

# The MISSIONARY VOICE

OCTOBER

1922



MISS BELLE H. BENNETT



# THE MISSIONARY VOICE

PUBLISHED MONTHLY BY

## THE BOARD OF MISSIONS

of the METHODIST-EPISCOPAL CHURCH, SOUTH

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

All of the servants of the King need information about the King's business.

All of the members of the church ought to be informed about all of the work of the church throughout the world.

Every Southern Methodist ought to know just what his own Church is doing both at home and in the mission fields in other countries. It is certainly doing a work that is quite worth while.

There is every reason to expect that this will be the greatest missionary quadrennium we have known in our generation.

At home your Board of Missions has enterprised about a dozen lines of special work. This includes work in cities, in rural sections, in industrial centers, among foreign born and foreign language groups and other special work.

Then in foreign fields our lines are being extended and thousands are coming to Christ under our leadership. It is the most thrilling story in the world.

The MISSIONARY VOICE is endeavoring to give Southern Methodists information about this extending line and this growing army of Methodists in all the continents of earth.

No Methodist can be efficient unless he is informed. The VOICE contains information that is found in no other publication. If we meet the challenge of this hour our people must be informed.

Let's increase the circulation to 100,000 this winter. It will mean a new day in our own Church. We can do it speedily if we will just go at it in earnest.

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

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# THE MISSIONARY VOICE

VOLUME XII

NASHVILLE, TENN., OCT., 1922

NUMBER 10

In deference to the Woman's Missionary Council and the thousands in the Missionary Societies throughout the Church we are devoting much of the space in this issue of the Voice to contributions honoring the memory of Miss Belle H. Bennett, President of the Council from its organization to the time of her death on July 20, 1922.

In the organized work of Southern Methodist women Miss Bennett was a distinguished leader for whom all who were associated with her had profound admiration and sincere affection. Her influence extended beyond her own Church. No one who knew her ever doubted her love for her own Church but those who knew her best bear testimony to the genuineness of her interest in every branch of the Church of God. While ever loyal to her own Church and people there were, nevertheless, no racial or national boundaries to her sympathies.

As President of the Woman's Missionary Council and as a member of the Board of Missions she had a large share in the development of the missionary program of the Church during the last decade. As a member of various interdenominational missionary councils and commissions she uniformly reflected honor on her own Church.

The cause of missions was her passion and to its promotion she devoted her best strength and time. Upon thousands of lives her influence abides and the cause which was so near her heart is left in loyal hands.—*A. J. Weeks.*

Rev. E. H. Rawlings, D.D., administrative secretary for the foreign department, Board of Missions, with supervision over mission fields in Europe, Africa, and Latin America, reached Nashville headquarters Monday, September 18, after an absence of two months and a half spent in an inspection tour of Southern Methodist interests in Europe, together with Bishop W. B. Beauchamp, assigned to that episcopal field.

Dr. Rawlings reached home in fine health and spirits and brought a heartening account of the work in this field which was one of the first fruits of the Centenary. While making the survey, Bishop Beauchamp organized three Methodist missions, the Belgian mission, the Czecho Slovakia and the Mission to Poland. Later these missions will be organized into separate annual conferences as the work prospers and becomes self supporting.

Dr. Rawlings reported wonderful revival meetings in Prague, conducted by evangelists Walt Holcomb and Luther Bridgers, who joined the party in Brussels. This tide of evangelism has spread into the surround-

ing towns he said and as a consequence our church is becoming firmly entrenched in centers where Protestantism has been unable heretofore to get a foothold.

Travel through Poland was by means of a private car, a concession of the Polish government in recognition of relief work done by our denomination in the war-ridden areas. This direct relief work is being supplanted by constructive relief work in orphanages, hospitals, and other institutions and is becoming finely organized and in many instances will soon be self supporting.

Southern Methodism in Europe is giving a distinctive religious program with a purpose to hinder nothing that is helping, whatever the organization, and helping every organization that is working to benefit these peoples. The hearty reception accorded our workers and the friendly attitude of the people clearly indicates that Southern Methodism has a message and a mode of peculiarly adapted to the European peoples.

Bishop John M. Moore returned from Brazil Sept. 7th. He went to Brazil with Bishop H. M. Dobbs last June to visit the work of our missions in that country which has been under Bishop Moore's supervision for the last four years.

He reports the work in splendid condition. Already fifty-four Centenary churches and twenty-five Centenary parsonages have been built. The school buildings at Passo Fundo are practically finished; the administration building at Porto Alegre College is up to the second story and work on the American College at Porto Alegre and Centenary College at Santa Maria is under way.

Our preachers report a strong revival movement all over the territory occupied by our Church.

Bishop Dobbs who is in charge of that great field has made a fine impression on our workers. The two bishops made a complete survey of all our work in Brazil.

Bishop Moore was accompanied on this visit to Brazil by his wife.

Under date of August 17, Dr. Pinson sends greetings from Karuizawa, Japan. He and Bishops Hay and Boaz are at this summer gathering place for missionaries. There are missionaries there from everywhere and this furnishes a fine opportunity to get in touch with the mission work in our own field and as a whole. Bishop Hay expected to remain there until after the Mission Meeting August 24, and go on to China, September 2. Bishop Boaz and Dr. Pinson with their families expected to reach Korea about September 10.

The missionary party had a pleasant voyage going over and all have been kept in health.





THE INTERNATIONAL MISSIONARY COUNCIL WHICH RECENTLY HELD ITS FIRST COMMITTEE MEETING AT THE INVITATION OF THE ARCHBISHOP OF CANTERBURY AT THE OLD PALACE, CANTERBURY.

The International Missionary Council, which was formed at a Conference at Lake Mohonk, in America last year, represents all the Protestant Missionary societies of the world, and acts as a clearing house for the common problems and on their behalf carries on negotiations which may be necessary with national governments. Their Chairman is Dr. John R. Mott, who is in charge of the international work of the Y. M. C. A. Canada is represented by the Hon. Newton Rowell, who was a member of the Imperial War Cabinet.

## The Widening Influence of Christ

Dr. Robert E. Speer, one of the great missionary leaders of the world recently returned from a visit to the East. He was gone nearly a year and most of that time was spent in India and Persia with glimpses of other parts of Asia. On his return he made an address at a dinner given him by the Federal Council of the Churches of Christ, of which he is president, in which he compared conditions as he found them with conditions as he saw them on previous visits covering a period of twenty-five years. He closed his address with these words: "One other impression with which we have come home is the impression of renewed confidence and hope. There are difficulties enough and the chariot wheels drag heavily but anyone who takes the long view can see more than the difficulties and the hindrances. He can see the sure and steady gains, the strengthening of the energies of Christianity throughout the world, the weakening of the resistant forces, the seepage of the ideas of freedom and justice through the thoughts of men, the ever clearer recognition of our Lord Jesus Christ as the supreme moral judgment and the only adequate Savior of mankind."

It is not quite easy for one who reads the news of happenings and movements among the nations to be hopeful but a closer study of these movements reveals the fact that back of many of them is something born of

Christian teaching. China and India, two of the most populous countries of the world, are just now going through tremendous struggles and undergoing great changes. In China warring factions have succeeded the overthrow of the age-old monarchy. India is stirred throughout. The fanatic Gandhi, regarded by some as a saint and by others as a wild man, is now in prison. He sought for his country self-government. Others are just as anxious that India shall remain in the British Empire while the great masses of the people seem unaware of these contending influences and wholly indifferent to the final outcome. These nations, like many others, need Christian guidance. They are not going to remain as they are and what they become will be determined by the influences that touch them now. One of the most hopeful facts today is that the Christian forces of the world are in better position to give leadership and direction to backward nations than they have ever been.

The stronger nations are busy trying to adjust reparations and repair the losses caused by the war. They are finding great difficulty in doing it. More than once they have faced seemingly insurmountable difficulties and disruption appeared to be inevitable, but the crisis was passed and another effort made. In the meantime the League of Nations has accomplished some worth while results notwithstanding the staggering difficulties



it faced. Starting out with thirteen member nations, all of them former allied powers which had ratified the Treaty of Versailles, it now has fifty-one members with the addition of others probable in the near future. Disputes between nations have been successfully mediated, a world court has been established, mandates affecting some 13,000,000 backward peoples have been awarded, and a plan adopted for the suppression of the opium

traffic and for co-operation in suppressing white-slavery.

World conditions are disquieting but they constitute a distinct challenge to every servant of Christ to put his utmost of strength and resources into the Christian program.

If the servants of Christ do their part, out of the wreckage and chaos will come a new world in which men will be brothers and Christ will be King.

## The Church and Industry

The two outstanding industrial crises of this year—the coal strike and the railway strike—have disturbed the Nation from end to end. The one produces a situation of peril to the health and eventually the lives of thousands while the other which interrupts the circulation of the Nation's blood threatens the life of the Nation itself. Workers declare that wages are not just and reasonable while employers just as emphatically declare that higher wages cannot be paid from earnings and both present convincing proof that they are right. Unfortunately the public is less concerned with the rights involved in the controversy than with the inconveniences to which it is subjected. There is grave danger that the public will lose confidence in and sympathy for both sides.

What is to be the attitude of the church? During the last ten years there have been about 25,000 strikes and lockouts in the United States in which almost 20,000,000 persons have been directly involved. These have occasioned great economic loss and in many cases there have been outbreaks of violence and some loss of life. The church is the most influential institution in the Nation. In the face of present conditions it cannot ignore its responsibility. The church lacks the technical knowledge to become the arbitrator or referee in settling disputes between employers and their employes and yet if industrial peace shall take the place of strife in this land it must be brought about by the church. A great change in the economic world has taken place within little more than a generation. The introduction of machinery has brought about a transformation in industry so that the employer is no longer an individual but an aggregation. Capital found that there were many advantages in combination. Pretty soon the same spirit of combination developed among workmen so that we now have two formidable combinations working together but wholly out of sympathy with each other. Labor is seeking to extend its position of power and influence while employers are seeking to prevent such extension. The church has not been able to adjust itself to this changed condition and in consequence it has not had a very convincing message for either party. Our present responsibility is to preach the law of right and justice to both. If both sides would accept right as their rule disputes would soon end.

Industrial peace cannot be established on any other law. Regardless of which side is the winner in this controversy it is the duty of the Christian forces of America to undertake to create an atmosphere in which such widespread strife can never again obtain. Long ago this world was inhabited by living monsters of enormous size and prodigious strength. They are all dead now and their huge bones are found in fossil beds here and there. Yet nobody killed them. The climate changed and they died. It is the business of the church to change the climate so that hatred and strife cannot survive. This will require study and demand high courage but in Christ's name it must be done. To assume that the blame is wholly on either side would be a mistake. One does not need intimate knowledge of all the issues involved to be convinced that neither side is guiltless.

It is heartening to know that there are many earnest souls, employers and employes, who are at work on constructive experiments and that many of these are bringing splendid results. The church must not enter the lists as the friend of capital or the friend of labor but it must go out as the friend of man. With utmost sympathy for all it must demand perfect fairness of all.

### New Secretary Board of Lay Activities

Prof. G. L. Morelock, President of the McFerrin School, Martin, Tenn., has been elected Secretary of the Board of Lay Activities and has accepted. He has been engaged in educational work for nearly twenty years and has been president of McFerrin School since 1914. He was a member of the last General Conference, is a member of the Board of Education, and has been Conference Lay Leader of the Memphis Conference for the last four years. He will have in the new position to which he has been called a wonderful opportunity for service and leadership.

According to figures recently published by Walter Laidlaw, a special agent of the Census Department at Washington, the membership of religious bodies in the United States on Dec. 31, 1922, totalled 46,059,500, an increase of 4,132,646 in five years. The membership of religious bodies, as nearly as can be calculated, was over 42 per cent of the whole population. Fifteen years ago it was 40.4 per cent of the population.



## Through Grace and Inheritance

From many lips is heard, "A great leader has passed, a wonderful friend has gone from our sight." Back of these words there lies the "inexpressible," for no great life can be portrayed in words; and to write adequately of Miss Belle Harris Bennett, would be to reveal some of God's leadings in the ongoing of His Kingdom; to tell the story of a unique manifestation of Himself. To understand in any sense the mystery of God's purpose worked out in this life, we must go far back and seek to know the elements which entered in, and then add to these His marvelous grace working in and through her.

For generations back her ancestors have been the embodiment of courageous daring and independence of spirit; they have stood for human freedom; they have been truly democratic statesmen in the generic sense of that word.

Miss Bennett was the daughter of Samuel Bennett and Elizabeth Chenault; born at the old Homelands near Richmond, Kentucky. She was one of eight children, having six brothers and one sister. The Bennetts came to America among those who first settled at Jamestown, taking a prominent part in the political affairs of those early days; members of the House of Burgesses of the Virginia colony, and leaders in the colonial struggle for freedom.

By and by their descendants pushed westward, passing the mountains and finding themselves in the wonderful expanse of country now known as the "Blue Grass region of Kentucky." Here they have maintained the same spirit of independence and power of leadership as did their ancestors, standing for the defense of freedom and taking a prominent part in the making of the Kentucky commonwealth.

A century and a half has passed since the Bennetts dared the perils of the "Great West." During that period many of them have continued among the leaders in political affairs, serving in State Legislative bodies, and in two instances as governors of states and members of the United States Senate. Miss Bennett's own brother, the Honorable John Bennett, was an able lawyer at the Kentucky bar, and for a number of years served as a member of the Kentucky Senate.

The Chenaults, Miss Bennett's ancestors on the maternal side, were among the French Huguenots, who came seeking a release from the religious persecutions of their own land; they too settled in the Virginia colony. After the war of the Revolution, many of their descendants with the same heroic spirit which had led their fathers across the sea, and given them a foremost place in the struggle for freedom, set their faces westward, crossing the rugged hills and finding their home, also, in the rich hills of Kentucky.

Thus, we can easily see that the love of freedom, the spirit of independence and daring statesmanship, was Miss Bennett's God-given inheritance. Out in the open fields of the Blue Grass country, and in this strong mental atmosphere, she grew from childhood to womanhood. Her early education was received in the nearby country schools, and in the Sunday school held in the little brick Methodist church in the neighborhood. As she advanced in years, she was given every advantage that the times afforded to the women of her day, for her family set a high value on education, and the belief in an equal opportunity for women was one of their creeds. The sons of the family took their degrees from Yale, Centre College, Old Transylvania, and other Universities, while the daughters received their training at the best private schools that were then available. Miss Bennett first attended the school of Dr. Robert L. Breck, an eminent Presbyterian divine, and one of the notable scholars of his time. She later attended a private school at College Hill, Ohio, which ranked at that time as the best school for young women in the West.

In the home and in the social circle, she was always easily the center of the group, for she possessed a personal charm, a strength of mind, and an independence of spirit that never fails to attract and challenge. A number of her young girlhood years were spent in the gay round of social life, which the affluence of her surroundings could easily afford. Her eyes and her heart, however, always seemed open to the cry of human need around her; through this appeal God was speaking to her heart. One day she heard Him, and with a full surrender, obeyed. Then it happened that one Sabbath day while the young people in the family were enjoying the pleasure of a social afternoon, she hurriedly ate her dinner and drove away to open a Mission Sunday school in an old mill down by the riverside.

This was the beginning of a new life, for from that time on, "obedience to God and a chance for His little ones," became the watch words of her life. Her great statesmanlike mind and her charming personality, henceforth were dedicated to the service of God. Her inherent love of freedom became a religious passion, expressing itself in behalf of the less advantaged. The family's gift of statesmanship, found in her its largest embodiment, for this gift she dedicated to the worldwide Kingdom of God. Through her God's gifts of grace began to multiply the natural gifts of inheritance.

