

The **Missionary Voice**

July, 1923



The Great Pagoda, Soochow, China.

The Great Pagoda at Soochow

The illustration used on the cover page of the *MISSIONARY VOICE* this month is from a photograph of the Great Pagoda at Soochow, China. This famous structure enjoys a world-wide reputation as one of the most wonderful examples of the architectural genius of the past.

The Great Pagoda at Soochow, seen near the city wall from the railway station, is one of the most famous in China, and said to be the largest in the world.

It was built, according to the best information obtainable, in 1131 A.D. It consists of nine stories, is two hundred and fifty feet high, and is a marvel of proportion. Sixty feet in diameter at the base, it is forty-five feet at the top, each story being proportionately shorter, each balcony narrower, and each door and window smaller.

THE MISSIONARY VOICE

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THE MISSIONARY VOICE

VOLUME XIII

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NUMBER 7



COMPLETED MISSIONARY RESIDENCE, HARBIN, MANCHURIA.

Our Oldest Mission

China has an area of 4,376,400 square miles, a population of over 400,000,000, and a continuous history of more than 5,000 years. The Chinese number more than a quarter of the population of the globe and constitute the largest homogeneous mass in the world's history. It is a land of vast natural resources and potential wealth. With the possible exception of Africa it has the largest undeveloped natural resources of any country in the world. It has not as much iron as Brazil but Brazil has no coal. It is estimated that China has ten thousand million tons of hard and soft coal which is just beginning to be touched. Its people are very backward and yet they have great elements of strength. The literacy of the people is very low, estimated at less than five per cent. Only about six per cent of the school population is in school. Due to ignorance, superstition and filthiness the death rate is very high. There is only one competent doctor to each 400,000 people.

In the past missionary success in China has been very meagre but as in every heathen land it has been cumulative. Prior to 1844 the Chinese Empire was sealed against the labors of the missionary. During that year the imperial decree prohibiting, under heavy penalties, the professing of Christianity by the natives were par-

tially removed and the missionary allowed to prosecute his work in the port cities of Canton, Amoy, Foochow, Ningpo and Shanghai but he was still "prohibited from going into the interior to propagare religion." It was not until 1858 that these restrictions were removed and China was opened to the Gospel.

Robert Morrison, the first Protestant missionary to enter China, reached the field on September 7, 1807 after a voyage of a little over seven months. On July 16, 1814 he baptized his first convert. He was almost seven years winning that one soul.

The first missionaries of the Methodist Episcopal Church, South, Rev. Charles Taylor and Rev. Benjamin Jenkins, both of the South Carolina Conference, entered China in 1848 and opened our first foreign mission. Eleven years later we had eleven church members in that field and this was the only foreign mission we had in the world.

Four years after these first missionaries entered the field Rev. W. G. E. Cunyngnam and wife sailed for China and two years later the force was further strengthened by the arrival of Rev. D. C. Kelley, M.D., Rev. J. W. Lambuth and Rev. J. L. Belton and their wives. On July 13, 1860, Rev. Young J. Allen and Rev. M. L. Wood reached Hong Kong after a voyage of one

hundred and seventy-five days from New York. Some of these names shine with unusual radiance in our missionary scroll of fame. They were the pioneers in the world-wide enterprise of the Methodist Episcopal Church, South. With great devotion and skill they laid deep and broad the foundations of our missionary work. By their sympathy and unselfishness they largely disarmed the natives of suspicion and doubt and helped swing wide the gates that the Gospel might enter in.

These pioneers have been followed by others equally faithful and equally worthy. The hardships they are called upon to endure while not as acute as in the earlier years are quite trying enough to demand for them our keenest sympathy, our unmeasured confidence and our constant and loyal support. These men and women represent us in one of the most difficult and important mission fields on earth.

If these our brothers and sisters who are cultured and equipped can ignore the comforts of the homeland we enjoy and give their lives where the battle is hard, surely we who remain at home cannot deny them any needed equipment and re-enforcements that they may win victory for our King.

Our China Conference was not organized until 1886. The territory we occupy has an estimated population of 5,000,000 and is strategically important. We now have seven districts, fifty-seven pastoral charges and 9,861 church members. Total church members and probationers 11,848. There are 216 Sunday schools with 968

officers and teachers and a total enrollment of 10,279. These figures do not look very large to those accustomed to reading statistics of the Church at home but when difficulties are measured and these figures are compared with those in the early years in China they are wonderfully heartening. Think of it, the first eleven years eleven church members, while last year we baptized 1,029 adults and 310 children.

The China Conference is the first of our foreign missions to establish its own foreign mission. Our people have been advised of the steps taken. At the session before the last, the matter was considered and at the last session definite plans were made to open mission work among the Chinese in Manchuria. They set themselves the task of raising \$10,000 to open this work and already they have raised \$12,000. Surely many Southern Methodist prayers will be offered for this first grandchild, and if help is needed from the Church at home that help must not be withheld.

Some day great China is going to wake from the sleep of dim centuries and when she does she will almost determine what civilization is to be. This is the hour of opportunity and of peril. Tendencies not difficult to direct now are already setting in. What we do must be done without delay. Southern Methodists must not betray their Lord by selfishness and stinginess. The demands are so great, the issues so vital, and the fields so white, that if need be we ought to give our all for Christ's sake and humanity's sake.

Shall Law or Lawlessness Rule?

Press reports of liquor law violations might lead one to conclude that the adoption of the Eighteenth Amendment and the passage of the Volstead Enforcement Act turned a nation of conscientious law abiding people into a nation of shameless outlaws. It is the hope of the opponents of prohibition that the American people will reach just this conclusion. The large number of moonshiners and bootleggers who infest America from side to side are pointed out as though they were something new. Emotional people, who are uninformed, find themselves inclined to weep over the sweet lads who were turned into moonshiners and bootleggers by the Eighteenth Amendment. How terrible that in a moment of hysteria the Congress of the United States and forty-six of the forty-eight state legislatures passed measures making villiany unlawful.

The truth is the liquor business has always been unlawful. Measures enacted for its control may be ever so liberal but it is not content to operate within defined boundaries and under defined rules. There have been many generations of moonshiners and bootleggers in this country, though not unnaturally they are more numerous now than formerly for now they are the only liquor dealers. The liquor business is manifesting more

unlovely traits now than it ever has in the past simply because civilization is pressing in upon it from every side in an effort to destroy it. It is fighting for its life. A rattler is more disagreeable when hemmed in a corner than when sunning himself on a hillside but that is no reason why he should be made a pet of for he is no more a rattler in the one environment than in the other. It is the part of wisdom to avoid him or destroy him because he is what he is. So the liquor business. It is essentially bad and lawless and cruel and has always been so. The record of the business in this country before the adoption of the Eighteenth Amendment is a continuous record of shame. With no political convictions nor permanent party alignments it has debauched our politics for a century. It has put its withering blight upon backward races such as the Indians and Negroes for whose protection and uplift we were pledged by every obligation of right and decency.

The enactment of prohibition in this country is not due to the intolerance of the American people or any element in America but is solely due to the essential lawlessness and meanness of the liquor business. Only the unthinking ever dreamed that a business that had grown old in outlawry would quietly retire when told

to do so by legislative enactment. It has been and is defiant. Murder and arson and treason come natural to this infamous business and the men who run it. Many brave men who could not be bought have been killed trying to enforce the law against men engaged in this traffic.

Is America strong enough to enforce its regularly enacted laws in its own territory? That question must be answered and upon its answer depends the stability of this Government. If one business or one element can defy the Government so can others whenever they are strong enough and so inclined. It is well that patriotic people bear this in mind when tempted to think of liquor law violations as unimportant.

More than once the charge has been made that the Eighteenth Amendment was slipped by the American people. Here is the history of its adoption: The United States Senate, Aug. 1, 1917, proposed the Amendment by a vote of 65 to 20. The House of Representatives on Dec. 17, 1917, proposed the Amendment by a vote of 262 to 128. The Congress which proposed this was elected, with the Amendment as the dominant issue, November, 1916, five months before the United States entered the war. From January 8, 1918, to January 16, 1919, thirty-six states (the necessary three-fourths) ratified the Amendment with a combined vote of 4,086 to 829. Ten others ratified later with a combined vote of 1,016 to 416. The only states that have not ratified are Rhode Island and Connecticut. When the United States entered the war, twenty-six states had voted "dry," and over eighty-five per cent of our area, inhabited by more than sixty million people, was "dry" territory. No other amendment of the Federal Constitution was ever discussed so widely and continuously through so long a period, and no other amendment was ever adopted so overwhelmingly.

Prohibition has not had a fair trial because of the after-the-war psychology that has effected the thinking and conduct of the whole human race. Since the close of the war there has been an almost world-wide moral breakdown. To challenge that statement is to argue one's ignorance of current conditions. Yet notwithstanding these unfavorable conditions the situation as relates to drinking is vastly improved. One who walks the streets of our cities and towns and fails to see this improvement is either blind or crazy.

It is charged that liquor bought today from illicit dealers is poisonous and a good many graves in which sleep the bodies of those who drank it attest the truth of the charge. It is frankly admitted that bootleg whiskey is more poisonous and filthier than that sold under license before prohibition, but alcoholic poisoning is no new thing and the records show that it was even worse in pre-prohibition times than now. In the old days hundreds drank it and merely went home and

whipped their wives whereas now not so many drink it and not infrequently the undertaker has to be called.

The attention of the whole nation has recently been directed to New York by the repeal of the Mullan-Gage Prohibition Enforcement Law by the legislature of that state. The governor of New York approved the repeal measure and many have wondered what effect his approval will have on his Presidential possibilities. None, we predict, since he probably never had any such possibilities.

Governor Smith justifies his act in signing the measure on the ground of the doctrine of states' rights. The advocates of states' rights have moved to new latitudes since 1861. Then the liquor forces are themselves new and strange converts to this doctrine. Those who had part in fights for state prohibition through the bitter years of that struggle cannot forget how brewers and distillers from other states flooded the territory with vicious literature and sent troops of hired speakers out and spent millions of dollars in their efforts to keep those states open to their unholy traffic. This miserable business would appeal to and prostitute any doctrine or any influence to its devilish purpose.

Will America again surrender to this monster? We do not believe it. It is a time when every patriot should be on guard and when political side-steppers should be notified that American freemen will not surrender to Satan at the behest of party pronouncements.

Two Worthy Missionaries Honored

Southwestern University, Georgetown, Texas, at its recent commencement honored two of the faithful missionaries of the Church by conferring the honorary degree of Doctor of Divinity on Rev. Frank S. Onderdonk, of San Antonio, Texas, and Rev. Joseph Dobes, of Prague, Czecho-Slovakia. Dr. Onderdonk is Superintendent of the Texas-Mexican Mission, was for many years a leader in our work in Mexico, and is one of the most capable and effective missionaries in the Church. Dr. Dobes was for several years a Methodist preacher in Texas, giving himself to work among his Bohemian brethren and winning by his piety and fidelity the confidence of all who knew him. When our work was opened in Czecho-Slovakia and he went out as one of the first workers in that field it was the fulfillment of the deepest wish of his heart. He has done there in his native land a monumental evangelistic work. Southwestern honors herself in honoring these worthy servants of God and the Church. Our hearty congratulations to the institution and to these two personal friends.

"My great object was to be like Him, to imitate Him as far as He could be imitated."—*Livingstone*.

Our Mission in Siberia

Rev. J. O. J. Taylor, Superintendent of our Mission in Siberia, has returned to the United States temporarily. He was in Nashville June 8, on his way to visit his mother and sister in Norfolk, Virginia. Probably no missionary in the Church has occupied a more trying position than Brother Taylor occupied at Vladivostok, and no mission had better development than ours in Siberia.

When the Red Army came into Vladivostok last winter our work was seriously interrupted as it is well known the Soviet Government is in no sense favorable to Christianity. The official declaration in regard to the Soviet attitude toward religion, as expressed by the Commissar of Justice, is as follows: "The legal position of the Church in Soviet Russia and its allied republics is best illustrated by the fundamental regulations fixed by the decree of separation of Church and State in 1918. According to this, every citizen, first, may profess any religion or none at all; second, when the carrying out of religious rites does not interfere with public order and the rights of citizens, free performance of them is guaranteed; third, no church society has the right to own property; fourth, all property belonging to church societies in Russia is declared to be national property, but buildings and articles of service are handed to religious societies for free use."

Brother Taylor and family left Vladivostok on the advice of the American Consul who was himself preparing to leave. Our Korean workers are still there and the work is being carried on, under difficulties, of course. Many Koreans of the better class are going into North Kando which is Chinese territory. We have

a prosperous district there with Rev. J. S. Ryang as Presiding Elder. We had but little property in Siberia so its confiscation entailed but an insignificant loss and in fact we are using it under the terms of the decree referred to above. Our workers who are informed think Siberia is a very promising field for missionary work not only among the Koreans but among the Russians also. Conditions will change, must change, but probably not until the Bolshevist insanity has had time to run its course.

Bolshevism is a disease, mental and spiritual. Its propagation would wreck civilization and put an end to all worth while things. It is said that the present government of Russia is in the hands of less than one third of one per cent of the population. Of course the revolt that produced it was the fruitage of generations of oppression and exploitation. Then the masses had been kept in ignorance so they were prepared tools for the use of the present mad leaders in Russia. It is pathetic to see a great people without spiritual leadership. In this time they—not the leaders but the victims—need our sympathy and help. Russia is adrift on an uncharted sea. Soon its government must lay a course or go on the rocks. We indulge the hope that time will bring healing to that land but in the meantime we must not relax our efforts to give them the Gospel of Jesus Christ for He alone can bring health to that body.

Many Russians live in Harbin, Manchuria, and at that place our work is full of promise. Being Chinese territory and under international protection it cannot be interfered with by the Soviet despoilers.

Turkish Opposition to Christianity

It is so difficult to secure trustworthy information about conditions in the Near East that one's sense of fairness makes him hesitate to repeat or even accept published statements even though they seem to bear all the marks of reliability. Since the close of the war many reports coming out of Turkey have filled the world with horror. Then subsequent statements have been made declaring that these charges of brutality were false or grossly exaggerated. It cannot be doubted that a persistent propaganda has been conducted throughout the world with the hope of establishing Turkey in the confidence of civilized mankind. Well known Americans have written magazine articles ascribing to the Turk many gentle and lovable qualities and reproving those of us who have called him a butcher and a beast. In the light of later developments one wonders if those articles were not colored by personal interest in the Chester Concession recently consummated. It will take a master of persuasion to

convince intelligent people that the scourge of Armenia has any of the qualities of sainthood. Honest people cannot so easily forget Armenia's millenium of crucifixion. No Christian community in human history ever suffered as Armenia has suffered at the hands of the Turk. One of the great failures of the World War was that it left Turkey unshackled and at large to pursue its age old pastime of butchery.

It seems certain that Turkey is now determined that Christianity and Christian institutions shall not live in the land of the Crescent. Just recently the Y.M.C.A. fell under the displeasure of the authorities because certain natives had been converted under its auspices. After eight men and thirty women had been converted at Constantinople an order went out from Angora that the Y. should be closed. This order was suspended temporarily it seems, but in the meantime all Musselmen are urged to withdraw their children from American schools under penalty for ignoring the request.

Religious Conditions in Germany

It is safe to say that the great majority of Americans have from the beginning sympathized with France in her insistence on the payment of reparations by Germany although the average American has no way of knowing what would be a just and reasonable sum for Germany to pay. Even disinterested experts find it hard to agree on this point. One cannot view the widespread desolation wrought by German arms in French territory without deep sympathy for the people whose homes and farms and industries were destroyed. But admitting the justness of French demands as the occupation of the Ruhr Valley and the Rhineland lengthens into months with no signs of improvement the conviction is deepened that the invasion was a colossal blunder, fraught with tremendous possibilities of disaster. These two nations living side by side have distrusted and hated each other for generations and more than once by their suspicion and hatred they have disturbed the peace of the world.

It is certain that the situation in Germany is desperate. Production is far below normal, values are greatly depreciated and one result is vast numbers of the people are undernourished. Today Germany, hitherto known as one of the steady nations of Europe, affords friendly soil for the propagation of revolutionary and insane political theories and movements.

