independent churches on the foreign field was given a good airing. The predominant sentiment was that in Japan, China and India the time was at hand for native control of the churches. Indeed, many denominations already have a very considerable number of such churches, particularly in Japan, where the issue was first raised. In most of the addresses there was a frank recognition that the goal of all missionary effort in the development of a native church and the time must come on every field when the missionary will take his orders from the native church.

Dr. James Endicott, Secretary of the Board of Foreign Missions of the Methodist Church of Canada was the gracious and prompt presiding officer. He held closely and with great courtesy to the program, and charmed the Conference with his wit, his wisdom and fairness. The fact that this session of the Conference reached high-water mark was in no small sense due to its fortunate choice in its chairman.

"The danger of losing spiritual vision in big financial campaigns was clearly recognized by some of the speakers. Foreign missions must keep its idealism and religious spirit, even though one must ever recognize the importance of money in helping forward the extension of the gospel in all the earth."

## Federation of Woman's Boards of Foreign Missions

Eighteen years ago a small group of elect women representing a few foreign mission boards, great zeal, and such invincible spirits that no hindrances were insurmountable, gathered themselves together to confer and plan for the occupation of the world for Christ. They continued to meet together, board secretaries and leaders, growing slowly in numbers and strength. Today they number thirty-nine co-operating boards and agencies.

Annual meetings are held, attended by representatives from constitutional boards. Committees make report of study and work on Methods of Work, Summer Schools and Conferences, Christian literature for women and children on the foreign fields, Inter-denominational Institutions on foreign fields, and foreign students in America.

And always the ideals of Federation are growing! In the hearts of the leaders of this body are ever the words of the Master: "That they may be one, as we

are one." Speeding the day for the perfect working together of Christians the world over is the business of the organization. Let it become the frontal upon the doors of all churches!

An address by Miss Sue Wang, now at Columbia University, at work for her degree of Doctor of Philosophy, for several years a Christian teacher in China, was heard with profit. She plead for Christian teachers of high grade for her people, saying that only by maintaining our schools at their highest will we dominate China for Christ.

The standardizing of Mission Study Classes, the developing of leadership for missionary societies, the enlarging and perfecting of summer schools and conferences where young women come seeking definiteness for their lives, were some of the subjects of greatest import.

Interest was sustained to the close of the last day, and a year of promise is before the Federation.

## Commendable Conference Action

At a recent Executive Committee meeting of the Tennessee Conference Missionary Society, an act was passed so commendable, so far-seeing that our readers must get the benefit of it.

An appropriation was made sufficient to cover the expense of a year's subscription to the MISSIONARY VOICE to twelve institutions within the bounds of the Tennessee Conference.

The beneficiaries of this appropriation are libraries, colleges, a normal school, a mountain school and rest rooms in the department stores of Nashville.

Word comes from the department stores that the copies in the rest rooms are read freely. No periodicals are more used, and the appreciation for the gift is most cordial.

For the third year, this supply has been kept up, and the officers of the Conference Society think it a well-worth while use of that fund.

The dissemination of good literature is part of the business of religious leaders, and the Tennessee Conference has found this most excellent way in which to meet a need.

## Southern Press Comment on Dyer Bill Defeat

With the Dyer Bill out of the way the States left in control of law enforcement, it is incumbent upon the authorities of every State to see to it that life is sacred and that those guilty of murder singly or in mobs are brought to justice. . . . Our representatives were right in holding that the South would itself protect its Negro population and that the law was unnecessary. It is incumbent upon us to show that they were right in that representation. The duty already resting upon the South was thus emphasized.—*Raleigh News Observer*.

\* \* \*

In their assaults on the Dyer Anti-Lynching Bill the Southern members of Congress asserted that the South is able to cope with the mob evil. The South can put an end to lynching once it sets its hands determinedly to the task. It should tackle this problem in dead earnest and show that its statesmanship is equal to the situation. We cannot hope that filibusters will always be effective in defeating the enactment of a federal anti-lynching

law. There is only one safe way to forestall such action and that way is to be found in the stern handling of lynching parties.—*Asheville Times*.

\* \* \*

The remedy is with the States, but unquestionably, if they do not exercise their rights and meet their duties in putting down mob violence, their powers will finally be forfeited and those who say that democratic government is only a beautiful dream will be justified by the establishment of a monarchy in form, whatever may be its name.—*Asheville Citizen*.

\* \* \*

The Dyer Bill has failed of enactment, but if lynching and mob outlawry is permitted to continue to shock the conscience and sensibilities of the American people from time to time, it is as certain as the coming of tomorrow that sooner or later a means will be found whereby the forces of federal law will be invoked to put an end to it.—*Atlanta Constitution*.

## Women Plead for Centenary Funds

Administrative missionary secretaries of the woman's department of the Board of Missions of the M. E. Church, South, are urging speedy collections of Centenary money. They say that missionary interests under their charge are threatened and their work will suffer unless additional funds are available. They urge that members of the woman's missionary societies in Methodist churches in this section lend every assistance in the church-wide emergency campaign which is planned to complete the collection of Centenary money subscribed four years ago.

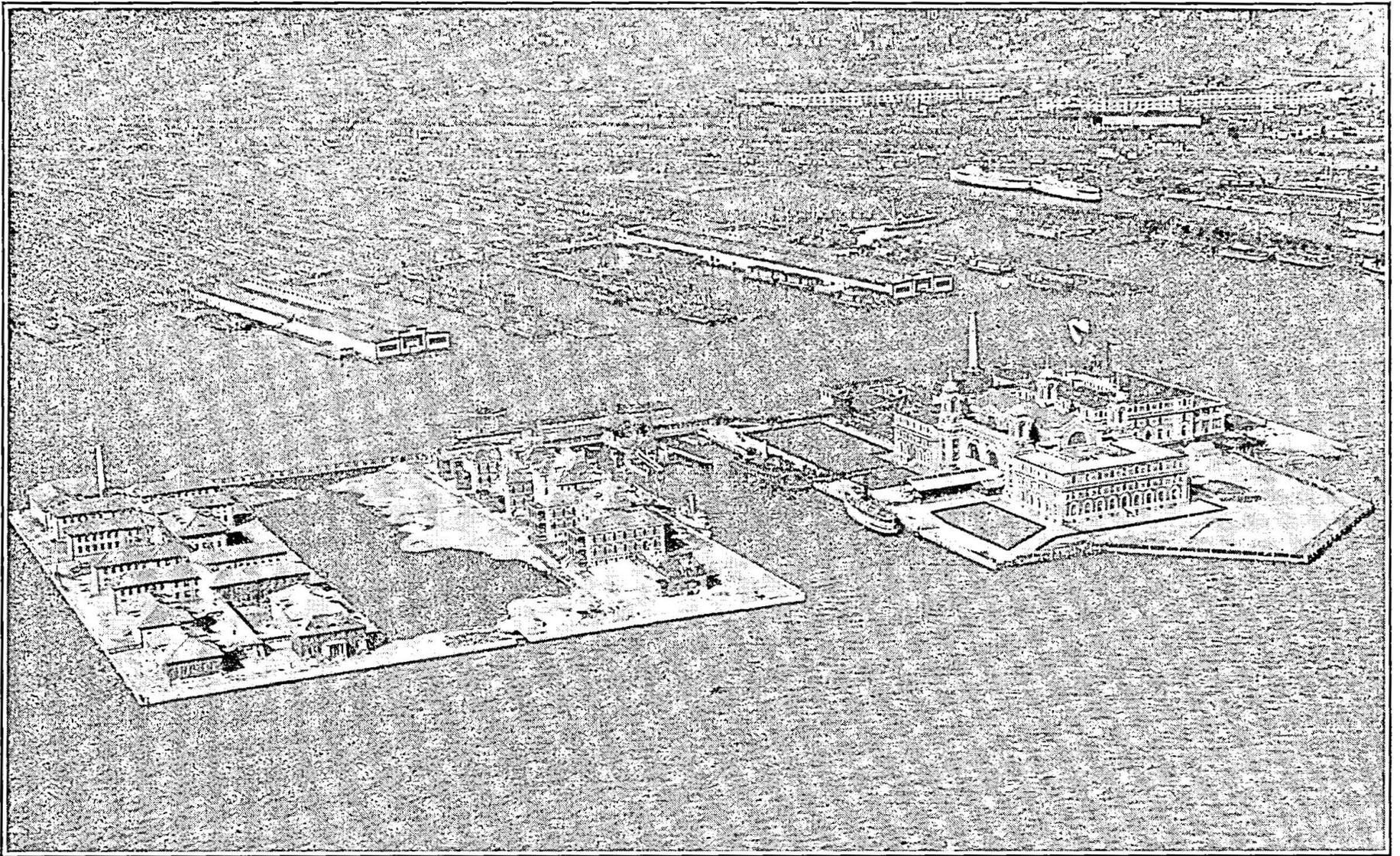
This matter was discussed at a meeting of the Church leaders held in Nashville, Tenn., December 28, 29, to devise ways and means to bring up arrearages to the \$35,000,000 Centenary fund. The four administrative secretaries of the woman's department of the Board of Missions of the M. E. Church, South, told how Centenary money allotted to work in their departments is yet

unpaid.

Mrs. J. H. McCoy, administrative secretary of the woman's department for territory east of the Mississippi river, says that a large proportion of the Centenary money allotted to work in her department is yet unpaid.

Mrs. J. W. Downs, administrative secretary for the home department of the woman's work in the western and central territory, reports that money is needed in her department to further the work of Wesley Houses, work in educational centers and among the immigrant population of the United States.

Miss Esther Case reports advances on eight foreign fields, namely: Africa, Cuba, Brazil, Mexico, China, Japan and Korea. An extensive building program is going on and many new missionaries have been sent out as a result of the impetus given to missions by the Centenary movement.