The beginning of the Mission Sunday school soon led out into a larger service, for she and her sister, who was her closest companion, became interested in the Conference Woman's Missionary Work, attending a meeting held in Carlisle, Kentucky. While there she became interested in the establishment of a training school for missionaries. The supplying of this need soon became





HOMELANDS, WHITE HALL, KENTUCKY.  
Home of Miss Belle H. Bennett until 1890, when the family moved to Richmond, Ky.

to her a direct call. The conviction that this was the voice of God so deepened, that one night as she lay in her bed, she suddenly sat upright, responding in an audible voice: "Yes, Lord, I will do it!" A long illness followed, and before she had fully recovered, she was asked to attend the meeting of the Woman's Board of Foreign Missions held in Little Rock, Arkansas. When invited to the platform to speak of her plans, because of her physical weakness, she alternately sat and stood, fervently pouring out to her audience the impassioned longing of her whole heart. She presented the need for the establishment of a training school with such conviction, that as she closed, a resolution was passed granting permission to begin the raising of money for this enterprise and appointing her the agent to do this work. This was her first public work, and she entered into it single-handed, having very few who believed in the enterprise. Undaunted, however, she went all over the South presenting her cause with such power that everywhere people responded with gifts. At a camp meeting conducted

at Park Hill Campground by the Rev. Sam Jones, she spoke to a large audience. After she had finished, Mr. Jones had her sit down where the people could bring her their money. They crowded forward, men, women and children, with gifts great and small, pouring out their treasures. Wherever she went, there was the same response. People took off their rings, watches, and jewelry to present them to the Lord's cause. A gift of Dr. Nathan Scarritt, Kansas City, Mo., of \$25,000.00 and ground for the building, provided the church raise a like amount, became a challenge to the whole church and a great impetus to the enterprise. Miss Bennett toured the South, presenting this challenge and urging the people to make good the promised gift. The phenomenal success of this undertaking was a triumph of this one woman's faithful obedience and statesmanlike vision. More than a thousand trained workers have been sent forth from Scarritt Bible and Training School since its opening, September 14, 1892.

From that time on, Miss Belle H. Bennett, continued



to be an outstanding figure in the missionary work of the Methodist Episcopal Church, South. She saw this work grow from a small beginning to a great force, ministering in nine great mission fields.

The very first home mission work enterprised by the women, was carried on through a Parsonage and Home Mission Society. The organization through which this work functioned, was a Central Committee, of which Miss Bennett was a member. A few years later this Central Committee was formed into a Woman's Board of Home Missions, and Miss Bennett was chosen as the president. Indeed, through all the years of its existence, this Board had no other president. Previous to the organization of the Woman's Board of Home Missions, there had been organized a Woman's Board of Foreign Missions. In 1910 these two Boards were united, forming the Woman's Missionary Council; without a dissenting vote, Miss Bennett was chosen as the leader of this great united organization, continuing in this position to the time of her death.

Miss Bennett's missionary service was not confined merely to the work of the women of her church—she gave just as freely and unstintedly of her time and money for the ongoing of the general missionary work. The establishment of the Mission in Africa probably would have been delayed for years had she not been the strong ally of Bishop Lambuth in pushing it forward. So eminent was her service to her own church, that Wesleyan College, one of the colleges of the Kentucky Conference, conferred upon her the degree of LL. D.

She was not content even in touching life as represented in the mission fields of the M. E. Church, South; but was constantly giving and praying for the uplift of God's children of every race and in every clime. It was her ambition to educate, at her own personal expense, at least one child of each of the races of the children of men. We believe she accomplished this end, and probably went far beyond it. She also reached out beyond the confines of her own church in her inter-denominational service.

When the two great Methodisms, North and South, celebrated their 100th anniversary of Missions in 1919, Miss Bennett was the only woman member of the large joint Commission that planned the enterprise. Her latest missionary achievement was the bringing together a number of different Woman's Mission Boards of America for the establishment of a great health center and nurse training school in Shanghai, China. The plans are to develop this into a great medical school for the women of China. This will be the consummation of a dream that for years has been burning in Miss Bennett's heart. One of the buildings of this great plant is to bear her name.

Miss Bennett's statesmanlike vision of Christian service led her even beyond the bounds of any missionary organization. Wherever there was an age-long wrong,

or a human need, there she heard an insistent call. It was through her fearless initiative and untiring efforts, due to her undying conviction that democracy should have a universal application regardless of sex or race, that the women of her church after twelve years of persistent effort, were granted the right to have a voice in the government of their church. Four years ago this right was granted, and Miss Bennett was elected by her own Conference on the first ballot, as a delegate to the General Conference. The call of political suffrage for women received her most loyal and ardent support.

No biography could in any sense be complete that did not mention her outstanding work in behalf of the Negro people of the South. Four thousand Negroes live in her home town, Richmond, Kentucky. They believed in her and looked to her for guidance in all that pertained to their welfare. One of the outstanding experiences in her religious life came at a period when she found time to conduct a Bible class in one of the Negro churches of Richmond. There were six hundred members in her class, and the inspiration which she received from that work, she carried far beyond her own home town into the hearts and lives of the women all over the church. Her strong stand for right and justice to the Negro, aroused the women of the Southern Methodist Church, until they have become the leaders in the inter-racial work of the South. This forward movement must be attributed to Miss Bennett's vision and leadership.

She gave to the missionary cause, over thirty-five years of service, filled to the full, without one cent of money compensation; truly a gift of love.

Her able service and worldwide vision made her a peer among men and women in Christian statesmanship. And yet, she was far more—she possessed the marvelous gifts of heart that make for undying friendships. In this she was greatest, for her love for her kindred and friends was unflinching, manifesting itself continually in words of affection and deeds of kindness. Every detail of the life of those she loved was her constant concern. She had a keen appreciation of their peculiar gifts, and through her faith compelled them to seek the highest achievements. It is given to some to maintain this close interested friendship within a small circle, but Miss Bennett's circle girdled the globe. The hundreds of wonderful letters which came to her during her last illness from all over the world, were a constant testimony to this fact. During her last months of intense suffering it was through her power of love that she rendered the highest service of her life. Those who saw her, felt its radiance. Through that same love, glorified in the immediate presence of the Master, she continues to serve, for

"A soul so fiery sweet can never die,  
But lives and loves, works through all eternity."

SARA ESTELLE HASKIN.



## Miss Belle H. Bennett, 1888-1922

The First Friend of the Scarritt Bible and Training School



MISS BENNETT SOME THIRTY YEARS AGO.

"The spirit stands behind the deed:  
In holy thought the deed must start,  
And every thought that moves the world  
Was born within a single heart."

In the heart of Miss Belle H. Bennett, the thought of the Scarritt Bible and Training School was born. Her interest in women and in missions inspired the plan for a school dedicated to the service of God and used for the specialized training of women called to life service in the church of Jesus Christ.

Such progress has been made since 1888 that it is difficult now to realize the indifference of the church in that day and the hostility and opposition of many leaders to any plan bringing women into prominence for fear that it would result in their espousal of women's rights. It required a woman like Miss Bennett—a born leader, heroic, gifted, and consecrated to lead such a movement to victory. A few kindred spirits, chief among whom was the sainted Mary Helm, stood with her and aided her by prayer until the moment came when the plan could be revealed to the church.

After a year of waiting, Miss Bennett went to the annual session of the Woman's Board of Foreign Missions in Little Rock, Arkansas, and made a plea for the establishment of a training school under its guardianship. Through her God spoke to the Board and in a compact of prayer the pledge was made "not to cease prayer or work until the vision became a reality."

Miss Bennett was elected Agent to secure funds for a training school and she accepted the trust on condition that the members of the Board unite in effort with her for the speedy establishment of the school.

Miss Bennett has been the peerless leader of the womanhood of the church so long that it is hard to conceive of her as inexperienced and timid in church work. When she accepted this new service, she was just recovering from a long illness, and in speaking of her feelings, she said, "I was too sick and too frightened to stand when called upon to speak. The President, Mrs. Hayes, seeing my condition, said 'Come right here, Miss Bennett, sit down in this chair and talk it over with us.'"

When the Board unanimously adopted her plan and appointed her as Agent to investigate the matter of a training school and empowered her to go before the church to present its claims and collect funds, Miss Bennett was overwhelmed at the marvelous answer to her prayers and arose saying, "But ladies, I do not know how to do it. I do not know the church. I do not know where to begin." But God showed her that His power would be hers, and she consented to undertake the work. The promise "Commit thy works unto the Lord and thy thoughts shall be established," became the foundation on which the Training School was built.

A flashlight on the difficulties encountered was given by Dr. W. H. Potter when the cornerstone of the school was laid: "The originator of the enterprise was appointed Financial Agent to raise the funds to start the school. There was not a dollar in the treasury. The mind of the church respecting it was not known. A *female fiscal agent with connectional relations was a thing unknown to the church.*

"Yet with a heart strong in the Lord and in the conviction of a great duty, she went forward. Her success under such circumstances has been phenomenal. She deserves and will receive the lasting gratitude of this and many future generations for the inception and progress of this great work. She has had many noble and worthy coadjutors, but her singular strength of purpose, her simple faith and quiet courage gave heart and hope to them all."

Events crowded upon the new worker and Mrs. M. D. Wightman of Charleston, S. C., was made Associate Secretary. Half a dozen cities showed eagerness to secure the location of the school. Dr. Nathan Scarritt



offered a beautiful lot in Kansas City, Mo., and \$25,000.00 provided the women of the church would raise \$25,000 additional in five years and erect a \$50,000 building.

Then arose an unexpected obstacle when it was discovered that the Woman's Missionary Society had no authority under its constitution to build or to own a Training School. These obstacles were a challenge to faith, but this woman of invincible faith went calmly on, taking rings, jewelry and love offerings from eager friends, and increasing enthusiasm in the church until 1890 when the desired amendment to the constitution was passed by the General Conference.

Dr. Scarritt, wasted by illness, appeared before the Woman's Board and again offered his gift which was accepted. He died a few days later and his heirs carried out his spoken wishes.

The institution was dedicated on September 14, 1892. The keys of the building were presented to Bishop E. R. Hendrix, President of the Board of Managers, by Judge E. L. Scarritt on behalf of the Trustees. The ceremony took place in the beautiful Memorial Chapel of the training school in the presence of a large congregation.

Miss Bennett's official labors did not cease for four years afterwards. The hardships of those years, the encounter with opposition where she ought to have received hearty support, and the resulting physical strain cannot be computed. And yet God raised up friends whom He inspired to aid her, among whom Rev. Sam Jones will stand pre-eminent. When entrance to conferences and public gatherings were denied her, he offered her free access to his tabernacle meetings and not only spoke for the training school and gave liberally to the free will offerings, but he gave her unlimited opportunities to take collections.

Quoting from one of Miss Bennett's early reports, we gain the secret of her strength in those pioneer days: "Looked upon with the eyes of human wisdom, the enterprise seemed one of childish weakness. No money, no resources and a mission of wondrous import committed to an earthen vessel, untried and unknown. But I went out as directed, in God's strength, committing my work and my ways unto Him knowing full well that He could establish my thought and bring it to pass!" Marvelously God hath honored her faith and devotion.

At the end of six years Miss Bennett resigned her position as Agent and Treasurer of Endowment, and had her books transferred to Kansas City and placed in charge of Miss Elizabeth Billingsley. During this time the receipts were \$95,833.13.

The methods adopted to secure an endowment were to endow chairs at \$25,000, lectureships at \$5,000, and scholarships originally at \$2,500, and afterwards raised to \$3,000. One chair, the Belle H. Bennett chair, named for Miss Bennett, was at her request completed at

\$20,000. Ten lectureships at \$5,000 were completed, and the endowed scholarships numbered nineteen.

The major part of the endowment was lost in 1915 and in that crucial hour none suffered more or showed more unfaltering faith than the great woman who was the founder of the school. By her trust and courage she stimulated the Board of Managers and the Woman's Missionary Council to take action to make good the loss of the interest accruing from the endowment fund, with the result that the Council has taken a deeper personal interest in the school than ever before.

Miss Bennett showed herself a friend to the school in many ways. She has been the only vice-president of the Board of Managers since its organization, as Bishop Hendrix has been its only president. Miss Bennett has increased in her zeal for the development of the spiritual life of the students. The faculty and student body have been loved as her own, and in the changes proposed for the advancement of the school, she was ever foremost in her advocacy. Her friendships always, through all the years has been a dominant factor in bringing the institution to its present high place in the church and the missionary world.

In 1892 the enrollment was five resident students and seven from Kansas City and vicinity. In 1922, the enrollment was one hundred and nine. At the first commencement the graduates numbered five—one missionary and four nurses. At the last commencement, there were thirty-six diploma students and four two-year certificate students and also five one-year certificates given.

The heritage of the institution is priceless and can never suffer loss, for it is vested in the more than a thousand women trained in its curriculum. Its contribution to the church and the world through its Alumnae cannot be measured by human calculation. With gratitude the Board of Managers and the Faculty rejoice that God granted Miss Bennett the privilege of living to see the ultimate triumph of the ideal which He planted in her heart thirty-two years ago. At the close of the first school session in 1893 Dr. John J. Tigert said, "This training school is a monument of Christianity's original and indefeasible charter to minister to the bodies as well as the souls of men." In the year 1922, with truth it may be recorded that the Scarritt Bible and Training School is a monument to the faith and works of the noble woman who has been its friend and promoter from its beginning. Its future, as its past, will ever be indissolubly united with the rich ministry and example of Miss Belle Harris Bennett, whose life of self renouncing love has been a benediction to the training school, the church and the world.

"Through love to light! Oh, wonderful the way  
That leads from darkness to the perfect day  
Through love to light! Through light, O God,  
to Thee."

MARIA LAYNG GIBSON.



## Belle Harris Bennett—Fellow-Worker and Friend

It was at a Sunday morning service in dear old Mulberry Street Church, Macon, Ga., that I first saw Miss Belle Harris Bennett. She was appealing for money to establish the Scarritt Bible and Training School, and while it was an innovation for a woman to occupy the pulpit at the morning service, she was so forceful and appealing that prejudice gave place to appreciation. After the service I rushed to tell her how truly I believed her message was of the Lord, for I had returned from Mexico but eighteen months before and was suffering unhappy remembrance of my handicaps as a missionary's wife. "I am the guest of Mrs. Cobb, come and see me this afternoon," she quickly replied. That afternoon, in that rarely hospitable home, was begun a friendship which has blessed and enriched my life for more than thirty years. Many times she said to me in these years, "You helped build the Training School, for I told your story all up and down this land when I was collecting the money."

How vividly the tall, slender figure and the clear-cut features upon which intellect, humor, and the sweetness of spiritual power played at will, come before me as I live again the early days of our friendship! None of us realized then what she had "offered upon the sacrifice and service of her faith." In after years she confided to me that there were days when she longed for death to relieve her "of the responsibility of persuading the church that the missionaries needed training for their work." But she would always add, "I was as literally driven of the Holy Spirit to establish the Training School as was Paul into Macedonia." Through all the years of service she never passed beyond a certain nerve shock in public speaking, as sleepless restless nights attested. Often in our journeys together I would be aroused by this restlessness and inquire if she were ill. The familiar answer would come, "Oh, no, no dear. I can't put away from myself that I failed to deliver the message I ought to have given," or "I had a great opportunity and I didn't meet it."

Outstanding in my memory is the day when foreign work was begun in the home land by the women of our church. It was in 1893 when the Woman's Foreign Missionary Society held its annual meeting in the new Scarritt Bible and Training School building. Appeals were made for opening work among Cubans in Key West. Miss Bennett and Mrs. Scarritt (later Mrs. Hargrove) sat at the large window overlooking the chapel while the discussion was on. When the measure was lost Miss Bennett said, "Mrs. Scarritt, that is home mission work," and while she held no official relation to the Parsonage and Home Mission Board she hurried to assure those who presented the request that the work could be taken up by the home mission organization. One with less daring faith would have hesitated to assume such authority or

responsibility, but she saw that the next General Conference changed the name of the home society and enlarged its powers in order that such work as that among foreign born people might be enterprised.

