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No. 13

THE KWANSEI GAKUIN.

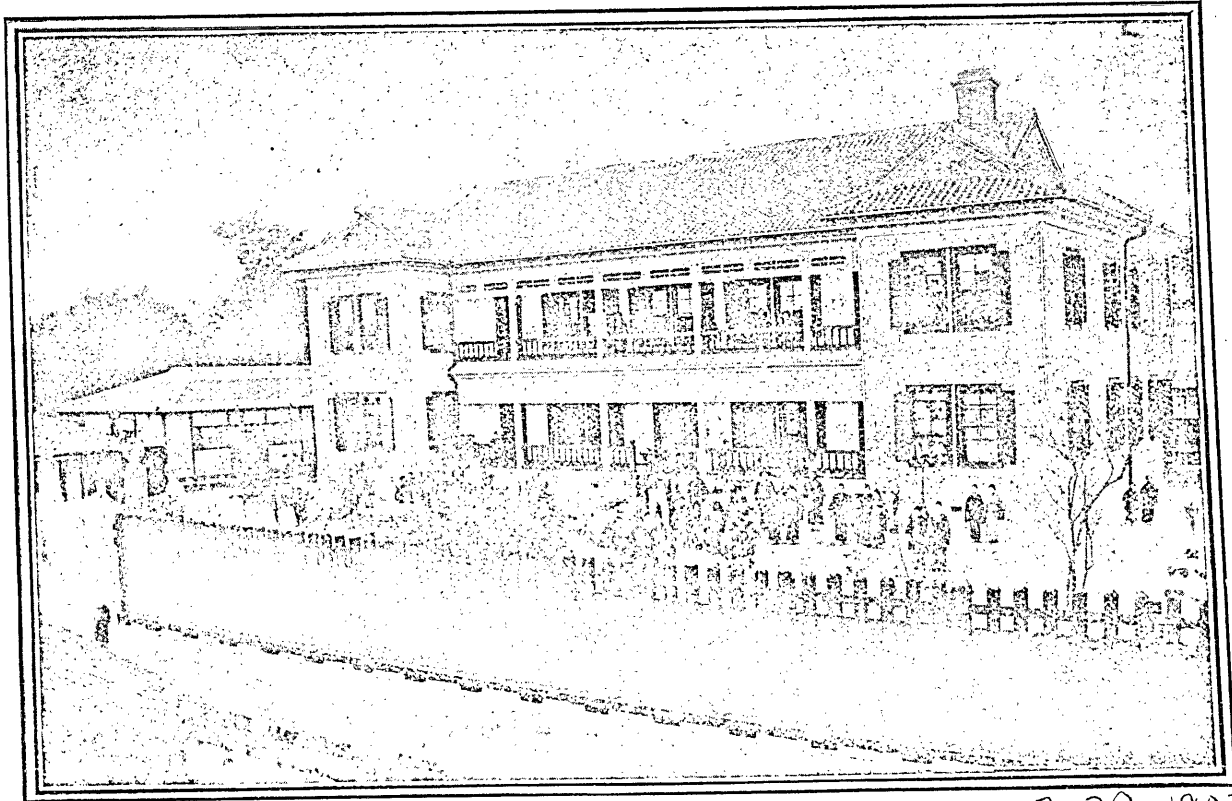
This institution is well located just outside the flourishing city of Kobe, which is the second commercial port of the empire. The site was chosen and purchased by Rev. Walter R. Lambuth, D. D., then the superintendent of the mission, and it was done by faith, for no money was in sight at the time to pay for it. A Christian man in Richmond, Va., the late Thomas Branch,

adapted and thoroughly qualified for the post. Therefore the more earnestly do we urge that he be better supported in his work by the church at home. He needs fuller equipment for his college course and an endowment fund is a necessity. The Biblical department was established under the appointment of Bishop A. W. Wilson for the specific purpose of training young men called to the ministry.

school, who are being used of God in carrying on effective work with children, and in many ways giving evidence of their real connection with Christ, the Great Head of the Church.

Maud Bonnell.

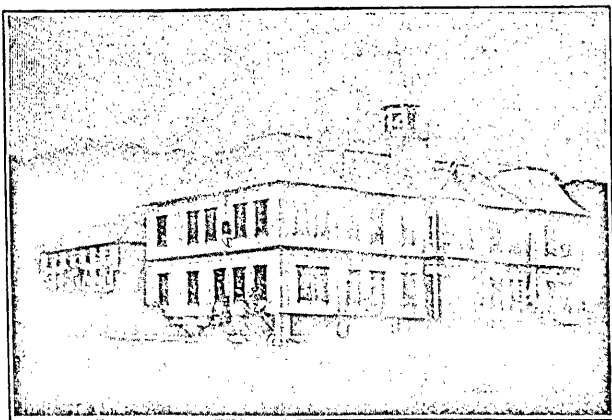
This new term finds us encouraged and helped by a new scholarship fund. The Walter Piner Scholarship, given by the Central Methodist Epworth League, of Memphis, Tenn., fills



HIROSHIMA GIRLS' SCHOOL, HIROSHIMA JAPAN.

3-29-1905

afterwards bequeathed the needed sum of \$10,000. In 1889 the institution was opened in two co-ordinate departments, an academical and a Biblical. Dr. Lambuth was its first president. Beginning with only eighteen or twenty students, steadily, slowly it has grown. Recently a college course has been opened and a few stud-



KWANSEI GAKUIN, KOBE, JAPAN.

ents admitted to it. For this work better equipment is much needed. Mission schools in Japan must do thorough work else they cannot live. The government schools are all well provided for.

By every token of God's blessing upon this Institution and by the signal success achieved, it is filling a providential mission and has a greater work to do in the future. Rev. Samuel H. Wainwright, M. D., is the principal of the academic department, and those who know him will endorse the statement that he is admirably

THE HIROSHIMA GIRLS' SCHOOL.

Hiroshima is the military center of Japan, and also the stronghold of Buddhism. It is a strategic point in the advance movement of Christian education. The Girl's School which Miss Nannie B. Gaines has built there began on the ground floor of an old theater, used for school and preaching alike, and has now, after years of hard work and patient endeavor, enrolled over four hundred pupils. But the facilities have been entirely inadequate and for years the school has been crippled by the fact that dormitory, day school, chapel and kindergarten were all too restricted to accommodate the pupils. The teachers are greatly rejoiced that at last it has been made possible to buy an additional lot and put up a commodious new building.

Miss Gaines and Miss Lanius two of the teachers who have been laboring so faithfully in this school work are now in this country on furlough. We give below brief notes from the teachers in charge of the different departments:

A PACKET OF NOTES.