Underwood &amp; Underwood, N. Y.

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REMARKABLE AIR VIEW OF ELLIS ISLAND—THE GATEWAY TO AMERICA WHERE NEARLY A MILLION PEOPLE LAND EVERY YEAR.

This wonderful, clear air view of Ellis Island—the gateway to America—shows where millions of immigrants are landed from foreign countries as soon as their ship enters New York Harbor and their first glimpse of the Statue of Liberty is obtained.

The buildings at the right side of the Island consist of Ellis Island proper, where immigrants are examined, given health tests and have their passports thoroughly examined. Many foreigners are turned away each year for failing to pass the tests.

The left portion of the Island consists of hospitals, quarters for officials and other structures used in connection with the reception of immigrants in the United States. Several years ago, the United States Government took measures to restrict immigration to America, allowing each country to send only a certain number of immigrants in a given time. When the quota of each country has been filled, the foreigners are turned away and sent back to their country. This has been particularly evident of late and ships arriving in New York harbor at the last day of the given time for the quota or before that time, have had to wait outside the harbor before entering.

Directly in back of Ellis Island can be seen the piers and freight yards of the Central Railroad of New Jersey and other railroad terminals. In the far background is the Greenville section of Jersey City, N. J.

## Worshiping God at the Gates of Entry

Imagine yourself at Ellis Island. It is Sunday. The detention rooms are crowded with men, women and children of all nationalities. Time hangs heavily. The official business has ceased for a much needed day of rest. Interviews of friends and relatives with detained immigrants are not possible. The organ in the Hall of Inspection begins to peal out a musical strain of religious devotion. The guards call out in the detention rooms in various languages: "Church, church, who wants to go to church?"

This is a most significant innovation that has taken place at the gateway to America. Regular religious services are now being held every Sunday. Definite opportunities for worship through religious services have been made possible through the splendid co-operation of the present Commissioner of Immigration, Mr. Robert Todd. Every Sunday morning three types of religious services are held: At 8:15 o'clock the Roman Catholics have their mass; at 9:15 the Protestant service is held;

and at 10:15 o'clock all Hebrew immigrants have an opportunity for worship, with a rabbi presiding.

These religious services were inaugurated through a special committee of the "General Committee of Immigrant Aid," composed of thirty-three religious and social agencies. It was very gratifying to watch this committee of Protestant, Roman Catholic and Jewish representatives at work.

The testimony of one of the matrons is:

"For the first time in the history of the Island, it seems like Sunday over here."

Speakers and clergymen of outstanding personality are secured who can give a short and simple, but spiritual and comforting message. Their remarks are translated by an interpreter into two or three languages, depending upon the dominant nationalities of the immigrants present.

A beautiful pipe organ has been installed especially for these religious services by the present Commissioner.

## The City Vladivostok

MISS MABEL K. HOWELL

How I wish I had words that would make it possible for you to see this city. It has a population of eighty-five thousand Russians; twenty thousand Koreans; and thirty thousand Chinese. There is a large transient group among both the Koreans and Chinese. Of course there are Japanese and Poles and Lithuanians and any number of small groups. The end of the world seems to have met here. One sees so many kinds of people and hears so many tongues that it is positively confusing and bewildering. In the Taylor household there are four nationalities. The other day the baby was crying and Mrs. Taylor did not know what was the matter. Suddenly Mr. Taylor arrived on the scene and said to his wife, "Why don't you give the child some water. He is asking for it in Russian." The little six-year-old boy speaks in English, Korean and Russian. This is typical of the city. It is a babel of tongues to us.

The city is very wonderful for location. I do not wonder that she has been named as she has. The word Vlado means Mistress and the word Vostok means the East. She is the "Mistress of the East." Certainly the harbor is one of the greatest harbors in the world. It freezes up in the winter to a depth of five feet but the ships are able to get out by means of great ice-cutting machines. The city itself is built upon a great hill or succession of hills. From the standpoint of beauty of location it could hardly be excelled.

It was undoubtedly built for war. On the hill tops are the great fortresses and the great forts are visible on all sides. The main buildings of the city are military or naval. There are many barracks and large hospital facilities. One sees no factories of any kind. Of course the retail establishments exist on all sides but there is evidence of very little trade. The entire city shows

the effect of eight years of almost constant war.

I wish you could see the "droskys" that move up and down the streets. The "drosky" is a little old low carriage with the funniest drivers you ever saw. They seem to have clothing as old as their droskys and look so queer with their red sleeves and girdles, and funny old hats.

But no one can see the beauty of the city because of the awful poverty and suffering that is in evidence on every hand. The streets are full of beggars and their rags are indescribable. They are all in tatters. Life here seems so utterly hopeless.

One afternoon we were taken out to see one of the best organized refugee camps. The group we visited were Cossacks, two thousand of them. Many of them had come three and four thousand miles to get out of the way of the Reds and to do their part in the last attempt to resist their advance. They are determined never to submit to the rule of the Reds. They are living in box-cars and sharing with each other their possessions. Many of them have seen their fortunes wiped away in a day. They are standing by their principles at an awful cost and one wonders what the end can possibly be for them.

The anti-Red Russians are very loyal to the old Greek Catholic Church. Last Friday was a religious holiday and we went to their church to see the worship. The two churches here were crowded with worshipers all day long and the people seemed to enter with feeling into the service. The music at these services was beautiful. The churches are in good condition. Your heart would ache could you see the beggars that stand at the gates of worship. The Russian young women whom we have met are out-spoken in their denunciation of the priests.

## Christian Fellowship in Business

### Lambuth Building Formally Welcomes Doctors

It may not be generally known that the commodious new home of the Board of Missions located in the city of Nashville, Tennessee, was formerly the home of a large number of resident physicians, and was called the Doctors' Building.

It was bought by the Board of Missions and three stories were added to the well-built structure, one of which is now being used by still other physicians, while the fifth and sixth floors house in a very comfortable way, the officers and helpers of the Mission Board, the Centenary and the Woman's Missionary Council.

On New Year's night, a formal welcome was given the doctors and dentists. A most happy occasion it was, with short humorous speeches from hosts and guests.

It was the first formal use of the attractive Assembly Hall. The walls are hung with pictures of men and women whose lives and labors laid the foundations on which rest the achievements of today, and which are a part of the heritage of the church.

At the head and front is a true likeness of the greatest missionary of the M. E. Church South—Bishop Walter Lambuth, whose name the building bears. On either side are his father and mother.

How fast and far minds traveled as the faces appeared to view! How thoughts of early beginnings came trooping by! The triumphs of today are their triumphs, and the laurels were laid at their feet by the speakers of the evening.

## Signal Advance in Mexico

In a recent visit to Mexico (the object of which was to attend the Mexico Annual Conference), Miss Esther Case, administrative secretary found much to encourage her. She tells of conditions in an informal letter which she says we may give to our readers.

"The new administration building for Colegio Palmore is progressing well. The tearing away of the old chapel and a number of temporary buildings has made ample room for the new \$45,000 building and for playgrounds for boys and girls. It will be a modern school building, which is greatly needed. The old building will be remodeled for dormitory purposes. The enrollment has gone ahead of the enrollment on the same date last year.

I found a happy family at Centro Cristiano, all busy as bees with the club and class work, including cooking classes, and classes in English and Commercial courses. Other activities are the dispensary, the supervised playground, and a reading class for adults in Spanish. Since last September the enrollment has been greater than it was during the whole school year which ended last June.