Every woman who attended the Board meeting in 1901 at St. John's Church, St. Louis, will recall her tender appeal and beauty of face when she presented the need of organized work among Negro women and girls. In the early morning while she, Mrs. Hammond and I were at prayer, courage was given to request the women to undertake some part of Paine College work, despite the poverty of our treasury. A hasty call of all the members to meet before the morning service was sent out and a motion submitted calling for definite Negro work. By a practically unanimous vote she was authorized to present an appeal for money with which to begin the work after the missionary sermon that morning.

She was made president of the Woman's Home Mission Society in May 1896, and from that day the records show the society had a life to live. When I came in as General Secretary four and a half years later, she gave me such a gracious, generous welcome it would have been wretched indeed to have disappointed her or to have failed. She had a great gift for inspiring confidence in the hearts of timid and diffident folk. And yet she herself was more self-depreciating than any one I ever knew. Only those who were closest realized how she discounted her own ability and how dependent she was upon the encouragement of friends. What a comfort to remember that sometimes God gave us the words of assurance that helped her go forward when distrust of her own powers made her falter!

To me she was the greatest woman the South has produced and I believe it was a prophetic vision which gave her such large leadership. She lived in close touch with the times and impending issues of our country and understood well the laws underlying the moral order of the world. At the same time she was sensitive to spiritual currents and lived so close to the Lord that she was equipped for a service granted to few.

This insight into the future was brought to my attention only recently when reading the returns of the 1920 census on the American city. Twenty years before she foresaw that economic and industrial developments would force our people into the cities, though at that time less than a third of us lived therein. Congested life and broken homes are manifest today when more than half our people live in the cities which have grown faster than the national increase of population. How like a prophet of old she cried to the Church to "make ready for this evil day!"

Those who did not know how diligently she followed her only quest—"Seeking to find God's will and to do it"—might have felt she was moved sometimes by im-



pulse to commit her fellow-workers to large and difficult programs. She was always a poor sleeper, averaging not more than three and a half hours out of the twenty-four, so it grew to be her habit to spend the midnight and early dawn in prayer. It was in these vigils when she waited before Him that He showed her "great things and difficult" to do for Him. It recurs to me as I write how she shocked us at the first annual meeting of the Woman's Board of Home Missions which I attended. In the midst of some platform utterance she turned and said, "Miss Emily Allen, I want you to go to Scarritt to teach Christian Sociology." She had not consulted with the president of the school, nor had she mentioned the subject to Miss Allen, and the rest of us were at sea as to what she meant, for the Science of Sociology was very new in that day. In the hours of waiting upon God she had been shown that more definite, technical instruction was needed for Christian workers and by her sledgehammer, apparently impulsive statement, she woke us up. A resolution was promptly offered authorizing the creation and financing of such a chair upon consent of the management of the school. It resulted in the preparation of Miss Howell, by that master teacher, Charles Henderson, to teach this vital subject, and in her fifteen years of well nigh perfect service to the home field.

Miss Bennett's capacity for work and endurance of hardship was the despair of some of us who had less gift and less vitality, for she was a good soldier as well as seer. She had great gift in rallying men and women to her standard. Thousands of women are at work in the church today because of this power of appeal. Like a great general she trusted others who could work out details better than she. Her plan of campaign compassed not merely relief or defense but included attack upon unrighteousness and wrong in the State or Church. How often we have heard her say "Law is a great educator. One good, righteous law enforced will do far more than all our woman's work can do to reform or make over."

But it was through her heart, her *mother* heart, she made her largest contribution to the world. From her early young womanhood, when she took to her heart and home her brother's orphaned little children, she has mothered God's little ones. I knew a little waif she took from evil environment and brought to honorable womanhood. I knew a nameless negro boy to whom she graciously gave her own honorable name and a chance at education equal to a more fortunate people. There were mountain boys and friendless girls, and Orientals and a nameless host who look back upon her as more mother than friend. Because she loved, she shared with other nations a Father's love. More than any person I ever knew she sided with the *under-dog*; sometimes we felt she abused this virtue in her effort to help the condemned. Because she loved she forgot unkind criticism and unfriendly deed. When I marveled that she could

forget she replied, "I cannot have peace with God if I consider these things."

One does not think of Miss Bennett's missionary career without recalling her devotion to the mountain people of her own state. Indeed, her first distinct work for the home mission fields was the superintendency of the mountain schools which came to her as an inheritance after the death of her only, well beloved sister. Because of her faithful supervision the Sue Bennett Memorial School became one of the best accredited schools of the Appalachian range. Hard by her side in that long ago was Miss Mary Helm, whom to know she declared to be "a liberal education." How they worked together, traveling in Europe and America that they might know at first hand the work and office of the Wesleyan deaconesses, and that the best methods of the London and New York rescue plants and evangelistic centers might be adapted to our own work! With open hearts they welcomed me into this great fellowship, and at their feet, I learned more and more of fellowship with their Lord and Christ. Memory goes back to my little home in Nashville when these Saints of the Lord came for conference, where we prayed and studied the maps of our Southern states, reports of immigrant work, reports of social and economic development that we might work with "knowledge and all discernment." Out of these hours of fellowship came the policy of home mission work that obtains today. We were faithful in that long ago to the instructions of the great missionary, "doing nothing through faction or through vain glory, but in lowliness of mind each counting the other better than himself."

Miss Bennett loved not herself and was far from self seeking. She never tarried to measure her physical strength when calls came for service because she considered them God's calls. Eighteen months ago while she was making me a visit I saw how weary she was and how over-wrought her nerves were from long over-work. I begged her to stop and give up the responsibilities she had carried so long, reminding her that some day the Council would have to do without her. She replied, "Now, don't talk to me like that. I never placed myself in leadership, God placed me there and I shall not quit. When He wants me to stop He will have to take me out." And it was so. When He needed her He called her home.

But the world is lonely for us who for more than twenty years stood fast with her, "In one spirit, with one soul, striving for the faith of the gospel." Who, oh who can measure the pain and loneliness that wander through the chambers of the soul at the passing of this, my friend, my long-time fellow worker? And yet, blessed be the Christian hope we know:

"Tis Clear

Whom God makes lonely,

To him He comes more near."

MRS. R. W. MACDONELL.



## Miss Bennett as Churchwoman

The Church is a Divine institution. It is of God. The Kingdom of God is, of course, wider and more extensive than the Church. But the Church has been established for the extension of the Kingdom and whosoever would serve the Kingdom can best do so in the service of the Church. We believe that the Methodist Episcopal Church, South, is one of God's chief agencies for the building up of the Holy Church Universal. And we believe that loyalty to one's church is the very patriotism of the Kingdom of God.

Miss Bennett had become the most widely known and the most influential woman in the Methodist Episcopal Church, South. She rendered large service to the Church Universal and to the Kingdom of God in its widest significance. She was enabled to do this because she was a member of the Church. The Church was the field of her activities; it was more, it was the agency she used as she sought to consecrate her life to the service of mankind. She loved the Church; she was at home in the Church; she gave her great powers without reservation to the service of the Church. By heredity, by culture, and by grace large powers were hers. She would have made her influence felt in any sphere of labor. Even if she had not been a Church woman, she would have been well known. Attention is here called to the fact that to women of ability the Church of Jesus Christ offers such a place of opportunity and privilege as can be found nowhere else in the world. The life and labors of Miss Bennett should serve to call the attention to the great opportunity for the broadest service which is now to be had in the Methodist Episcopal Church, South.

What one noticed in Miss Bennett first of all, was her unified and consecrated personality. There was a personal charm about her that won her friends everywhere. Her life took a straight course. She knew her own mind. She was not one thing today and another tomorrow. Some people one can never be quite sure of; they have never perfectly organized themselves. Sometimes they take one position, and sometimes another. Every one knew exactly where to find Miss Bennett. "If thine eye be single, thy whole body shall be full of light." In all her labors there was a certainty of aim and a steadiness of prosecution which marked her out as a natural leader of the women of her Church. And this unified personality was consecrated to God and put at the service of His Church. Why did she literally give herself away to the Church? Why did she wear her life out in the service of God? There is one answer. "The love of Christ constraineth us," thus wrote Saint Paul; and thus she might have said.

She might have spent a life of leisure and of ease, a life filled with all worldly comforts. Instead, she poured her soul out as a glad offering on the altar of Jesus Christ. And once more was fulfilled in her the promise

of Jesus: "Whosoever will lose his life for my sake, the same shall find it." The largest life comes to those who surrender most and serve most. The cross leads to the crown.

Miss Bennett's interests were world-wide. She had visited all the great mission fields of her Church. Her devotion to the Church took her to Mexico and South America, to China and Japan and Korea, and to the countries of Europe which are now calling to our Methodism to come over and help them. For years she was a distinguished representative of our Church at national and international conferences—at the International Missionary Convention at Edinburgh in 1910; at the Conference in Panama in 1916; at the International Missionary Council which had its first meeting in 1921. She had the distinction of being the only woman member of the Joint Commission which planned the celebration of the Centenary of Missions for the two great Methodisms of America. She had traveled in all parts of America studying the work of the Church; and no important missionary enterprise undertaken by the women of Southern Methodism had been begun and carried forward without her advice and direction. The spirit of the true missionary was hers. Her constant prayer finds expression in the language of the great missionary hymn:

"O Zion, haste, thy mission high fulfilling,  
To tell to all the world that God is Light;  
That he who made all nations is not willing  
One soul should perish, lost in shades of night."

She early saw that the women of the Church could not carry on their missionary program without making better provision for the education of the women who were to be sent out to serve the Church. As every one knows, Searritt Bible and Training School, whose graduates have gone into all lands, stands as a monument to her foresight and statesmanship. And the one thing which was possibly closest to her heart in her last days, was the better equipment of the woman missionaries of the Church. All the women of the Church now know that larger and more efficient plans must be laid for the training of the missionary workers of the Church. This is the uncompleted task which Miss Bennett laid down and which others must take up and finish.

Miss Bennett was a leader. It follows, therefore, that there were some in the Church who did not agree with certain positions taken by her. But this is always the price which one pays for leadership—to stand alone often, and often to be misunderstood and misjudged. All the Church knows that Miss Bennett believed that Women should have the largest possible place of service in the Church. She was the out-standing woman of our Church who early espoused the cause of "laity rights for



women"—an issue which greatly disturbed some of our people, both men and women. But now that the women of the Church have open to them all offices in the Church that other laymen are entitled to, the vast majority of our people have adjusted themselves to the situation not only as one that was inevitable, but as one that was bound to come about in the natural development of the work of the Church. And after having seen how efficient the women were as delegates to the General Conference of 1922, one wonders why the measure met with so much opposition when it was first proposed. It was a strange Providence that laid Miss Bennett on the bed of affliction and prevented her attendance at the first General Conference open to women and to which she had been elected a delegate.

## The Missionary Stateswoman

In the character of Miss Belle H. Bennett there was blended a rare combination of elements that conspired to develop a soul of extraordinary power and sway. To gentle birth, noble lineage, wealth and social distinction, were added vigor of mind and body, thorough education and intelligent Christian nurture. Her nature was kind and considerate, yet strong and resolute. With this store of "hereditary grace" she turned early in life from the enticements of worldly pleasure and ambition, and, yielding to the Spirit's call, gave the full measure of her unusual equipment to the higher things of Christian duty and service. She had intimate association with the master minds of her day and carefully weighed and balanced the important issues of her time. She spared not her life and strength in originating and moving forward many of the great enterprises of her beloved Church and country. In all these unceasing labors her "reach exceeded her grasp," and her longing was larger than its achievement, for she had the gift of vision in uncommon share, and looked into the future on things that were to be long in fulfillment. Nothing daunted, she drove with all her might to bring them to pass, believing where she could not prove." Nor did she build on the foundations laid by others, but rather planted the truth here and there and went on to other tasks. It may truthfully be said of Miss Bennett as Stalker has written of St. Paul, "His watchword was ever forward." In his dreams he saw men beckoning him to new countries; he had always a long unfulfilled program in his mind."

Miss Bennett displayed conspicuously the high qualities of her character as a prominent member for many years of the Board of Missions, and leader in the Woman's Work of the Church. Well informed on all missionary subjects, a close student of plans and policies, at home and abroad, and widely traveled through all our fields of labor, she brought to the consideration of the work of the Board a clear-seeing mind and rare judgment and skill. Wise in counsel, forceful and cour-

teous in debate and fair in the statement of all issues presented, her influence was far-reaching, and often decisive, in arriving at final conclusions.

"For all the saints, who from their labors rest,  
Who Thee by faith before the world confessed,  
Thy name, O Jesus, be forever blessed."

E. D. MOUZON.

teous in debate and fair in the statement of all issues presented, her influence was far-reaching, and often decisive, in arriving at final conclusions.

Among the eminent men and women in the Church of our day, few have shown in their life and work a larger view and firmer grasp of the fundamental questions involved in the promotion of the Kingdom of God on earth, and greater zeal and devotion have seldom been found. Her work and influence were not confined to her own Church. She held a high place in the interdenominational councils of the day where her peculiar gifts of insight and accurate knowledge of conditions, secured a ready hearing and commanding power. In any assemblage she was easily a leader in thought and action. She has set a standard that many will eagerly strive to reach, carried forward by the inspiration of her noble life.

Not in conflict with the foregoing portrayal, but indeed consistent with it, there was also a gentler aspect of her life which found expression in tender, loving ministry to those of her household, and wholehearted care for the unfortunate about her. In her native town, we were told how the humble folk, including the Negroes—those that labor and are heavy laden—came to her for instruction and counsel and found comfort and cheer for life's uneven way. "She walked with kings nor lost the common touch."

Ending a long life of exceptional achievement attained through heroic faith, and utter consecration to her crucified Lord, how fitting that there should have been sung in the simple funeral service held:

"O Cross that liftest up my head,  
I dare not ask to fly from thee;  
I lay in dust life's glory dead,  
And from the ground there blossoms red  
Life that shall endless be."

JOSEPH D. HAMILTON.



## A World-Wide Missionary Passion

The passing of some lives into the unseen is felt only in a narrow local circle; the passing of other lives sends a sense of loss across the continents of the world; the passing of some church leaders leaves a sense of loss only among the friends within their own denomination, while the passing of other church leaders creates a sense of loss among friends that they have made in all branches of the world-wide Church of Christ. These last may be as loyal as any to the service of their own special denominations, but they have so wrought for all inclusive interests of the Kingdom of God as to be missed by all who are truly interested in the extension of that Kingdom. In Miss Belle Bennett the Southern Methodist Church was blessed with a leader of this larger type.

No tributes to the memory of Miss Bennett would be complete without some recognition of her interest and activities in the field of interdenominational enterprise. As intimated above, the preface to any statement regarding Miss Bennett's interdenominational interests must be a statement of her unreserved loyalty to the welfare and progress of her own church. While she was an outstanding leader in the Woman's Missionary Council, her influence was strongly felt in all phases of her church life. She was so great in soul and character that her influential leadership could not be limited either to some single phase of her own church life or solely to her own church as a section of a larger Church of Christ.

Primarily in her Christ-like passion for the cause of world-wide missions, Miss Bennett came to a recognized place in interdenominational influence. She early became the representative of our Church at many interdenominational conferences. She most enthusiastically represented and promoted the interest of Southern Methodism in the great World Missionary Conference at Edinburgh in 1910. She seemed to be very specially interested in the plans of that Conference for the promotion of better missionary training. Probably her special service in promoting the Scarritt School of Missions gave her a peculiar interest in the organization of the Board of Missionary Preparation at the outcome of the Edinburgh Conference.