Hiroshima, always interesting, is doubly so now, being military headquarters. The marching and countermarching, the coming and going of troops, the hospitals full of patients and other evidences of war, have not seemed to affect the school materially. We opened on September 12 with a total attendance of four hundred and thirty-eight. Such a family of bright, interesting girls they are! We hope to win many of them for the Master. There are needy, deserving ones among them to whom a scholarship of \$40 a year would be a very great blessing. There are bright earnest Christians in the

a deeply felt need by providing special normal training for one of our graduates who is to come into the faculty of our school. Such generous provision encourages us in our efforts to attain the best possible equipment for our work. There are now in our school some girls supported by the scholarship fund. Two of the scholarships come from Columbus, Ga., one from Hattiesburg, Miss., and the one above from Memphis, Tenn. The other five scholarships come from our missionaries on the field, to whom the need of the work makes constant appeal. Perhaps this last fact may strike some in the home land with the same force with which it impresses one recently come to the field.

Margaret M. Cook.

The enlarging of the free kindergarten, which was a small Japanese house, and accommodated about thirty-five children, has brought the enrollment up to sixty in this department. Such a happy lot of youngsters one would not find in a day's walk. These children belong mostly to the poorest families, and every morning spent in a big, sunshiny room where happiness in work and play is the conspicuous element is a factor in the lives of these children which will count for much.

Fannie C. Macaulay.

Hiroshima Girls' School opens with thirty-six in the music class, and with the entire school in sight-singing classes. The members of the former class have been so thoroughly and efficiently trained that it is a pleasure to take charge of them. The object of the teaching is twofold; to give the students training from an artistic standpoint, also to make the instruction prac-

tical by preparing them to assist in public worship as organists. The necessity for the latter is shown by the fact that the Church in this place is now using one of our students in that capacity. As these young women go out ready to help in the church or to give pleasure in their homes, who can say what their influence may be, or who can estimate the value of Christian songs?

Ida L. Shannon.

substantial than mere philosophy, to live in constant peace."

A severe illness in 1886 gave time for much serious thinking and while still in bed an article in a Christian magazine entitled "The True End of Life," attracted his attention and was read with unusual interest. He arose from his sick bed with a strong desire to study the Bible and learn of "the one true God," but he knew not

Theological Department of Vanderbilt University, graduating in 1903, and returning at once to Japan. Since then he has been connected with the Kwansei Gakuin, the most important educational work in the mission. He has a chair in the Theological Department and since the first year has been president of the Institution. He is doing valuable and efficient work, and is a man prepared of the Lord for this most difficult and important position.

THE SITUATION IN JAPAN.

A recent letter from Japan says: "I see no indications of the war interfering with our work. Viewing it from the human standpoint it looks like it would, but God takes care of his work." This is only another way of saying "God moves in a mysterious way His wonders to perform." He is performing wonders in Japan and in all the East, and He expects the church to follow where He leads and opens the way. In Hiroshima, Japan, where we have the largest attendance of any female school in Southern Methodism, there are hospitals with 15,000 wounded and sick soldiers, and our missionaries have permission to go into the convalescent wards, sing, talk and pray with the soldiers. What a grand opportunity is this, and yet their hands are full of regular mission work, so it means either neglect of great opportunities or overwork and consequent broken health. Oh! that we had more people to go and fill up the gaps, and others who are ready and willing to send them!

Another letter just received from our Bible woman in Uwajima, where we have lived and worked for eight years, says: "Mrs. Konishi was baptized on Christmas Day, Miss Misakiya has repented and returned to God, and other believers have been added to the church." It would take a long letter to explain what this short statement means to us who have been working and praying for these women for at least five years. The reward of a missionary's labor seldom comes as soon as he expects it. Whatever other qualities he has he must have patience, and piety, with these he can surely conquer. In the growing shipping port of Yawatahama we preached for years in a little dark chapel, 30 feet long, 9 feet wide, and 7 feet high to the ceiling. But it took much faith to carry on work in such quarters, so we got a little help, built us a church which cost \$750.00 with the ground it stands on. Since then the whole work has taken on new life, but a debt of \$200 still hangs over the little church, which I hope some good people will help us to pay, for I fear that they will suffer with their burden of added war taxes and kindred obligations. And then, too, we never had such opportunities and open doors. My Presiding Elder writes: "It is certainly beautiful to see the work at Uwajima and Yawatahama. You must be sure to get \$1,000.00 extra for your new house at Uwajima." I wish the thousands of our indifferent church people could only "come and see" the work once, then I feel sure they could say with our Presiding Elder, "it is beautiful," instead of asking if we really have any Christians in Japan as a prominent man in Atlanta did recently, or of striking out the line "foreign missions," as a moneyed member of one of our Atlanta churches did in making his subscriptions for the year to his church. The ignorance, the selfishness, the avarice of our people in this Christian land keeps thousands of those who sit in darkness from coming to the light. The opportunities in Japan today are not only marvelous and great but they demand our earnest attention now. Now is the day of salvation for Japan, and if they are made to know Christ, they will not only go into the Asiatic continent with conquering armies, but they will "take the helmet of salvation and the sword of the Spirit" with them as they go. The church never had a greater opportunity since Paul heard



REV. Y. YOSHIOKA, President of Kwansei Gakuin.

YOSHIKUNI YOSHIOKA.

The subject of this sketch was born in October, 1864, of a "warrior family," both his father and his grandfather being retainers of the Shogun, the chief Daimyo of Japan, and men who were trained for fighting. In times of peace they were permitted to wear two swords—the longer for their enemies, and the shorter for themselves, if they should happen to suffer defeat or disgrace. Young Yoshioka would probably have followed in the footsteps of his father and grandfather had it not been that the feudal system was overthrown when he was still a child.

The study of the various languages had been introduced into Japan by the time young Yoshioka was of school age and his father chose the English language for his son, "knowing that it would give him the key of the treasury of Western knowledge."

The parents of Mr. Yoshioka were divided in their religious beliefs, the father being a Confucianist and the mother an ardent Buddhist. She had her own shrine, filled with idols, before which she bowed daily but her husband looked on heathen gods with scorn and contempt. The father died early, and the training of their only son devolved upon the mother; to her he traces all his early religious impressions. He says, "At times I listened to Buddhist preaching and read Buddhist books with interest." But the inquiring mind of young Yoshioka could not be satisfied with the dry and lifeless husks of Buddhism, and he began to read such writers as Bain, Spencer and Darwin. These were "more agreeable," to use his own words, to his "young, skeptical mind." But as the days went on, life assumed a more serious hue and he found within himself "a strong craving after something more

where to go. A friend told him of Dr. W. R. Lambuth and his work in Kobe and he determined to ask his assistance.

At this time, Mr. Yoshioka was Principal of an English school of sixty pupils, and also translator on the staff of an English newspaper in Kobe. Calling on Dr. Lambuth, he made known the object of his visit in the following striking statement: "I have worked for foreigners, and I know one side of foreign life; but I am sure that there is another, and I want to know something about it. I know from the lives of missionaries that there is more in Christianity than I have understood. Will you help me?"