But not the least alarming of the reports that come out of Germany are those relating to religious conditions. Opposition to Christianity and to the church is bitter in many places. S. Miles Bouton who was correspondent for the Associated Press in Europe from 1911 to 1919 and who is now in Germany studying conditions at first hand writes in the June number of *The Current History Magazine* under the caption: "Tide of Atheism Engulfing German Youth," a very distressing statement. He declares that an open battle against religion is carried on by a third of the population of Germany and that there is a general lowering of moral standards and conduct. Official figures show that there were 230,000 withdrawals from the Lutheran Church and 33,842 from the Roman Catholic Church in 1919. In 1920, the latest statistics available, the number of withdrawals had increased to 305,000 and 46,992 respectively. Mr. Bouton says: "No people ever needed more the strengthening bond of a common religious faith, but a third of it will not only have none of this, but is also determined to destroy the faith of the other two-thirds." He closes with the statement: "But the internal enemies of Germany are even stronger than the alien invaders. I cannot lighten the tones of the dark picture which I have painted; an intimate knowledge of the people going back more than a decade, and my observation of present conditions, make optimism impossible."

It is well known that France is largely atheistic.

Now if Germany is to destroy even the poor type of evangelical Christianity she possessed and these two nations with their antagonisms and hatreds must live together or go down together they constitute a menace to the peace of Europe alarming in the extreme.

This is an added reason why our missionary work in other sections of Continental Europe must be sustained and put forward with all devotion and energy.

Bishop W. B. Beauchamp Returns from Europe

Bishop W. B. Beauchamp in charge of the three missions of the Methodist Episcopal Church, South, in Europe, returned to the United States May 29. He was detained in Europe longer than he expected by the serious illness of his son in Warsaw, and was therefore absent from the annual meeting of the Board of Missions.

The Bishop gives a good account of the progress of the work in each of the missions under his supervision. The work is in every way prosperous.

In Belgium, where the start was somewhat slow on account of difficult conditions, the work is getting under way hopefully. Colportage work, which seems to be our most effective means of propaganda in that country, is particularly encouraging.

In Czecho-Slovakia the tides of interest are running high as in the early stages of our work there. In Prague, the capital, large numbers are being converted and brought into the Church while under the influence of our Biblical seminary our work is being given greater stability.

There is an unusual situation in Poland. Our great center in Warsaw is swarming with religious and social activities while in other cities and towns our message is heard with sympathy and joy. As might be expected some Roman Catholic opposition has developed, but the civil authorities are friendly and it seems likely that our Church will, within a short time, have full recognition by the Government.

The Bishop reports our work moving on in a remarkable way. The evangelistic program is central and primary and the response to the message of the Gospel recalls the early days of Methodism in England and the United States. We may well doubt if any church in the world has more important missionary work just now than the work we are doing in Continental Europe.

Four Missionaries in 1912 Class at Emory

In the 1912 class at Emory University there were at least four missionaries. They were J. O. J. Taylor, Siberia-Manchuria Mission; D. P. Melson, Czecho-Slovakia; H. E. McNeil, Cuba; and Hatton D. Towson who was going to Japan but died before going.

Personals

Mr. and Mrs. George F. Erwin, of Harbin, Manchuria, rejoice in the birth of a son, Walter Lambuth, on April 1st. Mr. Erwin was recently moved from Vladivostok to Harbin to assist in the promising work for Russians at that point.

* * *

A number of Cuba missionaries will soon enjoy their furloughs. Rev. and Mrs. L. H. Robinson returned about June 1st. Rev. G. D. Naylor and wife will leave on the 20th and Rev. R. L. Whitehead, Rev. H. B. Bardwell and wife and Rev. O. K. Hopkins and wife plan to sail on the 25th. Rev. S. A. Neblett plans to take ship the following day. The work of the Cuba Mission will be greatly crippled by their absence, but they must obey the injunction to "turn aside and rest awhile."

* * *

Mr. and Mrs. Albert H. Staton and little son will sail from New York July 21 on the S. S. "Pan American" for Brazil. They go out as regular missionaries and will be stationed at Porto Alegre. Mr. Staton has been appointed to the faculty of our new school there, Centenary College, and is well prepared for his work. In addition to his record for scholarship he has an enviable reputation in athletics. The best wishes of a host of friends go with them.

* * *

On June 14 Mr. Y. Nakajima will sail from San Francisco for Japan, after two years of study in this country. Before coming to America he was assistant to the librarian of Kwansei Gakuin, Kobe, Japan, and for his good work was rewarded with a scholarship and sent to this country. Since his arrival in America he has done library work in the New York Public Library, the Free Public Library (J. C. Dana) of Newark, and has just completed work in library science at Peabody College, Nashville. He goes back splendidly prepared to become Librarian at Kwansei.

* * *

"I wish you could see the new building of the Kobe Central Methodist Church," writes Rev. J. B. Cobb, from Kobe. "This is the church to which most of our Christian school boys go. The building is thoroughly modern in its plan and stands on one of the most imposing locations in the city. More than six hundred names are on its roll and it is entirely self-supporting. The members raised fifty thousand dollars toward their new building. The annual conference of the West Conference of the Japan Methodist Church has just closed a splendid session in this new church—the mother church of our Southern Methodist Mission. Bishop Usaki, who presided, was one of the first students at Palmore Institute and was led to Christ by Bishop Lambuth."

The staff of the China Mission has been notably reinforced by the addition of Mr. W. C. Walker, who goes out as a business man to undertake the work of Treasurer and Business Manager for the entire Mission. He is the son of one of our pastors of the Holston Conference, Rev. J. M. Walker. On May 12th he was quietly married to Miss Lela Katherine Heitzman of Louisville, Ky., who accompanied him. They will reside in Shanghai.

* * *

The East African Standard (*Mariobi*) of April 14, 1923, gives an interesting account of the travels of Mr. R. T. Burge and party in Kenya. The party consists of Mr. and Mrs. Burge of Los Angeles, Mr. J. Herman Burge of Kentucky and Mr. Frank Selecman of Dallas, Texas. They have been in Africa hunting and exploring almost a year. Mr. Burge was a member of the Board of Missions during the last quadrennium and has, during this trip, been interested in the missionary work of various churches in Africa.

Death of Mrs. Walter R. Lambuth

Mrs. Walter R. Lambuth, widow of the sainted Bishop Lambuth, died at her home in Oakdale, California, on May 24. Mrs. Lambuth was the daughter of one of our early missionaries, Rev. D. C. Kelley, M.D., who went with his wife as a missionary to China in 1854. On account of health conditions Dr. and Mrs. Kelley did not remain in China and later Dr. Kelley was a prominent preacher in Tennessee and at one time Treasurer of the Board of Missions. When a young woman, Miss Daisy Kelley was married to Dr. Walter R. Lambuth and went with him to the mission field. For many years she was a great sufferer and her health would not permit her to live in the Orient but without complaint she saw her great missionary husband go throughout the wide world on the business of the Church, saw him go when it seemed quite likely she would not live until his return, saw him go on that last journey from which he did not return. There is a world of pathos in such devotion and a world of victory too.

Mrs. Lambuth is survived by a son, David Lambuth, at the head of the Department of English, Dartmouth College, and a daughter, Miss Mary Lambuth. This son and daughter who bear a name of such distinguished honor in Southern Methodism have the sympathy of the thousands of our people.

"I never made a sacrifice. Of this we ought to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us."—*Livingstone*.

SUMMER SCHOOLS FOR PASTORS

During the present year seventeen schools for pastors are being conducted in various sections of the Church. They are being held in our own colleges where the best equipment is available. These schools are jointly promoted and supervised by the Board of Missions and the Sunday School Board. The purpose is to provide the best possible training for those who have not hitherto had such training as they need for the greatest efficiency and also to assist the men who desire to continue to study and keep up with the best methods and programs of church work.

So far they are being well attended and it is expected that 2,000 or 2,500 will attend these schools this summer. Courses in rural and city church leadership are provided and in addition to bishops and leaders in our own Church many outstanding men and other denominations have been secured as instructors and lecturers.

Any pastor may count himself fortunate if he is permitted to attend one of these schools. To come in contact with the leaders and teachers of his own Church, with leaders and teachers from other churches, and to meet with others who are themselves students will add to the effectiveness of any pastor in the whole Church.

Kando is Ripe for Evangelization

REV. J. S. RYANG, P.E.

I left Seoul on the morning of April 11, and reached Rong Jung, the "capital city" of North Kando, where we have a congregation of over two hundred believers, on the afternoon of April 14. Since coming here I have been busy making investigations about Kando Koreans in general and our own work in particular. I have talked with many leading Koreans and have visited some country places. In a trip with our preachers last week I traveled 290 li of muddy and mountainous roads in six days and visited six of our very interesting groups. I met more than one hundred former members of our Church in Korea and many new believers. I understand there are several thousand former members of our Church in Korea who are now living in Kando.

Since coming here I have held two quarterly conferences, organized four churches, baptized fourteen adults and seventeen infants, and received twenty-four people into the Church. We have a splendid work in Kando. Our preachers are consecrated men and making many sacrifices and bearing many hardships that they may preach the Gospel of Jesus Christ to the Koreans in this land. I never made such a sacrifice as they are making.

We now have six preachers and two Bible women. There are 6 circuits, 29 congregations, 456 full members, 277 probationers, 88 baptized children and 294 new believers. This gives a total of 1,115 adherents in North Kando District. Having made a thorough investigation I am convinced that the opening of our work in Kando in connection with the Siberia Mission was providential.

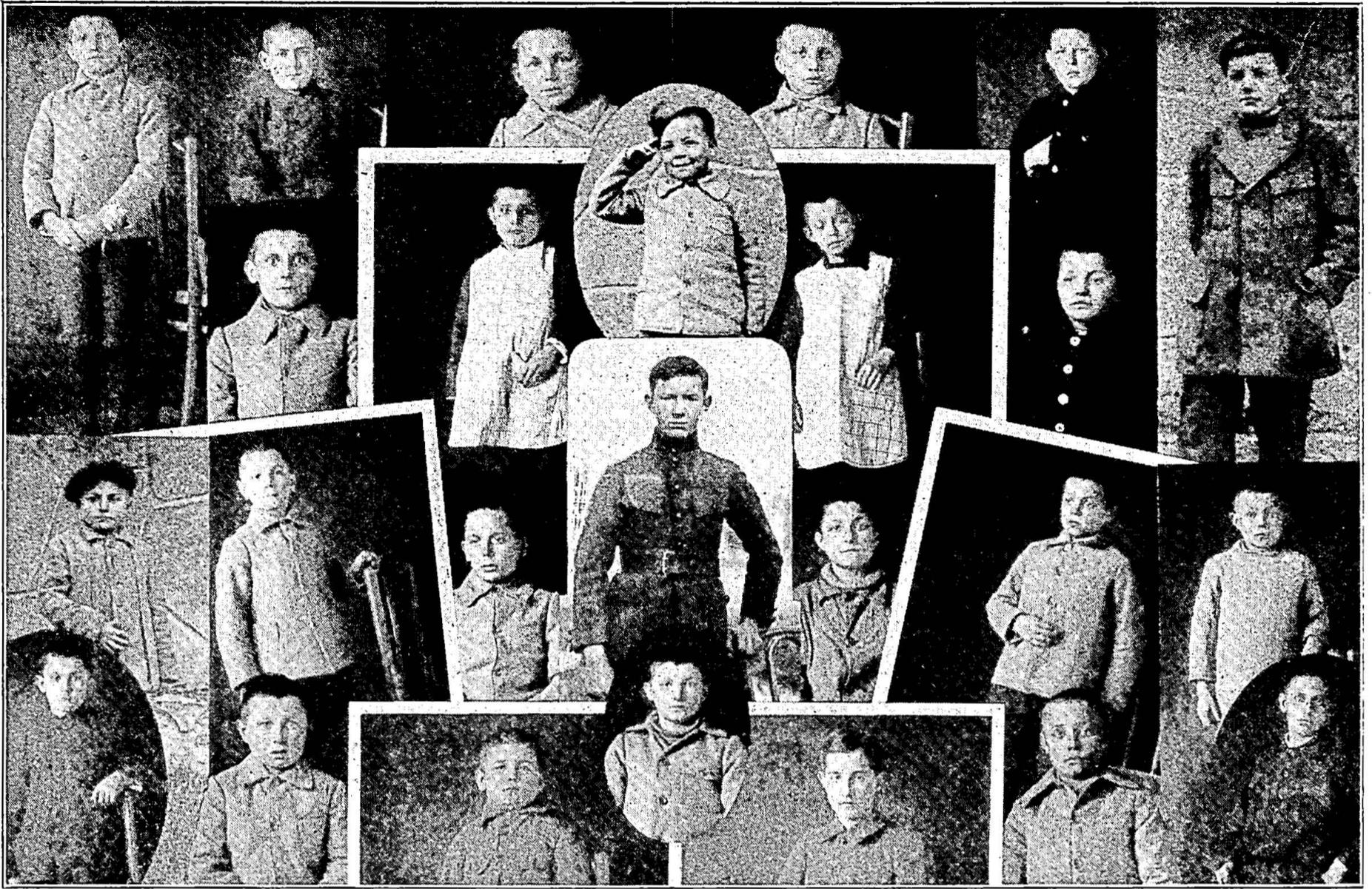
This country is ripe for evangelization but we lack workers. Methodism must save these people and to do

so we must have workers for the field. We need at once at least ten more preachers. Then we need two large churches for our two city congregations. The people at Rong Jung City and at Toodokow say they will provide suitable lots. We have a congregation of over 200 at each place. In Rong Jung we rent a Korean house for them and in Toodokow we use their school building for the time being. Building materials here are cheaper than in Korea. We also need many small churches costing two or three hundred dollars. We have started many new groups in the country but we are embarrassed by lack of funds to provide meeting places for them.

This country is much richer than Korea and I am convinced that there will soon be more Koreans here than in any like area in any section of the world. Although it is Chinese territory the census of 1922 shows that of the 399,488 population, 318,563 are Koreans. Practically all of these are farmers and since the land is rich it seems to be the "promised land" for Koreans.

Dr. W. W. Pinson Elected a Member of International Missionary Committee

Dr. W. W. Pinson has been appointed by the Foreign Missions Conference of North America a member of the International Missionary Committee. This committee is composed of representatives of the missionary bodies of the evangelical churches of Europe and America. Dr. Pinson's appointment was confirmed by the Executive Committee of the Board of Missions and he expected to attend the meeting of the International Committee at Oxford, England, July 6, but business in his office would not permit.



BOYS AT THE METHODIST ORPHANAGE, ODONALOW, POLAND.

Future Citizens of Poland

Poland is one of the four countries in which our Church has established missions since 1919, the beginning year of the Centenary. Warsaw is the central station. At Odolanow, in the Warsaw District, we have an organized congregation, a Sunday school, and an industrial orphanage. In this orphanage there are one hundred boys, twenty-five of whom are shown above. Five types of industrial work have been started—cobbling, cabinet making, manufacture of brushes, basket weaving, gardening; and in connection therewith a Polish school has been opened. Right along with the industrial training the boys are given religious instruction in such a practical way as will help them to develop their characters and give them a fair chance against the forces which are non-Christian.

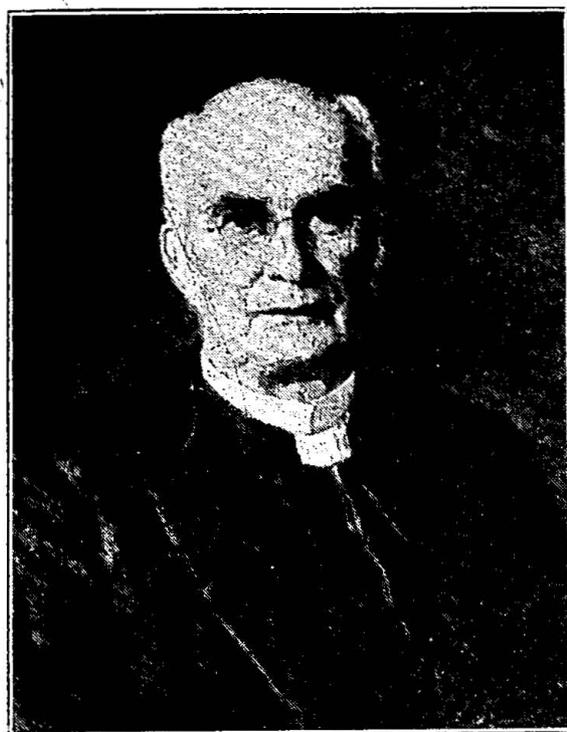
One hundred specials, \$100 each, are needed for these future citizens of Poland. They may be taken by churches, Sunday schools, classes, departments, individuals. If you want to invest in a life, and help through your prayers and love, as well as your financial gifts, to make that life count big in the Christianization of the world, write BUREAU OF SPECIALS, 627 Lambuth Building, Nashville, Tenn.