Miss Bennett's interest in the Edinburgh Conference led to her becoming a member of the International Missionary Committee, which was recently formed into the International Missionary Council. At the Edinburgh Conference in 1910 the following instruction was given to the continuation of that Conference:

"To confer with the Societies and Boards as to the best method of working towards the formation of such a permanent International Missionary Committee as is suggested by the Commissions of the Conference."

The final outcome of this action of the Edinburgh

Conference was had in the meeting of the International Missionary Council at Lake Mohonk in October, 1921. The Lake Mohonk Conference was probably one of the last great Conferences in which Miss Bennett participated. Had she lived, she would, no doubt, have found great satisfaction in participating in the activities of this International Council. She must have found the crowning of her interdenominational interest in this body which so splendidly visualizes the unity of the Evangelical Churches of Christ in the divine enterprise of Christianizing all the nations of the earth.

Miss Bennett was quite regular in attendance upon the Annual Conference of the Mission Boards of North America. This Conference of Board Secretaries and officials is perhaps the most potent interdenominational force among our American churches. The executive body of this Conference of Mission Boards is known as the Committee of Reference and Counsel. Upon this Committee Miss Bennett was privileged to serve, and in that capacity showed the widest possible interest in the united effort of all the churches engaged in missionary service.

If we ask for the secret of Miss Bennett's vital interest in interdenominational co-operation, it is not difficult to find the answer. She had seen a great vision of the Kingdom of God coming into all the world, and had been led to view each church as existing, not so much as an end in itself, but rather as a means for bringing in this glorious Kingdom of God.

Then again, closely akin to this vision of the Kingdom was Miss Bennett's appreciation of the great missionary tasks of the Christian Churches. She knew that no one church could consistently have a sense of self-sufficiency or exclusiveness in the face of the all but limitless need of the unsaved millions of humanity. It was her appreciation of the greatness of this task that filled her with a passion to help and to seek help in every group of those who were committed to the service of Christ for the world. The best key to her splendid life may be found in a statement which explains the value of the International Missionary Council at Lake Mohonk. We can but think of Miss Bennett as we read these searching words of Mr. Lenwood upon that Conference.

"It was the discovery that we need the help of the rest if we are to do our Master's will. To be one in spirit, to be one in Christ is more than all outward co-operations and resolutions. What we cannot live without is the Communion of Saints."

We can but pray that the spirit of Miss Bennett, as it caught the spirit of Christ in such generous friendliness and good-will, may rest upon all of those who share in directing the missionary enterprises of our great church.

O. E. BROWN.



## A Lover of All Races

The thing most vivid in my earliest and later impressions of Miss Bennett was the *wholeness* of her interest in the human race. When the home mission work of the church struggled toward organization, more than thirty-five years ago, the majority of our preachers, at least one of our bishops, and most of our women, considered it disloyal to the foreign field to take part in the work. Of the tiny group who first moved in the matter Miss Laura Haygood was excused because after all she went as a foreign missionary, though her speeches for home missions when she was home on furlough were felt by some of the best women in the church to be a painful mistake. Mrs. Callaway died. Miss Lucinda Helm, who "carried on," was misunderstood and hurt, as I, who was close to her, knew. Our best women felt that the cause of foreign missions was in danger, and they honestly and earnestly labored with the home mission group to cease their antagonistic activities.

Miss Bennett was already the best-known woman in the church. Her ability, her devotion, her high social position, marked her a leader. Everyone regarded her as the coming woman of the foreign work. Yet she was one of the very first to lead in the home work also.

I will never forget our first meeting. We talked of the two aspects of the one work; and she told me many women in the foreign, and many in the home field felt she should give up her foreign work now, as a matter of loyalty.

"And that is one thing I will never do," she said. "I intend to stay in both; and some day our women will all see that none of us can afford to do anything else."

It is such ancient history now! That is why I write it; for it is all so utterly past that few of our present leaders know it was ever a real issue, or that this broad initial service of their leader they owe, as I firmly believe, the greater part of our missionary growth and vision today. Others stood with her and saw with her—a few. But it was she, pre-eminently, who brought the mass of our women to understand. To my mind this was one of the very greatest and finest of her services, hidden as it now is under the splendid fruitage which has blessed it.

She saw the home mission work itself in the same way—whole. She never ignored the body, but took it as God had made it, joined to the soul. This is not ancient history yet, though it begins to be medieval. It seems queer to remember the early distrust of settlement work, of free clinics, of industrial training, as activities which might obscure the "pure gospel." Even rescue work left most Christians cold. All these, and more, she saw as parts of the one whole—the saving of a world for Christ. Again a group stood with her and shared her vision; but it was she, pre-eminently, who made it real to the women of the church.

She saw people the same way. The human race was whole to her. That was why she led the women into work in one strange land after another—Asia, South America, Africa, Europe. All of them folks—folks for whom Christ died, part of the great brotherhood of man. That was why she worked so hard for the Negroes—not Negroes, but folks—folks for whom Christ died, part of the great brotherhood of man.

She worked for them personally for many years before she led others in that path, teaching a colored Bible class in Richmond, speaking in colored churches, befriending individual Negroes. She wanted to begin work at Paine years before it was done, but felt that the prejudice must die down somewhat before it would be feasible. Finally, in answer to the argument that prejudice would die sooner if somebody fought it, she turned to God for guidance. There were three who prayed that afternoon in that upper room; and light was given. When the prayers were ended she rose from her knees and said, "We will begin tomorrow morning." And she did.

That is my most vivid memory of her, as she stood in St. John's church, St. Louis, that Sunday morning and spoke to that rich, fashionable congregation of these who are also of the brotherhood. Despite her attractiveness and her noble presence she was not a beautiful woman; but she was beautiful that day. Her face shone like an angel's. She spoke as simply and humbly as a child, but she moved the people like wheat in the wind. The thing she saw came clear to them—the oneness of the human race, of human needs, of human obligation. Again a group stood with her—a growing group; and again it was she, pre-eminently, who put the message over to the rest. This too, is ancient history, covered under a fruitage which exceeds already all we dared to hope.

Her leadership of the cause of women in her own church was part of the one whole—no egotistic desire for feminine assertiveness, but a step toward fuller service for the whole human race.

It was a wonderful life, and wonderfully crowned with success. Rarely does the seed-sower behold the corn in the ear: but that was given to her.

I cannot bear to hear her spoken of as dead. Long ago our Lord Jesus Christ abolished death for such as she. I would have liked, that sunrise when they laid her worn robe of flesh away, for the Hallelujah Chorus to have risen from a thousand throats. She should go in triumph from a rejoicing church. And we who remain should greet one another with the *Sursum Corda*:

Lift up your hearts.

We lift them up unto the Lord.

L. H. HAMMOND.



## Belle H. Bennett, President

It was at the memorable meeting in St. Louis in the year 1911 after the uniting of the Woman's Foreign and Home Mission Societies with the Board of Missions where adjustments requiring both delicacy and firmness of touch were being made, that this writer first saw as presiding genius of the Council, Miss Belle H. Bennett, the noble leader of the missionary forces, who was until the day she finished her course, the only president the Woman's Missionary Council has known.

For nearly two weeks at this first session of the Council she occupied the chair presiding over the large assembly with an infinite tact, a calm judgement, and a spirit of fairness which commended itself alike to those who made history and to those who watched history being made.

Her constraining love, her unwavering faith and her compelling personality were powerful factors in producing that blend of purposeful women in the church who from that time laid aside personal heart burnings and entered with loyal enthusiasm into a union of forces for the building up of the Kingdom of God on earth.

Her powers of physical and mental endurance during the strain of continuous sessions were a source of wonder to her co-workers who knew her painstaking care for the details of the work entrusted to her, and who saw her broad mental grasp of every situation. Great leader that she was—and she ranks with the greatest women leaders of the nation—she had a most profound and tender regard for every individual member of the organization over which she presided. However untried or inexperienced the member might be, her clear penetrating eye saw the possibilities in every woman and she did her best to develop these powers. Indeed, in her magnetic power over the individual woman and her faith in the latent strength of each one to rise to God-given tasks, lay one essential element of her greatness as a leader.

She asked and expected much of her co-workers, sometimes making demands which they, conscious of limitations of time and ability, felt to be far beyond their power to deliver. While she paid the tribute to her followers of asking hard things, she encouraged so steadily and inspired so truly that she developed fine abilities in women by the sheer measure of her faith in them and by her own gracious bearing she gave every task she laid upon her people the imprint of a signal honor and a high privilege.

By her faith she stimulated in the individual the "power to conquer cruel doubts and fears," thus multiplying herself through newly developed leadership many times throughout the church.

She loved frankness and "covenants openly arrived at" so much that she readily detected shams and veiled double purposes. These she rebuked and set aside in

straight-forward fashion as unworthy and out of season. She so presided that parliamentary law was made a medium for getting things done. The law, not the individual, was made the servant.

Her dazzling conception of things as they should be, plus a steadfast belief that women have a large contribution to make toward creating better conditions kept her in advance of her constituency. Yet ever did her impelling magnetism draw the women into alignment with her vision and plans as surely as the magnet draws the steel.

She kept the individual woman and the group stirred with the conviction that the life of this age must be saturated with intercession.

Her power as head of a great body of women was never more manifest than in her untiring efforts to secure to the womanhood of the church, a voice in its government. Her labors in this field had much to do with the development of more democratic ideals in the body of the church.

She was a World citizen with a World vision, and a profound faith in the ultimate good. She stimulated her associates by the force of her belief that Jehovah meant it when he said, "As truly as I live, all the earth shall be filled with the glory of the Lord."

Her high idealism was combined with sterling good sense, a quality she much admired. She believed and passed on to others the thought expressed by Samuel Uhlman, "One does not grow old by the acquisition of years. Age comes through deserting one's ideals, through allowing timidity to predominate over courage, by giving love of ease right of way over appetite for great adventure."

Our President is with us no more in the body. She served us well. She kept the faith. Her leadership has the quality of permanence and her influence as President will abide as an unspent force.

We will remember the President's kindness of heart, her generosity of disposition, her elevation of purpose, and her devotion to duty. We scrutinize her life and work, humbly and devoutly thanking God for them while we press forward under other leaders to new achievements and to the completion of the great work which she has left a sacred trust upon our hands.

"Since they're with thee, we may not deem them lost,  
E'en for a while; to us and to our love,  
But prove in holier knowledge of the deeper heart  
The blissful fellowship of Saints above."

Mrs. W. J. PIGGOTT.

"Miss Bennett was always one of our most faithful friends. Since the beginning of our work she stood loyal and helpful at all times. We shall miss her very much as I am sure your Board will also."—*Dr. S. G. Inman.*



## A Life of Intercession

One who had only a casual acquaintance with Miss Bennett, could not but feel the depth of her spiritual life, and the strength of her prayer life. Long years ago, she had learned that "Prayer is a part of the day's work." It became her habit, on awakening in the early morning, to hold communion with the Father, beginning with a few sentences of gratitude for His loving watch-care during the night. Then followed the prayer of intercession, which included, first, her loved ones, the missionaries on the foreign and home fields, calling many, many of them by name, the Secretaries and members of the Council, the Board of Missions, the College of Bishops, not forgetting the Church at large, our country, always making mention in her prayer of our President, his cabinet, and Congress; then continuing to ask God's blessing upon the non-Christian countries, until she had encompassed the whole world. She often said that her prayer, in the early hours of the morning, became more or less ritualistic, yet she could not conscientiously begin her day's work without it.

Every morning, when at home, the nine o'clock hour was the time for our Bible Study and Prayer service together. This was a sacred hour, as, in united prayer, we asked for strength and guidance and wisdom, as we took up the work of the day.

At bedtime, when the brain was tired, and the body weak, she did not try to pray, except to repeat the "Now I lay me down to sleep" as she had been taught in her early childhood.

Whether at the church service, in the home of a sick friend, or in the presence of death, her power in prayer was so marked that, many times, those who heard God's voice speaking through her lips never forgot the influence.

When her illness in March became of a serious nature and she was compelled to give up all thought of attending the Council meeting and the General Conference, her disappointment was keen. But feeling that God was trying to teach some lesson through it, she spent the waking hours of the night in prayer, and finally won the victory over self. Those who ministered to her were conscious of a wonderful peace and quietness about her that brought to mind the words of the prophet Isaiah, "In quietness and in confidence, shall be your strength."

In May, when the exploratory operation revealed the true nature of the disease, and she realized she could never be well again, she tried to be brave and cheerful for the sake of those who loved her and who were crushed over the news. One morning after my inquiry as to how she had slept the night before, she answered, "Much better than I anticipated, for it isn't easy to try to sleep when I know that on awakening the next morning I shall not be able to be up and about my Lord's work.

Instead I must await patiently His call to release me."

She spoke truly. It was not easy, for one who had for more than thirty years given almost every waking hour to the great work to which God had called her, to lie passively. Yet she learned the lesson that "they also serve who only stand and wait." And God was able, through her surrendered life, as she lay for months on a bed of pain, to make her a benediction to those who visited the sick room.

Many precious hours have we had together during the long shut-in days as we talked to the Lord. During the latter part of her illness His presence was so real she did not close her eyes when she prayed. And always, as she talked to the Great Physician, she did not fail to pray for the surgeon and the other physicians who were so faithful in their attendance upon her. On one occasion she said that if she could just help her two physicians to know and love Jesus Christ as she loved Him, she would feel that all the physical suffering she had endured would not be in vain. She little knew that, even as she lay talking to them of Him who had so wonderfully led her all through the years, her face was radiant.

She talked naturally of her home-going and wondered just what Heaven would be; who, among her loved ones, would be there to greet. But her greatest joy, she said, would be to see her Savior face to face.

One day she asked that I read a poem which she had seen in one of the church papers. It was written by a navy chaplain just a few months before his death.

Sometime at eve when the tide is low  
I shall slip my moorings and sail away.  
With no response to the friendly hail  
Of kindred craft in the busy day.  
In the silent hush of the twilight pale,  
When the night stoops down to embrace the day,  
And the voices call in the water's flow—  
Sometime at eve when the tide is low  
I shall slip my moorings and sail away  
Through the purpling shadows that darkly trail  
O'er an ebbing tide of an unknown sea,  
I shall fare me away with a dip of sail  
And a ripple of waters to tell the tale,  
Of a lonely voyager sailing away  
To the mystic isles where at anchor lay  
The crafts of those who have sailed before  
O'er the unknown sea to the unseen shore."

When I finished there were tears in her eyes and she exclaimed, "I don't believe our voyage will be a lonely one, for I know that when 'I slip my moorings and sail away' I shall not be a lonely voyager, for has not our Savior said, 'Lo, I am with you always.' And even in the sudden transition from this life into the fuller one, I know I shall be conscious of His presence with me."



Just two days before her death we had our last prayer on earth together. The pain was unusually severe that day and she was worn from the intense suffering. After a little while she turned to me, saying, "I wish the Master would come for me, I'm so tired of waiting." Though my own heart was near the breaking point I told her I believed He was coming very soon, and for her to keep up her courage, since she had been so brave and patient through all the suffering. Then, it was, she turned her face toward me, and as she prayed the room seemed vibrant with His presence. When I closed the prayer she asked that we repeat together the verse in First Peter 5: 10, that had been sent her by a friend and which had proven such a comfort. It had been our closing verse at bedtime at the hospital.

In the early morning watch when the Death Angel seemed to hover so near, we sat by her side and though she seemed to sleep under the influence of the opiate

that deadened the intense pain, I saw her lips move and as I bent to catch the words I heard her whisper, "First Peter," and I knew that Christ was coming to take her to Himself.

Later on, I studied the beloved face, and several times there was an expression of radiant joy, and the lips murmured, "Well"—as though she were answering the heavenly voices that were calling her.

Let not grief fill our hearts because of her entrance into the more abundant life. Did not the Christ say to His disciples just before His death, "If you had loved me, you would rejoice that I go unto the Father."

"And I heard a voice from Heaven saying unto me, 'Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.'"

DEACONESS EMILY OLMSTEAD.