The missionaries, Drs. Lambuth (father and son), received Mr. Yoshioka gladly and arranged to give him daily instruction, for which he was so eager he gave up two hours of school work with an equivalent loss of income that he might have more time for Bible study. Under the faithful instruction of Dr. J. W. Lambuth, after a probation of six months he was baptized and received into the church in March, 1887. His mother was strongly opposed to Christianity and Mr. Yoshioka dared not mention anything to her on the subject, but when the time came for him to join the church, he says: "The good Lord gave me grace to confess my faith, and at the same time softened her heart, so that she put away our family shrine and all the idols in it, and appeared before the Lord at the church on the day of the baptism of her only child, providentially in preparation for her own, a few months afterwards."

The next year, Mr. Yoshioka was licensed to preach, being the first licentiate in the mission, and was received on trial into the traveling connection in 1890. He afterwards attended the

the first call from pagan Europe. "Come over and help us."

William P. Turner.

Atlanta, Ga., March 4, 1905.

YUN TCHI HO.

BY REV. W. B. BONNELL, MACON, GA.

The destiny of a nation is often strangely linked with that of an individual life. Ever and anon God raises up men like Joseph and Daniel and prepares them by a course of suffering and privation to become the leaders of their respective peoples and generations in some great special movement.

Nor are instances of this confined to sacred history. Providence controls the trend of national events, even in so-called secular affairs; and always by the use of distinctively personal agencies. By processes akin to those of evolution, the spirit of the age, the Zeitgeist of the German philosophers, is brought to culminate in a soul whose character and attainments, mental, moral and spiritual, constitute it one of God's arc-lights in the surrounding darkness. Such a soul was that of Luther, of Knox, of Wesley. Such a life, to Japan, was that of Neesima. Such a career, under the same guidance, bids fair to be that of Yun Tchi Ho, in Korea.

Born of noble though heathen parentage, Yun was reared amidst the storms of political and civil strife. Native to a land whose unhappy people have long been degraded by ignorance and debased by oppression, he knew nothing of liberty or the truth that makes men free until called by providential circumstances to go out from it. Educated in the cold and cheerless lore of Confucius, and trained to observe all the superstitions and idolatrous customs of his own country, he had never so much as heard of God before he was forced to flee into exile and seek shelter in a Christian institution in another heathen land.

The drama of his manhood opens with a banquet scene. It was in Seoul, the now noted capital of Korea, that on a certain evening in the autumn of 1884 many chief dignitaries of the Korean court, with the officials of a new governmental regime, and several foreign ministers and consuls, with their *attaches*, were gathered together as the guests of Prince Min Yong Ik to celebrate the establishment of a postoffice department. Among those seated around the festal board were Gen. Foote, the American Minister, and his young native secretary and interpreter, Yun Tchi Ho. The feast is going merrily on, when suddenly the guests and their royal host are startled by an outcry. A violent disturbance, as of men struggling, occurs on the outside of the building. Assassins, armed with knives and daggers, force their way into the hall, rush upon the Korean officials, and attempt to plunge their weapons into their hearts. The Prince receives several severe though not mortal wounds. Some of the Koreans are killed, while the remainder seek safety in flight. The foreign officials repair hastily to their respective legation quarters for protection and anxiously await the sequel.

On the next day it transpires that at the instigation of the queen, the king has fallen into the hands of the anti-foreign party. The government, represented by the assassins, is asserted and a general massacre of all who had espoused the opposite cause is threatened. Suspected of sympathy with the faction thus defeated, both Yun and his father were declared political outlaws.

The United States Minister, Gen. Foote, took Yun to Japan intending to bring him to the United States. There, however, he learned of the Anglo-Chinese College established in Shanghai by the Southern Methodist mission and thither the young Korean was easily induced to go.

He reached Shanghai in January, 1885, and

after examination, being found to have both intelligence and resolution, he was placed in an advanced class and committed to my charge. In his studies he made rapid progress and soon outstripped all his Chinese and Japanese classmates.

Yun had been brought up a Confucianist but the truth of Christianity soon began to make its impress upon him. After a period of struggles early in 1887 he came, by the aid of the Holy Spirit, to the calm decision which completed his conversion and led to a profession of his faith in Jesus.

Receiving baptism and admission to the church at the hand of his teacher-friend, he entered upon the new life with a fervor and fidelity that produced a powerful effect upon his former companions, and won the admiration and esteem of all his missionary friends. In purity of life, integrity of character, modesty and humility, blended with earnestness and active fidelity to the cause so lately espoused, his example was, and still is, worthy of imitation even by those who



HON. T. H. YUN,
Vice Minister for Foreign Affairs.

have centuries of Christian training behind them.

In the course of time, Yun crossed the Pacific and entered Vanderbilt University where as a student of theology he could more easily carry out his cherished plan of preparing for the ministry. Completing his two years course at Vanderbilt he then matriculated at Emory College, Ga., as an irregular student and in 1893 captured the Allen Medal "for the best literary essay by any student of the college."

His vacations were spent in lecturing throughout several of the States in order to support himself while at college, being unwilling to accept as charity that which he could earn or pay for himself. On leaving Georgia to return to China, he was able and generous enough to leave \$200, the surplus of his earnings, in the hands of Bishop Chandler as the nucleus of a fund to be used in opening a mission in Korea as soon as the way should be clear.

The autumn of 1893 found him again in Shanghai where he entered the Anglo-Chinese College as assistant teacher of English. The war then raging in his own land naturally enlisted his keen interest and he wrote for the local newspapers several striking articles on the subject.

In February, 1894, Mr. Yun was married to Miss Mo Sien Tsung, a former pupil of the Clopton School.

On the close of the war Mr. Yun was advised by his friends, both in Japan and Korea, that it was now safe and expedient for him to return

home. Resigning, therefore, his position in the college, he returned to Seoul, where in addition to the joy of finding his parents still living and restored to favor at court, he had the satisfaction of seeing a great and effectual door of Christian usefulness open to him. From the appointment of Secretary to the Prime Minister and Cabinet, he was speedily promoted to be Vice Minister of Education, of which he frankly writes: "A great honor to me and a position I have long desired to hold on account of the possibilities for good there is in the office."

Since the above was written Mr. Yun has received still further political promotion but it has never interfered with his Christian zeal and he has kept himself unspotted from the world. Mr. Yun and his father, Gen. Yun, have given \$2,000 towards the erection of an industrial training school and Mr. T. H. Yun has at times preached regularly in our chapels, besides befriending and helping our missionaries and their work in every possible way.

CHINA NOW THE STRATEGIC MISSION FIELD.

China offers to the Christian church today an opportunity to evangelize her people that astonishes the missionaries themselves. How different it was a few years ago. Then the poor and middle classes were the patrons of our schools and hospitals. The rich and official classes stood proudly aloof and with hearts full of suspicion and hate, opposed our work. But there was a reason for their opposition. Their opinion of foreigners, morally and religiously, was the result of contact with traders and adventurers from the west, and was unfavorable. They saw no reason for abandoning the old faiths for a new one which was not so good. And no little time and patience were required to disarm them of this prejudice.

The key to the solution of this problem was the common people, many of whom were willing to hear the Gospel. They were the patrons of our schools and hospitals, while the higher classes observed the course of events.