The New British Prime Minister

David Lloyd-George, the war-time Prime Minister of Great Britain, is the son of a Baptist minister. Bonar Law, his successor, is the son of a Presbyterian minister. The Rt. Hon. Stanley Baldwin who recently succeeded Bonar Law is descended on his mother's side from a line of Methodist preachers. His mother was the daughter of Rev. George B. MacDonald, a Wesleyan minister whose father before him was also a Wesleyan minister. The mother of Stanley Baldwin belonged to a remarkable family. Her brother was Rev. Frederick W. MacDonald at one time one of the secretaries of the Wesleyan Missionary Society. One sister was the wife of Sir Edward Burne-Jones, the artist; another was the wife of Sir Edward Poynter, President of the Royal Academy and another was the mother of Rudyard Kipling.

It is said that when Mr. Stanley Baldwin left the Palace, after his appointment as Prime Minister by the King, and met the reporters he said, "I need your prayers more than your congratulations."

It is fortunate that in these years of stress and storm the British Empire has had at the head of the government men whose strength roots back into the homes of ministers of religion.



DR. AND MRS. J. C. C. NEWTON
 Veteran Missionaries in Japan Who are Retiring for the Evening Rest, after more than
 Thirty Years of Triumphant Service.

“They Accompanied Him unto the Ship”

W. E. TOWSON

“It is estimated that at least two thousand accompanied him and his wife to the ship” will be the language that the reporter uses if he records what happened May 17th at the Kobe pier. Who was it that had this enthusiastic farewell ovation? Was it the triumph of some war-bemedaled hero, or of one whose name is written high in the annals of the world’s history because of some noted accomplishment in the realms of science or of statesmanship? No! It was none of the great of the earth, but only two of God’s choice servants who by every definition are great to Him. There are some arbitrary words which we are accustomed to use in speaking of great men, but the true estimate of greatness is far beyond these.

“Not great like Caesar stained
 with blood,
 But only great as we are good.”

Just two of God’s dear children, Dr. and Mrs. J. C. C. Newton, who have stood in their places for over thirty years faithfully discharging the duties committed to them and now, at the end of their long term of service, returning to the homeland to live with their only daughter in Atlanta, Ga., and enjoy a needed respite from the exacting tasks of a missionary’s life.

The *Tokyo Advertiser* in an article headed “Kobe Missionaries Bid Farewell to Dr. and Mrs. Newton,” says, “Approximately two thousand persons assembled at the wharf in several long rows. Dr. and Mrs. Newton, apparently

much moved by the scene, appeared at the top of the gang plank and responded to the farewells as the ship began slowly to move towards Yokohama.”

A Little Talk With Myself

I am Going to Look at a Few Facts

The population of the world is estimated at 1,623,000,000. Of these, 495,000,000 are said to be Christians (240,000,000 Roman Catholics, 105,000,000 Greeks, and 150,000,000 Protestants) 10,000,000 Jews, 200,000,000 Mohammedans, and 918,000,000 Heathen. About two thirds of the people in the world do not profess to call themselves Christians, while something like one-half have never heard the Gospel, although the whole world, with the exception of Arabia and parts of Central Asia, is more or less open to missionary effort.

I am Going to Study Some Great Words

“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

“Ye are the light of the world.”

“As My Father hath sent Me, even so send I you.”

“Ye shall be witnesses unto me.”

“Lift up your eyes and look on the fields, for they are white already to harvest.”

“The harvest truly is plenteous, but the labourers are few.”

“Go ye into all the world, and preach the Gospel to every creature.”

Yes! Fully two thousand accompanied them unto the ship—students, fellow teachers, missionaries and other friends. It was a startling demonstration to the ship’s company—officers, crew and hundreds of passengers, as well as to a great number of sightseers, many of whom say, “I don’t believe in foreign missions,” of how these people really love and honor those who have brought to them the gospel of Christ.

“And they all wept sore sorrowing most of all for the words which he spake that they should see his face no more. And they accompanied him unto the ship.” Many eyes were moist as the good ship, “President Lincoln,” slowly left her berth and turned her prow oceanwards and the great company of two thousand, waving a goodbye to Dr. and Mrs. Newton, joined in singing Rankin’s touching words: “God be with you till we meet again” Some of us thought of the time when these battle-scarred heroes of the cross will have their triumphal entry through the gates into the City of God. What a welcome and what a greeting that will be! And may each one of the two thousand who “accompanied them unto the ship” meet them there.

I am Going to Ask Myself Some Personal Questions

Am I going, or, have I ever gone, to the unsaved?

Am I praying for the unsaved?

Am I sending a messenger to the unsaved?

What is my attitude towards “the one-half who have never heard the Gospel of Salvation?”

I am Going to Put Certain Conclusions to Myself

If I give nothing to Gospel Missions, I shall practically favour the closing-down of every Missionary Enterprise.

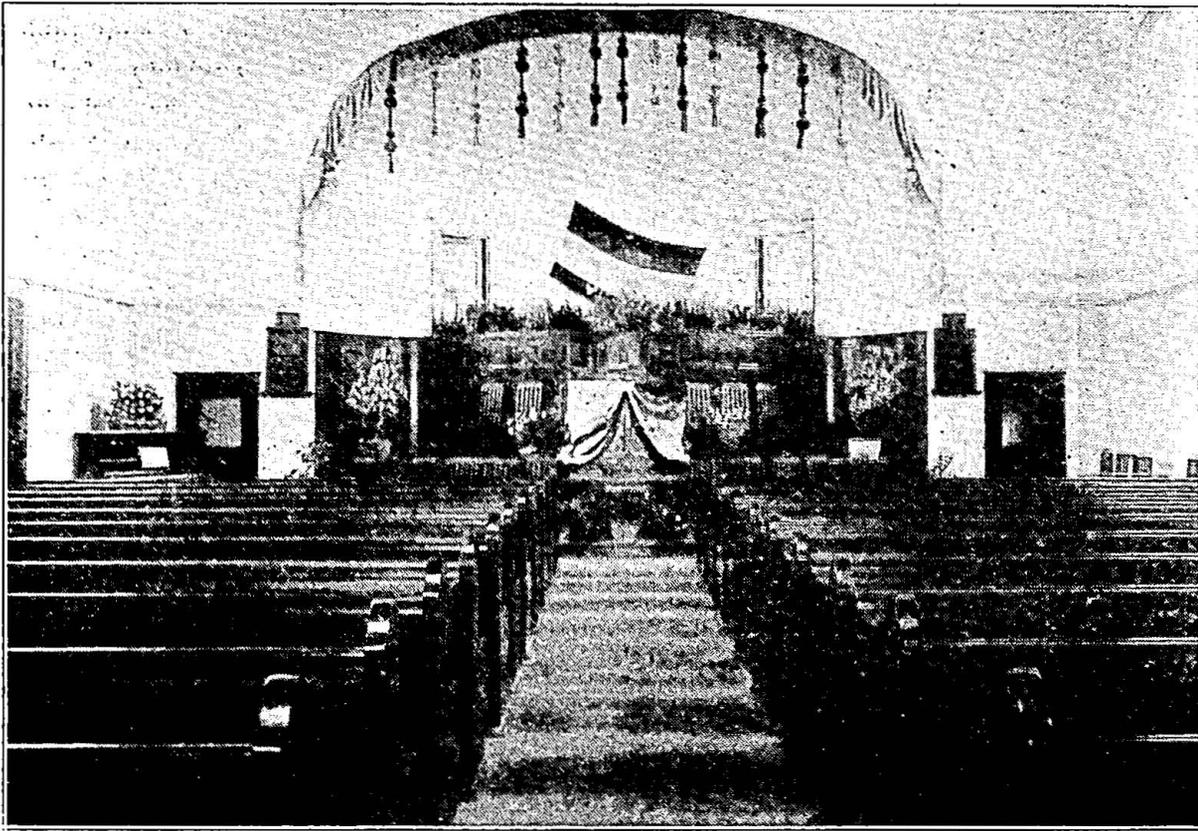
If I reduce my usual gifts, I shall bring about a proportionate reduction in Missionary Workers and Efforts.

If I continue my usual gifts, I shall help to hold ground already occupied, but there will be no advance.

If I give more than my usual, and pray more, there will be an advance in the work of “harvesting” for Christ.

A Final Word

“And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.”



AUDITORIUM, KONG HAUNG INSTITUTIONAL CHURCH, SOOCHOW, CHINA

Opening of Kong Haung Institutional Church

R. T. HENDRY

For almost two years we longed for the day when the new building for Kong Haung could be opened. Delays of first one kind and then another came, but finally the date was set when we thought we could move in. Invitations were gotten ready, reports of work and cost of building were prepared and Monday, March 12th, was set as the opening day.

Rev. A. R. Kepler, of Nantao Christian Institute, Shanghai, was the speaker of the occasion and gave a very fine discourse on "The Church in the Community." The auditorium was filled with hearers and much appreciation was shown for the poetry and jokes of the Chinese speakers. The municipal band of Shanghai furnished music for the occasion and representative officials were present and did us honor.

Immediately following the afternoon program a banquet was served invited guests and foreign friends. One hundred and fifty gathered in our lecture room to partake of the foreign food which the committee on arrangements insisted would be appropriate for such a joyful occasion.

On Tuesday the combined woman's clubs of the church and community joined in making Woman's Club Day a success. Fully four hundred women came to enjoy the splendid program given by local talent. Tea was served and lectures on sanitation and hygiene were given in the lecture room. Wednesday was Student's Day. In the afternoon a fine lecture was given by Dr. Wu,

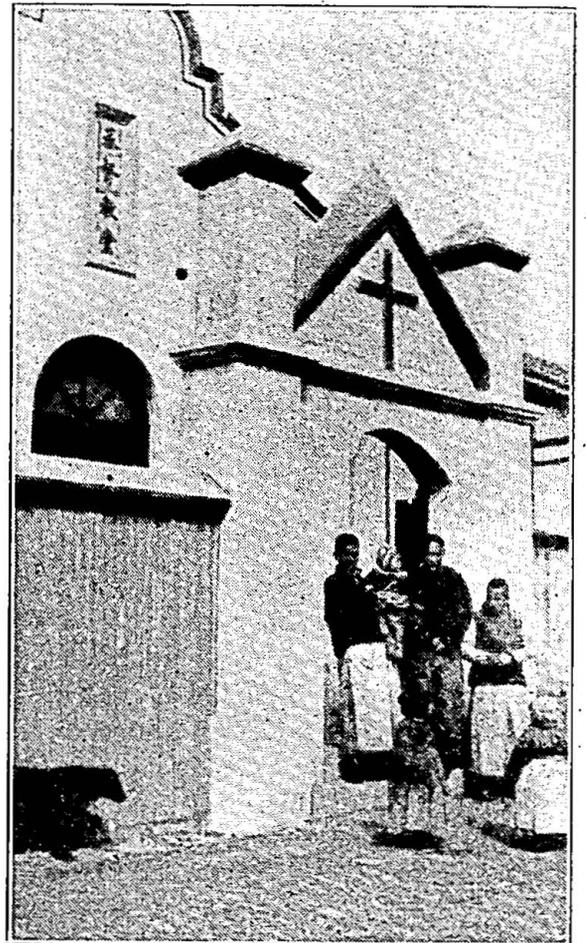
head of the department of biology of Soochow University, and in the evening the pageant—The Spirit of Christianity—was presented. A dramatic climax was reached when representatives of all nations gathered around the electrically lighted cross and sang, "In the Cross of Christ I Glory." Parent's Day was celebrated on Thursday. The program was given by two of our primary schools,—the Zang Teh Girls' School and the Soochow University Primary School No. 2. Dr. Lea, of China Centenary and pastor of St. John's Church, gave a most appropriate address.

Kong Haung Institutional Church realizes the dream of years. The original asking was \$18,000, of which amount \$5,500 was raised by the Chinese themselves and the balance by the Sunday schools, laymen, Mulkey Memorial Church of Fort Worth and the church at Mart, Texas, all of the Central Texas Conference. They may well be proud of their handiwork. The building includes a fine auditorium, lecture room, club room, men's lobby and women's lobby. More than one hundred and seventy scrolls, pictures and gifts of various kinds adorn its walls. The President of China has presented us a tablet, which will be formally placed in the church during special exercises.

The Greatest World Religion

The National Geographic Society reports that there are more than ten times

as many non-Christians in the world today as there are people in the United States. The followers of Jesus Christ throughout the world, however, number 576,000,000. These constitute the largest group of followers of any one faith. Confucianism and Taoism number more than 300,000,000 of the world's peoples. The followers of the Prophet Mohammed, numbering more than 227,000,000, stand next in order among the largest religious sects. Hinduism prevails over India and numbers in its fold more than twice as many people as there are in the United States. One important religious group which for thousands of years has held a prominent part on the world's stage, is the Jews, which number only 14,000,000. There are nearly 200,000,000 animists, found for the most part in Africa, the islands and Malaysia.—*Missionary Review of the World.*



POK JAU CHAPEL, CHINA.

Could anything illustrate better than this picture what the small country church can accomplish for missions? This chapel at Pok Jau in the Sungkiang District, China, was made possible by a gift of \$900 made up by the four churches on the Berlin Circuit of the South Georgia Conference. The old gentleman standing by the man with the baby is Li Ze-sui, our pastor there. Besides this chapel we have a very good parsonage at this point and a reading room in connection with the chapel.

Are there not other churches that will erect chapels in needy fields like this?

Japan Methodism

Fourteen years ago, according to Rev. W. J. Callahan, the Japan Methodist Church was organized by bringing together the Methodist Episcopal and Methodist Episcopal Church, South, and the Canadian Methodists. A Japanese was elected bishop and they were made an independent church, the mother churches agreeing to turn over all their self-supporting and near-self supporting churches to the administration of the Japanese Church. In order that they might carry churches not entirely self supporting it was agreed to give a lump sum, as a subsidy, gradually decreasing every year, to be used in supplementing the salaries and rent of the preachers. A great many felt a doubt as to whether it was wise before these churches were nearer self support to give them to the administration of the Japanese Church, but the step has been abundantly justified in the quickened church consciousness and the development of personality of their native leaders.

"The Japan Methodist Church is one of the finest object lessons in cooperation that I know," said Mr. Callahan. "Even though an autonomous church might be established in Japan it would hardly be equal to the evangelization of that country, so it was agreed to let them grow as a Japanese body. The Mission Boards of the cooperating mother churches said that they would continue their missionary work until such time as the Japan Church would take over the responsibility. The three Missions agreed not to establish any independent churches. All converts were to be baptized into the Japan Methodist Church.

"To meet the Southern Methodist agreement to help support those partially supported churches, all of our missionaries were made cooperating members of the Japan Annual Conferences, so we attend Conference and vote on all questions, except the ministerial characters of their preachers. Other Missions allow, in some cases, their ministers to become regular members of the Japanese Conference.

"The Missions agree to occupy no new territory or organize no new Societies without first consulting with and getting the consent of the District Chairman of the Japan Methodist Church in that region, since it is eventually to be a part of the Japan Church.

"It is of interest that the Japan Methodist Church elects its bishop for a period of eight years. In the matter of

presiding elders, double the number that are needed are elected and the bishop makes his choice from these."

In organizing work, says Mr. Callahan, the Missions took all of the small, weak churches not under the administration of the Japan Church, and all of the unoccupied, unorganized territory and organized it into mission circuits. The Mission authorities would appoint someone as missionary in charge and give him authority to administer the Discipline. "In my individual circuit," said Mr. Callahan, "I had four Japanese preachers under me. According to our Methodist system the district superintendent of the Mission is the medium of communication between the Japanese presiding elders in regard to opening new territory and other matters.