## Tributes from Deaconesses and Missionaries

### Selected from Many

"And dear Miss Bennett is gone! How we shall miss her! When shall we ever again see such a woman, so great of mind and heart, so strong and so kind? I loved her. She was ever a thrilling inspiration to me. Her works do follow her, and yet remain."—*Margaret Ragland.*

\* \* \*

Miss Bennett was the greatest woman I have known; strong yet tender, clear of judgment, yet sympathetic; asking the best of those who worked with her, while understanding and appreciating the hardships that might be theirs; encouraging and loving always.—*Minnie Lee Eidson.*

\* \* \*

To be with Miss Bennett caused one to forget self and have a burning desire to bring lost ones into His Kingdom.—*Bertha Cox.*

\* \* \*

I remember Miss Bennett most vividly as she figured in three different scenes—encouraging with the utmost tact and sympathy a Scarritt student; giving soothing reassurance to a missionary broken in health; and addressing, with the utter want of self-consciousness that belongs to the truly great, a large audience of leaders along many different lines.—*Frances Denton.*

\* \* \*

My greatest impression of Miss Bennett's life and work was her knowledge of the great need of humanity for Christ and the assurance that God in the abundance of his power working through his servants would bring people to a knowledge of him. She lived this principle in her dealings with the workers and in meeting the problems that confronted the work.

She maintained in the same spirit even the smallest perplexity of any worker.—*Elah Cannon.*

\* \* \*

My life is richer for having known her and especially do I cherish the memory of her visit and her sweet spirit as we went into homes of our friends in the mining camps of West Virginia.—*Mattie M. Cunningham.*

\* \* \*

I came to appreciate Miss Bennett as never before at the meeting in St. Louis when the unification of the two Boards was brought about. Her wonderful patience and sympathetic understanding of the different groups of women and her fairness to each caused me to admire, love and appreciate her. Her presence was to me always a joy and blessed inspiration.—*Susie Mitchell.*

\* \* \*

There are such troops of memories come of her. She was such a great human reservoir of love and sympathy and understanding, is it any wonder we sought her confidence and hung on her words of counsel? How we will miss her, for above all others to us, she was a great Understanding Heart through which His abundant Life flowed.—*Martha Nutt.*

\* \* \*

Crowned with the love of the women of Southern Methodism and her own good works, which reach from ocean to ocean, across the seas, up into the mountains and down into the mines, she, indeed, reigned a queen. She has been a co-worker with her blessed Lord in sending the gospel light, with all the blessings it brings, to thousands who had never heard or felt its saving power.—*M. L. Stone.*

\* \* \*

Hers had been a big work—a full life. If there is



any woman in Southern Methodism of whom it could truly be said, "She has fought the good fight, she has finished the course, she has kept the faith; henceforth there is laid up for her the crown of righteousness, which the Lord, the righteous judge shall give to all them that have loved his appearing," it is Miss Bennett. She chose life, obeying His voice always.—*Maud Mathis, (Brazil).*

\* \* \*

I would rather have been that woman, with all the deeds of such a wonderfully useful life following me into Eternity, than to have been a queen on any throne, in any empire or kingdom, and in any age of the history of the world. Her life has meant everything to the Church she so dearly loved, and her influence will live on.—*Frances B. Moling.*

\* \* \*

We had hoped that the heavenly Father would spare to us our splendid leader for yet a long while. We seemed to need her very much, just as we did dear Bishop Lambuth. Their lives were so wholly given to Him, that we must feel that their work here was finished.

We shall miss them very much, and our hearts yearn for their counsel and guidance and for the blessing of their fellowship and friendship; but they have shown us how to be strong and courageous and we must do our part better that their wonderful lives may count for as much as is possible.—*Annie Bell Williams, Kobe, Japan.*

\* \* \*

I shall never forget her visit to Scarritt soon after I went there to prepare for the Mission Field. It was a short visit, and she, no doubt, had many important matters of business to attend to. But one entire evening she gave to us students. We sat around her in the parlor while she told us in an informal but thrilling manner of her experiences in the work among the mountain people.—*Mary Minor Tarrant.*

\* \* \*

Your letter telling me of her triumphant faith in the Lord, and her supreme devotion to her Master, whose she was and whom she served so whole heartedly, filled my heart with comfort, even though I realized I had never before suffered so great a loss in a spiritual friend.—*Kate Cooper.*

\* \* \*

My memory takes me back to 1916 when I went to her room at Scarritt to talk to her about my call to the foreign field. How we spoke of my mother's relation to that call. Then we had prayer and I bade her good-night. Even now, these words come back to me: "I never married, never had children of the flesh, but God has given me many spiritual children." God has given me many sweet privileges, among which is that of having been commissioned to carry the gospel to the uttermost part of the world under her leadership.—*Miss Myrtle James, MacDonell Institute, Durango.*

### Contributors and Articles on Life and Work of Dr. Belle Harris Bennett

Dr. O. E. Brown, dean of Bible School of Vanderbilt University, writes of Miss Bennett as an Interdenominational Leader.

Bishop E. D. Mouzon writes of her as a Churchwoman, a relation in which she daily rejoiced.

Miss Sara Estelle Haskin, a close personal friend and confidante, tells of Miss Bennett's life and her outstanding work. Mrs. L. H. Hammond, one who was close to Miss Bennett in the earlier years of her missionary activities, speaks of her love for all races.

Mr. J. D. Hamilton, who was associated with Miss Bennett in the membership of the Board of Missions, writes of her as a Missionary Stateswoman.

Mrs. R. W. MacDonell, than whom none was so intimately connected with Miss Bennett throughout the beginning and progress of the Woman's Home Mission Society and Woman's Missionary Council, tells of her in the relation of Fellow Worker and Friend.

Miss Maria Layng Gibson, for twenty-five years the president of Scarritt Bible and Training School, gives the history of Miss Bennett's signal service in the establishment of Scarritt.

Mrs. W. J. Piggott, a member of the Woman's Missionary Council, and a treasured friend and counsellor of Miss Bennett, tells of her as President.

Deaconess Emily Olmstead, who for four years was to her as a daughter, helping her to carry out her great plans and standing in the closest personal relation to her, tells of her prayer life and of some of the beautiful experiences of the closing days.

The extracts from letters of Missionaries and Deaconesses are but a small contribution from the many who have paid tribute to their friend and leader.

### Suggested Program for Memorial Service

Hymn—197 Church Hymnal.

Prayer—

Scripture—John 14th Chapter—(Miss Bennett's favorite Chapter during her illness).

A Brief sketch of Miss Bennett's Life and Works. (See articles by Miss Haskin and Miss Gibson.)

Hymn—No. 197.

Miss Bennett as a Church woman.

Miss Bennett as a great Missionary Leader. (See articles by Mrs. Hammond, Mrs. Piggott, Dr. Brown and Mr. Hamilton.)

Hymn—No. 463.

Miss Bennett as Friend and Fellow worker

Miss Bennett as Intercessor.

Hymn No. 481. (Sung at her funeral.)

(Personal testimonies to be suggested.)

Poem—"Now the Laborer's Task is Over." (Read by Bishop Darlington at Miss Bennett's funeral.)

Prayer of personal dedication.



## Itinerating in Siberia

GEO F. ERWIN.

On Saturday night, July 8, one of our local Korean preachers came to my home and said that he wanted me to go out on his charge the next day and baptize a class of new believers. It was about fifty miles north of Vladivostok.

It was raining hard the next morning. The train was two hours late. We could only get fourth class tickets on this train, and every available space was filled with Japanese soldiers, dirty Chinese and Russians. I stood in the door and looked at the beautiful scenery. There is very little timber near the railroad but the shrubbery is very luxuriant. I have never seen so many wild flowers anywhere.

We stopped at Euglaniah, a railroad junction, for dinner. I had a new experience here, I ordered a glass of water. I judge my Russian must be very bad for they brought me a glass of Vodka—Russian whiskey. It looked so much like water that I took a good drink of it before I knew the difference. I surely did know the difference then for it set me on fire from my mouth to my stomach. I am glad to say that it was the first drink of any kind of intoxicating liquor that I had ever taken.

We got off of the train away out in the country by the side of a beautiful lake. We then had to walk nearly two miles to the Korean village of Chiebitang. It soon began raining and we got an old fashioned wetting. Near the village we came to a swollen stream. We got a boy to wade across and let the people know that we were over there. They sent a tall young fellow who took us on his back and landed us safely across. A hearty welcome was given us in the leading home where the church services are held. We left our shoes in front of the door, which is the Korean custom. We all sat down on the floor and the lady of the house brought in a little table about fifteen inches high and set it in the center of the room. The dinner consisted of hot tea, boiled eggs, milk, rice, and pickles. The house was made of rough sticks and mud, with a cover of straw.

They sent out runners by boat and on foot to the neighboring villages to let the people know that I would have a baptismal service there the next day. It was a great event as I was the first Foreign Missionary to ever visit that section of Siberia. My interpreter and I went to a Russian town about two miles away to spend the night. We got in about sundown. First we went to a little restaurant to get supper.

I remarked to Mr. Lee that the place was nearly as clean as a pig pen. It seemed to be the main saloon of the town as many men were in drinking. I saw two men sit down and drink three quarts of liquor. I was expecting most anything to happen in a place like that. I never felt so helpless in my whole life yet I never felt the abiding peace of the Holy Spirit more. About the time I felt most helpless a tall, nice looking Korean man walked in and introduced himself as the leader of our little church in that town. He was a dentist and a fine Christian of long standing. My uneasy feeling passed away then and I never had that feeling any more. He stayed with us and helped to find a place to spend the night.

Monday evening, I baptized twenty-six adults and two infants. I preached then to the people under a straw covered arbor. There were eleven people there who said that they had read the Bible every day and thirty-two pledged to begin reading the Bible daily. It was hard to get away from the people. Many of them followed us a long ways. Many of them told me good-bye several times. The Christian religion means everything to these people.

At night I preached in the town of Shkotovo where I was spending the night.

It was still raining and I have never seen mud so slick as it was in this town. I had to prop myself up with a walking stick and then I could hardly stay on my feet. We only had a small group of ten here, but in spite of the weather we had about thirty-five out. I sat flat on the floor to preach part of the sermon. We had one candle for light and it at my feet very near the floor. The miraculous part of the meeting was that twenty of that number joined the Church at the close of the services.

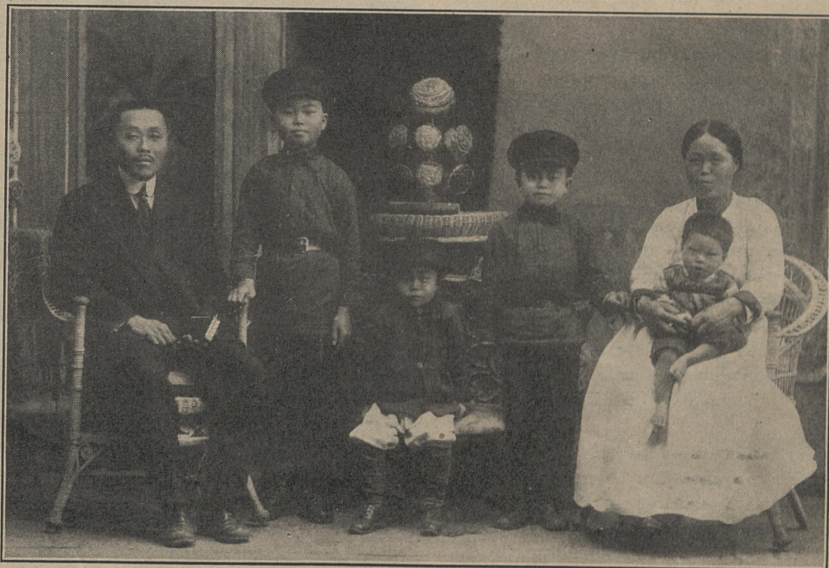
Well just a little about my boarding place. As I went in a pig was sleeping in the hall for safe keeping. My room had a little single bed without springs and pillows nearly as big as a small feather bed. The walls were well decorated with roaches and mosquitoes. In one corner was an old hen with her brood and after I had gone to bed I heard another hen at the foot of my bed.

The railroads are guarded from one end to the other. They carry armored cars and many soldiers all the time. The Japanese do most of the guarding. They have sand bag embankments and barbed wire entanglements all along the road.

I landed back home about one o'clock Tuesday safe and sound.

It is great to be a Missionary.

Much love to everybody.



REV. CHA MAN YUH AND FAMILY

This man is one of the preachers of the Siberia-Manchuria Mission and is one of those who helped lay the foundations of our work in Siberia and Manchuria. Last February he and his family left their home to attend a service and to fill an appointment about twenty miles away. While at this church the Bolsheviks flung a battle-line between him and his home and for a little over ten weeks he and his family wandered about in great peril, eating at times grass and leaves. He was nigh unto death many times for the work's sake and is a hero of the faith.



## A Sudden Conversion

MRS. W. T. REDD.

Korea is well named "The Land of the Morning Calm." There is no excitement in nature or the people: sudden storms and earthquakes or "acts of God," as the law terms them, do not occur as a rule. Still, we occasionally experience the exception, as it happened one day last Spring in Songdo, one of our mission stations.

A dark, misty pillar appeared over a distant mountain, well known to the Koreans who go there for recreation and rest. While we were looking at it, it had suddenly traveled several miles, and burst in an explosion near the hospital, which resulted in a whirlwind which injured some Korean houses and carried the debris well above the roof of Ivey Hospital, which is a building of considerable height.

Dr. Cate of Ivey Hospital was out walking when this occurred, and immediately it was over, made a tour in the neighborhood of the hospital to see if he could help. He came to a gate which had collapsed in the men's dormitory and recreation grounds; on inquiry heard that no one was injured. But under that gate was the body of the young janitor, a Korean lad who was the sole support of his aged parents. Two hours later, when hundreds of people had tramped over this gate to get a sight of the storm episode, and perhaps on other business, the poor boy was found, of course quite dead.

Who can describe the grief of the parents? They were heathen, and an old man who has no son to see him off on his last journey feels he is lost. The help he received from a son for mere existence is not all; he needs a son to prepare him for his journey to the land of dark spirits whom he fears and dreads. The son must see that his paper shoes are put on and that offerings are made to the sinister spirits whom he has tried to placate all his life.

"I go; I go," he wailed; and "I go; I go," wailed his old wife and the neighbors. It was a scene of desolation indeed.

The story went to the missionaries' home. The next day being Sunday, the missionaries' children in Sunday School discussed the story and offered prayers for the aged couple; and making a collection of \$12.00, delegated two of their members to take the sum to the poor old people with expressions of sympathy.

The terror of the storm and the tragedy had made a great impression on the tender hearts of the missionaries' chil-

dren, and they were still talking about the event when news came to them through the hospital preacher that the bereaved father and mother had turned to the Light of the world through this touch of Christ, and were asking to be shown how to find the way. How gladly they were received by the Pastor of the Church and his workers, and given the first lessons in the life of Love!

### The Rev. Robt. S. Stewart's Work in Japan

BY AN OBSERVER.

This brother was sent to Japan by the Board of Missions to do special work as a traveling evangelist. This work is included in the policy of the Board for conservation of spiritual results, as an essential part of the "follow up work" of the Centenary.

For a year, Dr. S. E. Hager was at the head of this evangelizing movement in our mission territory with Brother Stewart as his younger colleague; but Dr. Hager's work in the city of Himeji and other places multiplied itself so rapidly that he found it impossible to do both.