But what is the situation of today? Old prejudice, suspicion and hate are things of the past. A new era has come. Many of the rich are liberal patrons of the schools and hospitals. The missionary has easy access to the homes of the rich as well as the poor. The higher classes are frequent attendants on our services. There is a manifest disposition on the part of the people to confide in us as religious teachers. The whole country is wide open to the preachings of the Gospel. In some sections, the people rent and furnish chapels at their own expense, and invite the missionary to come and preach to them. The only limit to the evangelistic work is the number of workers, which is altogether inadequate to meet the demands. There are yet many towns and cities without *one* Christian teacher. Besides, there are *large* districts in which there is *no* Christian work done.

Japan will likely supply teachers for Government schools in China, but the Chinese will not look to Japan for her religious teachers. America and England will be expected to furnish teachers to guide the nation as she casts her idols to the moles and bats. May the Church of the living God, out of her abundant resources send out adequate help to meet the urgent demands now upon her.

J. L. Hendry,
Missionary to China.

We are indebted to some unknown friend for two copies of the Minutes of the Eighth Annual Meeting of the Korean Mission of our church. They are well gotten up, are sent out from the Methodist Publishing House at Seoul, Korea, and show gratifying progress in the work of the Master in "The Hermit Kingdom."

A WORD ABOUT CHINA.

Reports from China are mostly hopeful. A worker in South China says that in the past ten years he has baptized 2,220 men and women, and that of these 1,058 have been baptized within the past twenty months.

The Christian Tract Society last year issued more than two and one-half million publications, an increase of nearly one half million over the preceding year. The sales of the Society amounted to about four million dollars of our money.

An experienced missionary writes: "We are jubilant with enlargement and hope—the Chinese more receptive than ever before, the free Gospel, and the church at home awakening to the responsibility and magnitude of the task of converting a great nation. With the experience and equipment of a century rightly applied and operated, we can expect more visible results than ever before."

The schools of the new order established by the government and wealthy gentry are glad, and sometimes clamorous, to get our students as teachers. There grows to be less and less trouble to arrange for no school on Sunday, until it is getting to be the general thing to give it for a rest day even where no Christian teachers are involved.

Our own mission has had a healthy increase in converts, and self-support in the churches has made encouraging advance.

Our hospitals are fully employed. Our schools are full, the new building of the Soochow University has been formerly opened, also the new building for the Laura Haygood Memorial school for girls in Soochow. The Chinese believe more and more that our schools must be a chief factor in solving her problems. They are more ready than ever before to study the Bible in our schools, granting it the important relation to our civilization that their sacred classics hold to China's civilization.

A member of our mission writes: "Last year was the best so far we have had in China, but our prospects are much better for the present. The opening and developments of the work since the 'Boxer troubles' are marvelous. It is expected to celebrate the close of the first century of Protestant Missions in China in 1907 by a great missionary conference in Shanghai. We ought to and we can, bring great things to pass before that time."

MRS. J. W. LAMBUTH.

On the seventeenth day of September, 1854, the sailing vessel Ariel, after a voyage of four and one-half months around the Cape, dropped anchor in Shanghai harbor, and a young minister and his bride, the latter not quite twenty

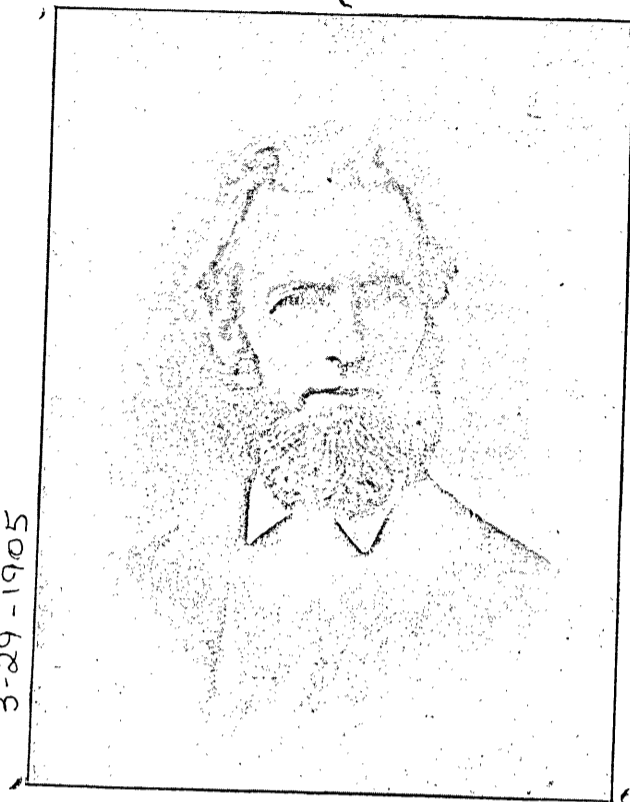


MRS. M. I. LAMBUTH.

years of age, landed on the "muddy flat." So youthful was their appearance that Bishop Boone I. always saluted them affectionately as "My children." The one after thirty-three years' residence in Shanghai and six in Japan, to which place he was transferred by the Home authorities to found a new mission, entered into

rest on the 28th of April, 1892, while to the other was given the rare privilege of completing an unbroken half century on the shores of the Pacific. Just as the Jubilee chimes were sounded on earth the sweet notes of the harps in paradise were heard.

of these was Mr. Lear, their first preacher. A union meeting of native Christians of all denominations showed an attendance of *only twenty*, and the entire native Christian community was not *half a hundred*. At the present writing there is no church or hall in Shanghai



REV. J. W. LAMBUTH, D. D.

JAMES WILLIAM LAMBUTH, 1829-1892,
Thirty-eight years an Active
Missionary.

At the close of his pastorate in Mobile, John R. Lambuth was married to Miss Nancy Kirkpatrick, and, locating, moved to Green County, Ala., where on March 2, 1830, the subject of this sketch, James William Lambuth, was born. His father was called home from a protracted meeting in which he was assisting, and, returning to attend a missionary service, he made the following statement to the congregation: "I was called home yesterday to the birth of a baby boy. In heart-felt gratitude to God, I dedicate the child to the Lord for a foreign missionary, and add a bale of cotton to send him with."

At eight years of age he united with the Church, but did not experience regeneration. His membership was an outward help, but we find him constantly yearning for a deeper work of grace. In 1848 he entered the University of Mississippi at Oxford, and during his third year at the University he was happily converted after twelve days and nights of deep *conviction and distress of mind*. From that hour he determined to do what he could to bring others to Christ. How faithfully he adhered to this determination is evidenced by his lifelong devotion to soul-saving, but nothing short of eternity will reveal the full results of his service.

Graduating in 1852 he returned home and began first the study of medicine, and then that of law, but was soon convinced that there was other work for him to do. He prayed earnestly for direction, while his friends urged him to preach the gospel; but he felt unworthy to enter upon such a holy calling. However, after assisting in many religious meetings and being greatly blessed, he was in 1853 given an exhorter's license, and a few months after license to preach. His first work was among the negroes on his father's farm, and while so engaged he heard and responded to the call made by Bishop Andrew for young men for China.