When the public school Inspector vis-

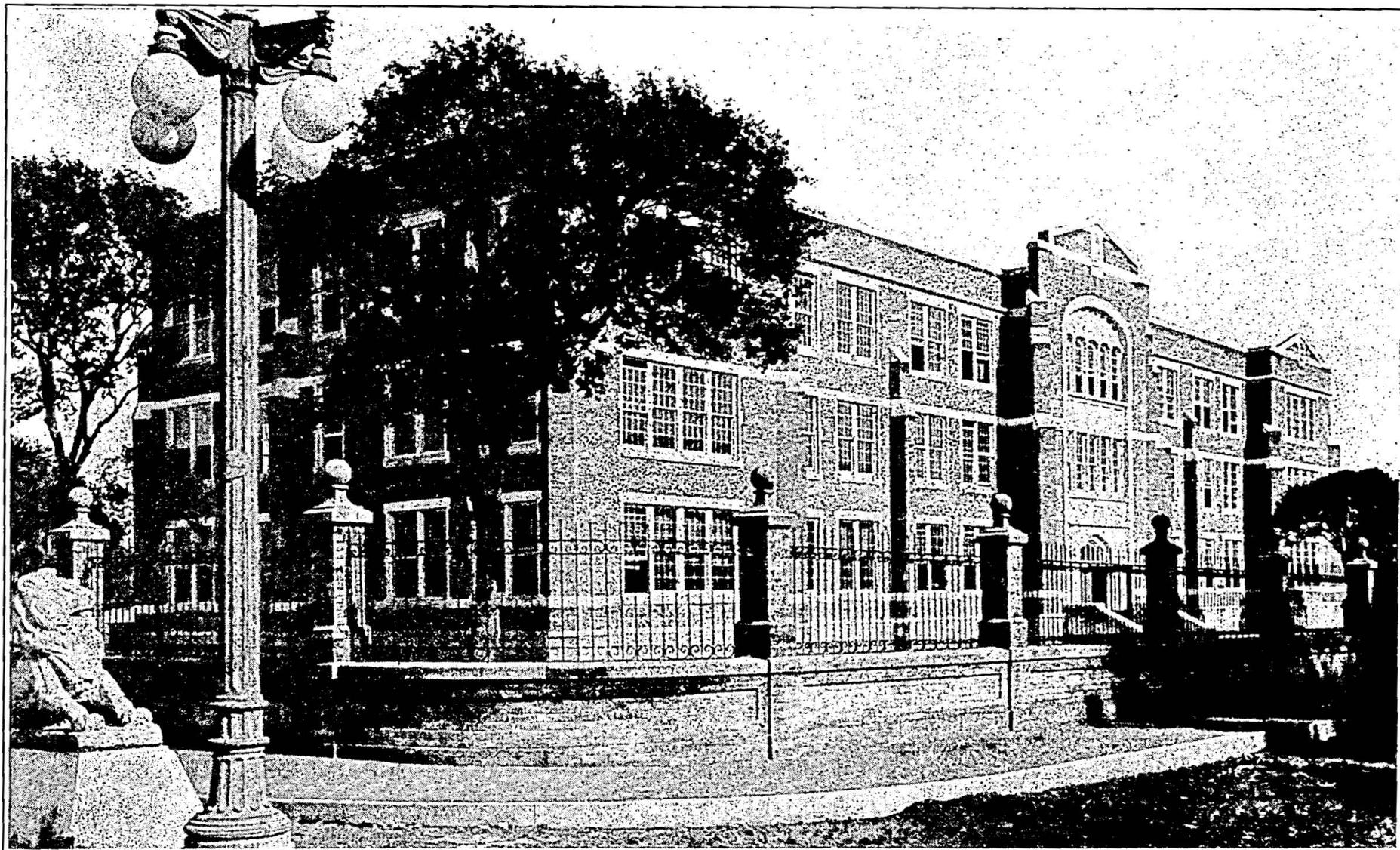


MISS ESTHER CASE,  
Administrative Secretary of Latin-America.

ited Centro Cristiano recently for the first time, he was enthusiastic over the kind and quality of the work done there. Negotiations are under way for an additional piece of land adjoining the Centro by means of which, if it can be acquired, the playground will be enlarged and new classrooms will be added.

Colegio Progreso, located at Parral is a day school which came to us through exchange from the American Board of the Congregational Church. Until this fall we have not had a sufficient force of missionaries in Mexico to place a missionary at the head of this institution. The building is a tumble-down adobe structure, which is wholly unfit for school purposes. Fifteen thousand dollars of Centenary money was allotted to this school for a new building but it is not sufficient for the needs of the work. New adobes are being made of the earth from the old building, to be used later in the new structure. Parral is a mining town in an agricultural district and there is need of a boarding department in the school which should be developed later.

The Woman's Missionary Council has askings in the Centenary for a Centro-



THE NEW COLEGIO ROBERTS, SALTILLO, MEXICO.

Named in honor of Miss Lella Roberts, missionary to Mexico for thirty-six years. Miss Roberts' devotion and wisdom have brought the College to its present high standard. Her normal school furnishes Christian teachers for many of the Government Schools of Mexico.

Cristiano in Torreon but we have no work there yet for women missionaries. The general department of the Board of Missions has a good church building in charge of a Mexican pastor, a day school housed in a two story brick building, a two-story building that will serve as residence for missionaries, two parsonages, for American and Mexican pastors and a fine new hospital building. The hospital will soon open its doors to patients.

The reports of presiding elders, pastors in charge and heads of institutions at the Annual Conference all showed increase and progress in the work. Two of the young women who graduated last June from the Biblical Department of Colegio Roberts, were appointed evangelistic workers; one in the Monterrey District, and the other in the Torreon District. Their appointments were read out just as those of the preachers and missionaries, men and women. This dignified the work of the trained Mexican woman evangelistic worker in the eyes of the preachers and it made the young women realize the responsibility and importance of their positions, and gave a new dignity to the work.

The classrooms at Colegio MacDonell Durango, are filled almost to overflowing. The playground which was authorized last year is now a reality and the students in the school have the benefit of tennis court and abundant space for other games. When we have a sufficient number of missionaries in Mexico to open a new institution, we hope to have a Centro Cristiano at Durango.

Colegio Roberts, Saltillo was erected at a cost of \$150,000.00. A part of this money was contributed by missionary societies as "Week of Prayer" offering. The Council made an appropriation of \$20,000.00, and the balance was received from the Centenary.

It is a three-story brick building thoroughly modern and up-to-date. It is the most modern school building in Mexico, I was told. It has made a great impression and gained fresh favor for our work in Saltillo and the State of Coahuila.

The fine new church building has also met a long felt need in our work in Saltillo. Miss Roberts told me that recently a General in the Mexican army made a formal request of her for permission to have his photograph taken standing in front of the school building. Of course his petition was granted. The greatest need in our work at Saltillo now is for a dormitory building located on property which we own near the school building.

As was the case in all our other in-

stitutions in Mexico the classrooms of the school and Centro at Monterrey were crowded with pupils. There is urgent need for a dormitory building for Colegio Ingles Espanol and for additional land on which to build it. Centro Cristiano is located in a rented building.

The Board of Missions and Woman's Council have begun to co-operate in Hospital Monterrey by placing a Council missionary there. The activities of Centro Cristiano will be enlarged and a record year in attendance at Colegio Ingles Espanol is expected.

I had the privilege of meeting with one missionary society, of talking on

Woman's Work at the Conference, and of becoming personally acquainted with numbers of student Volunteers in our schools in Mexico who have been organized into Volunteer Bands. The Woman's Missionary Magazine and literature for the Volunteers is being issued monthly, and the work is advancing at all the stations.

The outlook for our work in Mexico is bright. *We need at least a dozen new missionaries to meet the opportunities and needs of the work.* Pray much that God may strengthen our missionaries there and send new workers into that rich harvest field.

## Negro Education—Its Trend

MRS. A.V. WEST, DALLAS

A nation can be no stronger than its most illiterate group, just as a chain is no stronger than its weakest link. The great body politic is endangered by the illiterate group just as a sore on the finger may injure the body by developing blood poison. Ignorance is a curse and it is a ban to progress and a hindrance to the commonwealth.

A table of Negro illiteracy shows that the rate grows less each decade.

In all of the cotton growing states there is a system of public schools, some good and others better. There are also industrial schools and A. & M. institutions where agriculture and the trades are taught. Since the world war there is an awakening in the cause of education among colored people. The school term is longer, better facilities are available, better teachers are in demand and better pay is offered. Better housing conditions also prevail, looking to the health and comfort of the pupils.

Mr. Julius Rosenwald, of Chicago, has built over twelve hundred elegant and commodious schoolhouses in the rural districts for colored people and is still matching dollar for dollar in any rural district for colored people. The Jeanes system is also in operation in several of the states, and much progress in home economics, farming, etc., are in evidence in rural districts.

The states are also operating a system of canning, stock raising, cattle culture, better farm products and everything among the colored people seems to be taking on new life. These teachers of the different systems are preaching better health, more economy, better food preparation and better racial relations. Southern white women are interested now as never before, and the young white men in southern colleges are studying the educational and sociological condi-

tion of the colored people.

The church schools are doing a commendable work among colored people. Every denomination of note has its church schools in all the southern states, and these schools are sending out a large number of efficient men and women each year who enter the teaching profession and do what they can to lift their people both from a moral and educational standpoint. Besides these church schools there are a large number of industrial institutions of varying grades where the students are trained in the handicrafts. There are over four hundred such industrial schools throughout the southern states. Many of them receive state aid, and are controlled and supported entirely by the state.

In most of the large cities there are excellent city schools in which efficient teachers are employed, and the advantages for education are opened to all colored children.

Thirty years ago there were five colored teachers in the city of Dallas, Texas; today there are more than one hundred teachers and substitutes employed in the colored schools of the city. Thirty years ago there were only two frame buildings; today there are eight school buildings—four being modern brick structures. Thirty years ago there were 300 colored pupils in attendance upon the city schools; now there are more than 3,000. It is difficult to find a colored child of school age in the city of Dallas who cannot read.

Says a keen observer, after a visit to Japan last fall: "Whenever I saw a peculiarly gracious and strong and winning Japanese woman, one who is a force for good in her community, I came to expect the words, 'Oh, she is a graduate of Kobe College!'"

## Girls' Home Founded in Springfield, Mo.

MRS. J. W. DOWNS

For many years churches and fraternal organizations have built orphanages and homes for orphan children. Many home-finding societies have been established and thousands of children are placed by them annually. This applies, as a rule, only to young children, the age limit in most cases being fixed, at not over ten years, for entrance. We are coming to realize that to save from delinquency, means more than to rescue one who has been allowed to fall for lack of proper care and environment, the ages from twelve to eighteen being considered the most critical.

Vashti School for Dependent Girls has proven our need and our appreciation for such an institution. Mrs. Nellie Cordz, of Springfield, Mo., a devoted Methodist woman, who for many years has been a member of the Children's Home Board of Springfield, was the in-

strument used of God for the founding of a like home in Springfield. Three acres of land and a ten-room dwelling house was purchased. Many improvements have been made and the local people have responded to the request for funds for maintenance and improvements. More than twenty girls have been received, some have gone out, others are still in the home. Two years of residence is required by the Board.

The Board of Control consists of the following officers and members: Mrs. Lee Holland, honorary president; Mrs. J. J. Hill, president; Mrs. C. M. Hawkins, secretary; Mrs. W. R. Ruxton, corresponding secretary; Mrs. Nellie Cordz, treasurer; members: Mrs. L. A. Anderson, Mrs. Jessie Jancy, Mrs. Bert Lee, Mrs. Mary Winton, Mrs. Emma Mutschalr, Mrs. Lean Hutchinson, and Miss Annie Johnson.

at the first social meeting in the fall. To add to her troubles she was to tell in rhyme how this financial height was reached. Summer rolled by and the first Monday in September the meeting was held at the home of the originator of the idea, and after a short devotional each lady in turn submitted her poem and,—the two dollars.