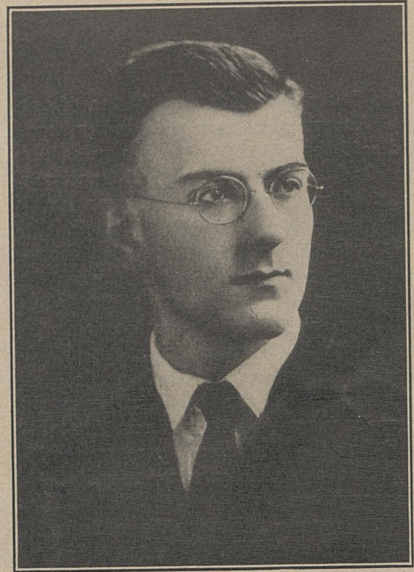
Since last March, Brother Stewart and Brother T. Kugimiya, an experienced and zealous preacher and trusted leader, are jointly doing the work of general evangelists and with gratifying success.

Writing now especially of Brother Stewart's work his many friends in the home land will be glad to learn that his ministry in Japan is being blessed from On High. Since last April, he has attended three District Meetings. These are not like our District Conferences, but are of the nature of district institutes, and for the deepening of the spiritual life for pastors, local evangelists and laymen. These were held each in a strategic centre of the whole field.

Besides this district institute work, Brother Stewart has been since the 6th of last April, almost continuously engaged in revival meetings, each embracing a period of from five to seven days.

The most of these were held in cities in Kynshu, namely: Saganosuke, Kitsinki, Shimosnoeki, Yamaguchi, Takayama, Takawatsu, Sakaide and Tadotsu. Four revivals were held in cities in Maulard Osaku Okyamu, Hiroshima and Kobe.

At all of these meetings the attendance was good, and the hearing of the Word was likewise good. As to the fruits, there were real conversions.



MR. J. L. SHIPLEY

Mr. Shipley is the son of Rev. J. A. G. Shipley of our China Mission, and out to engage in Christian work in the field where his father has given distinguished service for a number of years. He sailed from San Francisco August 16, and his work will be in Soochow University.

Young men were moved to answer the spirits call to preach; church members were quickened, and pastors received a blessing.

After the meeting in Hiroshima, one young preacher went away to another place and held a meeting himself. The younger preachers in Japan are as a rule quite timid in regard to the holding of revival meetings, the idea being that this work belongs to the older ministers. Mr. Stewart says that almost everywhere he has gone there is an unwonted readiness of the people to hear the Word. During the months from April to July, he by invitation addressed ten government schools, and to teachers and students, he preached Christ without the slightest hesitation.

Of one thing we may always be sure that he plows with a steel plow, going down to subsoil, that he preaches a full gospel of a Divine Living Savior, and exalts as well the office of the Holy Ghost.

Our Japan Mission is to be congratulated and our Mission Board is to be thanked for having this able and faithful servant of God in this field. A bare mention of the names of the many cities where he has labored, means of course that he has had to be away from wife and children almost all the time. Sister Stewart who has endeared herself to the members of our missions has recently been ill, but is now convalescing. We give thanks for both of them.



## The Quality of Work at Union College Attracts

W. R. SCHISLER.

When this letter reaches you, you will be in the midst of summer, we are in the midst of winter. The last few days have been quite cold. We have worn our overcoats both in and outside the house. It may seem strange to you when we say we wear our overcoats inside the house, but, if you were here, you would soon see why. These people never use fires in their houses except for cooking. It gets cold, too. There is frost, and they tell us that they have had snow a few times. We could not obtain a stove here in Uruguayana so had to order one from Buenos Aires. We have stoves in the school rooms. We do not use them, however, except on wet, rainy days. Neither the children nor the teachers are accustomed to heat in the rooms, hence they do not like it.

We have just completed our first trimester's work. We are much gratified at the progress the pupils have made. All records are not in yet, but failures are few and the majority of the grades are above 90 per cent. We are emphasizing quality of work this year. If we can turn out pupils who have really worked

and have been advanced on merit, we feel that the future of the school is assured. It seems that the schools conducted by the natives, both public and Catholic, do not know how to get pupils to study. For that reason, we are gradually getting good pupils from other schools even though they be Catholics when they come. Our quality of work attracts. In that way we can break down the opposition of Catholicism and lead the people into our Church and to Christ.

The attendance during the past month has been above 95 per cent in our High School department and almost as high in the lower grades. We have had only nine pupils tardy this month in the entire school, despite the fact that the average Brazilian regards punctuality lightly and that Uruguayana has no one standard time. Out of an enrollment of 115 pupils, we think, that is a splendid record. The teachers are going into the homes of the children. We are securing the co-operation of the parents in that way. As a result of this co-operation, we are having excellent attendance, punctuality and splendid grades.

Sometime ago, we received from the Board of Missions a photograph of Bishop Lambuth and the booklet "In Memoriam" of his life by Dr. Rawlings. Bishop Lambuth helped to organize our work here in South Brazil and was Bishop in charge for some years. One of our buildings is named for him. We had a memorial service in his honor May 25. One of our teachers, who reads English quite well, had read the little book and he gave to the pupils the story of Bishop Lambuth's life as in it. The picture was formally presented to the school and hung in the chapel of Lambuth Hall. Bishop Lambuth was, perhaps, our greatest missionary, and the story of his life is an inspiration to all who hear it.

We trust that the Church work at home is prospering. We remember you in our prayers and give thanks that we are joined in trying to serve our Master and our God. Think of us as fellow-workers and pray for us as you would for one of your very own.

After all I think the place of service has little to do with God's attitude toward the effort.

Uruguayana, Brazil.

### Medical Missionary Appreciates Support of Home Church

*Extracts From a Letter From Dr. J. H. Ray, Monterey, Mexico.*

I doubt if any one who has not experienced it, can imagine the feeling it brings over one; to realize that the people of a certain church or churches are making personal sacrifices to pay each dollar of his support. Let me say that it calls for the best there is in one, and we often pray that we may be worthy of such confidence, and that we may redeem each sacrifice represented in these gifts, in God's name.

Our work in the hospital is heavy now. We are teaching many of these needy people in a very vital way. Today I have been working on the case of a young man who has a serious blood disease, which promises to improve, if we can give him healthy blood of another. The young men of his Epworth League are waiting for us to say the word, and some one that we select will give the blood. Already the League is paying his expenses in the hospital, and they are all poor. In fact the condition of so many of these people just pulls on your heart strings in a mighty telling way.

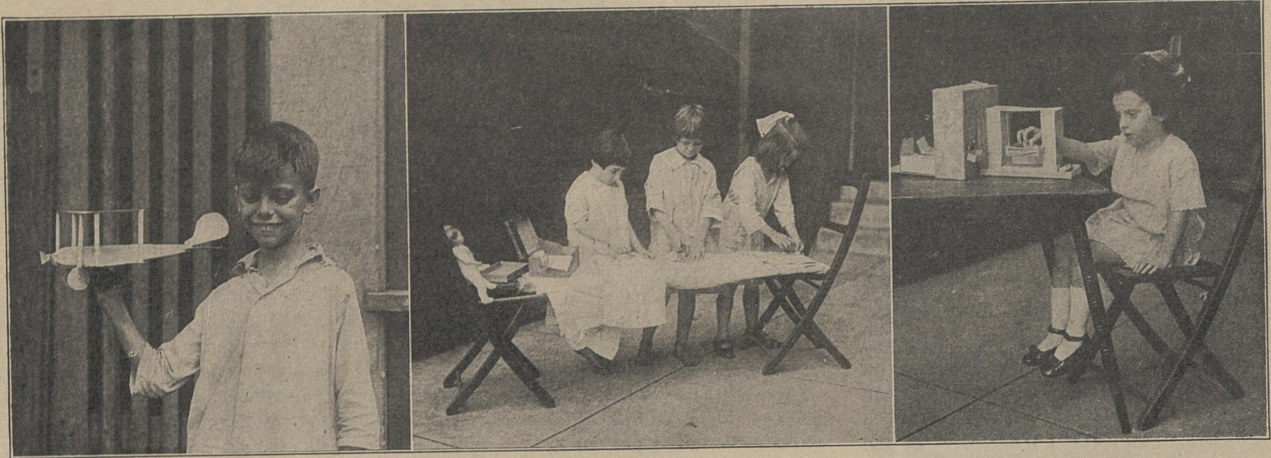
May God bless those people who feel called to support and pray for us. We pray daily that we may justify their sacrifice in His name.



REV. H. P. JONES AND FAMILY

Rev. and Mrs. H. P. Jones and their children, Dorothy Ruth, Winston Park, Kenneth Edwin and DeLancey Keith of our Japan Mission. They returned to Japan sailing in August from Vancouver. They go immediately to Kobe where Mr. Jones will be a member of the faculty of Kwansel Gakuin in the future.





IN THE KINDERGARTEN, WESLEY COMMUNITY HOUSE, LOUISVILLE, KY.

## Idle Churches, Idle Students at Work in Louisville

BY A WORKER

For the past ten years in Louisville many of the churches, schools, children, and students who had no outstanding activity through which they could accomplish a good deal during the summer months have been busily engaged in the Daily Vacation Bible School work where there has been marked interest and progress. For about three months school supervision is withdrawn from many million children. For many of these the vacation is a happy time, but for more it is a time of demoralization and danger caused by idleness. Wage earners busy all day cannot give their children the needed care and street life is apt to foster lawlessness and impair the morals of children. This is especially true in fifty of the largest states in the country.

Furthermore religious training is no longer allowed in our public schools and at least ten million children are not enrolled in any Sunday school. Consequently it is the duty of the church to see that religious training is given the children of the country at some time. It has been realized that the summer vacation time offers the greatest opportunity of the year for churches to supply this vital need by equipping its building accessible to these children and making them Daily Welfare Centers where children are trained in worship, work, and play by alert college men and women who are inspired by the spirit of social service and able to instill high Christian ideals.

The Daily Vacation Bible School Movement is meeting this need. Rev. Robert G. Boville, the present International Director of the Association saw this great need and in 1901 founded the

movement in New York City for community welfare on the east side. As an experiment five church buildings of the Baptist denomination were opened for Daily Vacation Bible Schools in which manual work, organized play, and Bible study went hand in hand. These schools were so successful from the beginning that they were extended in following years into at least twenty-nine states in the United States and in Canada, China, Japan, Hawaii, France and other foreign fields.

This movement was begun in Louisville, Ky., in 1912 following a lecture given by Dr. Boville in his effort to extend its interest. Two different churches in Louisville being inspired by Dr. Boville's lecture, organized schools. These schools ran for about three years before either knew of the other's existence. At this time Mr. Spoule Lyons became interested in this movement in Louisville and started the co-operation among the churches. After other schools had been organized, Miss Emma Hess was inspired by the need of trained leaders and started what is known as the Training School for Daily Vacation Bible School for superintendents and teachers. This Training School lasts for one week only, previous to the opening of the Daily Vacation Schools throughout the city. During this week the teachers and superintendents who intend to conduct schools attend school every day. They are taught by trained teachers and leaders a complete course in manual work, Bible work, games, drills, marches, health talks, hymns, songs, music, and the plan for conducting the school. Each year since this time teachers and superinten-

dents in various numbers have gone from these Training Schools with inspiration and knowledge to conduct successful schools for two months.

It was during Miss Hess' time that the Woman's Daily Vacation Bible School Club was formed and a few of its members have been supporting the work. Last year they became a committee of the Church Women's Federation of Louisville which is now promoting and supporting the movement as one branch of their work. It has been the policy of the organization to have each church or settlement raise the necessary funds for the carrying on of the work within its own domains as it is believed that each church will become more interested in that way.

It was during Miss Hess' time also that a union closing for the school session began. Formerly each school had its own closing in its building. But at this time all schools were invited to one church and together gave their closing program. After the schools had grown in number this closing exercise was moved to Central Park and was given by all schools in the form of a pageant which the public was invited to attend. This pageant always consists of marches, music, songs, games, and Bible work accomplished by the children during the session of school. We were specially pleased with the work of the movement in our city during its recent summer session, having at this time eighteen schools in number with an average attendance of 2,188 in and through which we have realized a marked increase in efficiency in the quality of work done as well as quantity.



## A Practical Gospel

AN INTERESTED WORKER

The Presbyterian Colored Mission is one of the twenty-nine Social Agencies federated under the Welfare League of Louisville. It is the work of the Presbyterian Church and Superintended by Rev. John Little, whose earnest and faithful efforts have made it possible.

These Missions consist of two institutional churches with their doors open every day in the year trying to put into practice the gospel that is preached on the Sabbath. Each year they have maintained a varied and practical course of instruction. The religious services run straight through the year; the industrial classes vary according to the season.

The activities include religious instruction, sewing, crocheting, embroidery, cooking, canning, shoe repairing, chair caning and simple wood work. Recreation is provided in a playground in the side yard of the church, in clubs for boys and girls and public entertainments varied in their nature according to the seasons of the year.

The six theological students, who founded the religious instruction of the Presbyterian Colored Missions twenty-three years ago with twenty-three pupils, would find today two Sunday schools with 842 pupils in charge of fifty-four white men and women representing many of the evangelical churches in the city. It is a notable fact that, for ten years, no effort has been made to get new pupils to attend these Sunday schools. For a number of years five religious services have been held in the buildings each Sunday, one preaching service in the morning; two preaching services in the evening and two Sunday schools in the afternoon. Out of these Sunday schools has grown a well-organized colored church with a consecrated minister, Rev. W. H. Sheppard as its pastor, eighteen devoted officers and 227 members. The people in this congregation are regular in their attendance, reverent in their worship, generous in their offerings, cordial to strangers, and deeply interested in the evangelization of the world.

The sewing, during recent years, has been on a more substantial basis because of the regular teaching force and because the parents and children have come to have an increasing respect for the garments completed. The first underwear made in the classes went begging for purchasers but now the parents and children are constantly asking if there is anything to sell. This is due to the fact that the sewing school has a regu-

lar system of training beginning with the basting stitch and ending with the completed dress. The work is well-done and should a garment be made by a child who does not desire to purchase it, it has ready sale to those who know it is made well and of good material.

The housewives in the night classes frequently suggest new ideas when they tell what they need. It was at their request that the Mission put in a stock that enabled the members to secure bed linen, window curtains, towels and bed spreads for their homes at wholesale prices and made with their own hands.

In the summer months, at both Mission stations, canning clubs are conducted. By buying at wholesale on the public market many homes secure their entire supply of canned fruit and vegetables for the winter months at prices so greatly reduced that these housekeepers are enabled to lay in more adequate and varied supplies of wholesome food than is otherwise possible.

Under the direction of a graduate of Tuskegee, two nights each week a group of boys gather for training in shoe repairing. Many an old shoe has been made to revive its usefulness at an astonishingly low price. The boys not only repair their own shoes but those of the various members of their family and of the Sunday school and church.

The Daily Vacation Bible School has

been incorporated as a regular part of the annual program. The sewing, shoe-shop, boys' and girls' clubs close the first of June. In July, after the public schools are closed, the church doors open each morning for the Daily Vacation Bible School. Thirty minutes is devoted to religious instruction; thirty minutes to learning good music and an hour and a half to some form of industrial work different from that taught in the winter months. The girls crochet and embroider; the boys cane chairs, do simple wood-work, bind books and make hammocks. The value of the Daily Vacation Bible school is reflected in every other department of the work. During the summer months the Sunday schools increase rather than decrease in attendance. The music in the church services and Sunday schools is improved by the training given.

As workers look back over the busy years that have passed, they have a feeling of satisfaction that an increasing number of pupils are wearing clothes that they have made, that many of their shoes have been repaired; that more wholesome food is served in numbers of homes; that many who were sick have been brought under the care of skilled nurses, physicians, surgeons. An increasing number are daily planning their lives in conformity with the teachings of Jesus Christ.



MANUAL TRAINING CLASS, LOUISVILLE, KY., WESLEY COMMUNITY HOUSE.