This was the day of small things. *Two native Christians constituted the Church*, and one

spacious enough to hold them.

The following words were found in a letter written in 1885 by Dr. J. W. Lambuth to Dr. D. C. Kelley, who was Assistant Secretary and Treasurer of the Board of Missions: "If our Board opens a mission in Japan, I am ready to go there and help in that work." This sentiment did not express dissatisfaction with the results of the work done in China. It was rather the expansion of the missionary idea which had grown out of a life-long study of the purpose of God in the redemption of every nation. A study of the field in Japan, with almost daily contact with either missionaries or natives from the Island Empire, had deepened the conviction that the hour had come for our Church to enter.

After taking cold on a trip into the interior of Japan he was taken sick. It deepened into pneumonia. There was much pain, but no complaint. After a very trying night, he greeted Rev. W. E. Towson with the words: "God has been so good to me." Later on through the same brother missionary he transmitted these words to the native church: "Tell them to be faithful—faithful to the end." To the church at home he sent the message: "Tell them I died at my post. We have a great work to do; tell them to send more men."

DR. Y. J. ALLEN.

Dr. Young J. Allen was born January 3, 1836, in Bush county, Georgia. Was left an orphan at the early age of two weeks, but found a home with his mother's sister, Mrs. Wiley Hutchers. Attending the school of the neighborhood and working on the farm filled up his boyhood days. In 1854 he entered Emory College and graduated from that institution in 1858. While yet a boy on the plantation he had come under deep conviction for sin and was sincerely impressed that he should have to preach if he became a Christian. With his conversion the call to preach was made all the more imperative and was reinforced by a new impression which dominated his mind for years after; that he was called also

to be a missionary to the regions beyond. These impressions were all the more strange and surprising from the fact that he had no family prepossessions in either direction nor had any immediate personal influence been brought to bear upon him. These impressions were nursed in silence until his junior year at Emory College when he opened his mind to his dear friend Atticus Haygood, and later to a few other judicious

by the Chinese Conference. It is now going on forty years since his appointment, and never has he been more encouraged and more laborious. For thirty-three years he labored on the field incessantly and during that time he never lost a day from illness. An attack of influenza in 1892, however, crippled him for nearly three years, during which time he spent one year at home on furlough; this being the only furlough

men from our Theological Seminary were licensed to preach, a Brazilian, a Spaniard and an Italian. At the first service held by one of them, two persons presented themselves for church membership; at the first service of the second, six presented themselves; and when the third preached thirteen came forward.

Tonight, as I came down the church aisle at prayer meeting three handsome young men cordially greeted me, all former students of the Granbery. One is a solicitor, another is a dentist, and the third is a professor in the Granbery.

And so, scattered about the country from Parana to Parana, we have Granbery boys rising to the front in the various professions; merchants, farmers, manufacturers, dentists, druggists, engineers, teachers, and preachers. Two of them have studied in the States, two in Germany and two in France. Seven are in our Annual Conference, and are doing good work for the Master."

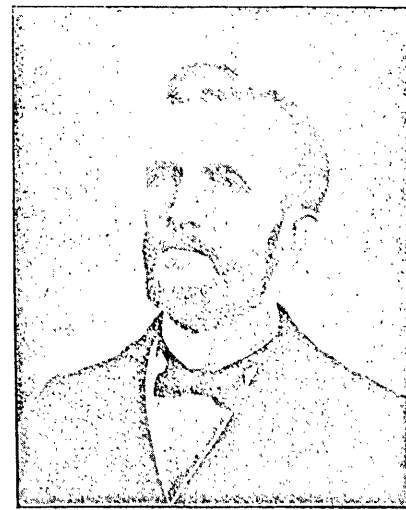
Brother Lander has recently returned to Brazil after a stay in the United States, and is now at the head of the Theological Department of the Granbery.

DO OUR DUTY AND BUILD A MONUMENT AT THE SAME TIME.

What is commonly called the "Monroe Doctrine" is a political policy of our government which asserts in the most emphatic manner that the welfare and security of the United States are involved in the well-being of the countries of Latin-America. We regard any interference with them, to their hurt, as acts of unfriendliness towards us which would justify even war if necessary to check it.

That doctrine is not the tenet of any party, but the accepted faith of all parties. Mr. Cleveland asserted it as against Great Britain in the Venezuelan incident. Mr. McKinley stood upon it in the demands upon Spain which led to the Spanish-American war. Mr. Roosevelt has given it an application to San Domingo which shows it carries with it responsibilities as well as rights upon our part.

No one complains that these several presidents have set up a theory of no consequence, or of mistaken policy. The doctrine becomes not less, but more vital with years. We insist upon it now with more vigor and tenacity than when

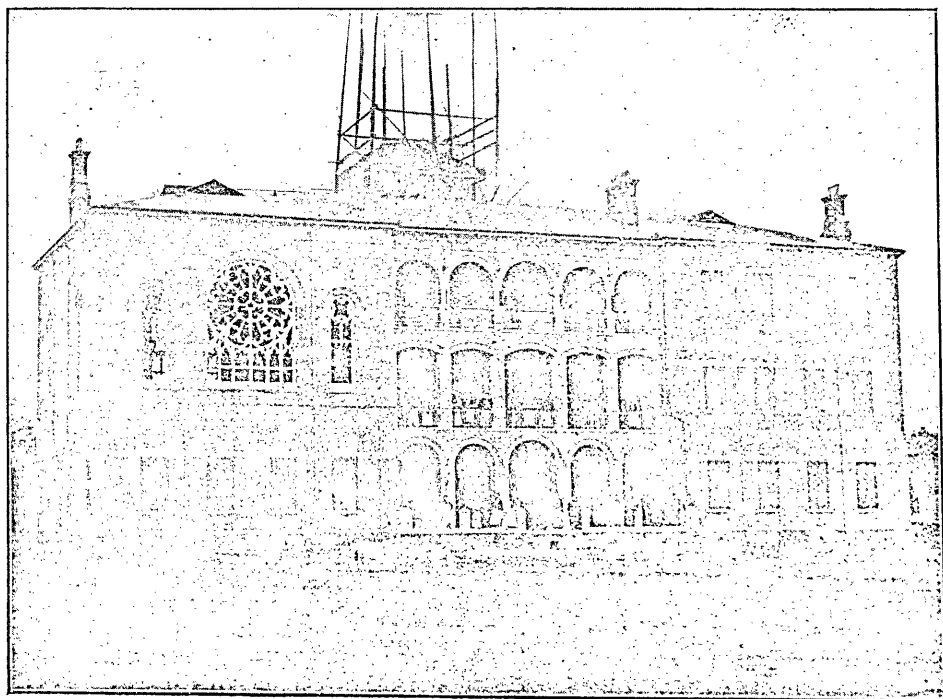


REV. J. M. LANDER,
Granbery College, Brazil.

it was first propounded in the days of President Monroe.

But if our publicists are right in this dogma of state-craft, then is our connection with Latin-America too intimate to be one of religious indifference towards those countries. If their political status calls for our protection and guidance their religious wants demand our good offices and brotherly concern.