"Dr. Y. Honda was elected the first bishop of the Japan Church. He was a convert of the Methodist Episcopal Mission, the oldest of the cooperating churches. After serving about five years he died, and Dr. Y. Hiraiwa was elected to finish Bishop Honda's term, and at the succeeding General Conference was elected for a full term. He was from the Canadian Methodist territory. At the last General Conference two years

ago Dr. K. Usaki, a graduate of Vanderbilt University, Theological Department, and a D.D. from Emory University, one of Bishop Lambuth's converts, was made bishop. It is a striking fact that these elections were in the order of the seniority of the cooperating mother churches. Bishop Honda was an able man, and if he had gone into politics would have been a cabinet minister. He was a sweet, attractive character, just the man to blend the three diverse bodies together. Bishop Haraiwa was an entirely different type. His was a vigorous, strong, administrative personality. He was just the man for launching a great forward movement, for organizing a new church and putting it to functioning aggressively. Bishop Usaki, as a great evangelistic spirit is just the man to press the great evangelistic advance now sweeping Japan."

A Chinese woman had a sore throat. Her neighbor said, "There is a devil in it, and I know what to do," so she proceeded to scratch her throat with broken glass. If it had not been for the Christian hospital the woman would have died.



ELOISE, GENEVIEVE, GILBERT; EDGERTON AND ANNABEL, CHILDREN OF DR. AND MRS. W. T. REID OF IVEY HOSPITAL, SONGDO, KOREA.

Do You Love the Companionship of a Log Fire?



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GOOD

UNIVERSITY



LOG FIRE AT MISSION BLDG.

Dates Available: Board of Missions Training School, July 25 to August 10
 For Guests July 7 to 25 Aug. 27 to Sept. 30 Triennial Meeting of Laymen, August 10-15
 Southern Epworth League August 16-26
 We will operate during September provided a sufficient number register by August 15th
 For rates write W. M. CASSETTY, Jr., P. O. Box 510, Nashville, Tenn.
 After July 1st, Manager of the Mission Building, Lake Junaluska, N. C.

GOOD



MRS. S. F. BARRETT IN CHARGE

Laymen's Conference

Lake Junaluska, N. C., August 10-15

Perhaps the most constructive and far-reaching legislation of the last General Conference was that which had to do with the creation of the Board of Lay Activities. This organization comprises the General Board, the Conference Board, the District Board, the Charge Board, and the Church Board, and has for its object the utilization of all the forces of our Church for Christian service.

A careful survey of the field discloses the fact that only about *ten* per cent of the members of our Church are really active, that approximately *twenty-five* per cent make any worth-while contribution of money, and that only about *forty* per cent attend the regular worship services of the Church. The plan and purpose of the Board of Lay Activities is to help create the necessary interest, enthusiasm, and consecration that will enable the local church, under the leadership of the pastor, to make use of these unused assets, and build our churches into mighty barriers against the forces of evil, and present to the world a constructive program of a positive Christianity.

The General Board has been working earnestly to this end, and in order to enable the various lay leaders, chairmen of committees, and other influential and leading laymen to become better acquainted with the plan and purpose of the new organization, it has made provision for holding a great Laymen's Conference at Lake Junaluska, N. C., August 10-15. This Conference will follow immediately after the meeting of the Board on the 9th.

A program of unusual interest dealing with the broad phases of the work of the Church as it relates more specifically to the laymen has been arranged. The specific and practical problems that have to do with the organization of the various boards and committees, and the duties of the various lay leaders will also be discussed, and there will be an exchange of helpful experiences.

The subjects discussed will cover the following general fields:

Evangelism and Missions, with particular reference to enlisting the lay membership in personal evangelistic effort, especially through the Sunday

school and special revival campaigns, and also the broader phases of the opportunity and responsibility of our Church for missions to the entire world.

Social Service, with all its implication of the relation of the Church to such questions as: the home, marriage and divorce, the motion picture, industrial relations, race relations, law observance and law enforcement, community health programs, etc., etc.

Christian Education, as it relates to the home, the school, the Sunday school, the week day religious school, the vacation Bible school, and our own Christian colleges and universities.

Christian Stewardship, in its recognition of God's authorship and ownership, and man's trusteeship of time, talent, and money.

The Rural Church, and how the laymen can help to maintain these churches so as to help build constructively in the rural districts and continue to provide the leadership which comes from the country.

Christianity in International Relations. If we are ever to have peace in a distracted and distraught world, it

will come only as the Christian Church seeks to develop the spirit of good will among the nations of the world.

Bible Study. Last but by no means least, Bible study is fundamental to all Christian thinking and living.

Speakers. The messages on these topics will be brought by Bishop W. B. Beauchamp; Bishop E. D. Mouzon; Judge Jno. H. Clarke, Former Justice of the Supreme Court of the United States; Dr. J. Stitt Wilson of Berkeley, California; Dr. C. M. McConnell of the Commission on Life Service, Methodist Episcopal Church, Chicago, Ill.; Dr. Henry Nelson Snyder, President Wofford College; Dr. Ernest C. Webb, Wesley Bible Chair, University of Texas; and others.

Open Forum. In addition to the above, an hour will be given each day to the discussion of such practical questions as: How to Organize Lay Boards; How to Organize the Committees and Get Them to Function; The Value of the Church Conference; The Laymen in their Relation to the Collection of the Benevolences; The collection of the Centenary and Christian Education Pledges; The Lay-

men and the Special Effort for Superannuate Endowment; An Adequate Financial System for the Local Church; The Use of Lay Speakers, etc. These discussions will be led by our own laymen.

Who Should Attend. Conference, District, Associate District, Charge and Church Lay Leaders; Chairmen of Lay Committees; Superintendents of Sunday Schools; Presidents of Boards of Stewards; Presiding Elders; Pastors.

This is by far the most important conference for laymen that will be held in the entire Church this year. It is also equally important for those presiding elders and pastors who earnestly desire to see the lay forces of their districts and churches fully utilized. Not only is a cordial invitation extended to them to come, but they are urged to use every possible means to help secure the attendance of at least one layman from every charge.

Full information with reference to railroad rates, enrollment cards, hotel accommodations at Lake Junaluska, and a complete outline of the program can be had by applying to the Board of Lay Activities, Lambuth Building, Nashville, Tennessee.

hulled and graded. After this it is washed and spread in the sun to dry. There were several acres of paved ground for drying the grains. The method of keeping up the trees or replanting is interesting. I don't know how long a tree lives, but when one dies it is replaced by a new plant. These new plants are planted by seed in baskets, small but very deep, usually about four seeds to a basket. When the sprouts are several inches high and strong the entire basket is planted in the place of the old tree. In this way the field is kept up. This year there was such an abundant harvest. I don't know whether I have told you or not that the "Coffee King" lives in Ribeirao Preto. He owns more than fifty big coffee farms. They say that he does not know how to read or write, only to sign his name.

Just a word before I close in regard to our revival, held during Easter week. The visiting preacher was an ex-priest. For twenty-six years he was a priest in the Catholic Church. Now he is an old man and though he always preached from an hour to an hour and a half you did not get tired. The story of his conversion is quite interesting. He was priest in Juiz de Fora, a city where our best school for boys is located. The lives of our missionaries attracted him and he desired to know what they believed and taught. So he went to an adjoining house and listened to their preaching through the window. Realizing that they had some strong doctrine he began to study his Bible to fight them. Through this study he himself was converted, and for some years has been a Methodist preacher.

Every Day Life in Brazil

CAVIE J. CLARK

I wonder if you know the style of residences in Brazil? You would certainly never recognize them for dwellings. There is no front yard, for the house is built right on the street with sometimes a front entrance and sometimes a side entrance. Rarely is there a porch. Some have little backyards or gardens and others do not. But in a climate like this I do not understand why they do not have more porches.

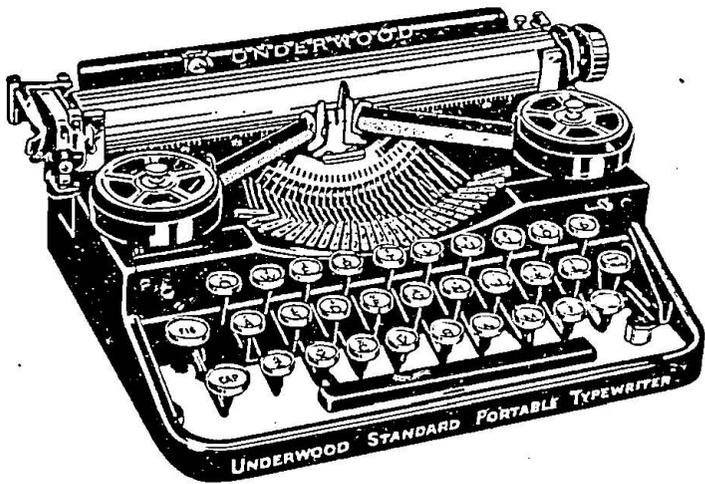
I continue to see new and strange sights in the streets. The other day I saw such a queer apparatus, and upon closer observation I discovered that a man was rolling a little sugar cane mill round the streets, stopping here and there to grind out a glass of juice to anyone who would buy it. I think about the funniest thing is the man who drives a cow and calf around early every morning to sell milk. He stops in front of a house and rings his little bell. If the lady of the house wishes milk she brings her pail out and he milks it for her.

Some few weeks ago I had my first trip to a coffee farm. This farm is owned by a London company who exports all the coffee to England. We went out in the little private train which is about the size of a big truck and the tracks are about two feet wide. It is

about an hour's run to the "Fazenda" (farmhouse or community) right through the heart of the coffee fields. It was a pretty sight, the rows and rows and hills and hills of coffee. The berries turn red and the crop is harvested in May. I inquired if the red soil made the berries red! At the Fazenda we visited the building where the coffee is



MR. AND MRS. A. H. STATON, NEW MISSIONARIES TO BRAZIL



UNDERWOOD Standard PORTABLE

"THE MACHINE YOU WILL EVENTUALLY CARRY"

Annual Report, Nakatsu Circuit, Japan, 1922

WALTER O. PHILLIPS

This has been a very helpful year in every way in spite of the fact that it has been spent chiefly in language study.

Besides regular work in the Japanese Language School, I have taught English conversation one afternoon each week at the Takachiho Higher Commercial School. This work has afforded a fine opportunity to study Japanese school life at its best.

On Sunday morning at our home in Kashiwagi there was a Bible Class, and an average of eight young men were present each Sunday throughout the year, while there was a total enrollment of about forty-five. It is regretted that none of these boys saw fit to publicly acknowledge Christ, but most of them can be said to be in the state of enquirers and later they may come out boldly and join the church. I am praying earnestly for this.

Much pleasure and benefit was derived from working in the Union Church and Sunday school. I sang in the choir every Sunday, and for a season, led the adult Bible study group.

The last of June we went to Karuizawa for the summer season, where we expected to get some needed recreation, but the activities at this resort were such that I did more work than I ever

did before in a single summer. I continued language study with our teachers from Tokyo and managed to complete the second year's course of study by the first of September. Besides this I was manager of baseball activities for the first month of the season, sang in the auditorium choir, and took part in two entertainments.

We arrived at our new place, Nakatsu, on the sixteenth, and were given a warm reception by the Japanese Church. Every department of Church work had a speaker, and we never felt more welcome in our lives. After the speeches, the benches were arranged in circular order, and the inevitable teapot was placed in the center, and while we sat there drinking tea and eating cakes, various members of the party did little stunts. This continued till past midnight.

At Nakatsu we have continued to give most of our time to the language study. We keep open house for any who wish to call, and more than sixty Middle School boys have called, and to each of these we have given literature and preached the gospel the best we could; we have sold a number of Bibles and New Testaments to these young men. We have a Bible class for these boys,

and three joined the church during the special meetings last month, and because I had some part in leading them to their decision the pastor asked me to baptize them. Mrs. Phillips has been having fine cooking classes for the women, and these have been Bible classes as well, for at each one there is a gospel talk and hymn singing. The church at Nakatsu has received eleven on profession during the three months we have been here, and others will be ready for membership soon. The Churches of the circuit have had good meetings, and at Gotoji four are waiting for baptism; and others will be added from time to time.

Death of Mrs. N. Yanagiwara

The many friends of Mrs. Yanagiwara will remember her visit to the General Conference at Hot Springs in company with her husband, Rev. N. Yanagiwara, fraternal messenger from the Japan Methodist Church to the Conference, and the interest created whenever she appeared in her native costume. They will regret to learn that she passed away on February 2nd, in Osaka, Japan. Her husband has been a Methodist minister for thirty-three years and she herself professed the Christian faith for thirty-four years. She was the beloved mother of our young Methodist preacher-student at Emory University, Mr. M. Yanagiwara, who received his B. D. degree on June 5th. When his work at Emory is completed he expects to return to Japan to enter his work as chaplain of Kwansei Gakuin, our great union Methodist school for young men at Kobe. Besides this son she leaves two daughters to mourn her loss.



MRS. N. YANAGIWARA, JAPAN.

WOMAN'S WORK

Palms of Victory

One of the few funeral occasions in which the agony of death did not overshadow the thought of the resurrection and the life was that of Mrs. Daisy Kelley Lambuth, wife of the late Bishop Walter R. Lambuth, for whom beautiful and impressive services were conducted at McKendree Methodist Church, Nashville, Tenn., Friday evening, June 22, at four o'clock. Mrs. Lambuth quietly slipped away to glory from her home in Oakdale, Calif., May 24, 1923.

The words of the Methodist ritual for the burial of the dead were read by Dr. W. W. Pinson, of the Board of Missions, as the processional entered the church. Dr. John W. Shackford, bore the pall of white roses which covered the funeral urn containing the ashes of Mrs. Lambuth, who held an honored place in the affections of a host of friends and loved ones on many continents, where she went with her distinguished husband as a missionary and official of the M. E. Church, South. Other friends who served as an escort of honor were Dr. W. F. Tillett, Dr. O. E. Brown, Dr. E. H. Rawlings, I. G. Campbell and D. C. Scales.

Conducting the service were Drs. W. W. Pinson, Ed F. Cook, H. B. Carre, and J. C. C. Newton, veteran missionary to Japan, who was closely associated for twenty-five years with the Lambuths in that country.

The church was a bower of flowers, roses and lilies and palms being profusely used in the many floral offerings from organizations of the Methodist Church and individual friends. The light from the stained glass windows falling upon these tributes of love added beauty and impressiveness to the scene. Appropriate music by the choir of McKendree Church included "Palms of Victory," "Crossing the Bar," and "Abide with Me."

Dr. W. W. Pinson, life-long friend of the Lambuths, read a sketch of Mrs. Lambuth. She was born in Huntsville, Ala., 1858, the daughter of Dr. and Mrs. David C. Kelley, who afterward removed to Nashville and were noted leaders in the Methodist Church. On August 7, 1877, Daisy Kelley was united in marriage to Walter Russell Lambuth, who had just completed his medical training for the mission field. As a bride she went with her husband to China and later to Japan. After fourteen years in the Orient her health failed and she returned to Nashville, where she endeared herself to a wide circle and was active in missionary and charitable enterprises. Dr. Pinson spoke in highest terms of the uncomplaining cheerfulness with which Mrs. Lambuth served, especially during the years when her husband's duty, first as a missionary secretary and later as a bishop of his church took him to the ends of the earth. She was ever anxious that she might not interfere with her husband's great work, said Dr. Pinson, and no one

knows with what courage, constancy and hope she played her part, and what an important factor her loyalty and service were in the success of Methodist Missions.

Dr. H. B. Carre, of Vanderbilt University, who also spoke, in a vivid word picture recalled to the host of friends some of the outstanding characteristics of Mrs. Lambuth's life. "First of all she was a missionary," said Dr. Carre. "She came by her missionary spirit first, by her parents, and later when as a girl in her teens she married one destined to be one of the great missionaries of the world. This missionary spirit made her willing to endure hardship and to regard adversity as a part of the day's work. Hers was also an altruistic spirit and she gave her heart to China and Japan in carrying the gospel to those lands. In personality she radiated an irrepressible humor, one cannot think of her except to think of a smile. Her gentleness and hospitality made the Lambuth home in Nashville a recruiting station for foreign missionaries, but the climax of her charm was seen in the apostolic graces of faith, hope and love, a constant faith, a hope unquenchable and a love which was a crowning diadem."