If you are a man and have been patient enough to read this far, I sincerely wish that unknown to the participants you could have attended that meeting. Have you ever heard a crowd of women reading "homespun" poetry? They tried to make "done" and "cove" rhyme, "home"—"come" rhyme, etc.

They were rare bits of literature but some of them were excellent.

While refreshments were being served the treasurer announced an addition of One Hundred and Thirty-nine Dollars made by women, not professional women but "homefolksy" women, who made that money while taking care of their homes and children,—many of them doing their own sewing, and a bit of society, chipped in and plenty of "Old Time Religion."

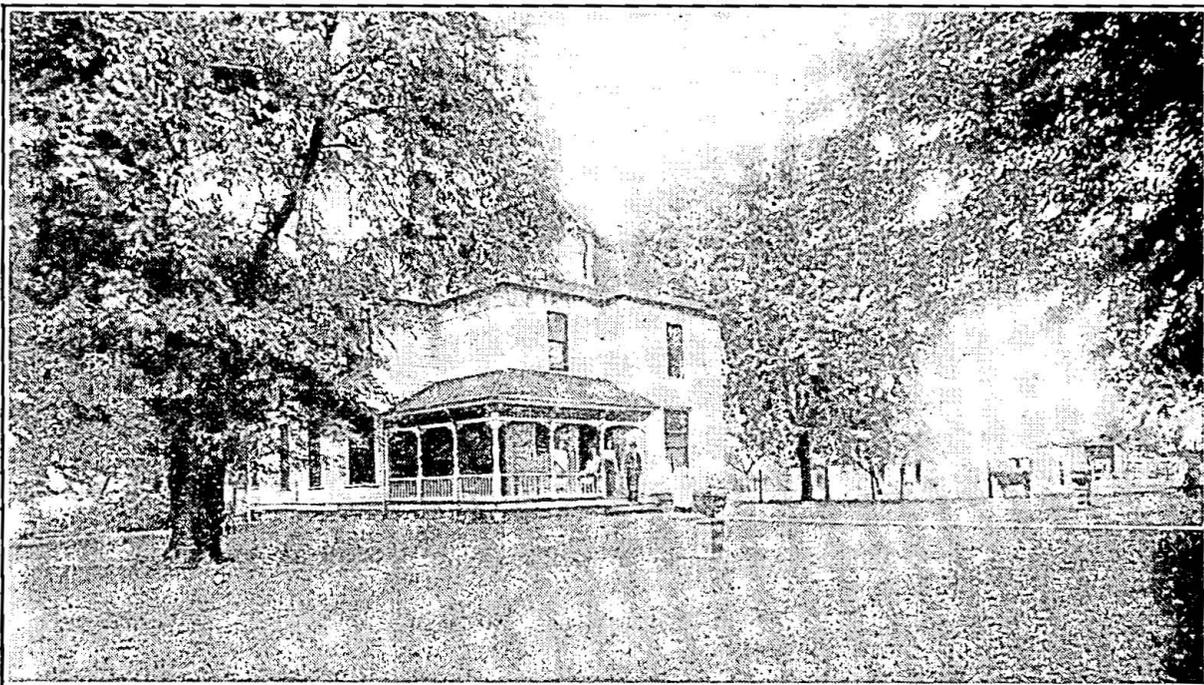
Sometimes I hear of men saying that the women like his mother was are no more. I want to tell him that he is wrong. The world is full of just such women. Of course they have progressed. So did the men. Just because women don't knit and spin, and do all of their own work doesn't mean that they think any less of home and husband and little folk.

In every crisis a woman has appeared to help solve the problem. From the time of Esther the Jewish maiden who became queen, then gave up royal luxuries and grandeur for the help of her people and the glory of The Kingdom, on down to Joan De Arc, of whom the world sang praises, to Edith Cavelle in the great world war. And the Woman of God in our own Church, Belle Harris Bennett, whose devotion to high purposes led the women of her Church to their rightful place.

So will the leadership of those great representatives of Womanhood be as beacon lights to all generations.

### A Word About "Stylus"

A good many years ago the Woman's Missionary Council published a leaflet outlining rather fully the work of the Bible women in China. This leaflet has been reprinted many, many times and has served better than anything else to give an adequate report of the Bible woman's work.



HOME FOR DEPENDENT GIRLS, SPRINGFIELD, MO.

## "The Ladies Did This"

MATTIE TERRELL COUCH

Did you ever mention a Ladies Aid or Missionary Benefit in the presence of a man? There is no word that describes my feelings toward said men under such circumstances, for they all behave alike,—if not exactly very nearly the same, owing to their dispositions,—some of them get kind of a fixed grin,—you know, the church grin, don't you? Others "kinda" mumble something to the effect that women don't know how to make money,—no business sense, etc., and some few, reach into their pockets and with a smile say, "all right, what's the amount, let's get it over with."

Now to get back to my story, that is to try and carry my point that women can make money, I submit the following account of a successful missionary afternoon, in the sincere hope that it will not only enlighten the men, but will prove beneficial to a sympathetic group of women.

At the last meeting of the Ladies' Missionary Society of the Laurel Heights Methodist Church of San Antonio, Texas, before it closed for the summer, it was decided that during the summer, each member should by her own efforts, make two dollars, this to be turned in

## Churchmen Discuss Agriculture as Aid to Missionary Work

The relation of agriculture to the missionary programs of the churches was discussed at the International Association of Agricultural Missions which met in New York City, December 4. The discussion of how missionary agencies can best promote the agricultural interests of the countries where they are doing work occupied most of the time and practical examples showing how the missionaries were preaching the gospel by meeting human needs were recounted. One missionary from a country where the silkworm industry is the chief dependence of its people told how during a period of distress caused by a pestilence among the silkworms the missionaries bred a hardier silkworm, able to resist disease and capable of producing a larger supply of cocoon silk.

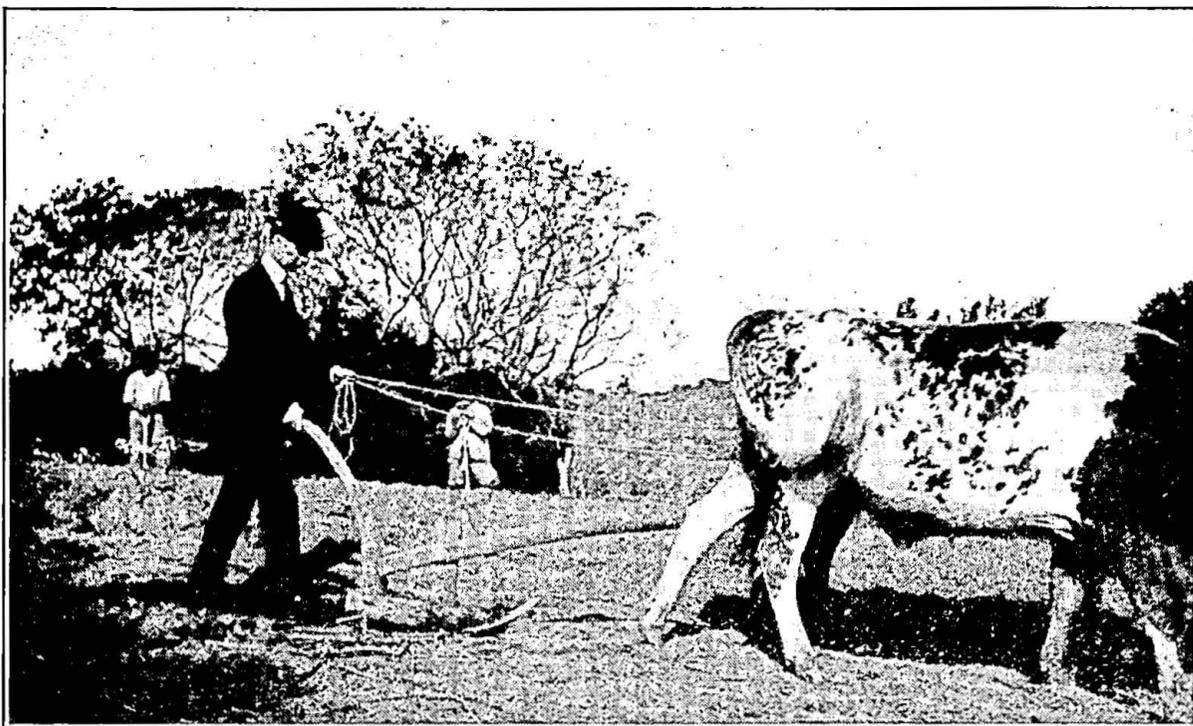
Southern Methodists are co-operating in this Agricultural Missions movement by establishing a department of agriculture in connection with the Methodist Songdo Higher Common School, an institution of higher education enrolling nearly 1,500 Korean men and boys.

During the progress of the meeting it was pointed out that in China seventy-five per cent of the population are farmers, in India eighty per cent, and in Africa seventy-five, while in America almost half of the people live in the country districts. On this account mission leaders declare that to preach the whole gospel of a Christ who met human need by feeding the people, Christian leaders can best help answer the prayer "Give us this day our daily bread" by helping the nations of the earth to become self-sustaining. They include in their agricultural program the field of manual training, vocational schools, agriculture, stock raising, dairying and kindred industries.

David Fairchild, of the bureau of plant industry, represented the United States Government in the meeting and in a conference with missionaries offered to place at their disposal such resources as were available to help in the work of agricultural missions in the foreign fields.

### A New Venture

The students of Yenching, in Peking, have done this year what no Chinese women ever did before; planned and carried through, without foreign initiative or supervision, a refuge home which is considered a model even by foreigners, for two hundred little famine victims who would otherwise have been sold into the worst of slavery.