Indeed their political condition of dependence has arisen so directly out of the enervating religion which has been imposed on them we are



GRANBERY COLLEGE, BRAZIL.

friends and advisors, among them being Bishops Andrew and Pierce.

In December, 1858, Dr. Allen was admitted into the Georgia Conference and was immediately appointed missionary to China by Bishop Pierce. Before leaving America he was ordained both deacon and elder by Bishop Early, at the Tennessee Conference, Columbia, in 1859. Leaving New York in company with Marcus L. Wood Dr. Allen sailed for China December 18, 1859, but did not reach his destination until the middle of July, 1860.

On account of the Civil War it became necessary for him to find some means of support in the field in order to keep up the work and save the missionary property intact. An appointment in the Educational Department of the Chinese Government was accepted and for 17 years Dr. Allen labored faithfully in this work. In 1868 the publication of the *Wan Kwoh Kng Pao* or "Review of the Times," which continues up to this date, was begun. In 1871 he also began to edit a tri-weekly Chinese Gazette. He also added to his educational labors the heavy work of translating scientific books, in which service he continued until 1881 as teacher, translator and editor of books and periodicals. To show that his labor was appreciated both at home and abroad titles were conferred upon him not only by his alma mater but also by the Chinese Government.

In 1878 he was a delegate to the Atlanta General Conference, having been elected by his own conference in Georgia. In 1881 he gave up his position in the Chinese Government School and resumed his work in the Mission, having been appointed Superintendent of the entire work of the Parent Board and also of the Woman's Foreign Board. And in pursuance of organization and development projected the Anglo-Chinese College and the Girl's School now known as the McTyeire Home and School. After the Mission was organized into a Conference Dr. Allen was appointed President of the Anglo-Chinese College. A large part of his time was given to literary work in addition to regular labors which continued from the year 1888 to 1895, in which year he was set apart for literary work entirely

he has ever had during his whole period of service.

GRANBERY COLLEGE.

The Granbery is now in its thirteenth year. It has gained the confidence and respect of many in this country. By a recent act of the government it will soon be given a College Charter. This means larger and better patronage in the future, and a much wider field of usefulness.

We have matriculated sixty-six students, twelve of whom are regular students for the ministry and two others attend the Seminary classes. If the gospel propaganda was not so positive and direct and continuous in our school we would be overwhelmed with pupils. Leading Roman Catholics have told us this. But we have decided that first of all the Granbery must be a center of spiritual light and power. We urge the boys every day *not to be Methodists*, but to be *Christians* after the Methodist type. This constant work and prayer must certainly bear fruit unto the glory of God and the salvation of Brazil.

REV. J. M. LANDER.

Rev. J. M. Lander a graduate of Vanderbilt University went out to Brazil as a missionary from the South Carolina Conference.

He has devoted many years of his valuable service on the foreign field to the building up of Granbery College, work of the utmost importance to the growth and prosperity of the church in Brazil. After serving a number of years as its President, he was released from the arduous position and given evangelistic work for a time. In the following notes written some time since he tells what some of the Granbery boys are doing.

"The other day, while traveling on my district, I got off at a little station and embraced in good Brazilian fashion three fine young men, my former pupils. One is a merchant at the station; another is a manufacturer of carbon dioxide, used here a great deal to destroy the ants, one of Brazil's chief pests; the other is a rising salesman in the Federal Capital.

At our recent District Conference three young

bound for their good and for our own welfare to help them to a better faith that we may lead them to a better fate. If the United States owes to the western world the political obligation implied in the Monroe Doctrine, the church of God in the United States certainly owes a commensurate religious obligation to our neighbors south of us. Free schools and other free institutions can not survive in an atmosphere of Romanism. They are the products of a Protestantism which accepts the Word of God as the only sufficient rule of faith and practice and trusts that word to private judgment for its acceptance. Every one of the countries of Latin-America which has any measure of political freedom has wrested its liberty from oppressors who were the exponents and beneficiaries of clericalism, and today the contests for civil freedom in those states is at bottom contests with the clerical power.

The fight in France at this moment is Romanism versus the people. It was so in Mexico, Cuba and Brazil. The future of the free institutions of Latin-America depends upon whether Romanism or Protestantism shall prevail in those lands. And if republican institutions and Protestantism go down there we may tremble for our institutions here. Monarchs and priests would not be content to let this great Republic and its Protestant influences remain in such proximity to their strong-holds if once more they were seated on their thrones there. We are closer together now than in former days, and the Western world would sooner or later be all Protestant and republican, or all Romish and monarchial. There is not room enough for both types of life to continue. To which does the future of the Americas belong?

To Protestantism if the evangelical churches do their duty. To them it belongs to give a pure gospel and an open Bible, with all that such things imply, to Latin-America.

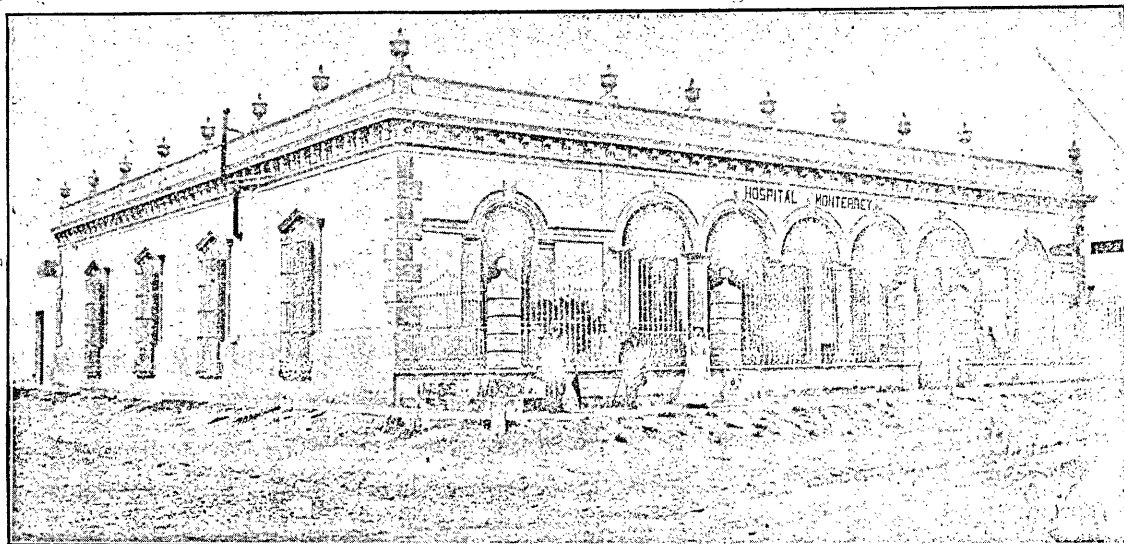
And much of this high responsibility rests on our Southern Methodism. Ours is the strongest Methodism, if not the strongest Protestant body, in Mexico. Ours is the only Methodism in Cuba, and our Cuban Methodists outnumber any other Protestant body on the Island. In Brazil we have a like pre-eminence of opportunity and responsibility. Two of these republics lie at our very doors, in hearing of our Methodist songs and services. The third is bound up with us in all manner of commercial and political bonds.