Dr. Ed. F. Cook made the closing prayer and Dr. J. C. C. Newton pronounced the benediction. Following the service at the church, the ashes were conveyed to Mount Olivet cemetery and placed beside the grave of her son, Walter. Mrs. Lambuth is survived by her daughter, Miss Mary Lambuth, of Oakdale, Calif.; a son, Prof. David Lambuth, of Dartmouth College; a sister, Mrs. John M. Picton, of Nashville; and a brother, David C. Kelley, of Lebanon. It was Mrs. Lambuth's request that her body be cremated and her ashes brought to Nashville.

Bishop Lambuth died in Japan in September, 1921, and his body was cremated and the ashes carried to Shanghai to rest beside the grave of his mother.

A generous spirit is better than gold, and does not need gold to show itself.—*The Westland*.

The happiness of life depends upon the quality of your thoughts.—*Marcus Aurelius*.

"But I'll tell you this: a middlin' doctor is a pore thing, and a middlin' lawyer is a pore thing, but keep me from a middlin' man of God."—*Owen Meston*.

"I am a missionary, heart and soul. God had an only Son, and He was a missionary and a physician. A poor, poor imitation I am, or wish to be. In this service I hope to live, in it I wish to die."—*Livingstone*.

Chile's President of the Pan American Conference

The following is a translation of an address by President Arturo Alessandri of Chile at a reception to press representatives at the Fifth Pan American Conference in Santiago on March 29, 1923:

"I cordially salute all the press representatives of our sister countries, who have come here on this noble mission of confraternity and harmony.

"I wish to impress upon you the fact that the cup with which I make this toast to you is of pure, clear water. It is the only liquor I have used in my life. For nature, wiser than man, has given us this liquid, containing strength and life, to keep us away from alcohol, an artificial product the use of which annihilates, kills and destroys the best energies of the race.

"The race must be defended and saved if we wish to conserve for the future all those powers which constituted the greatness of the past.

"Within this administration I have formed a family of men, physically and morally healthy, who already are contributing to help the society in which they live.

"A leader, while he is at the head of the government, is also the father of his fellow-citizens and, with the same energy with which the health of his children is defended, should he also defend the physical and moral integrity of his fellow-citizens, keeping them away from all vices among which the immoderate use of alcohol occupied a place of most harmful prominence.

"It gives me deep satisfaction to bring together around this table authorized and distinguished representatives of the American Press. Modern governments need the cooperation and protection of that great moral force called public opinion and the press is the crystallization of that irresistible and triumphant spiritual force of modern life.

"It interprets collective thought, it puts into immediate and direct contact the governors with the governed. It stands behind and makes effective democratic systems, because in summing up collective thought it uplifts and clarifies, condenses that of everyone and shields the rights of all.

"The press is and has been the forceful and victorious warrior that has always led the greatest human causes to victory.

"In a cooperative movement it is incumbent upon the American newspaper men at this solemn moment to unite their forces for solidarity and harmony in forming the American soul.

"As for me, I ask that as noble and worthy messengers of a new crusade you assure the peoples of the continent that the people of Chile and their government aspire to and seek the loyal, frank, honored and sincere friendship of all the American nations whom they love equally without suspicions, preference or exclusions.

"In this way Chile and her government hope to contribute a valuable element in the noble cause of concord and harmony, to fight only for the greatness and progress of America."

The above words of President Alessandri are worthy utterances of a great statesman. The new crusade to which he refers is truly Christian in its import. A reign of peace and good will in the Americas must surely mean the beginning of Christ's Kingdom on earth. The president's stand on temperance will not fail to strike a responsive chord in the heart of the Christian leadership of our own country. Our minds run back to the little band of women who for the sake of righteousness made themselves ridiculous in the eyes of the world, singing and praying on the streets and entering saloons beseeching the keepers to help save the boys of that generation by closing their shops. This movement, so small and so spectacular has come to have a world-wide scope. Like those women, our own nation today is ridiculed in some quarters of the globe; its fight for righteousness is counted futile but the prophet who can read the signs knows that the time must soon come when the triumph of temperance will be world wide.

Majoring in Missions

MRS. B. W. LIPSCOMB

The above caption is an expression used by Dr. Mott at the last meeting of the Foreign Mission Boards of America in Bethlehem, Pa., as he urged missionary leaders to be constantly on the alert to multiply the number of those who will make missions first and bear as the servants of Christ the responsibility of the cause. For the importance and urgency of the accomplishment of this end he laid emphasis on the unfilled gaps in the missionary ranks caused by the falling of those to whom we have looked for leadership. He cited Thoburn, Bashford, Lambuth and Bennett. Their places must be filled, and we pray God to raise up speedily those who shall worthily carry on the work of these great ones. But we remember, too, the vacant places of many less conspicuous ones who each year fall out of the active

ranks. We know that the women of our missionary conferences never come together without pausing in the midst of the business to remember lovingly and regretfully conference and auxiliary leaders who have passed, during the year into the great eternity. There are gaps all along the line caused by the going of those whom we honor. Are there strong, intelligent, consecrated women to catch the torch that falls from the hands of the ascended ones? Unless we, as leaders, are constantly pressing home to the hearts of the womanhood of the church the claims of missions as of major interest and importance, somewhere the gap will remain unfilled. The on-going of the kingdom depends upon the ranks being kept full. We have been complacently saying "God buries his workman but carries on his work."

We have not always remembered that it was not by chance that there was an Elisha to catch the mantle, but because an Elijah made God's cause a major in the training of his disciples. Those who lead today should understand that getting others to major in missions is the most important single thing that we have to do for the progress of the kingdom and because this is so we must look for men and women so constantly that this search shall become second habit with us. Every person in whose heart there does not glow a missionary fervor must be the special object of our prayer and cultivation. We shall know one such only to covet and seek him as a participant in the missionary activity of the church.

There is a phase of this search, however, that does not pertain merely to filling the gaps, but is concerned with enlarging the ranks. The operations of the missionary enterprise today at the Home Base and in the mission fields are more extensive and intensive than ever before.

Every professed Christian is needed to support them. The missionary situation is favorable, a great tide is in the hearts of men, but the utmost cannot be realized with our present small supporting and cultivating forces. The church as a whole is not missionary in spirit. There must not only be a search for those who will major but also for those who will matriculate for missions.

The entire church must be a school with its advanced departments majoring in missions and its beginners who in time and with proper care shall major in missions until the church comes to the perfection of missionary spirit and activity. Is this not a glorious possibility and does it not challenge the prayerful response of every pastor and missionary leader who reads these words? God help us who understand to show such fervor and to make our missionary faith so attractive and compelling to others that we shall win the entire church for missions.

The Belle H. Bennett Memorial Fund

ESTELLE HASKIN

The collection of a fund to be known as the Belle H. Bennett Memorial sprung from a love-inspired thought, this thought carrying with it a double purpose. Miss Belle H. Bennett, the late president of the Woman's Missionary Council literally laid down her life for Christ's little ones. In her young womanhood, she found the first and deepest expression of her love to the Master in the founding of the Scarritt Bible and Training School. During the last months of her life, while she was really too ill to travel, she gave herself in loving sacrifice that the Greater Scarritt might become a reality.

She saw that the school was not meeting the demands of a new day, and sacrificed everything to enlarge it and to bring it to efficiency. When she was called away into a larger field of service for the Master, it soon became the desire of the women of the church to express their love for her, and to incarnate this love in the establishment of a great foundation for the Greater Scarritt.

The Council Memorial Committee which is functioning through the Christian Education Movement is composed of the following: Mrs. F. F. Stephens, Miss Mabel K. Howell, Mrs. Lee Britt, Mrs. R. L. Kirkwood, Mrs. J. H. Stewart, Miss M. L. Gibson, and Miss Estelle Haskin. This committee held a meeting on May 31st at which time new plans were formulated for carrying forward the movement. The question which occupied much of the time was organization in the Conferences and auxiliaries. In line with this, a recommendation is being sent out, asking for the appointment of a special Memorial Committee in each Conference to make plans and to carry forward the work; also the

appointment of a collector in each auxiliary to cooperate with the auxiliary treasurer in securing pledges and collecting funds.

It is the desire of the Committee to give every woman in the church an opportunity to express her love and appreciation of a leader who was in the fore front of every great forward movement in the church. For this reason, shares are being sold at only one dollar each. This plan is in line with the very beginnings of the school. It was Miss Bennett's desire that it should be built with the small gifts of the many rather than with the large gifts of the few; indeed the very first subscription was just one dollar, given by a little girl. The beautiful certificates to be given to each shareholder will be countersigned and issued by the Conference treasurers upon the payment of any number of shares or for the full payment of all shares subscribed.

The Committee is planning for additional literature, a leaflet of directions for auxiliaries and Conferences will be prepared, also leaflets featuring the Memorial for young people and juniors, to be used in the October meetings.

Requests have been coming from auxiliaries, asking for Specials in the Greater Scarritt. It is not possible to grant all these requests, but in order to give each conference and auxiliary an equal opportunity to find its place in the new institution, the committee is planning for a memorial plate upon which shall be inscribed the names of conferences that pay five dollars or more per capita by the end of December, 1926; also a Belle H. Bennett Book of Remembrance in which shall be inscribed the names of auxiliaries that pay five dollars or more per capita by the end of December, 1926.

The Scarritt Bible and Training School was built in a day when this class of institutions was entirely a new thought. Its founder went forward upon her knees, seeking constantly for God's guidance and trusting in Him for courage to meet sharp and bitter opposition. His call to her was so clear that it was as though His voice had been audible. The building of the Greater Scarritt is being built in this same faith, in the belief that God is still clearly leading the way. That His will

may be known and followed, there is being organized the Belle H. Bennett League of Prayer. This league is to be made up of persons who cannot take an active part in the campaign; through prevailing prayer they are to make their love gift; they are to become God's remembrances night and day. Mrs. R. W. MacDonell has been appointed leader of this prayer league, and upon her and her co-laborers will fall a major part of the burden for the success of the memorial.

In the Auxiliaries

A reception in honor of Misses Elza May Lee and Bessie Lindsey, students of Scarritt Bible and Training School, according to Mrs. Lillie Chapman, corresponding secretary of the Woman's Missionary Society at McCurtain, Okla., was the best gathering ever held in that city. These young women are in training for missionary work at Scarritt.

* * *

The missionary society at Stanton, Texas, observes "Fifth Mondays" by visiting strangers, shut-ins and the sick of that city. The auxiliary plan for other Mondays in the month is as follows; First Monday, Business meeting; Second Monday, Study at Church; Third Monday, Social in the homes; Fourth Monday, Study. Mrs. A. G. Odom is president.

* * *

The missionary societies of Harlingen, Texas, and Wilson Tract, a rural society near by, have formed the habit of entertaining each other at intervals for all day sessions when talks on the missionary work in fields occupied by the Council, social and entertainment features, occupy the time. A recent meeting of this kind was in the home of Mrs. C. F. Perry, of Harlingen, when 35 members of the Wilson Tract society were guests of the Harlingen auxiliary.

* * *

Special memorial services for Miss Belle Bennett featured the June meeting of the Woman's Missionary Society of Memorial Church, Oakland, California. At the close of appropriate exercises, cards asking for pledges to the Greater Scarritt and Bennett Memorial Fund were distributed, resulting in the subscription of more than the delegates from the Pacific annual missionary conference had pledged for them. Total subscriptions to this memorial fund from the Woman's Missionary Societies in the Pacific conference, representing the northern half of the state of California amounts to \$1,500.

Mrs. W. W. Snead, Oakland, Calif.

* * *

A tallyho party participated in by the missionary societies of Duncan, Safford, and Solomonville, Arizona, had for its object a meeting in San Jose, where in addition to discussion of missionary topics, a recreation

and Christian fellowship marked a memorable occasion.

Pageants given by local auxiliaries were features of the West Texas conference annual meeting. A pageant by the Junior Missionary society at Yoakum, Texas, set forth the children's work and the Young People's society, of Cuero, presented "A Missionary Clinic."

Words of Praise by Way of the Circulation Department

Miss Lena Freeman, circulation manager, besides being ever watchful and alert in entering subscriptions, and seeing that the agents have every help that is possible, is equally interested when with the enclosure for a year's subscription come words of praise and appreciation for the VOICE. Miss Freeman has followed the fortunes of the VOICE from the beginning and it is hard to say which pleases her most, a long list of subscriptions or words of hearty approval for her missionary magazine.

Miss Freeman frequently jots down little messages that come with the subscriptions and we quote briefly from some recently received through her department:

"The VOICE grows better and better."

"I have not missed a number in 25 years."

"I would be lonely without my VOICE. For fear I may miss a number I am sending \$1.00 to renew my subscription."

"I am enjoying the VOICE immensely and rejoice over the good news it brings each month. Wish I could get every Methodist to take it and read it."

"I do not want to miss one number as it is so interesting and instructive."

"I am anxious to get as many new subscriptions as I can for the coming year."

"I am agent for the VOICE in the Young Ladies' society and I hope to send in more orders soon."

"The VOICE is very good this year and we are enjoying it."

"I hasten to send post office order for one dollar and urgently invite you back into my home for another twelve months and trust not one of your visits will be missed and that for years your passport may be on hand to keep you coming. Cannot do without you!"



TWENTY-FIVE BABIES UNDER A WEEK OLD

The day before this picture was made there were thirty-two babies in the hospital, but seven "escaped" before the dilatory photographer arrived. Miss Pollock holds a "millionaire" baby. The proud father of this son gave \$115.00 to the hospital as a gift.

A Thousand Babies a Year—Margaret Williamson Hospital

MABEL K. HOWELL

"A week-end baby party of twenty-five! I cannot believe it true. All these babies born within thirty-six hours in this hospital! Never!" But it was true and each thriving baby was there to speak for himself! A thousand babies born under its shelter in 1922 and a thousand mothers given tender care and the Gospel Message! Had Margaret Williamson done nothing else that would have been a great contribution for one year to suffering womanhood and helpless childhood in China. But the story does not end with the mothers and babies for more than three thousand in-patients and over thirty-six thousand clinic-patients found relief from their sufferings in Margaret Williamson during 1922.

Margaret Williamson Hospital was a pioneer institution. It was the first hospital for women and children in China and was founded by the first Woman's Foreign Missionary Society in America, The Woman's Union Missionary Society incorporated in 1860. The pioneer of the nursing profession in all China was Miss Elizabeth Moody McKechnie, who forty years ago went out to assist Dr. Reifsynider at Margaret Williamson. On a visit to China last year at the age of seventy-six Miss Mc-

Kechnie, (now Mrs. Bishop E. H. Thompson), had her picture taken with our own Miss Mary Hood, the first and last nurses at Margaret Williamson. It seems a wonderful Providence that with this institution so full of the pioneer spirit there could have been united our own Mary Black Hospital, Nurse Training School and Medical School—the Mary Black Medical School being the first Woman's Medical School in all China, and the Mary Black Nurse Training School being the leader in the organization of the first National Nurses Association for China and the school itself one of the first registered schools for nursing. What a background of pioneer history is wrapped up in the re-organized Margaret Williamson!

The present Margaret Williamson Hospital, Nurse Training School, Public Health Center and Woman's Medical School about to be opened in the Spring of 1924, is the result of the union of four women's organizations, the Woman's Union Missionary Society, the American Baptist Woman's Board, the Dutch Reformed Woman's Board, and the Woman's Missionary Council. The Union was consummated in 1917 as the result of a desire to establish in Central China a union medical school for

women, the Woman's Union Missionary Society offering Margaret Williamson Hospital as a base for such a woman's medical school, and the other boards accepting the gift for this purpose and adding their additional assets. The Mary Black Medical School and Nurse Training School are to find their new and larger life in this union institution. Already by the consent of the National Nurses' Association, the Mary Black Nurse Training School of Soochow has been consolidated into the new plant at Margaret Williamson so that the Union Nurse Training School became the heir of the oldest nursing traditions of China, and already an Alumnae Association has been formed. In June there will be completed a beautiful dormitory to house the seventy-five undergraduates and graduate nurses in training, the gift of the American Baptist Woman's Board.