BISHOP DOBBS BREAKING GROUND AT CENTENARY COLLEGE, SANTA MARIA, BRAZIL.



FIRST STONE USED IN FOUNDATION, CENTENARY COLLEGE, SANTA MARIA, BRAZIL.

## Daughter of Mrs. Juliana Hayes Called to Her Reward

MRS. T. J. COPELAND

The Baltimore Conference Woman's Missionary Society has sustained a loss in the death of Miss Julia Hayes, daughter of Mrs. Julianna Hayes whose inheritor we are. "Miss Julia" was recording secretary of the Conference Foreign Missionary Society for many years, and was president of her local auxiliary at the time of her death. She was greatly beloved personally. And though frail and very feeble she yielded a great influence in church circles in the city. She left a bequest in her will of \$2500 for the Hayes-Wilkins School,

Sunkkiang, China. Local Churches in which she had held membership received generous bequests at her death. She belonged to the Missionary Society of the Baltimore Conference.

This is the fourth bequest from women in the Baltimore Conference during the last few years.

Miss Julia was the last member of her family. She leaves the heritage and example of a loyal Christian to those who loved her for her own sake, as well as for the sake of the mother to whose life she bore proof of devotion.

## Evangelizing New Orleans

FRANKLIN N. PARKER

The city of New Orleans has always been a difficult field for evangelical Christianity. The reasons are not far to seek. The city and its immediate territory was settled by French and Spanish immigrants. They established the Roman Catholic religion as the center of all their life, just as the New England settlers established Puritanism as the supreme interest in their community. New England Puritanism has undergone considerable change but the Roman Catholic Church in Louisiana is practically unchanged. For many years the Catholic Church completely dominated the moral and religious life of the people. It has entrenched itself by means of its wonderful organization. Since the middle of the last century many other foreigners have settled there. Many Germans, divided between the Lutheran and the Roman churches. The Italian colony has been large for many years. A considerable contingent of Irishmen, Catholics to the back bone, most of them. Many of these have attained eminence on the police force, in politics and other spheres of political activity, not omitting some very successful men in business and professional life.

In the earlier years the Americans who went there were mainly adventurers who were willing to seek their fortunes on their pleasures in a community singularly unlike the English speaking colonists. As the years have gone by many families of fine character and Protestant in profession of sympathy have settled there attracted by the business outlook or in search of a mild climate. The city has a decidedly cosmopolitan character but has a very intense civic and social consciousness. Whether Catholic or Protestant, they are intensely devoted to New Orleans. Through sunshine and shadow, war and pestilence, or whatever may come, these people are satisfied with their city, and most people who go there and remain any length of time, become imbued with the same mind.

Roman Catholicism has mastered the secrets of personal control and the impressive power of massed benevolent activities. The Catholic is made by the way he is handled before adolescence fully sets in. By means of dogmatic teaching, ritual observance, and religious symbolism, religious ideas are ingrained. His home is adorned with pictures of the Crucified Christ and the Blessed Virgin and the saints. He wears a scapula of a cross upon his person. The habit of prayer is sustained by

sacred picture or the rosary. He sees about him the effects of his religion. There are numerous orphanages, large and fully equipped hospitals, a house of refuge for fallen women, homes for the aged, schools and convents, churches that are never closed and consecrated burying grounds. The laborer and the man of wealth kneel before the same shrine and utter their confessions to the same priest. Numerous societies, sodalities and organizations like the Society of St. Vincent de Paul provide a field for lay enthusiasm and a field in which to acquire merit. Add to this its universal tolerance toward the infirmities of the natural man and the absolute claim it makes to settle all questions in heaven and earth and hell concerning the human soul and its destiny and you have the secret of its power.

Protestantism has been on the field since the early years of the last century. It has never made any material gains from the Catholic Church by aggressive or other methods of penetration. Neither does it do so in Boston, New York or Atlanta. Nor is it likely to do so for a long time to come. Such conversions are not likely to occur except in places where notorious abuses or oppression creates great dissatisfaction among the people. Some work may be done in colonies of foreign Catholics such as the Italians. We have had some success among the French of rural Louisiana.

Other and very influential factors have entered into the problem of evangelization in New Orleans. It is now a great city of 400,000 population. It is wealthy and situated on the pathway of great commercial and tourist movements. Commercialism, materialism and love of pleasure are increasing. Multitudes have come there who are simply plain people of the world and are no more accessible to the appeals of evangelical religion than they are in Pittsburg or Chicago, and no less so. Pretty much every where we get and hold certain people who belong to us by birth and tradition. When we begin to move outside of that constituency it is slow work.

This Protestant element in New Orleans is pretty well scattered over the upper part of the city for the most part. Protestants, Catholics and Jews are often mingled in the same neighborhood. The extreme lower part of the city has been occupied largely by the French quarter and many foreigners by birth or extraction. It has a relatively small

group of Protestant people.

What gains have been made in New Orleans have been made by staking out in some neighborhood and going in for hand picked results. Some times we have begun in a private house. The church in the private house was a success in primitive Christianity and also in primitive Methodism. But the day of this method is passed. We have got to appeal to the community by more impressive and really competent methods.

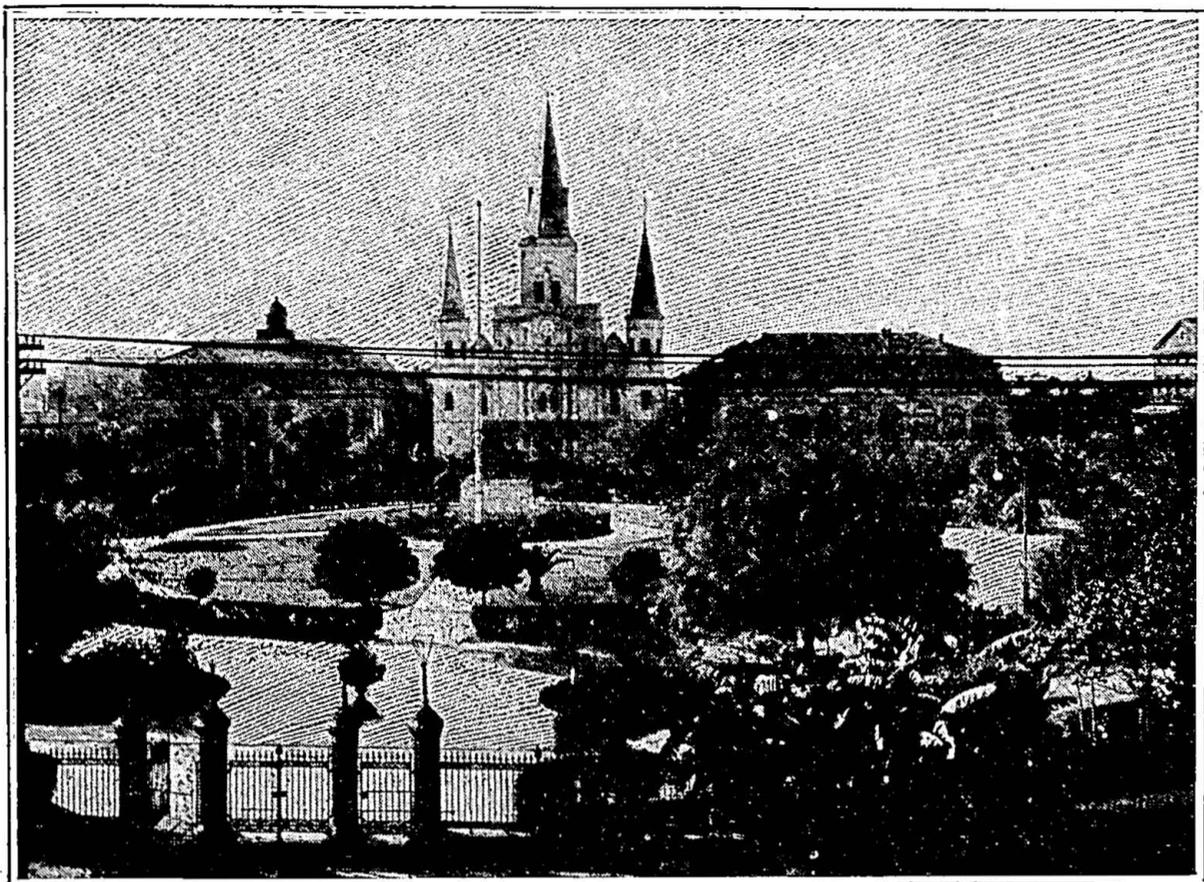
We need impressive and beautiful church buildings located in places where the crowd goes by. This thing must not be done in a corner. We need parish or church houses in which we can minister to the social and industrial needs of the people. The church must be made a common center of life. But these are the things we need in every city! Even so, they are more needed in New Orleans because there is so much to be done and religion is conceived of in its institutional aspects.

New Orleans needs a great Methodist hospital. It needs adequate support for its home for helpless women. It needs to be furnished with the agencies that can minister to the awakened interests of a city population.

The supreme need is the assertion of the power of Jesus Christ to meet the needs of men. It is to bring Christ to the people. The Roman Church has put the organization first, Protestantism must put Christ first.

But this is not to leave this work to occasional revival services. We must make our Christianity face a man every day with its moral demand, loving service and beauty of worship. Therefore every avenue must be used in finding and saving the souls of men. In this way we can prepare the way for periods of ingathering and rapid growth. And while doing this we shall be training men and women for the work of the kingdom. We must build for the future. We Protestants are too often content with surveying immediate and present gains. We must look after the church of tomorrow. We must root ourselves in the fundamental demands of a great Gospel and strike into the fundamental needs of human nature and so hasten the coming of the day of God.

The task is great. It is nothing short of the regeneration of men by the power of Jesus Christ. The aim may be high but the resources of consecrated and trained men and women will be equal to the demand.