# FOR YOUNG PEOPLE

## What the Negro Wants

The following interesting article was written as a brief thesis, and offered for credit in the Summer School of Missions which was held at Lake Junaluska, North Carolina, July 28-August 6. Its author is Mrs. A. P. Pettyjohn, a daughter of Dr. George R. Stuart, Pastor of First M. E. Church, South, Birmingham, Alabama. Mrs. Pettyjohn was one of a class enrollment of sixty-nine men and women who showed their profound interest in Race Relationships by taking for study the above mentioned course.

Negroes have been raised from the status of slaves to legal freedom, and the past sixty years have brought about great changes in their attitudes on certain questions and in their desires concerning their rights. They ask certain privileges and rights, discussed below, which must be considered by the Christian people of America in the light of the Fatherhood of God, the Brotherhood of men, and the inestimable value of the individual.

Negroes want education. Such thinkers as Moton, Washington, Du-Boise, Haynes, and others have proven that they are capable of taking an education and the value of a calm, educated Negro leadership is shown by the notable fact that in towns where we find Negro schools and colleges there has been little race friction. Where Negroes are taught to respect themselves, they show respect for others.

Negroes want equal opportunity to work at just wages and under fair conditions. It is unfair to withhold

from the Negro a position that he is capable of holding because he is black. He should not be handicapped in his upward struggle because of the color of his skin, but should be allowed to multiply his talents by the freedom to use the ones he possesses.

Negroes are human, and wish legitimate recreation. They are, by nature, sociable, good natured, and happy, and the desire for pleasure and amusement that is in them instinctively, must find expression some way. If legitimate, wholesome recreation is not permitted and directed in the right way, they will spend their leisure hours in a way that will prove degrading and injurious to society.

Negroes are citizens of the United States and they want a citizen's share in the government. There are certain qualifications; namely, education, property owning, etc., that should be necessary for the privilege of the vote. It is only fair that the same construction be put upon the law for the colored man as for the white man, and that Negroes be allowed the protection for their families and their property that the right to vote confers.

Negroes wish peace and freedom to achieve their own destiny. They are peace-loving, cheerful, industrious, and religious, and should be encouraged, as citizens, "to laugh and sing, to play and to pray, to work and to talk, to live and to love," as should be the privilege of all other American citizens.

## Summer Conference for Central and Texas Conferences

MRS. JOHN SPIVEY.

This Conference was held in Belton, Texas, August 8-18, under the direction of Conference Superintendents Mesdames A. Wade Hall and Spivey, in one of Belton's beautiful parks on Nolan Creek. It is well equipped for camping. A splendid pavilion, electric lights, fine artesian water and screened wooden cottages, also cloth tents, and other camp conveniences make it an ideal place to hold a Summer Conference Camp, and so cool that blankets are very comfortable at night.

There were seventy-five delegates in attendance, and with workers and visitors, the number grew to over ninety, more than double the attendance of last year.

At the opening session, the Belton Woman's and Young People's Auxiliaries extended a hearty welcome. Several addresses were made, assuring warm cooperation, and extending invitations for pleasure during the recreational hours, closing with a social hour and offering the camp for future annual affairs. Through the Belton Missionary Societies, the Rotary Club, and Chamber of Commerce, the young people were given two watermelon feasts, swimming parties and a lovely drive through the beautiful country surrounding Belton.

Each morning came the School of Methods—Bible study was conducted by Miss Oscie Sanders, student secretary of

the Woman's Missionary Council, who made the text book, "The Marks of a World Christian," a vital hour. She emphasized the responsibilities of young people today in world-wide citizenship.

Mrs. A. Wade Hall had charge of Mission Study, presenting forcibly the two books to be used by the young people for the year—"India on the March," and "In the Vanguard of a Race," bringing out needs and conditions and our opportunities for service.

The Institute on Methods, conducted by Mrs. John W. Spivey, showed how attractive and successful the work of the Auxiliary meetings can be made by posters, charts, maps, curios, pictures, extra readings, music, making each meeting different inspirational and practical. How to gain members and keep them by prayer, preparation and personality was illustrated by posters and other suggestions.

On Sunday Rev. C. T. Tally, presiding elder of Marlin District, Texas Conference, preached two great sermons. At the close of the night sermon an appeal was made for volunteers, and five young women answered the call to service, two from Central Texas and three from Texas Conferences.

The inspirational meetings each evening were varied and inspiring. Addresses were given by Mrs. J. H. Stuart, president of Central Texas Conference, Rev. Robert Goodrich, Waco, also of Central Texas, and Mrs. A. W. Hall, superintendent of Young People's Work, Central Texas Conference.

The two beautiful pageants presented by the young people, "The Call of America to the World," and "The Gift Supreme," were presented in a forceful and beautiful way. The pageants brought visitors from Granger Temple, Marlin and Belton.

Vespers were in charge of Miss Eleanor Allen, Jacksonville, a volunteer from Texas Conference. Each evening one of the girls led the service. It was a training in leadership and a beautiful spiritual hour. The musical numbers each session were in charge of Misses Ruth Hall and Alice Gillespie Spivey.

The yells and readings came in for a share, too, for loyalty and inspiration.

At the closing service, certificates were presented to twenty-nine young people for work accomplished during the Conference.

"The Church must lift high its head, for its foundations are in an eternal Christ."

Watch the young people of Central and Texas Conferences!



## Bible Lesson for November

### The Deputation to Cornelius

MARY DEBARDELEBEN

*Acts the Tenth Chapter*

The lesson for this month is an exceedingly interesting story, and should be read through and thought through as a whole. It can be easily dramatized, falling naturally into four short scenes. The costumes may be worked out with no expense and little effort. See some old Sunday-school cards used for children, or else illustrated Bible stories to get the general effect. A sheet tied through the middle around the waist, the upper half brought around shoulders, the lower half forming the drapery for the skirt; a large bath towel for a turban; and the costume is complete. The dialogue, on the whole, may be given as recorded in the Bible story. Weymouth's New Testament in Modern Speech has a particularly pleasing rendering for this purpose. The stage setting may be very simple, only very few properties, which the story itself may suggest, being necessary.

SCENE 1. The home of Cornelius, a godly Gentile. Dressed in his flowing robes, he reclines on his divan. An angel appears to him, right hand uplifted as if to attract his attention.

*The Angel:* Hail, Cornelius.

*Cornelius:* (Looking steadily at him, much alarmed) What do you want, Sir?

*The Angel:* Thy prayers and thy alms, etc. (See vs. 4-6.) (The angel disappears).

*Cornelius:* (calling) Ho, within. (A servant comes in, bows) Bring hither Atticus, and my faithful soldier, Aristides. (The servant goes out, but returns almost immediately followed by another household servant and a soldier. They bow before Cornelius, who tells them of the vision. (Put this last into your own words, as it is not given in the text).

SCENE II. (The house of Simon the tanner. Peter on the roof in prayer. Finally, seeming overcome, he sinks back on a pallet into a deep sleep. Slowly a sheet is let down from above him. A voice speaks).

*Voice:* Rise, Peter, kill and eat.

*Peter:* (Half rising from pallet). Not so, Lord, I have never eaten anything that is common or unclean.

*Voice:* What God has cleansed, make not thou common. (The movement here should be very slow and very reverent, so that the full import of the vision may be obtained).

(Peter sits up, rubs his eyes, looks about him. A servant girl comes in, bows, and speaks).

*Maid:* There are men below who would speak with you.

*Peter:* Say to them I come.

SCENE III. (Room in Simon's house. Three men stand expectant. Peter enters. They exchange salutations).

*Peter:* Behold, etc. (Use for the remainder of this scene the conversation given in verses 21 and 22).

*Peter:* It is well. Lodge here with me this night and tomorrow we will set forth on our way.

SCENE IV. (House of Cornelius. Cornelius and the assembled guests talk in low tones and look expectantly toward the door through which Peter now enters accompanied by his three companions. Cornelius advances and prepares to throw himself prostrate at Peter's feet. But Peter restrains him).

*Peter:* Stand up; I myself also am a man. (Then continue the words of Peter as given in vs. 28 and 29).

*Cornelius:* (Using words of vs. 30-33).

Mission Study month! Let no auxiliary, however small, fail to have some type of Mission Study Class or a Reading Circle this month. Too much has not and can not be said about the help it can be to the members; it will help from the intellectual side and will deepen the sense of God's power and presence in the world.

One Conference superintendent has written, in sending in her report: "I am somewhat disappointed in it, for I wanted more of the auxiliaries to report. Our young people are really doing more than we can get them to report on."

Another Conference Superintendent says: "I have such an incomplete mailing list of the Auxiliary officers, I cannot get in touch with many of them personally and they cannot get our fine literature."

The girls can see, from these items, how much trouble and disappointment it causes for them not to send the reports promptly, and also how much help they may be losing by not sending their officers' names to the right officer. Let's change this and do what we are required to do.

From the Los Angeles Conference we learn that two new Auxiliaries have been organized and splendid work is expected

*Peter:* (Use a synopsis of the words of Peter in vs. 34-43).

*Cornelius:* (What thou hast said unto us is of the Lord. What thou sayest unto us we will do, both I and my household.

*Peter:* Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we?

(A hush is on the whole assembly. Peter breaks the silence, speaking slowly, meditatively as if to himself). Of a truth I perceive that God is no respecter of persons! (Curtain.)

### Young People's Program for November—"Good News of Peace Through Jesus Christ"

Hymn No. 180.

Business.

Devotional.

Bible Lesson.—The Deputation to Cornelius. (Acts 10: 1-43.) (See Voice.)

Hymn No. 427.

Prayer.

Leader.

Report of Deputation No. 11 to Nashville, Tenn.

1. Nashville as an educational center.

2. Social Evangelism through the Methodist Centenary Institute and the Wesley House.

3. Cooperative work for Negroes.

4. Recommendations. (See Program Material.)

Solo. "In Christ There Is No East or West." (See Program Material. For tune see Hymn No. 241).

Story. (See Program Material).

Prayer.

## Mission Study Month

from them. Of other churches the superintendent says: "I think we could organize a Y. P. M. S. if we could find a woman to lead them, but in some adult societies they do not even elect a superintendent of Young People. So we cannot expect to organize under such circumstances"

This leads us to say that the scope of a superintendent of Young People's work is not limited to organizing a Y. P. Society. If after conscientious co-operative effort, it is found best not to organize, or if it is impossible to carry on an organization, there are still the young women of the church or community who need a "mother-heart" to foster and guide their religious and social life, and develop their missionary interests. This "mother-heart" should be found in the superintendent of Y. P. work. And she should function, whether there be a Y. P. M. S. or a good Epworth League or not. The young people need to know there is a tactful, loving, mature woman who is definitely interested in them, *themselves*, not just for the sake of an organization. The pastor needs to know there is such a one to assist him.

So let every adult Auxiliary elect a carefully chosen superintendent of Young People.



## Book Reviews

### Courses Recommended for 1922-23

The theme for the year 1922-23 is: Foreign, India; Home, The Negro in America.

The following books are recommended for study:

Adult: "Building with India," by D. J. Fleming; "The Trend of the Races," by George E. Haynes.

Young People: "India on the March," by Alden H. Clark; "In the Vanguard of a Race," by Mrs. L. H. Hammond.

Intermediates: "Lighten to Lighten," by Alice Van Doren; "The Handicapped Winners," by Sara Estelle Haskin.

Juniors: "The Wonderland of India," by Helen M. Rockey and Harold B. Hunting; "The Handicapped Winners," by Estelle Haskin.

Additional books: "The Why and How of Foreign Missions," by Brown; "Women and Missions," by Sara Estelle Haskin; "Negro Life in the South," by Weatherford.

"The Handicapped Winners," a book for Intermediates and Juniors, by Sara Estelle Haskin.

### The Handicapped Winners

Mission Study Text Book for Juniors, by Sara Estelle Haskin. *Lamar & Barton, Nashville, Tenn.; Dallas, Texas; Richmond, Va. Price 50 cents.*

Under the above title the author has compiled a stimulating historical account of the lives of men and women of the Negro race, who, through God-given gifts of poetry, song and ingenious industry, have won their way over handicaps which have halted many another, and gained places of eminence and usefulness.

The stories are told in pleasing style, charming in diction and truly sympathetic in conception. They make a strong appeal to the child-heart, always quick to turn to the heroic and to seek those characters as examples which represent action and achievement.

This book in the hands of Juniors everywhere is bound to create sympathy for the individual negro boy and girl and to more truly respect their rights in the economic interests of the country. It will help to abate and even to dislodge a lamentable prejudice which has unconsciously, perhaps, grown up in families and to implant the spirit of justice and fair dealing. Not only so, but under the telling caption "Paying Our Debts," a number of examples are given of white men and women who have recognized their indebtedness to the

Negro race and have dedicated talent and time to the founding of institutions for their uplift and to the task of teaching and guiding them. Through the medium of such righteous, fair-mindedness with a delicate situation will the youth of the land grow up to rightly estimate the individual dignity and worth of every human soul; and to recognize that there must be a mutual co-operation of the white and black races as citizens of our great commonwealth if we would hold our place of pre-eminence among the nations of earth.

### Building With India

Parts of review by Louis McCoy North in *Woman's Missionary Friend. Lamar & Barton, Agents, Nashville, Tenn.; Dallas, Texas; Richmond, Va. Price, cloth, 75 cents; paper, 50 cents.*

Our text-book for the coming year has that providential timeliness which has marked the progress of our united mission study. The India which William Carey entered under the frown of the East India Company, with its suttee and its Juggernaut, its unrelieved idolatry—the India of neglected childhood, of suffering motherhood, of tortured widowhood, which, described by the Butlers, the Parkers, and the Thoburns, stirred the compassion of Christendom—with this we have been familiar. But today across this "strange, elusive, romantic land" the breezes of modernism, of the new nationalism, are blowing. India is ceasing to be passive, with her hands clasped, her eyes downcast in philosophic meditation; she would have her hands on the helm, guiding her own affairs among the nations. Whither will she take her course? Who will be her pilot? What will be her anchor? It is essential to our intelligence as world-citizens, our obligation as Christians, seeking the coming of Christ's kingdom, to know what is going on today in restless, changing India.

We are to study not only a New India, but India from a new point of view. Dr. Fleming's twelve years in Lahore, his recent tour through India as secretary of the Commission on Village Education, his contact with Indian students in Union Theological Seminary, have deepened in him, in common with all true lovers of India, not only compassion for her needs but appreciation of her greatness. He indicates to us in the very title of the book, "Building with India," the true approach, not in the spirit of condescension, but of co-operation.

Here is a theme and a book worthy

of your enthusiastic interest! Reread in your leisure moments Kipling's "Kim" and "The Miracle of Purun Bhagat" and "William the Conqueror," and breathe the atmosphere of India. Take an imaginary tour among its marvelous temples and its fascinating bazaars, and then do not forget to see Benares and the shrines of Kali, and the poverty of its villages, the ennui and often the misery of its zenanas. Then fancy that you are missionaries, giving your lives to the wonderful opportunity, the delicate and far-reaching problems, the coming triumph of our Lord in India.

Make the prayers of the book your own for the coming of Christ to the seeking heart of India. Thus may we all have a part in "leading a gifted people to adopt the thrilling program of the Kingdom of God and sharing with them the high privilege of world-wide service empowered by God."

### The Mission Study Class Leader

Written by T. H. P. Sailer for *The Missionary Education Movement, New York, Paris. Lamar & Barton, Agents, Nashville, Tenn.; Dallas, Texas; Richmond, Va. Price 75 cents.*

This book, full of the best thought out Aims and Methods of a Mission Study Class, selection and preparation of leaders, choice of course and collateral readings, of the best organization of a class, and best use of class periods, has recently been revised and enlarged. In its present form it is the best expression yet given of Religious Education in its adaptation to Mission Study. In purpose and detail it presents a high ideal. One admires the keenness and sympathy of mind which has led to the placing of Mission Study in its rightful place as one of the scientific studies of the present day.