The Union Medical School, for the sake of which primarily the union of the boards was consummated, has, strange to say, been the slowest in its development at the new Shanghai center. This has been due to a number of causes, the chief being the desire to unite as many of the women's boards as possible in the Shanghai school that there might be

one A-grade medical school for women in China. The re-adjustment, however, of medical education for both men and women under missionary auspices as a result of the establishment of the Rockefeller Medical School has not been easily made and this has been especially true in Central China where until two years ago it seemed that there might be established a second Rockefeller School. The Shanghai field, however, is now open to development by the Mission Boards of that section and with the recently proposed plan of a union medical school in Shanghai with which the Woman's Union Medical School can work in co-

operation by the establishment of a joint laboratory building and interchange of professorships, seems to be a happy consummation of the problem for both men and women, and needs the fullest support of all the boards concerned.

The Bennett Memorial Clinical Building which will include rooms for the large dispensary with its thirty-six thousand patients together with classrooms and laboratories for the Nurse Training School is now in process of planning and construction, the gift of the Woman's Missionary Council to this new enterprise.

of Missions and President of the Woman's Missionary Council; the Administrative Secretary for Latin-American field; and three missionaries, one from each conference in Brazil, to be chosen by the missionaries under the Woman's Department in each conference.

Twelve different Commissions have been appointed by the Committee on Arrangements to prepare reports for the Congress, as follows: I, Unoccupied fields; II, The Indians; III, Education; IV, Evangelism; V, Social Movements in South America; VI, Medical Missions and Health Ministry; VII, The Church in the Community; VIII, Problems of Church Life and Worship; IX, Literature; X, Missionary Relationships; XI, Special Problems; XII, Cooperation and Unity.

Sub-Commissions composed of Missionaries and native Christians in the various countries are making surveys of the fields and preparing material for the reports. This material will be sent by the Sub-Commissions in the different fields to the Commissions in the United States. It will be the duty of these Commissions to make their contributions to the subjects committed to them and to combine all into reports to be presented at the Congress.

The Committee on Cooperation in Latin America is now canvassing the boards with a view of organizing a Conference on Education to be held in conjunction with the Congress.

The work of the Congress should deepen the spiritual life of the churches and give evangelical work in South America a greater impulse, even, than did the Panama Conference.

The Montevideo Congress

ESTHER CASE

Arrangements are being made for a Congress on Christian Work in South America, by the Committee on Cooperation in Latin America, which is an organization composed of representatives of twenty-nine boards of missions and other Christian agencies having work in the various Latin-American Mission fields.

At the Panama Congress, in 1916, it was suggested that another Congress should follow in not less than five years and not more than ten years. Conditions in general, and in the evangelical work in particular, have changed rapidly in the Latin-American countries within the last few years. These changes seem to indicate that the Congress should be held at an early date, and it has been deemed advisable to divide the field and hold two Congresses, one for South America and the other a year later for the countries in North America.

The Committee, on Arrangements suggested that the Congress be held in Montevideo in 1924, to last ten days. At a called meeting held in New York City on May 1, it was decided to postpone the time until February 1925, to suit the convenience of some of the interested boards, and to give the committees on the fields more time for preparation.

Montevideo is one of the four largest and most progressive cities in South America. The Congress will be held in Crandon Institute, of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. This new plant was opened in 1922 and is said to be the largest and best equipped mission school in Latin America.

The number of delegates is to be limited to one hundred and fifty, of whom fifty shall be representatives from the boards in the United States, fifty mis-

sionaries from the fields, and fifty nationals from the churches in South America. This allows each of the cooperating boards working in South America a minimum of four representatives, and additional ones according to the size of their budgets for their work in the southern continent. Besides these delegates a number of outstanding educators and other Christian workers in this country, and distinguished South Americans of influence, whose understanding of educational and spiritual problems will make them helpful, have been invited to attend. The Foreign Section of the Department of Women's Work of our Board of Missions is entitled to five delegates. The Board of Missions at its annual session in May of this year endorsed participation in the Congress by appointing as delegates from the Department of Woman's Work, Mrs. F. F. Stephens, who is a member of the Board



THE CLASS OF NURSES NOW IN TRAINING AT MARGARET WILLIAMSON

The Missionary Program and Organization of the Church

MRS. J. W. DOWNS

The Missionary Program and Organization of the Local Church, is carried on by the Sunday school, the Woman's Missionary Society, the Epworth League and the local Board of Lay Activities, each of these local organizations having its work assigned by the General Conference, under the supervision of the pastor. The program today is the growth and development of the plans of many who have gone before. As the needs of the world have been realized the Church has enlarged its program and organizations to meet the needs.

The First Board of Missions

The first American Board of Missions recorded, was organized in 1806, by the Congregational Church, under the name of the American Board of Foreign Missions. This organization was the direct result of the famous Haystack Prayer Meeting held in Williamstown, Massachusetts, by a group of devout college students, who offered themselves as missionaries, "to be sent," to bear the Gospel Light into heathen darkness, of the world. They were accepted and sent to various fields; a board was organized to supervise their work and raise funds for their support. This missionary organization, says Dr. George Stuart, "became an inspiration and a model for others."

Missions in the M. E. Church, South

The first General Conference of the M. E. Church, South, held in 1846, agreed upon a constitution for a Church Missionary Society, with Edward Stevens, as Missionary Secretary. From this Missionary Society was developed the present Board of Missions. The

Southern M. E. Church in its early stages devoted much of its strength and time to missionary work with the negroes who came from the heathendom of Africa, and other countries to the South. The results of their efforts were gratifying; they reported 124,000 negro members in our Church at the beginning of the Civil War. From the organization of the M. E. Church in America, up to the time of the division in 1846, the only foreign missionary work undertaken was in Liberia and Buenos Aires. "No effort had been made by the M. E. Church of America to approach the great heathen masses of the world, that lay untouched. The Methodist Episcopal Church and the Methodist Episcopal Church, South, seemed to awake to their opportunities and responsibilities, for these millions in darkness, at about the same time; both branches entering China in 1848.

The Sunday School

The Sunday school in the local church, devotes much of its literature and teachings of Missions, at home and abroad. The Sunday school graded courses offer many lessons in the study of Missions. The quadrennial report of the board shows, missionary collections totaled, \$1,609,519.00 or \$33,532.00 for every Missionary Sunday of the quadrennium. Previous to the Centenary Campaign the missionary collections of the Sunday school were applied to the missionary assessments against the local church. Since the Centenary Campaign, many missionary specials have been taken over by the Sunday school and the increase in contributions to Missions is almost 82 per cent, over

the previous quadrennium. The Missionary Specials do not apply on the Local Church Missionary Assessments, but are credited on the Church Centenary Pledge. The Sunday school is the only Church organization that educates and cultivates for the entire Missionary Program of the Church.

Woman's Missionary Society

The women of the M. E. Church, South, began as early as 1874, to form themselves into Missionary Societies, under the name of Bible Missions. These first organizations were to do Home Mission work and collect funds for Foreign Missions. In 1878 there were more than twenty such organizations in local churches. These were, in the same year, incorporated into one, and the Woman's Missionary Society, of the M. E. Church, South, was organized under a constitution provided by the General Conference. Mrs. Juliand Hayes, was the first president, Mrs. D. H. McGavock, the first corresponding secretary. "After thirty-two years of corporate existence, for the Woman's Board of Foreign Missions, and twenty-five years of corporate existence for the Woman's Board of Home Missions, they were merged in 1910, and a unification plan consummated with the Board of Missions, under the plan accepted by the General Conference, the two Woman's Boards ceased to exist as separate organizations, and the Woman's Missionary Council was created as their successor; which was to function with much of their former power, subject to the sanction of the Board of Missions." Under the plan of 1910, fifteen women were members of the Board of Missions. For twelve years the women worked under this plan, increasing in membership and advancing their contributions each year. The General Conference of 1922, again changed the constitution of the Board of Missions, making the Woman's Work one Department of the Board, with a Home and Foreign Section. The Board to be constituted as follows: "The Board shall consist of a president, a vice-president, two administrative secretaries for the General Foreign Work, two administrative secretaries for the General Home Work and four for the Woman's Work, one or more secretaries for Home Cultivation for each department, a candidate secretary for each department, a treasurer for the General Department, and one of the Woman's Department; thirty-eight managers, one from each annual conference in the United States; of



NEW HOME MISSIONARIES FOR GULF STATES AND EASTERN DIVISION

Left to right: Miss Lois Hatcher, to Williamsburg, Va.; Miss Carmen Blessing, to Paine College, Augusta, Ga.

whom twelve shall be preachers, twenty-six laymen, fourteen of whom shall be women, the effective bishops; five members from at large; the secretary of the Board of Church Extension; the secretary of the Board of Lay Activities; the president of the Woman's Missionary Council; the Sunday school editor; the general secretary of the Epworth League Board, and the editor of the Christian Advocate. The secretaries and treasurers of the Woman's Work shall be women." The Woman's Missionary Council was retained as a promotive body, with power of recommendation concerning woman's work, to be made through the Woman's Department of the Board.

Collections for Quadrennium Ending 1922

Despite the many changes, the women have worked loyally and faithfully at the task assigned them. The quadrennium closing with 1922, found the total missionary collections, for the Woman's Department, \$3,439,056.00, with property at home and abroad valued at \$6,719,044.00, one hundred and fifty-six missionaries on the foreign field, ten thousand women and children in the Missionary Schools in the Orient, with almost as great a number in Latin America, missionaries, deaconesses, trained workers and teachers, appointed and employed in the home work, totaling three hundred, many hundred students in the Home Mission schools, the most loyal and efficient constituency any organization has ever produced.

The Epworth League

While the Epworth League makes substantial contributions annually to missions and furnishes splendid lines of cultivation in certain fields; its special feature is the cultivation for life service. The results are so outstanding, that the general secretary, in his report to the last General Conference states, "It is not at all strange that out of summer assemblies of the Epworth League comes the great majority of the volunteers for the ministry, the deaconess work and the home and foreign fields." The total amount of missionary gifts made by the Epworth League for the last quadrennium was \$780,000.00.

The Board of Lay Activity

The Board of Lay Activity is the newest organization of the Church, but nevertheless has such opportunities and possibilities that it might be termed the Insurance Company of the Local Church. Its outlined program includes both missionary cultivations and collections. Under the right leadership the entire Church will become trained in

missions, and deficits in collections will be entirely a thing of the past.

Comparison in Collections

Statistics for 1892-93, show the total collections for missions was \$600,000.00, this includes the money collected by the Board of Church Extension, which was used on the foreign field. During the quadrennium which closed with the year 1922, the Sunday school, the Epworth League, and the Woman's Missionary Societies raised \$5,828,575.30, the Board of Missions, General Work, raised a total of \$3,282,565.06, which gives a grand

total of missionary collections for the period of \$6,111,140.36.

While the millenium has not come and the Church realizes "that human nature is pretty stubborn stuff, requiring a long period for complete purification," she still knows the battle will be won; though the victory be many years away. Loyally, and faithfully the followers of the Lord, Jesus Christ, will march on; traveling with sturdy hearts and perfect faith in Him who said, "Go ye therefore and teach all nations and lo I am with you even unto the end of the world."

Making a Missionary

MRS. H. R. STEELE.

Probably the question which comes to the office of the candidate secretary oftener than any other is, "how may I secure the education and training necessary to prepare myself for the life and work of a missionary. For more and more are we coming to realize that the missionary must present in the largest and fullest way those qualities of mind and heart which will enable her to take a place of leadership in a land where Christ is not always exalted, and where it is often not easy to follow in the path of him who said, "Go ye into all the world and teach all nations." Preparation must come before teaching. Paul recognized this in his advice to the young Timothy in whom he was deeply interested, when he said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed."

The answer to the oft-repeated question, how may I obtain my preparation, can probably be illustrated by a living example of a missionary candidate enrolled in the office of the candidate secretary. She is Miss Alice Denison, student of Southern Methodist University, who took her bachelor's degree in June. Miss Denison in educating herself by the labor of her own hands, got experience and preparation that will prove invaluable to her in her life as a missionary teaching the gospel of love and world brotherhood in a foreign land. She avoided no honorable way of earning money for her education. In addition to her own housekeeping, cooking and laundry at the university for the past three years she found numerous ways during her college years to earn money. A Texas paper in lauding the perseverance and pluck of this fine young Methodist Christian says of her:

"Miss Denison received her high school education in Waco. From S. M. U. she will go to the Scarritt Bible Train-

ing School in Kansas City, Mo., and after a year's training there expects to go to the foreign mission fields. She is interested in the educational and social side of the work. She is taking her bachelor of arts degree in the department of sociology at S. M. U.

"The ways Miss Denison has found to earn money for her education are numerous and varied. The first year she attended the university she did housework in private homes and took care of children whose parents were out for the evening. This sort of work she has done throughout her college career.

"One interesting and ingenious means—for a student, at least—of earning more money was that of baking cakes and making candy to sell. There are girls in school who do not "have time" to do any housework in their own rooms, yet this girl finds time to make cakes and sell them and do her own housework besides much outside work.

"A typical day for Miss Denison is as follows: At 6:30, rises and dresses while she cooks breakfast. By 7:30 she is ready to take the car for school, where from 8 until 5 o'clock she attends classes and performs her duties at the telephone switchboard. At 5 p.m. she returns home and until 7 o'clock allows herself a bit of recreation, such as walking, visiting a sick friend, buying her groceries or doing her laundry. After dinner she washes the dishes and studies until 10:30.

"I never study on Sunday," said Miss Denison; "that is my day of rest—without it I could not keep up. I go to church in the morning and it is about 2 o'clock when my dinner is over. Then I sleep, read or write letters and later in the afternoon I go to visit some one—usually a friend who is ill. When I return it is time for league and then church."

"I find," she said, "that the greatest sacrifice in an undertaking of this kind is the sacrifice I must make of social life and a few personal desires.

"I really believe the nature of my purpose has had more to do with keeping up my spirits than anything else. Somehow I have felt that I could not fail; it seems to have given me a faith in myself and a courage that might not have been present in any other undertaking."

Gospel Stories from a House Boat

Extracts from Letters of Miss Bess Coombs About Her District Evangelistic Work

As I am writing this letter I am sitting on my house boat sailing toward home (Sungkiang). I take it for granted that you all know that I am doing country evangelistic work and that I itinerate by house boat. We have just left a village where we attended the dedication of a new church and since that is the very latest thing I have done I will tell you about it.

In the district where I itinerate is a village on an island in the middle of a large lake. The island is just one and one half miles in circumference. There are about nine hundred families living here which will give you some idea of how tightly packed together are the houses in a Chinese village.

Christian Work Opened

The first Christian work done here was eight years ago when a Chinese preacher was sent here. All he could rent was a tiny little house to live in, could not find a room for a chapel. The people would not come to his house so he went to the tea shops and preached to them there. Today we own a nice piece of property in the center of the village with a house large enough for a church and a parsonage. The house was there when we bought the property. It has been repaired and made over into a church and parsonage. Altogether it cost about \$1,000.00. It is large enough and just the type to meet the needs of a country village.

From this little church in these eight years have gone out four people to do Christian work. Two are now pastors of churches in other places, one is in the Bible School for men in Sungkiang preparing for the ministry, the fourth is in the Bible School for women, also in Sungkiang, preparing to be a Bible Woman. Also from their number thirteen have gone away to study in our Christian schools.

Conversion of One of the Two Pastors

The following is the story of one of these preachers. The name of the family is Tsu. They are one of the well-to-do families of the village and very well thought of. All went well until the youngest son became a gambler (gambling is one of the national sins of China) The habit grew until he would be gone days and weeks at a time and they would not know where he was. He sold everything they had in the house and borrowed from every one he could. The family grew desperate. When he would return after being absent a number of

days the father and oldest brother would catch him, bind him hand and foot and beat him unmercifully but to no avail. Finally they decided to put his eyes out (this is frequently done in China) but when they talked to the wife about it she refused to give her consent and they were afraid to do it without. The wife had stood by him through it all and by so doing had become the talk of the town.