The opportunity to serve our needy neighbors comes at a time when we are well able to meet it. We have the men and the money for such a task. These lands have not been thus brought nigh to us by God that they may yield us commercial spoils, but that we may enrich them with the true riches of Christian truth and faith.

And yet our merchant class make more out of them than our churches do for them. There are six hundred millions of American money invested in commercial ventures in Mexico—not a little of this huge sum is brewing plants. In Cuba the brewers have invested over \$4,000,000 since the war with Spain; the churches have invested a few hundred thousand. Our church which leads the rest has not yet put down in Cuba as much as \$225,000. One brewing plant in Havana is worth four times that much.

It is time to think on missions in bigger figures. Our rich men and women must put down thousands and tens of thousands. Up to this time most that we have expended on foreign missions has come from the small gifts of the poor who are rich in faith and heirs of the kingdom. Our richest men never think in big figures except when they are planning to make more money, or to make some personal display of wealth. To this of course there are honorable exceptions, as for example, the late Richard M. Scruggs of St. Louis. His liberality is almost companionless in our great church.

Just now I would like to build in Havana a



HOSPITAL MONTEREY, MONTEREY, MEX.

memorial church to his honor. He helped me much with the Cuban mission, enjoining a secrecy which I will not break beyond this allusion. He left in his will \$5,000 for the Cuban Mission. It ought to go into a great monumental church, bearing his name, at the capital of the young republic. Such a church ought not to cost less than \$25,000. I wonder if it is possible to get the other \$20,000 which would be required to build it?

A friend in Detroit gave the Presbyterian mission \$25,000 the other day for a church in Havana, and money enough beside to buy the lot upon which it is to stand. But that came from a Presbyterian, North. Will a Southern Methodist ever do as much for Havana Methodism? If so I should be glad to hear from him now concerning the Scruggs Memorial Church.

What Cyprus was to Paul and the church at

work, and we must not disappoint the confidence reposed in us. Warren A. Candler.

Atlanta, Ga., March 10, 1905.

HOSPITAL MONTEREY.

The hospital at Monterey was established under the administration of Dr. U. H. Nixon in 1901 and has been a success from the beginning. The presence of a large American element in the Mexican cities, the sufferings of the poor, and inferior hospital facilities, make the care of the body a most efficient means of reaching souls. Against every sort of opposition our hospital has grown, until today it wields a powerful influence both upon the city and the surrounding country for hundreds of miles.

The death of Dr. Nixon from yellow fever in November, 1903, was an inestimable loss, but the work is the Lord's and continues to advance under the able and consecrated administration of his successor Dr. C. B. Hanson.

MACDONELL MEMORIAL CHURCH.

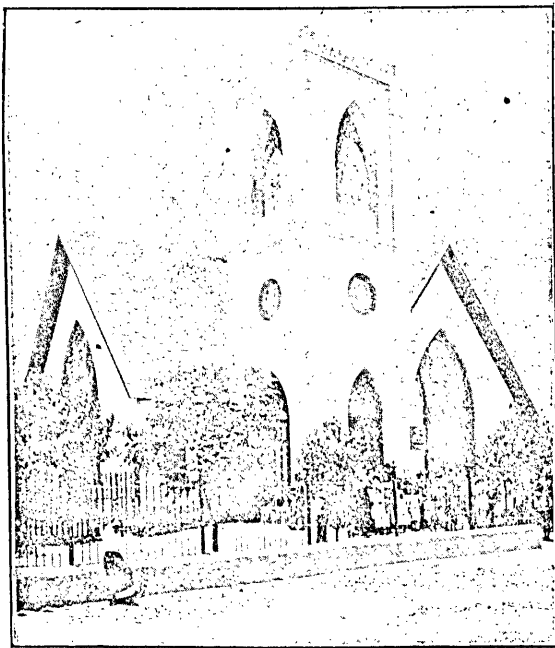
In the year 1884 the Rev. R. W. MacDonnell was appointed to the city of Durango to open work for our church, and after four years of indefatigable labor he "ceased at once to work and live," December 21, 1888. Property was purchased in the following year for a church and house. Shortly afterwards work was begun and the foundation of the church was laid; but lack of funds compelled us to cease work upon the larger structure and turn out attention to the smaller—the house. When completed it answered the purpose of church and residence for the missionary.

This church, erected in memory of one of the noblest spirits who ever held aloft the gospel standard in Mexico, is pledged for the truth of God and the illumination of the nation. Shall we not pray that its membership shall prove faithful to their mission. To this great Southern Republic, for the redemption of which he nobly laid down his life, we commend the text from which he preached his last sermon: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Rev. R. C. Elliott, in Review of Missions.

MARY KEENER INSTITUTE, MEXICO.

Mr. Editor: I send you the following extract from an editorial correspondence by Rev. G. C. Rankin, D. D., which appeared in the Texas Christian Advocate, March 2. Dr. Rankin wrote while in attendance upon the Central Mexican Mission Conference which met in Mexico City February 23, last. Of course, the Methodists of Arkansas are interested in the Mary Keener Institute of Mexico City of which their own Miss Esther Case of Batesville, Ark., is principal. They will rejoice to know that she is held in such high esteem by the good Dr. Rankin and other Methodists. Such a eulogy, by one so competent to judge, pronounced upon



MACDONELL MEMORIAL CHURCH.

Antioch in the first century, Cuba is to us now. Cyprus was a key position; so is Cuba; and more and more will its strategic value be enhanced as the years go by. On Cyprus Paul found a mixed faith, containing elements of truth from the synagogic worship and instruction, overlaid with all sorts of superstition and error. Such is the case of Cuba, where a degenerate Romanism, in the name of Christianity, misleads and destroys the people. As Paul and Barnabas evangelized Cyprus from one end to the other, from Salamis to Paphos, so ought we to preach the gospel from Cape Maysi to Cape San Antonio. The early Church delayed not the evangelization of Cyprus, and we ought to give Cuba the word of God with all speed. It is a work which may be quickly done, and delay involves all manner of wretchedness to the Cuban people and danger to us. We are well able to possess the land. The Methodist world depends upon us to do this

your own fair young missionary whose every faculty is a live wire of holy zeal for God's glory in the salvation of Mexico, should inspire to "noble endeavor" the young womanhood of Arkansas.

Miss Cornelia Godbey is the niece of Dr. J. E. Godbey, former editor of the "Methodist," whom all good people love.