Special mention should be made of chapter two, in which is discussed "The Psychology of Convictions," and which outlines with clearness and forcefulness the basis on which to build and later, methods of conducting Group Meetings, under which head is unhesitatingly recommended "The Discussion Method" as the one which keeps all the members at work, demands real thought from them, and enables the leader to test and guide the thought. And surely all will agree with the author when he says what we want to know is what methods will yield the largest percentage of results in proportion to the efforts expended.

Every Mission Study leader should have the fine help he will get from this book.



## Helps for Leaders of Study Circles

MRS. P. L. COBB

In accepting the leadership of a Study Class one must be willing to pay the price in time and conscientious hard work in studying. For, if thoroughly prepared, a leader will be attractive in the truest sense and will have cultivated the passion for her task. These three elements of a good leader—willingness to prepare herself, a passion for the task, and an attractive personality, will thus be mingled and will make for success. Why do we not have more real leaders in our churches? They will not pay the price to "think through" the problems or subjects. Most of us have the ability to be far greater leaders than we are.

Let one selected as a leader study herself and her powers as a leader, not to boast of them, but to find her weak places and strengthen them to make her service the very highest. Know your strong points and develop your weak ones. Study your method of teaching. There are three ways of leading a class; by lecture, by discussion or conference, and by the question and answer method.

Few young people are experienced enough to hold the class by the lecture method; few classes, at first, prepare thoroughly enough for the leader to use the question and answer method entirely; so the discussion group, when the members are encouraged to take part, as the leader skilfully draws them out, is the best method for the average leader. But don't think it an easy task to lead a discussion or conference group. For this there must be both general and specific preparation.

Many, when they take stock of themselves, will find a better general background than they realized. We have read missionary literature, books, magazines; we have been in mission study classes, heard lectures and sermons and missionary programs; read of the work in the secular press service; perhaps been to a missionary conference or heard a returned missionary; we know our Bible as a missionary book. So much for the general preparation for leading a class.

Decide early what book you are going to teach, so that you may, sub-consciously perhaps, be grouping all your general matter to bear on this special course. Get the best resource material you can; a few well-chosen books that bear on phases of the same subject.

Then plan your daily time schedule to include time for this study you've undertaken. Here is where many of us fail. We are "so busy" we slip up. Crowd yourself to do it, force time for it, out

of your busiest schedule. For you must study and read to lead!

Now with your text book and additional references, write out your general purpose or motive in teaching this class. What do I want to get or give out from this book? How will it help answer the questions of life or some need in the lives of my class?

Sit down and begin to know your book. Get, through the table of contents if a good one, or heads of chapters, the main sub-heads by which the author is going to attack the whole problem and by which you can grasp the whole subject. Read the whole book carefully, digest it paragraph by paragraph the first time, then review; do not read hastily the first time, trusting to a study later. Plan as you go, the leading questions to ask, to get the class to take part in the discussion. Review it and outline the whole contents. Especially, find and list the purpose or motive of each chapter and bring its lesson to bear on the aim of the whole course.

Make out the assignments, the special topics for the class to find out about and report on. By these assignments the outline of a chapter will be given in carefully planned questions for the class to answer next time and their interest will be linked on to the next class meeting.

After your own preparation shows you the most and the lesser important sub-topics, make out carefully a time schedule for the class period; assign definite time for opening devotions, business, roll-call, etc., then give out the assignments for the next week's meeting as an appetizer. After a brief review, go into the development of the day's lesson, leaving a just proportion of the time for the climax and the clinching of the objective or purpose of the chapter and close with an earnest application of its truths to life's problems.

It is wonderful to lead a class through such a study, and then to do it again for the next course next year. "Study to show thyself approved."

### Church is Monument to Young War Hero

The Church of the Lighted Cross is the name given to the East Methodist Church in Osaka, Japan, and, according to a Japanese newspaper, this brilliantly lighted cross has caused that church to become a landmark in that portion of the city, and many young Japanese who have been attracted to enter the church on account of its pres-

ence have later been induced to accept the Christian religion.

The story of the Church of the Lighted Cross is of peculiar interest throughout the South, where Hatton D. Towson, the young war hero in whose memory the cross was erected once lived and where his parents and grandparents were prominently identified with affairs of church and state. His grandmother, Mrs. Sophia Hatton, was for many years state librarian at the state capitol here. His grandfather, Gen. Robert Hatton, a brigadier general of the Confederate army, who was killed in the battle of Seven Pines, and for whom the people of Lebanon, Tenn., erected a life-size statue in their public square, was one of the South's most distinguished sons.

The electric cross, which tops the steeple of the church at Osaka, was erected a short time ago as a memorial to Hatton D. Towson, 27 years of age, hero of the world war and accepted missionary of the M. E. Church, South, by his parents, who are Southern Methodist missionaries in Japan. Young Towson was born in Kobe, a nearby city, but lived for some years during his childhood in Osaka and attended the church where the cross has been erected.

### A Helpful Work for Negroes

The following is an outline of the plan of the Julius Rosenwald Fund in its beneficent work of raising the standard of rural Negro education in the South.

The school site must include ample space for playgrounds and for such agricultural work as is necessary for the best service of the community.

Plans and specifications for every building shall be approved by the General Field Agent before construction is begun.

Aid will be granted toward the construction and equipment of only those school buildings whose terms run at least five consecutive months.

It is a condition precedent to receiving the aid of the fund that the people of the several communities shall secure an amount equal to, or greater than, that provided by the Fund.

Every community agrees to complete, equip and furnish its school building within eight months after reporting that it has qualified for aid from the Fund.

To insure the protection of the property and to make the schools serve the broadest community interests, Teachers' Homes should be provided on the school ground.

At the close of every month the State Department will be expected to report to the General Field Agent.



## Bible Study for November

Night Instead of Day—Mark 14: 53—15: 41

HENRY BEACH CARRE

Our study for this month shows that, notwithstanding the silver lining to the cloud of treachery and death that lowered on the horizon of the Light-bearer of the World (See study for October) it grew more threatening, and the darkness deepened until the powers of darkness broke loose, and closed in on the Light of the World. In the gloom of Gethsemane they captured Him; through the unlighted streets of Jerusalem they dragged Him; in the darkness of night they tried Him; in the blackness of falsehood they condemned Him.

The Gospels leave us in uncertainty as to whether or not Jesus admitted to the High Priest that He was the Messiah (Matt. 26: 64; Mark 14: 62; Luke 22: 67; John 18: 37). Whether He did or did not, the activities of His accusers centered in the effort to get Him to admit that He was. With such admission on His part they would have good reason for arraigning Him before the Roman Proconsul, who could be counted on to make short work of anyone who claimed to be a King and who thereby made himself a rival of Cæsar. It was no accident therefore that the first question which Pilate put to Jesus was: "Art thou the King of the Jews?" and that He kept that question in the foreground throughout the trial (Mark 15: 2, 9, 12). It was Jesus' alleged claim to be the King of the Jews that the soldiers took for the theme of their mockery of Jesus, and it also formed the text of the verdict of Pilate's court, as it was officially announced in the superscription which was nailed to the cross: "The King of the Jews" (Mark 15: 26). As Jesus hung on the cross, the Chief Priests reiterated in derision the words: "The Christ the King of Israel" (Mark 15: 32), and the malefactors who were crucified with Him took up the theme of Jesus' kingship, the one in mockery, saying: "Art not thou the Anointed One (that is the King?) save thyself and us," the other in petition saying: "Jesus remember me when thou comest into thy Kingdom (Luke 23: 39, 42).

Such are the circumstances surrounding Jesus' death, as they are furnished us by the Gospels. The one thing they seem to make clear is that Jesus was crucified because of the connection which He had with a movement looking to the establishing of a Kingdom which He designated the Kingdom of Heaven, or the Kingdom of God. His connection

with this movement it was not difficult to establish, since from the beginning to the end of His ministry He had made it the theme of His public utterances. But His proclamation of the Kingdom of God could scarcely of itself alone have been objectionable to his fellow countrymen, for, being sharers in the national messianic hope, they should have welcomed any announcement of the early fulfillment of their expectation that God would usher in His glorious reign on earth, free their country from Roman domination and oppression, and give them prosperity and happiness.

What was it then that aroused their antagonism to Him, if it was not the message which He delivered? It must have been the Messenger. This fact the Gospels indicate, for they show that He discredited their cherished traditions, and jostled the foundations of their obsolete institutions. Evidently these were the grounds on which they determined to destroy Him, and not the harmless fact that He was proclaiming the nearness of the Kingdom of God. But they could not induce Pilate to condemn to death a Roman subject simply on the basis of a quarrel between the accused and themselves over their religious traditions and usages. They had to have something of a political nature to bring before him. His alleged rivalry to Cæsar served this purpose admirably.

If we have correctly interpreted the Gospel account of Jesus' death, the Man of Galilee died in consequence of His efforts to bring into existence the Kingdom of God and to make possible to the world a better day, to rid the world of poverty, want, disease, suffering, and sorrow, and to sweeten and sanctify human relationships by making real and effective the law of love. From this point of view Calvary becomes not only a trysting place of individual sin and divine forgiveness, but also a shrine for all those who in any way, and under whatever name, whether Pagan, Jew, or Christian, are endeavoring to make possible in the world the blessings for which Jesus labored, suffered, and died.

Despite its silver lining, the cloud which gathered about Jesus in the Upper Room, brought night rather than day, the darkest night the world has known, the night when the Herald of Dawn veiled His face, when the Savior of the World died, when the Son of God felt Himself forsaken of His Father, when

the powers of darkness reveled in triumph as they "crucified the Lord of Glory" (1 Cor. 2:8). But as the darkest hour is just before dawn, we shall see in our next study that the dawn was not far away.

### How Funny Papers and Magazines May Help

Here is a chance to share these things you and your children enjoy, with others who will enjoy them just as much as you did. The funny folks that make us laugh can go on a mission of pleasure to the American sailors and soldiers in Siberia. At Vladivostok there are nearly five hundred of the "boys." Rev. J. O. J. Taylor, our missionary there, wants these papers, picture sections and magazines. So you can help by wrapping these securely, and address to Rev. J. O. J. Taylor, Box 213, Vladivostok, Siberia. Send as second-class matter, with postage enough. This will cost the same to Siberia as to anywhere in the States. But, whatever you do, do *not* state any value on them.

Another worker who has asked for good pictures, magazines and the S. S. picture cards and rolls, is Miss Norwood E. Wynn., Apt. 50, Chihuahua, Mexico. The young people she teaches are especially destitute of pictures and magazines.

### Mission Study Class at Richlands, Virginia

MRS. W. A. MCKEE

The Mission Study Class of Richlands has become one of the most inspiring organizations of the Church. It has a membership of 21, and is under the leadership of Mrs. Marvin H. McGuire, whose alertness and originality in preparing programs have made each meeting helpful and instructive. During the year we have studied, "John's Gospel," by Speer and "Women and Missions." This latter book we have found to be a most unusual book of its class and extremely helpful.

### Program for Adults for November —Louisville, Ky.

Hymn 713.  
Bible lesson: "The World's Darkest Hour." (Mark xiv. 53-xv. 41.)  
Prayer.  
Business.  
Missionary news. (Bulletin and Church paper.)  
Two five-minute talks: "Some Interesting Facts about the City of Louisville." (Voice.)  
"Redemptive Forces at Work in Louisville." (Information for Leaders.)  
"A Meeting of the Louisville Board of City Missions." (Information for Leaders.)  
Period of Intercession. In charge of the Prayer Committee.  
Hymn 410.  
Look on pages 312 and 313 for articles on Redemptive Forces at Work in Louisville.



## Let Vacation Lead to Victory

Again we are presenting a small list, but we are encouraged to believe that brighter days are just ahead. This is evidenced by the fact that the subscriptions received during the month of September are more than double those received during the month of August. The list printed below represents the Honor Roll for the month of August. The September Honor Roll will be given you next month.

This splendid increase means something. First of all, it means that somebody is working. And it ought to be easy work now. Vacation days are over and all over our territory men and women are returning to their homes, their offices, and places of business renewed physically and in many cases with a new spiritual outlook as a result of summer institutes, training schools, camps, conferences, and other religious gatherings.

And it ought not to be hard to interest folk physically rested and mentally uplifted. And our agents are doing it, until we are encouraged to believe that the 100,000 goal may become a reality sooner than we thought possible.

One agent sends a good list and with it a letter saying, "The Voice improves with every number." One subscriber, a man, writes to renew his subscription and says, "I have not failed to read the VOICE since uniting with the Church in 1918 and would rather sacrifice any other periodical than the VOICE. It should be in every home and read by every Church member."

There's a good thought there for the VOICE agent. Seek to secure every one who unites with your church as a subscriber to the VOICE. If every church member were a regular reader of the VOICE what a wonderful increase in missionary information and gifts for missions we would have!

Then, let us start out in earnest for the fall and winter campaign. Vacation days are over, days of sober, earnest effort are at hand and victory lies just ahead.

### FIVE DOLLARS EACH

Mrs. Oscar Jones, Weathermord, Texas.  
Mrs. W. E. Bearden, Okolona, Miss.  
Mrs. J. T. Tilman, Bossier City, La.  
Mrs. M. E. High, Zolfo Springs, Fla.  
Mrs. H. W. Varnum, Vernon, Fla.  
Mrs. H. C. Brittain, Summerfield, North Carolina.  
Mrs. Paul L. Johnson, Sanford, N. C.  
Miss Ella Smith, Houston, Texas.  
Mrs. David Westall, Bluefield, West Va.  
Mrs. H. C. Avis, Logan, West Va.  
Mrs. Mary Shade, Westernport, Md.

### SIX DOLLARS EACH

Miss Essie Brimer, Lowell, N. C.  
Mrs. Preston Parrish, Mt. Washington, Ky.  
Mrs. F. Webster, Madison, N. C.  
Mrs. Daisy W. Jenkins, Lumberton, N. C.

### SEVEN DOLLARS EACH

Mrs. J. W. Lantz, Cedar Springs, Va.  
Mrs. Herman Fuller, Newton, Tex.  
Mrs. A. J. Coburn, Kentwood, La.  
Mrs. Douglas Graham, Pembroke, Ky.  
Mrs. J. K. Walker, York, S. C.

### EIGHT DOLLARS EACH

Mrs. J. T. McNeill, Indian Pass, Fla.  
Miss Florence Allen, Weldon, N. C.

### NINE DOLLARS EACH

Mrs. T. L. Polk, Gallatin, Tenn.  
Mrs. T. J. Wade, Columbia, Ky.  
Mrs. Geo. M. Etheridge, Andalusia, Ala.

### TEN DOLLARS

Mrs. A. D. Leitchfield, Princeton, Ky.

### ELEVEN DOLLARS

Mrs. Irvin Knight, Pelahatchee, Miss.



# The Methodist Missionary Calendar



The beautiful missionary art calendar for 1923 will be ready for delivery in ample time for the holidays. It is unusually attractive and is also valuable because it contains much information about our own Church and work.

## The Calendar

contains twelve pages, each illustrated with a missionary scene. The pictures represent buildings, missionaries, churches and schools, with information about each mission field. They are actual pictures from our own fields. The Epworth League's topics and Sunday School lessons for the entire year add to the attractiveness and usefulness of the calendar.

## The Cover Page

is printed in seven colors and is a copy of Plockhorst's famous painting, "The Apparition to the Shepherds." It is impossible to portray the depth and rich beauty of this masterpiece as reproduced for the cover of this calendar. It is well worth framing and can be so used without mutilating the calendar.

## Special Prices

to Missionary Societies, Voice Agents, Churches or individuals ordering in quantities. The price of a single copy is 30 cents. Our wholesale prices are as follows: Five at 25c each, 10 at 23c each, 25 at 21c each, 50 at 19c each, 100 at 17c each, 250 at 16c each. All prices are carriage paid. Individuals or societies can handle the calendar with profit in any church.

Orders will be filled promptly as soon as calendars are ready.

## THE MISSIONARY VOICE

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