MRS. ELIZABETH McKECHNIE THOMPSON AND MISS MARY A. HOOD

Mrs. Thompson, who went to China in 1884, was the first nurse at Margaret Williamson Hospital. Miss Hood, who went to China in 1909, is also on the staff.

Whoever heard of a woman standing up for a man like that, especially taking his side against his father and mother and refusing to consent to their method of reform! Time went by and one day when they had him bound, they decided to cut off one of his hands, but when they drew the knife, the wife threw herself across his body and said: "Whatever you do to him you will have to do to me first," and thus saved him again.

One day he came home to his noon day meal and said to his wife, "I'm not going to the gambling place this afternoon there is a foreigner in town who has come to preach the Jesus doctrine and I'm going to see and hear him. Mr. Hearn, one of our missionaries, was presiding elder of this district at this time and that day had come to this vil-

lage to preach. That afternoon he preached on the power of Christ to save the worst sinner. The man came home for supper and said to his wife, "That foreigner seems to know a lot about me, everything he said just fits my condition. I'm going back tonight to hear him again." The wife could hardly believe her ears, a whole afternoon and night away from the gambling den, what could have happened. From that night on he never gambled again. He went to the nearest village where there was a church, became acquainted with the pastor and in a few weeks was baptized and received into the church and later came here to the Bible School in Sungkiang to prepare for the ministry. He graduated last June and is now pastor of one of our churches in this District.

A few weeks ago I spent Sunday in the town where he is pastor. His old mother, seventy years old, was visiting him at the time. The wife told me how she suffered at the hands of the family and of the neighbors for standing by him and she said, "Suppose I had consented to having his eyes put out we would not now be rejoicing in the grace of God." The old mother, almost deaf but with smiling, beaming face told me how night after night she could not sleep waiting for him to come home and when he did not come she would get up and kneel on the cold floor by her bed, praying heaven to bring her boy home.

That Sunday afternoon he was out in a nearby tea shop preaching to many, who were no doubt bound by the same cords that had bound him, and telling them of Christ and His power to save.

Changes Wrought by Eight Years of Christian Preaching

In the beginning eight years ago the people would not come near the preacher. During the two days we were there we preached all day and into the night for the people came in a constant stream. It is hard to estimate the number of people who heard the Gospel in those two days. Some one was preaching all the morning and all the afternoon with a break of about thirty minutes for dinner. As soon as one crowd would leave there would be another to take its place. One night we had three services going at the same time in different parts of the building, one for children, one for women and one for men. The whole village is friendly toward Christianity. Also this Church has started a branch church in another village about three miles away.

The Church in the Mission Field

W. W. PINSON

The message of the Church is spiritual and "God dwelleth not in temples made with hands." Yet the Church house is an important adjunct in mission fields. The congregation does not begin with a church, but it rarely goes far without one. Grace follows the order of nature—first life, then form and habitation. The husk does not produce the corn, but it is very useful to it. The Church house does not produce spiritual life, but it soon follows, or progress halts. We had almost reached this stage in our mission fields before the Centenary. Only partial relief has come. Great churches have been built in centers that have waited long. They have brought new life and inspiration. But we have only fairly started on this belated feature of our task.

The Church gives an impression of permanency. Naturally the first impression is of a new cult, a curious, but temporary innovation. This is not true of those who accept the Gospel. To them it becomes the one great permanent thing. But to the masses it is intangible and negligible. The building of a house gives "a local habitation and a name." It visualizes the cause. It anchors it to the soil. It puts it in the landscape. It becomes a visible institution. To those brought up where churches are sometimes "too thick to thrive" and are taken as a matter of course, the same as hotels and post-offices, this effect cannot be imagined.

The first official act of Bishop Boaz was to dedicate a new church in Kobe. Four months later we learned "the congregation had about doubled and the Sunday school had entirely doubled."

This need is more than important, it is pathetic, sometimes almost tragic. I could name dozens of places where this is true.

The Church brings something tangible as an asset to the community. Interest attaches to a new store or bank or factory. No less so a new church. It starts questions. It creates talk. It arouses interest. It is an asset to be reckoned with. It is not something that grew up out of the life of the community. It is something brought in. It asserts an interest that takes trouble, expends money and makes a material contribution.

The centurion of the gospel signed his declaration of love for the Jewish nation with a synagogue. The Jews read

its meaning—"He loveth our nation and hath built us a synagogue." A church is a building, not for profit, not for selfish interest, but for a message of love and good will. It stands as a declaration of brotherhood and unselfish service.

It heartens the congregation. Think of the struggle of a few brave souls newly converted. Think how they are despised and derided. However they may be sustained for a time by their new joy and Christian fellowship, the time inevitably comes when they realize the need of a house in which to worship and work. In time this sense of need becomes oppressive, then discouraging. I recall a brave congregation that worships in a rented house, uncomfortable and utterly inadequate. The landlord threatened to turn them out and they were in distress. They had given money, bought a lot and were working, praying and giving—most of all, waiting as patiently as they could. Another, organized thirty-three years ago and yet has only a lot. They wait on our help. I know of another where one native Christian gave a lot, then went in a bank and borrowed money, depending on a promise we had made in America. He is embarrassed and waiting. Another has waited long years, and is now about to build an inadequate building. So it goes. This is the one thing of all where even a little money will lift the flood gate and set the machinery in motion. One

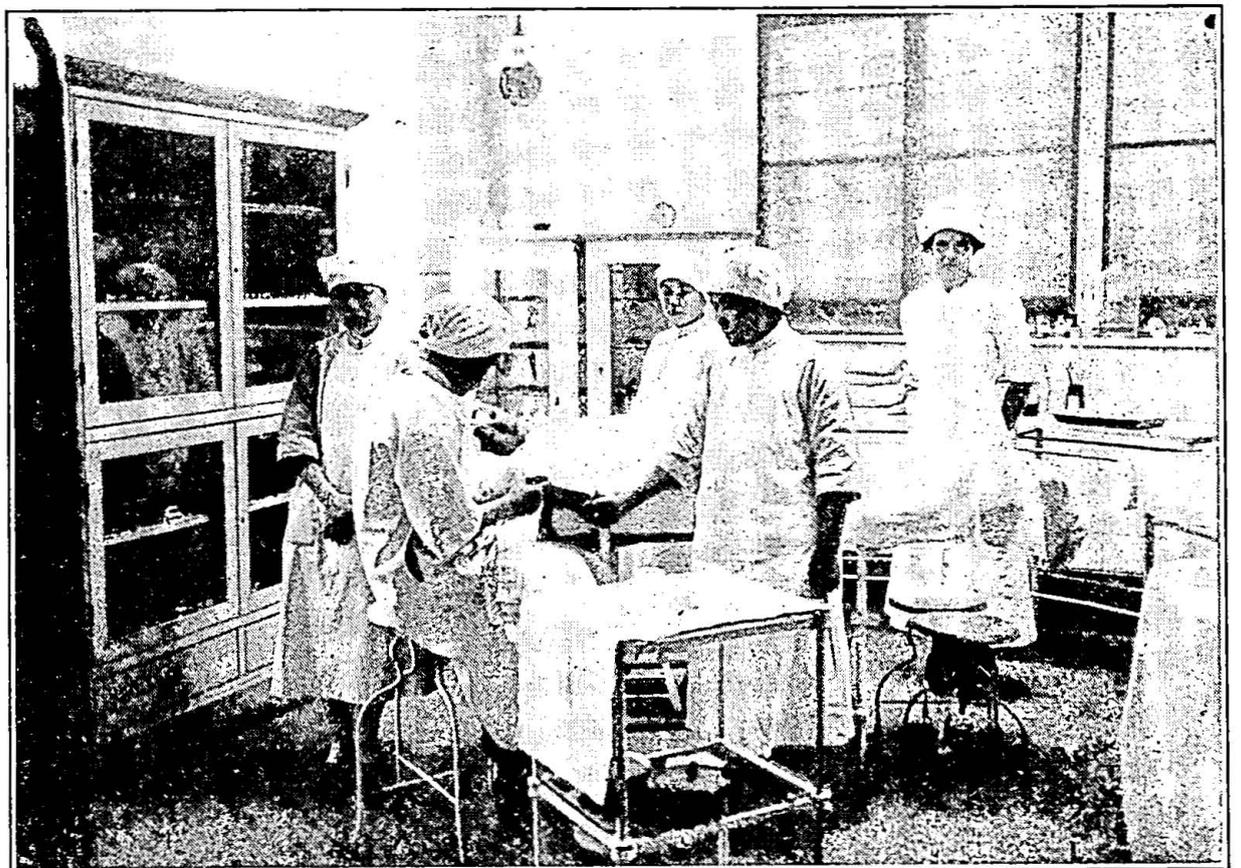
of the things that follows is a revival, then self-support.

I think, in this connection, of Brother Sunamoto, the oldest of our preachers in Japan—a companion of the earliest labors of Dr. J. W. Lambuth, with a little band climbing the mountain side in Shiminoseki every morning at five o'clock to pray for two things—a new church and a revival. We should help answer his prayers.

Not the least result of the church in the Mission is the encouragement of the missionary. The joy of this evidence that his work abides. The sign of fruition and the pledge of permanence. I know one who is offering to loan his life insurance, and give till it hurts. I have seen the joy and satisfaction in this achievement. I have seen also the disappointment and depression at long delay, till I could weep with those who are putting their lives into that for which the church stands.

We need, in the Orient alone, 274 churches—204 in Korea, 40 in China and 30 in Japan. We cannot build them now. The hammers must lie silent. The waiting must begin over. The funds are not being paid in. We must re-learn our lesson of patience, urge our missionaries to toil on without tools, and our congregations to work and worship and wait.

Two hundred and seventy-four congregations without a shelter! How long, O Lord! How long O people! The payment of all our pledges would do the work.



OPERATING ROOM AT MARGARET WILLIAMSON HOSPITAL, SHANGHAI, CHINA
Miss Alma Pitts, shown in the picture, is the operating nurse.

Commencement at Scarritt

MISS M. L. GIBSON

Final examinations for seniors satisfactorily completed, the last few days of the session were crowded with pleasures well earned and highly appreciated. Boxes and packages from conferences, auxiliaries, Sunday school classes, friends and relatives, began coming before examinations closed, lightening the labors of the students by the cheer of loving gifts.

On Saturday morning, from nine to twelve, the annual automobile ride given to the seniors by the faculty was enjoyed. At five o'clock on Saturday, the household and guests assembled on the lawn to enjoy the final event of the athletic season. Vespers were led by Miss Elizabeth Olmstead; Miss Henrietta Gay gave a reading, "The Cup of Loving Service." After hymns and prayer, Miss Gilberta Harris presented the silver loving cup to the Junior class who had won it this year in a well contested game.

Large monograms of green and white cloth to be worn on sweaters were presented to the young women who had earned them by efficiency in the games and who had completed the required 180 hours of out door exercise during the year. Small monograms were awarded those who had completed the required hours but had not gained all the efficiency points.

The services on commencement Sunday were helpful to mind and spirit. The program announced that Bishop S. R. Hay would preach the sermon at eleven o'clock but he wired that unexpected conflicts would make it necessary for him to cancel his engagement. The senior class unanimously appealed to Dr. Cuninggim to preach, and he consented, preaching from the text, "Seek ye first the kingdom of heaven."—Matt. 6:33. The necessity for a great goal to make a worthwhile life was stressed, also that the ministry of a Christian worker is to be tested with its bearing upon the kingdom of God which involves three great relations:

1. A filial relation to God.
2. A brotherly relation to fellowmen.
3. Relationship to Jesus Christ as Lord and Master.

At half past four o'clock, vesper service was held in the chapel led by Dr. J. W. Cline who gave an inspiring message on "Joy in Service." Bishop Eugene R. Hendrix was present at both services, and some were reminded of the great inspiration received in other days from his ministry.

Monday was Alumnae Day. The reunion at three o'clock was delightful; the new class numbering thirty-six was received. Eight members of the class of '21 were present. At the social hour following the reunion (which is for members only) it was a pleasure to meet parents who had come to see their daughters graduate and former students.

Tuesday was the crown of commencement days! The senior class breakfasted in Reservoir Park. At half past twelve, the senior luncheon was served in the libraries changed into a charming dining room by a few artistic touches. Iris and Calendula represented the class colors of purple and yellow, while brass candle sticks holding lighted purple candles, added to the attractiveness.

The president of the class, Miss Margaret Young, presided with dignity and graciousness. Three toasts were offered, "To the Women of Our Church," by Miss Gibson; "Our Indebtedness to Scarritt" by Dr. Cuninggim; "Our Future Gain from the Class of '23" by Miss May Ora Durham.

The president announced that the next scene would represent a reunion during

the first furlough of the class of 1929, and history and prophecy would combine to show the leading events of the intervening years. By each student's plate, a paper lay, not written by herself, which she must read aloud. The laughter that ensued was an aid to digestion, and the banquet ended with everyone in good humor with the world.

Tuesday night at eight o'clock found Melrose church well filled to enjoy the graduating exercises. Dr. Cuninggim presided. The Rev. Marvin Culbreth gave the annual address. His theme was "Some Modern Apostles of Christian Thought." Beginning with the prophets, he showed the distinction between prophets and apostles in their location and range of vision; also in the extent and nature of their message. With a master hand, he sketched the rise and growth of modern apostles and had great hope that out of the present conflict in the religious world, there would come harmonious action for the Kingdom of God. The address was great in mental vigor and in its scope and breadth of thought, and a wonderful stimulus to the graduates going out into service.

A Summer Training School for Negro Church Leaders

The Commission on Race Relations of the Woman's Missionary Council in cooperation with the Nashville Bethlehem Community Center is undertaking a new enterprise in the opening of a summer training school for Negro church leaders. The date of this first session is August 2-12, 1923.

It was considered wise to hold a short term at this initial session, but it is hoped that in the future, a longer term of six or eight weeks may be conducted in order to give real training for professional workers. While the term this year is to be short, yet every effort is being made to make the session worth while.

The Commission and the Bethlehem Center have always held that friendly cooperative effort between the races was the first Christian principle to be observed in the accomplishment of any undertaking for the benefit of the Negro race. In line with this, the joint committee which has in charge this new undertaking is made up of representatives from the two races; the faculty and speakers will be both white and colored.

Courses will be offered in Bible, Mis-

sion Study, Sunday school organization, Home and Community Betterment, and methods for the missionary society and young people's work.

In addition there will be platform addresses each evening at which time vital Christian messages will be delivered. Both teachers and speakers will be the very best that can be secured.

The school will be housed in the new building of the Bethlehem Center which will be dedicated sometimes during the session. The students present will have an opportunity to observe an up-to-date Christian settlement at work in a community. This will be of inestimable value as much of what they see can in some way be put into operation in their own communities.

Mrs. W. A. Newell, Council Superintendent of Social Service is cooperating with the Joint Committee, and is asking Auxiliary superintendents of Social Service to aid in giving the school publicity, and to lend their personal efforts in securing students for the school. All names of prospective students should be sent to Miss Martha Nutt, Registrar, 15th and Cedar Streets, Nashville, Tenn.

FOR YOUNG PEOPLE

Bible Lesson for August

Paul's Enemies Plot to Assassinate Him (Acts 23: 12-33)

MARY DEBARDELEBEN

Author's Note: My Sunday school class at the University of Oklahoma has dramatized very successfully several episodes from the life of Paul, using quite a number of the suggestions as given in this number of the VOICE and some of the following issues.—M. D.

BACKGROUND—Paul has come into conflict with religious fanaticism in Jerusalem. We have seen him in the hands of the Jewish mob and his rescue by the Roman Tribune. He is now in prison in Jerusalem and forty Jews bind themselves together with an oath neither to eat nor drink until they have killed Paul.

CHARACTERS—Ananias the High Priest and two or three servants, several Jewish conspirators; Paul, his nephew, the Roman Tribune and two servants or soldiers.

COSTUMES—Men's bath robes and soft material to be wound turban fashion about the head and as girdles about the waists.

Scene I

House of the high priest in Jerusalem. High Priest sits on raised seat. Enter Jewish conspirators, angrily gesticulating among themselves. They bow before the priest.