JACKSON SQUARE, NEW ORLEANS, LA.

## Things Worth Knowing About New Orleans

The city of New Orleans has a population of approximately 400,000. Of this number 275,000 are accounted as members of the Roman Catholic Church.

In New Orleans is conducted the largest charity clinic in the South. It is supported by public tax funds.

The responsibility of Southern Methodism for Protestant Evangelism in New Orleans is greater than in any other city in the South. A study of the facts in following paragraphs gives some reasons for this statement:

It is the second port in North America, exceeding in importance and volume Philadelphia and San Francisco. It is the first seaport of the country in its possibilities for South American trade.

Its relation to the Latin-American Republics, where the Protestant forces of the United States are placing thought and money, makes it a strategic point of operation for a Christian government, and large Christian activities.

Its heterogenous population of Spanish and Italian peoples, of Mexicans and West Indians, and the largest Mongolian population in the Southeast puts the foreigner at our own doors, and places the responsibility of their evangelization primarily and definitely on the Christian Churches of North America.

Over all is the blight of Rome, and the fight to be waged is one which must be won by the weapons known only to those trained in the service of the Master

of Human Hearts—personal love, personal contact, personal understanding.

There are now twelve self-supporting congregations in the M. E. C. South in New Orleans. These should be made stronger and multiplied by two.

The new St. Mark's Hall; built on the corner of Rampart and Governor Nichol Street is fast becoming a social centre for Christian Evangelism. Read the leaflet entitled "St. Mark's Hall," by Mrs. J. H. McCoy, and find there the plan of building.

It includes the best features for a Christian Community plant, and represents the largest investment of any work of its kind in the home field of the Woman's Missionary Council.

St. Mark's program for social evangelism always places first, the fact that the Church is of God, and that through the Church, the body of Christ, society is to be redeemed. St. Mark's is the Church in action for social redemption of the bodies and souls of men, women, and children. St. Mark's emphasizes the fact that the Protestant Church is not a dead, crystallized organism, but a growing, living, vital force. St. Mark's teaches that it is not only salvation for the life to come that is to be earnestly sought, but that the kingdom of heaven is at hand here and now, and that through the adjustment of all human relationships in Jesus Christ our Lord is to be found the real method of Christian social evangelism.

## A New Book About the Congo Rock-Breakers, Kingdom Building

IN CONGO LAND, By P. H. J. Lerrigo, M. D., Price \$1.25,

The Judson Press, Kansas City, St. Louis, Los Angeles.

So few books have been written about the Congo and missionary work there, that this one will be welcomed by the readers interested in that Mission Field.

Rock-Breaker is the name given to Stanley by the natives, who saw him break his way through the hitherto impregnable stony barrier with giant powder.

Dr. Lerrigo tells of the work of Stanley's successors, the missionaries, who have continued to break down rocks and have overcome the forest and the stubborn jungle in order to establish mission stations. He also tells of their breaking up stony ground of human hearts and the redemption of human beings from superstition and evil.

Dr. Lerrigo is home secretary of the American Baptist Foreign Mission Society. He has traveled extensively in the Belgian Congo and the descriptions of his experiences and of the natives are picturesque and vivid.

The information regarding the work of the different boards of missions in the Congo and, the map showing the location of each mission make the book valuable to other missionary organizations than the one of which Dr. Lerrigo is a member.

ESTHER CASE.

## Program for March—New Orleans and Evangelism

Hymn 168.

Missionary Topics: New Orleans a Field for Evangelism. (Voice.)

St. Mark's Hall as an Evangelistic Center. Business: Report of Social Service Committee; Local Self-Government and the Citizens' Responsibility.

Special Topic: My local Church a Missionary Church. (See Bulletin.)

Roll Call: The A B C's of Stewardship. Devotional: Bible Lesson, "Jesus the Messiah. First Disciples Bear Testimony." (John i. 37-51.)

Prayer.

Hymn 635,

Prayer

O Christ, thou hast bidden us pray for the coming of thy Father's kingdom, in which his righteous will shall be done on earth. We have treasured thy words, but we have forgotten their meaning, and thy great hope has grown dim in thy Church. Help us to make the welfare of all the supreme law of our land, that our commonwealth may be built strong and secure on the love of all its citizens. Show thy erring children at last the way to the City of Love, and fulfill the longings of the prophets of humanity. Our Master, once more we make thy faith our prayer: "Thy Kingdom Come! Thy will be done on earth!"—Walter Rauschenbusch.

# FOR YOUNG PEOPLE

## Community Goals for Girls

Recently a group of people, executives in many great denominational and inter-denominational organizations, set themselves the task of outlining the Christian aims and objectives for a city, in terms of its boys and girls, foreign-born and other classes and of the city as a whole. It was the hope of this group that their efforts would lead local communities to do more in the practice of Christian service. After making similar local surveys of their own needs and aims.

Their findings as relating to the life of the girls of a community are given here—taken from the *Missionary Review of the World*.

For the girls of a community and with their co-operation the following should be provided:

1. Every girl should have the experience of friendship with the mature purposeful men and women, such as comes most naturally in relationships to the father and mother, to teachers, pastors, club leaders, and older women.

2. Every girl should be equipped through her home life for the understanding and meeting of the unfolding experiences of her own life and the responsibilities of a home maker.

3. Every girl should have the opportunity to share in group action, under direction, working toward ends that are socially constructive in school, church, community and world.

4. Since education is a continuous process of growth, every girl should have the opportunity through adequate vocational information and guidance (a) to complete a high school course adapted to her needs, (b) to continue her education in those ways which best meet her desires, abilities and needs.

5. Every employer of girls (including mothers) should feel an active responsibility for maintaining those conditions which make for the health, happiness and advancement of the girls working in office, shop, store or home, and which will make it possible to expect each girl to see her work as an active sharing in other peoples' lives and an opportunity to express herself happily.

6. Every girl should learn to think of herself as becoming a creative worker, whether in business and profession, or in the place of a wife and mother, in a way that will help her to either or both with a true sense of vocation.

7. Every girl should have a chance to develop thrift, a chance to discover the value of good things, like time, health, and material possessions, and to use this knowledge in everyday choices.

8. Every girl should have a chance to enjoy her right to wholesome recreation, to have opportunity at team play, dramatic expression, a hobby, the out-of-doors (hikes, nature study, camping, etc.), and a natural comradeship with boys and girls.

9. Every girl should have guidance toward such a discovery of God in the experience of the past, in her own life, and in the lives of others as shall give to her a sense of reality in religion and a motive power for character and service.

10. Every church should have a program adapted to the needs of the growing girls who are a group in its membership.

The full pamphlet may be procured for 10 cents, \$6.00 a hundred from Committee on Cities, Room 1117, 156 Fifth Ave., New York, N. Y.

missionaries sent for them to come to him that he might hear God's message. We may be sure they lost no time in granting his request. The proconsul had in his train, however, a magician or trickster, conjurer, we might call him today. This man set himself to oppose the work of Barnabas and Saul; but as usually happens when evil people undertake to oppose the progress of good they rather advance than retard the cause. Evil was overthrown and the work of the gospel furthered, the proconsul himself becoming a Christian.

### The Significance of the Proconsul's Conversion

New hope and enthusiasm came to the missionaries. They are ready now to carry this all-pervasive gospel of an all-conquering Lord to lands farther on. Henceforth the apostle to the Gentiles is known by his Roman name, Paul, rather than by his Jewish name, Saul. His thoughts turn constantly toward the great imperial city on the banks of the Tiber, and throughout the remainder of his life Rome is the goal of all his hopes, the beacon light drawing him on that he may set at the world's capital the Standard of Humanity's Captain.

## Bible Lesson for March

### The Hero in Action (Acts 13: 4-12)

MARY DE BARDELEBEN

These lessons giving the story of Paul and his work cannot be adequately presented without a map. *Get a map.* If you can do no better, refer to the map in your Bible and make an enlarged copy for the use of the class.

#### The Choice of the Field

At the close of our last study, we left Barnabas and Saul ready to set out from Antioch on their missionary journey. The world is so much in need, where shall they go first? To the southwest of Antioch lies the island of Cyprus. Here the gospel had already been preached, we know, for some of the Cypriote Jews had helped in the founding of the Antioch Church (Acts 11: 20). From here, too, Barnabas had come. We are not surprised, therefore, that as these thought on the needs of their own island home they brought influence to bear on the choice of Cyprus as the first field of missionary endeavor for the outgoing missionaries.

#### The Journey

Taking with them John Mark, the nephew of Barnabas, the missionaries

set out on foot for Seleucia, the seaport town sixteen miles away. Here they took boat for Cyprus, 140 miles to the southwest. They landed at the town of Salamis on the eastern shore of the island and began to preach in the synagogues of the Jews. This they continued to do as they made their way on foot across the island until they arrived at Paphos on the west coast.

#### Cyprus a Strategic Point

Here at Cyprus, says Dr. Carter in his "Life and Letters of Paul," they met in miniature the world problem. Here were degenerate Jews, profligate Greeks, and Roman officials. The religion of the country was the worship of Venus, and in many of its phases it partook of the very lowest forms of superstition and basest sort of sensuality. If the gospel could make no impression here the workers had better turn their faces homeward.

#### The Conversion of the Roman Proconsul

But the gospel was successful here. Sergius Paulus, the leading official on the island, hearing of the work of the

## Y. P. Institute at a District Meeting

The following questionnaire has proved a helpful way to discuss Y. P. work at district meetings. It was prepared by Mrs. J. G. Moore, superintendent of the Little Rock Conference and has been used many times with success. Each one present is given a copy, so spaced that answers can be written in and so the full fund of information can be taken to each local auxiliary. Blackboard, posters, maps and stories all can be used to carry over the point or hold the interest of the delegates.