LEADER—We are come as representatives of a band of forty who have bound ourselves together to save the religion of our fathers. We have taken a solemn oath to take no food until we have killed Paul. Now, you and the Sanhedrin must make known to the Roman authorities that you propose to investigate the case in detail and ask them to cooperate with you by bringing him down to you. We, in the meantime, will be prepared to fall upon the soldiers that bring him, and will assassinate him before he comes near the place of meeting.

As the Jews thus present their petition to the high priest, Paul's nephew stands in the shadow near the door listening. He makes off before the plotters become aware of his presence.

HIGH PRIEST—So be it. We will work your will and do you be prepared to do the thing quickly and well; for it is high time this heretic and arch enemy of the Jews' religion were blotted out from before the face of the most high God.

All pass off stage.

Scene II

Roman Prison.

Paul, chained, sits buried in thought. Guard stands near. A timid knock, guard goes to the door, Paul's sister's son, a Youth, enters and speaks:

YOUTH—May I speak briefly with your prisoner, Paul, the Jew? It is a matter of great importance.

Paul lifts his head and smiles on the boy who approaches cautiously, as if rather afraid of being overheard.

PAUL—What is the news you have for me?

YOUTH (*excitedly*)—The Jews have agreed to neither eat nor drink until they have killed you and even now they have been to the Sanhedrin to ask that they send word to the Tribune to bring you down to them that they may waylay you and kill you. (*Paul beckons to the guard.*)

PAUL—Will you request that the Tribune come hither? It is a matter of great importance that the Youth has to lay before him (*Soldier withdraws and the two talk in low tones until the Tribune enters.*)

PAUL (*to the Youth*)—Tell this officer what you have heard at the house of the high priest.

YOUTH (*bows low*)—I came to tell my uncle here that his life is plotted against by some forty Jews who have even now come to the house of the High Priest and have said unto him that they will neither eat nor drink until they have put an end to the prisoner's life. The High Priest and the Sanhedrin will desire you that you bring my uncle down to them that they may examine more carefully into his case; the assassins will lie in ambush and kill him as he passes on the way to the meeting of the Sanhedrin.

TRIBUNE—You have done well to come to me with this. See that you say nothing to any one concerning it, not even to them of your household.

(The boy bows before the Tribune, embraces his uncle and passes off stage.)

TRIBUNE—Ho there within! (*enter two or three soldiers*). Get ready at once two hundred men to march to Caesarea with seventy calvary and two

hundred light infantry, starting at 9 o'clock tonight. (*To servant*) Call Tertius the scribe. (*Tertius enters with tablets and stylus. Tribune dictates a letter to the governor. For contents of this letter see Acts 23: 26-30.*)

CURTAIN.

Let the Tithers Tell

In accordance with our plan to give material each quarter on Tithing or Christian Stewardship for use of the corresponding secretary in meeting the requirement that she "present Christian Stewardship," we give these lines, and request contributions from other tithers.—*Editor.*

The principle of tithing or, as more fully expressed as Christian Stewardship, has always been fostered by the Woman's Missionary Society. Formerly a list of tithers was kept, reported on and the members cultivated and encouraged in this good way. While this routine is not now observed, the same spirit is felt through our work, and the duty is now put in the hands of the corresponding secretary, as in by-law 7 of the Conference By-Laws, "She shall . . . promote Christian Stewardship." During the time of the Centenary cultivation, Stewardship was given a prominent place and its importance was forcefully stressed. Some very fine literature was then prepared, which is still available, to help in presenting the program.

We know now, that there is nothing more important to stress and teach in the young people's auxiliaries than these principles of Stewardship. If they, as the coming directors of the Church's activities, are true believers in and conscientious practicers of tithing as well as of the whole scope of Stewardship, their lives will be rich and responsive, and they will present a new type of the all-round Christian.

"Even if the stewardship of possession alone to be taken into consideration; leaving the stewardship of life to be dealt with separately, not giving only, but also spending and saving and likewise acquiring, must be taken into account. Too often only a single phase of the subject has been emphasized, out of proportion to the rest. No such narrow conception can meet the need of the hour. Christ's stewardship teaching covers the whole range of man's accountability for possessions."

Tennessee Superintendent

MRS. GEORGE MORGAN

In some parts of our work this year we have merely held our ground. We are reporting the same number of auxiliaries, the same number of Bible classes and the same number of auxiliaries attained the Roll of Honor, but we have made some very substantial gains along other lines, for which we give thanks to our Father in whose strength we have advanced. Last year for the first time we paid our pledge unassisted. This year, in the midst of financial difficulties, we have paid \$402.26 more than our pledge. Our mission study classes have grown from 46 to 64 and the number of boxes of supplies sent has jumped from 18 to 33.

The Y. P. have grown in the number of their ministrations to the sick and strangers, to the aged and shut-ins, to the Negroes and to the unfortunates in jails, and poor houses, but the note of progress is chiefly detected in the one little phrase, "And we held a little service for them," along with material blessings they are carrying to jails and poor houses, spiritual gifts.

Our hearts were filled with thanksgiving last year, over the fact that two of our young people were ready for service. We now have three on the field: Miss Sallie Ellis in the Wesley House at Biloxi, Miss., Miss Grace Brewer in Oklahoma, and Miss Rebecca Caudill in Bennett College, Rio de Janeiro, Brazil. We have eleven who have reached college in their preparation for service and others who are still in High School.

Two Institute hours were given us at the Ovoca Conference last July, and while we were gratified at the interest and attendance the year previous, the interest this year approached enthusiasm notwithstanding the intensely warm evening hours and the fact that the other young people were enjoying the lake front at that time. We are asking this year that we may have a real share in the Ovoca program.

The Young People's Special this year is Korea and Orientals on the Pacific coast. We recommend that our pledge be made \$2,075.

The banner offered to the Young People's auxiliary making the largest per cent of increase in membership, giving and reporting was awarded to Springfield.

The banner offered to the district whose Young People make the largest per cent of increase in Honor Roll auxiliaries as shown by their reports to the Superintendent of Young People's Work

of the Conference, was awarded to Fayetteville District.
Pulaski, Tenn.

Notes from the Little Rock Conference

Report of Y. P. M. S. 1922.

The report herewith submitted closes a very full year in the life of the Young People's work. No great gain in membership and number of organizations is shown, but a keener appreciation of the value of training our young life in the church, is shown in every department. Interest and enthusiasm as well as real consecration is back of the past year's record. Many young lives have been very definitely touched, with results that cannot be given full value by mere statistical reports.

One of the out-standing features of the year's work was the Summer Conference at Henderson-Brown in June. Dr. John W. Cline headed the list of splendid speakers and the teachers who delighted and inspired the 120 girls, who enjoyed the week of work and play. Four lovely young women volunteered for life service at this time.

As superintendent of Young People's Missionary Society it was my pleasure to attend three district meetings.

Although thirteen auxiliaries and 400 new members were added during the year, so many were dropped that a loss shows instead of gain. Most of these disbanded auxiliaries had never functioned. Only two, Ashdown "M. M. M." and Magnolia, were promoted to adult department.

Fourteen auxiliaries made Honor Roll credits, and we proudly name them thus: Arkadelphia; Central Avenue, Hot Springs; Lonoke; First Church, Little Rock; Lake Village; Warren; Prescott; DeWitt; Lakeside, and Howley Memorial, Pine Bluff; Jolly Girl's Club, and Earnest Workers; Ashdown; Foreman and Lewisville.

MRS. J. G. MOORE.

De Queen, Ark.

Report of Committee on Young People's Work

We recommend:

1. That Conference Superintendents of Social Service and Study and Publicity prepare a letter especially for young people, giving helpful suggestions about their departments of work.

2. That young people give more attention to the Supply Department and that supplies be sent to Sue Bennett School, London, Ky.

3. That the Y. P. M. S. join with the

Epworth League in Mission Study and Bible Study wherever practical.

4. The goal for the year: Twenty new societies, 300 new members, pledge to council, \$2,500.

5. That the Young People of the Louisville Conference take 1,000 shares in the Memorial fund to be raised in honor of Miss Bennett.

6. Since competition makes for success, we recommend the following district competitive scheme for the year.

That a Conference banner be given to the District having the largest total number of credits for Young People's work. Credits will be given as follows:

10 points for each new Young People's Missionary Society organized in the District.

10 points for every Y. P. M. S. on the Honor Roll.

10 points additional for every Young People's Missionary Society making 105 points or over on the Standard of Excellence card.

The banner will be presented to the District Secretary of the winning District at the 1924 session of the Conference.

MRS. HUMMEL, Chm.

MARY CECIL GOSSETT, Sec'y.

An Opportunity for Pastors and Teachers

Many pastors are giving short story sermons to boys and girls as part of their Sunday morning service. Teachers have opportunity to illustrate their Sunday-school lessons with missionary stories.

Dr. Hugh T. Kerr has met the need by putting in book form his Missionary Story Sermons. All the old favorites are there and many that are not so familiar. They may be used as separate story sermons or as illustrative stories for lessons and talks.

Program for Young People for August

Hymn: "Eternal Father, Strong to Save." Business.

Devotional:

Hymn: "Marching with the Heroes."

Bible Lesson: "His Enemies Plot to Assassinate Him." (Acts 23: 12-33.)

Prayer.

Leader.

Missionary Topics: "Pioneer Heroes in the Deaconess Movement."

1. Mrs. Lucy Rider Myer.

2. Miss Mattie Wright.

Leader.

Hymn No. 423: "Where Cross the Crowded Ways of Life."

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

Additional features: "The Story of a Deaconess." (Leaflet may be secured from headquarters. Price, 5 cents.)

Bible Lesson for August

Faith Reaches a Crisis in Galilee (John VI)

W. A. SMART

The feeding of the multitude seems to have marked the crisis in Jesus' Galilean ministry. From the days when he called the fishermen from the lake to be his companions, he had been going about the cities and villages, almost always attended by great crowds to whom he told the good news of the coming kingdom. But from the beginning forces had been in operation which were destined to put an end to this work. One was the hostility of the religious leaders, who were jealous of his popularity and were outraged by his indifference to their religious conventions. Another was the opposition of the Herodians, the supporters of the reigning house of the Herods. Normally they had little in common with the Pharisees, but prejudice, like politics, makes strange bed-fellows, and we read that the Pharisees took counsel with the Herodians how they might put Jesus to death. Evidently the Pharisees were able to transfer to Jesus something of Herod's hatred of his great fore-runner, John the Baptist.

But there was a third cause for the ending of Jesus' Galilean ministry, and that was his popularity with the crowds as a wonder-worker. In the Synoptic Gospels, Jesus is continually pleading with those whom he cures not to let it be known, and in John he complains that they believe on him only for the "signs," or miracles. He wanted to talk to them about the great eternal truths of life, but the constantly swelling crowds were evidently uninterested in these, and they were so enthused over his super-natural power that they wanted to make him king in spite of himself.

The climax came after the feeding of the multitude. John says that "they took him by force to make him king" (6: 15), and Mark says that he hurried the disciples away before dismissing the crowd (6: 45), evidently to save them from the frenzy of his misguided admirers.

Only John tells the sequel. The following day the mob found him on the other side of the sea, and Jesus gave them an allegorical interpretation of the miracle. He told them that they followed him not because they understood him or were interested in his message, but solely because of the miracles he worked and the benefits they received from them. Because he filled their stomachs with bread they would crown him,

but he had come to feed spirits rather than stomachs. They could never know the life of God's children until their spirits had digested and assimilated him and his teachings as truly as their bodies had assimilated the physical bread. They must feed on him until his very life passed into them, and they were nourished by the spiritual food which was in him.

The literal-minded Jews could not even understand such talk, and they felt resentful because they had deceived themselves into thinking him the expected Messiah-king, so rapidly the crowd broke up and went mumbling away. Many of his friends were among them, and it was a sad hour for Jesus when he saw one after another turn and leave him. But he would do nothing to stop them, for he wanted no following except such as was based on loyalty to him and his mission. So finally he turned to the twelve, and asked whether even they did not want to go back. They proved true, but Jesus soon left Galilee, and from that time he had no hope that the Galilean multitudes would be won to his kingdom.

We cannot but be reminded of the significance of this scene for every age. There are so many who call them-

selves followers of Jesus. Sometimes it is because it is the expected thing, and sometimes it means little more than conventional morality and decency, and sometimes it is for the sake of some selfish benefit. It should give pause to professing Christians when they see Jesus deliberately repulsing the crowd of his admiring followers, and insisting that we are not Christians until we catch his spirit, and nourish the very sources of our lives with the life which was in him. Are the real followers always a little dozen, so to speak, in the midst of the multitude who claim him?

Program for August—God Seeking China

Hymn No. 191: "Spirit of Faith, Come Down."

Business:

Minutes.

Roll Call.

Reports of Committees.

Special Topic: "The Missionary Society That Lost Its Voice." (Dialogue.)

Devotional:

Bible Lesson, "Faith Reaches a Crisis in Galilee. The Unreserved Messianic Testimony." (John 6.)

Prayer.

Leader.

Missionary Topic:

"Christ Winning China" through

1. Training Centers. (Leaflet.)

2. Churches. (Voice.)

3. Evangelistic centers. (Leaflet.)

Hymn No. 551: "What a Friend We Have in Jesus."

Chinese Tea and an Hour with Stylus: Chapter VII, St. John's Church; Chapter VIII, at the Maria Gibson Settlement.

Note—"Stylus" is a book giving a charming account of our Bible women and scholarship girls in China. Price 50 cents.

Our Father's Children

The following primary song appeared in the last number of the "Educational Review," the organ of the China Christian Educational Association, as illustrating one method of teaching Chinese children to be "best boys" and "best girls." American boys and girls might with profit join their Chinese cousins in singing this "best body" song.

"Rise early, rise early, each day rise early,
Good Chinese children each day rise early.

"Wash your face, wash your face, each day wash your face,
Good Chinese children, each day wash your face.

"Wash your neck, wash your neck, each day wash your neck,
Good Chinese children, each day wash your neck.

"Wash your ears, wash your ears, each day wash your ears,
Good Chinese children, each day wash your ears.

"Wash your hands, wash your hands each day wash your hands,
Good Chinese children, each day wash your hands.

"Take deep breaths, take deep breaths, each day take deep breaths,
Good Chinese children, each day take deep breaths.

"Brush your teeth, brush your teeth, each day brush your teeth,
Good Chinese children, each day brush your teeth.

"Help Mother, help Mother, each day help Mother,
Good Chinese children, each day help Mother."

THE VALUE OF THE MISSIONARY PAPER

The last General Conference recognizing the absolute necessity of putting the church paper in the hands of our people if they are to be well informed and alive to the interests of the Church said: "Let the circulation of church periodicals be diligently and faithfully promoted by pastors and official members." Each conference in the Church has either alone or in cooperation with other conferences a paper that ought to be in every Methodist home within its bounds. Then the general organ, the *Christian Advocate*, ought to be in their hands as it represents more of the general interests of the Church.

In addition to these the Board of Missions issues a magazine devoted to the interest of our missionary work throughout the world. THE MISSIONARY VOICE is the only general missionary paper published by the Church. To read it means to be well informed. Not to read it means to be uninformed about the great missionary work of your own Church.

Gradually our MISSIONARY VOICE list is growing but it must grow more rapidly if it is to be put in the hands of those who need it. We urge pastors and church officials to help us extend this list.

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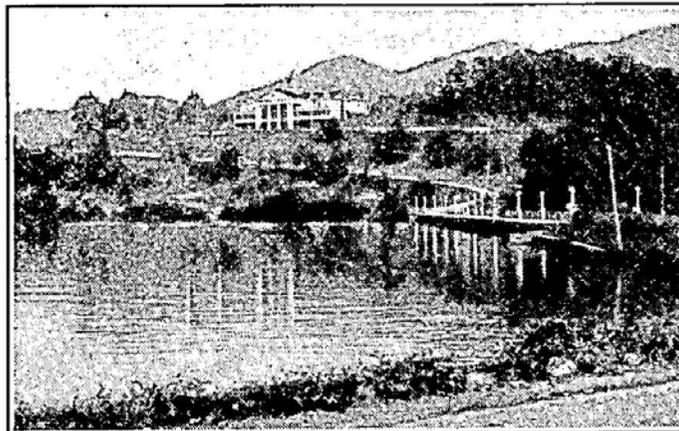
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