#### Y. P. M. S. Questionnaire

1. Give two chief drawbacks to a successful Y. P. M. S.
2. What is the Y. P. M. S. motto?
3. What is the watchword?
4. What are the colors?
5. What is the emblem?
6. What is the Y. P. song this year?
7. List officers of Y. P. M. S., Council, Conference and local.
8. How, and how *only* can correct reports be made out?
9. Can "Christian Stewardship" be presented in an interesting and attractive manner?
10. What constitutes a Y. P. Budget?
11. Can Y. P. have an active Social Service Committee?
12. Why a department of "Supplies"?
13. What is organized Bible Study?
14. Why a Mission Study Class?
15. Discuss the Roll of Honor, its requirements and advantages.
16. Recreation—is it necessary for young people?

### Program for Young People for March

Hymn: "Fling Out the Banner."

Business: Report of Social Service Committee.

Devotional:

Hymn: "Jesus Calls Us O'er the Tumult."

Bible lesson: "The Hero in Action." (Acts xiii. 4-12.)

Prayer.

Missionary topics: "Pioneer Heroes in China."

1. Young J. Allen.
2. Laura Haygood.

Hymn: "Marching with the Heroes."

Prayer.

"Doer of deeds divine,  
Thou the Father's Son,  
In all thy children may  
Thy will be done  
Till each works miracles  
On poor and sick and blind,  
Learning from thee the art  
Of being kind."

—"Thy Kingdom Come," W. J. Dawson.  
Additional Feature: An hour with "Stylus."

### A Missionary Cook Book

From Mrs. J. W. Spivey, superintendent of Y. P.'s in Texas Conference, comes this clever Missionary Cook Book. The recipes are typed to fit pages shaped like the Y. P. M. S. shield about six inches long, and the covers are hand colored green and gold, all being tied at a corner with a bow of white ribbon.

The seven recipes that follow will provoke thought and produce variety and interest in the programs of the missionary meetings. Any chairman of the program committee could reproduce these for her auxiliary. The menu consists of seven courses. The first one is given here and if any one would like to see the other six, she can get them by writing Mrs. P. L. Cobb, Primrose Avenue, Nashville, Tenn.

Good Stock.

Take one new Text Book; examine carefully, picking out Leading Points.

Keep these in a safe place.

Now mix Text Book and Leading Points with a generous amount of time and study.

Place mixture in brain cells over a flame of thought.

Simmer several days. This will make a rich stock which may be used as a foundation for all programs.

Keep in a warm place.

MRS. PEP.

### Lambuth-Bennett Book of Remembrance

How many of you who read these pages have seen the daintily-put-up Lambuth-Bennett Book of Remembrance? It bears the work of good taste which characterizes the output of the literature department of the Woman's Missionary Council. It was conceived, and born of a depth of love and admira-

tion for those whose names and lives it memorializes.

The quotations came out of the best thought of those lives, and will serve to lead, to restrain, to stimulate the reader for the days of the year and the years of the future. It should be a familiar part of the library of every woman in the missionary societies of the Church, and to all who loved and honored Bishop Lambuth and Miss Bennett.

### A Visit to a Large Silk Filature in Oita

MISS MABEL K. HOWELL

The Women's Social—Evangelistic Plant in Oita is doing a very great deal of good work that is counting in the evangelization of Oita. I was greatly interested in the work that they are doing in a great silk factory. This factory is one of a series of forty under the same management in different parts of Japan. This factory is one of the most progressive in all Japan and so represents conditions at their best in this land. There were fifteen hundred employes and eleven hundred of these were little girls and young women. This factory buys up the cocoons and carries them through the various processes till the product is finished in the form of raw silk thread which is shipped directly to America. The work of the little girls is to dip their fingers in boiling hot water and separate the delicate threads from the cocoons and fasten them to the great machine for reeling the silk. Their fingers are almost parboiled from the constant dipping of them in the boiling water.

You will be interested in the life of the girls. The factory management contracts for them with their parents for a period of five years at the price of eighty sen or forty cents a day. This is very good wages for a factory girl in Japan. The girls are virtually slaves to the factory for five years. They live in dormitories provided on the factory premises by the management and their hours of work are from seven-thirty to seven-thirty each day. The factory provides the meals on the premises and also provides bathing and laundry facilities. The girls work seven days a week and have two holidays a month on the first and the fifteenth. The methods of punishing the girls for misbehavior and disobedience are hitting on the head and pinching. Do not forget that this is one of the most progressive factories in Japan. It is now building an assembly hall on the premises in which to hold entertainments for the girls. The head of the establishment is not a Christian

and yet he allows our workers to do all they can for the girls. They are allowed to hold an evangelistic meeting for the girls in the factory one night each week and are also allowed to come to the factory on the girls' two rest days and to play games with the girls. The girls respond to this feature in a splendid way. The factory also has a hospital for the girls. On the day that we were there we saw thirty girls in the hospital.

### A List of Pageants

Many have been asking for pageants suitable for annual meetings or church services. With the help of Miss Christine Goldsborough, La Grange, Ky., who is a remarkable director of pageants, I am able to give names of a few that have been used and approved.

"*The Light of the World*," by H. Augustine Smith, of Boston University. Published by Century Co., 353 Fourth Ave., New York City; 15 cents—\$1.44 a dozen.

"*The Rights of the Child*," by H. A. Smith. Published by Pilgrim Press, Boston, Mass; 7 cents—80 cents a dozen.

"*The Gift Supreme*," by Bernice Hall Legg. Published by Woman's Foreign Mission Society. M. E. Church Publication Office, Boston, Mass.

"*The Search for the Light*," by Laura S. Copenhaver and Katherine S. Cronk. Publisher: Woman's Missionary Society of the United Lutheran Church in America, 544 Drexel Bldg., Philadelphia, Pa., 25 cents.

### "Watch Yourself Go By"

Just stand aside and watch yourself go by;  
Think of yourself as "he" instead of "I."  
Watch closely, as in other men you note  
The bag-kneed trousers and the seedy coat;  
Pick flaws, find fault, forget the man is you,  
And strive to make your estimate ring true.  
Confront yourself, and look you in the eye—  
Just stand aside, and watch yourself go by.

Interpret all your motives just as though  
You looked on one whose aims you did not know.  
Let undisguised contempt surge through you  
when

You see you shirk, O commonest of men,  
Despite your cowardice; condemn what'er  
You note of baseness in you anywhere.  
Defend not one defect that shames your eye—  
Just stand aside and watch yourself go by.

And then—with eyes unvelled to what you  
loathe,

To sins that with sweet charity you'd clothe—  
Back to your self-walled tenement you'll go  
With tolerance for all who dwell below.  
The faults of others then will dwarf and shrink.  
Love's chain grows stronger by one mighty link,  
When you, with "he" as substitute for "I,"  
Have stood aside and watched yourself go by.

—From *Blue Ridge Voice*.

## Scarritt Bible and Training School

### Christmas at Scarritt.

"Now is high tide of the year  
And whatever of life hath ebbed  
away  
Comes flooding back with a ripply  
cheer  
Into every bare inlet and creek and  
bay."

Does not this strain by James Russell Lowell give a pen sketch of Christmas—the time near the close of the year when affection holds sway and into everybody's life cheer and joy flood the dry and barren places of the heart and bring new life and love?

Christmas at Scarritt in 1922 was a holy time and a very fountain of life and happiness. Everybody who remained in the school was a member of some committee to make the season glorious. Parties of carolers went out on Christmas Eve and sang sweet hymns before many doors beginning at the home of Bishop Hendrix where a welcome always awaits them. At five forty-five in the morning on Christmas day carols awoke the household and at seven o'clock the Christmas morning service was held in the chapel. The chapel decorations were white and the beauty was enhanced by green fir trees and silver stars. Wonders can be wrought with sheets, white paper, silver paper, and a few trees and the result is always beautiful. Music by a hidden choir of students prepared the heart for adoration of Jesus the Christ. "We three kings of Orient are" was sung by three students in costume and the effect was fine. At the close of the service the hidden choir, dressed in white bearing lighted candles, led the procession to the dining-room and the glorious hymn "Joy to the World, the Lord is come" was sung until the places were reached in the dining-room and the

doxology was begun.

Breakfast over, the parlors decorated in red and green were opened. A bright fire in the open fireplace lent beauty to the scene and in a few minutes Santa Claus and his family appeared to give presents to everybody.

The entire house was beautiful. One gift added luster to the entrance hall, a large beautiful fern, a Christmas gift from Bishop Hendrix and family to the school.

Dinner was served at one o'clock at which time letters and telegrams from absent daughters were read. One table filled with children—two from the president's family and four from Dr. Duncan's home was especially joyous.

The evening was spent in visits to the institutions making life happier for shut-ins and trying to spread the Christmas cheer.

"Twas a beautiful day that can never be forgotten!

#### Distinguished Lecturers

Several men of distinction have honored the Training School by lectures. Dr. Edward T. Devine of New York, one of the outstanding Social Work leaders of this country, gave an interesting lecture on "Social Principles," giving illustrations from the character of President Roosevelt.

Dr. John J. Tigert, Commissioner of Education, gave a fine talk at chapel on "The Need of High Educational Standards for Christian Social Workers."

Professor Charles A. Elwood, head of Department of Sociology in Missouri University, delivered two able lectures in December on the subjects: "Woman and Christian Civilization" and "Love as a Social Principle."

## Bible Lesson for March

### Jesus the Messiah. John 1: 37-51.

MRS. W. J. PIGGOTT.

We must keep clearly in mind the Messianic hopes of the Hebrews if we wish to get the atmosphere of the people who featured in the events which centered about Jesus, and if we are to understand the place that the person and work of Christ occupied in the faith and practice of the early church. Recall that the basic thought of the Jewish religion was that Jehovah had made a covenant with their fathers promising that through the great destiny of the Hebrews all the nations of the earth

should be blest. The old prophets taught that the cause of national disaster was to be found in the idolatry and sin of the people. They presented the moral quality of the covenant and the spiritual nature of the Kingdom, but the spiritual interpretation of the utterances of the prophets was not the idea popularly held by the Jewish priests or people when Jesus came. Their national aspirations controlled the thinking of the Jews of Jesus' time on many vital matters. To this day we are prone to fashion scrip-

tural meanings according to our mental bias.

When John the Baptist came preaching the Kingdom of God is at hand, small wonder is it that multitudes streamed out to hear him. They thought this was what they had been waiting for. By his preaching John had prepared the minds of certain choice spirits, for any revelation he might make. Among those who heard him proclaim concerning Jesus "Behold the Lamb of God" were two of his disciples, Andrew and probably John the beloved. It was an hour of great significance for them and for Jesus. John remembered the exact hour and wrote it down long afterward. What a wonderful day they must have had together. Hopes realized, faith established, love quickened.

The distinction of being the first recorded soul winner belongs to shrewd, careful Andrew. The terse statement to his brother Simon "We have found the Messiah" tells the story of his belief. "He brought him to Jesus" is the brief statement of his next move but what a volume of spirited dialogue may have taken place between Andrew and his impetuous brother as they came together to see Him whom Andrew called the Messiah.

Jesus looked on Simon and saw both his weaknesses and his great possibilities. He appealed to the best that was in men as the wise ever do. He foretold Simon's new character. Jesus did not dwell on the old weakness, he focused Peter's mind on a new element of strength.

Next day Jesus found Philip, a fellow townsman of Andrew and John and a possible disciple of the Baptist. He followed at Christ's command and found something in Jesus which caused him to seek Nathaniel with the definite message, "we have found him of whom Moses in the law and the prophets wrote." Philip was persuaded of the Messiahship of Jesus by following him. A convincing way to test the matter. Nathaniel was not so responsive. "Can any good thing come out of Nazareth" he skeptically asks. Philip does not waste time in argument. "Come and see" he says. A personal experience with Jesus convinced Nathaniel as it does anyone. Reasoning based on experience is scientific and unassailable.

Nathaniel opened his heart to the one who saw and interpreted his soul's longings and he exclaims rapturously. "Rabbi Thou art the Son of God, thou art the King of Israel." Five strong men converted, and the foundation laid for a new interpretation of God. The heaven has begun to work.

# OUR PEOPLE NEED THE MISSIONARY VOICE

During February we will continue to give a copy of the Missionary Calendar free with every subscription to the Voice.

We have set for our goal one hundred thousand subscribers to THE MISSIONARY VOICE. It is the general organ of the Board of Missions. It contains missionary information from each of our eleven fields. Our Church will never be, can never be, the church it ought to be without this information. Certainly it is not unreasonable to expect one hundred thousand Methodist homes to receive the monthly visit of THE MISSIONARY VOICE.

VOICE agents have been at work sending in good lists and many individuals are sending in their own subscriptions. The day before this was written about five hundred subscriptions were received. Still, a greater effort must be made if we reach the goal we have set. This is the best time to reach it. We urge our friends to make a special effort to help us extend the circulation to one hundred thousand.

## REMITTANCES FOR DECEMBER OF FIVE DOLLARS AND MORE

### FIVE DOLLARS EACH

Mrs. W. E. Whitley, Letohatchie, Ala.  
 Mrs. Ada Paxson, Knoxville, Ark.  
 Mrs. O. W. Coon, Fincastle, Va.  
 Mrs. J. Gleckler, La Grange, Tex.  
 Mrs. J. H. Hiner, McDowell, Va.  
 Mrs. T. J. Cottingham, Henderson, Ky.  
 Mrs. J. C. McLean, Franklin, Ky.  
 Miss N. J. Alexander, Asheville, N. C.  
 Mrs. D. D. Russell, Salisbury, N. C.  
 Mrs. C. B. Miller, Goldsboro, N. C.  
 Mrs. C. B. Gregory, De Leon, Tex.  
 Mrs. S. E. Cozatt, Paris, Tex.  
 Mrs. R. E. Anderson, Thomasville, Ala.  
 Mrs. Mary Armstrong, Wimauma, Fla.  
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 Mrs. T. L. Overton, Tuscaloosa, Ala.  
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 Mrs. J. L. Phillips, Trinity, N. C.  
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 Mrs. W. F. Dixon, Demopolis, Ala.  
 Mrs. M. B. Jones, Miami, Fla.  
 Miss A. L. Nelson, Aberdeen, Me.  
 Rev. Jas. W. Sells, Georgetown, Miss.  
 Mrs. C. B. Miller, Goldsboro, N. C.  
 Mrs. D. G. Schrock, Purdin, Mo.  
 Mrs. W. M. King, Sapulpa, Okla.  
 Miss Carrie Carter, Oklahoma City, Okla.  
 Mrs. F. A. Wright, De Witt, Ark.  
 Mrs. A. A. Smith, Oakland, Tenn.  
 Mrs. T. B. Davis, Denton, Tex.  
 Mrs. Wm. Mankey, Remington, Va.  
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 Mrs. G. C. Hydrick, Vanndale, Ark.  
 Miss Mary Brown, Malta Band, Mo.  
 Mrs. J. W. Kincheloe, Mexia, Tex.  
 Mrs. J. H. Hounshell, Rural Retreat, Va.

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 Mrs. J. H. Coulbourn, Shanghai, Va.  
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 Mrs. S. C. Box, Palacios, Tex.  
 Mrs. C. F. Curson, Houston, Tex.  
 Mrs. O. A. Seely, Rector, Ark.  
 Rev. J. E. Graham, Grundy, Va.  
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 Mrs. E. A. Owen, Alexandria, La.  
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 Mrs. J. T. Evans, Wilmer, Ala.  
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 Rev. J. B. Swinney, Sedalia, Mo.  
 Mrs. C. W. Chamber, Chilhowie, Va.

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 Mrs. N. M. Parks, Alligator, Miss.  
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 Mrs. O. J. Rinker, Tampa, Fla.  
 Miss Edna Burns, Beggs, Okla.  
 Mrs. Holmes Hardin, Chester, S. C.  
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 Mrs. John Kratz, Arlington, Md.  
 Mrs. Lucy J. Thomas, Dardanelle, Ark.  
 Mrs. J. L. Tolefree, Fordyce, Ark.  
 Mrs. Chas. F. Tom, Gonzales, Tex.  
 Mrs. S. Philpott, Teague, Tex.  
 Mrs. E. G. Albro, N. Wilkesboro, N. C.  
 Mrs. Fannie Cotner, Waurika, Okla.

Mrs. B. A. Lamar, Texarkana, Ark.  
 Mrs. C. Shanks, Crewe, Va.  
 Mrs. W. T. Puckett, E. Radford, Va.

### NINE DOLLARS EACH

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 Mrs. N. D. White, Holdenville, Okla.  
 Mrs. E. A. Davison, Barnwell, S. C.  
 Mrs. C. L. Carr, Lewisburg, W. Va.  
 Mrs. C. G. Ryden, Belton, Mo.  
 Miss Jess Metcalfe, Brooksville, Ky.  
 Mrs. Walter Ryland, Pine Bluff, Ark.  
 Miss Ludie Etter, Marion, Ark.  
 Mrs. C. B. Galloway, Jackson, Miss.  
 Mrs. T. H. Bradshaw, La Monte, Mo.  
 Mrs. A. C. Wilson, Orangeburg, S. C.  
 Miss Mollie Strother, Burlington, W. Va.

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 Mrs. P. M. Ezzell, Oxford, N. C.

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Mrs. C. E. Bowles, Pulaski, Va.  
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 Miss Saida B. Fuller, Paris, Ky.

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 Miss Janie Dowdell, Columbus, Ga.

### FIFTEEN DOLLARS

Mrs. John Watson, Tiptonville, Tenn.

### SIXTEEN DOLLARS

Mrs. J. P. Hurdle, Winston-Salem, N. C.

### SEVENTEEN DOLLARS

Mrs. M. A. Clark, Kissimmee, Fla.

### EIGHTEEN DOLLARS EACH

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 Mrs. E. R. Parks, Lexington, Ky.

### NINETEEN DOLLARS

Miss Ella Brown, Marshall, Mo.

### TWENTY-ONE DOLLARS

Mrs. T. A. Coleman, Macon, Ga.

### TWENTY-FIVE DOLLARS

Mrs. C. S. Jones, Talladega, Ala.

### THIRTY-ONE DOLLARS

Mrs. J. D. Barksdale, Blytheville, Ark.

### THIRTY-FIVE DOLLARS

Mrs. H. P. Stipp, Lakeport, Calif.

### THIRTY-NINE DOLLARS

Mrs. L. W. White, Norfolk, Va.

# Why I Should Pay My Centenary Pledge

I made it in good faith.

The need today is greater than it was when I made the pledge.

Missionaries in the eleven fields of my Church are depending upon the payment of my pledge.

My honor is involved and through me the honor of my Church is involved.

The Centenary has absolutely made good to date.

Under its inspiration my Church has opened four new missions, all of them wonderfully successful.

With its aid the Southern Methodist Church is at last doing a worth-while part in the task of making America Christian.

The bishops of the Church declare this to be our primary and major task.

The committee appointed by the General Conference to harmonize the program of the forward movements of the Church have declared that during January, February, March and April the Centenary is to have right-of-way.

They did this because Southern Methodism faces a real emergency.

My Church must raise four million dollars by May 1, or its missionary operations will be seriously embarrassed.

As a loyal Methodist I must do my part.

**I MUST KEEP FAITH.**