I. E. Thomas.

Sunday I took dinner with our teachers at the Mary Keener Institute, named for the sainted wife of Bishop Keener, and it is under the ownership and direction of our Woman's Board. It was founded as a primary school in 1874; but it was reorganized and constituted a high school and college in 1897, with twelve pupils. At the close of its annual session last October it had on its rolls 406 pupils. This shows a marvelous growth. Miss Esther Case is the successful principal. She is splendidly equipped for her position. She has an attractive personality, highly cultivated, possessed of good business judgment, and wonderfully endowed with the missionary spirit. And her relation to the work of our Parent Board in the city is harmonious and helpful. She knows how to choose and direct the members of her faculty. And she has associated with her a number of excellent lady teachers, two or three of whom I know. Miss Lillian Wester is an East Tennessean, and I think her mother went to school to me at Sweet Water. She is a niece of Judge James Robertson, of Austin. Miss Cornelia Godbey is the sister of Rev. V. A. Godbey, of the Texas Conference, and a very devoted and consecrated woman. She has been in the work for some time, and she speaks the language fluently. She is a great help also to our Spanish Sunday school. And, like all the Godbeys whom it has been my privilege to know, she is brainy and forceful in her work. Miss Anna Moss Prince is a niece of Bishop Moss. She is just beginning her career as a teacher in the school. She looks very much like the Bishop, and as she is young and far away from home, I had a very tender feeling toward her. I am sure she will make a good worker in her new field. But I cannot mention them all by name, as there are some fifteen or twenty of them. They are still in rented property. It is large and commodious and well adapted to its present uses, but they need a new and up-to-date property of their own. They are at work in the capital of the Republic, and they are getting hold of the best class of the city population. They have before them a wonderful field; and there is no place in Southern Methodism where \$100,000 could be invested with such marvelous advantage as right here where this splendid school is at work. In fact, it is absolutely necessary for us to own improved property of this character if we expect to make a permanent success of this fine beginning. After dinner Bishop Candler and our American missionaries met in the parlors of the institute for a heart talk, and I learned much from what they said. It was good to be there and enter into the spirit of the meeting. It gave me an idea of the importance of our work in that field that could not be gotten from any other source. It is truly wonderful what these good women and those devoted men are accomplishing with the means at their command. If our Church people at home could only hear and see the matters that came under our observation they would wake out of their slumbers and go to the help of the Lord against the mighty.

Rev. C. B. Mosley has our thanks for a copy of the Year Book and Minutes of the Thirteenth Annual Session of our Japan Mission Conference. All the world knows that rapid strides are being made by our holy religion in the Empire of Japan.

TWO PROGRAMS: BISHOP HENDRIX.

The one is a program of deceit, a program of sin, a program of failure, the program of the chief priests to conceal the fact of the resurrection of Christ from the dead, to conceal His power, and to deny it. It has been the program of Christ's enemies in all ages.

The other is the program of light, the program of truth, the program of faith, the program of triumph, the program which Christ gave his disciples, recorded by Matthew in the same chapter.

Do we realize in the depths of our souls that Christ is alive today? If he is not a mere historic memory, if he is *to us a living personality*, what can we not do? When Dr. Dale of England came to realize that Christ really lives in companionship with his people, it changed all his ministry. So the same truth realized changed the ministry of Hugh Price Hughes. Dr. Horace Bushnell said once, modestly, "Christ is more real to me than any person in Hartford and I know Him better than I know any man."

Now the truth will build up, it will broaden, illumine. Jesus Christ took ordinary and ignorant men; he poured the truth into them; and he made world-statesmen out of them! Witness how a narrow man like Peter, a fisherman, was broadened into a great statesman. The most honored men for whom the world names its most magnificent temples, are these same Apostles.

I make a plea for Christian statesmanship, for men who take in the resources of their own nation, for men who think in continents. The church of the world should be like a coin on one side of which is the image of Christ, on the other side of which is the map of the world. If either side be defaced the coin is not current. There was nothing between the eye of Christ and the last man in the world, his vision is world-wide. He wants the truth to go to all men, and wherever it shall go it will vitalize the intellects of men. Preach it, and trust it, for this is a winning fight.

I would that Jesus Christ should become so real to you and to me that He shall be in command of our entire life, like he took command of Peter's boat, Peter obeying without question. You know the result when our Lord took command of that boat and said, "Launch out into the deep." It is always so when we put Christ in command. And Christ is never so real a presence as he is on the firing line of his hosts.

There are not two commissions to preach the gospel, one for preachers at home and one for missionaries. If you are not preaching under the commission that sends men unto all the world, you have no right to preach at all. There is but one commission and this embraces the world. If you are not broad enough to act under this commission, you had better go home, and turn your hand to something else than preaching.

There are 25 churches in Arkansas which could support a missionary, in addition to paying their pastor's salary. This has been arrived at by careful consideration of the churches in detail. It would vitalize every church that would undertake it.

ADDRESS OF REV. W. F. ANDREWS.

Our great State of Arkansas is leading in the great cause of missions. This is a great occasion—this missionary meeting.

The fundamental fact that underlies all missionary effort is that God and man must co-operate in the effort. There is absolutely no ridding ourselves of our part of this work if the work is to be done at all. God does nothing, under his plan can do nothing, without us. Man must take the initiative even before the Holy Ghost can win a single convert in all the heathen world.

Mighty and glorious as is the Bible, it can do but little, unless you can get the truth incarnated in men who shall carry it thus and pour it out upon the hearts of lost and ruined men.

No white-winged angel shall ever hover over the home of the lost with wings tipped with the dewdrops of consolation, as God can speak through the heart of a mother to a mother's heart. All the forces of heaven—infinite as they are—are held in abeyance till man takes the initiative.

I am not surprised that some men do not believe in Missions. How can you expect a man who gets nothing out of religion to be much interested in sending it to a man over yonder?

What have we in God, in Christ, in the Gospel? You talk of comparative religions; there is no such thing; there is but one religion—the religion of Jesus Christ. The best that can be said of the so-called religions of heathenism is that they are the outworn faiths of dying civilizations—the miserable garments that clothe desolate hearts that are dying without hope. But what have we in God? What tongue can tell? "God so loved the world that He gave His only begotten Son that whosoever believeth in Him might not perish but have everlasting life." This measure of what we have in God stretches from infinity to infinity.

I think most men are as liberal with the churches as their wives will let them be. A good many women have so many demands from society that they think they have but little for the kingdom of God.

What has God in us, and what has God a right to expect of us? What are you and I doing to bring the world to Him? There is no question whatever as to the saving of the world; it is to be saved and will be saved by the fidelity of the church. Much has been done. The first opposition was in the church itself. Many once believed that you could not christianize till we had civilized. But we proceeded to christianize, and savages clothed themselves, huts gave way to beautiful homes, and men and women were transformed into sons and daughters of God.

Much of the missionary work of the past has been done in a crude manner, amid many hindrances and much ignorance as to methods. But we are moving. China and Japan are waking up. So is India. All over the horizon of the East is seen now the light of the upcoming Sun of Righteousness. It is the break of day everywhere! It is the day of the Son of God.

The South has magnificent possibilities, a future that no man can measure. Let us mobilize all our forces, and turn all our great resources into this great work, and may the God of our fathers help us to challenge all men to match us in the great conflict!

ADDRESS OF BISHOP E. R. HENDRIX.

His subject was "Mission and Commission; Our Aim and Our Authority."

Matt. 24:14—"And this gospel of the kingdom shall be preached," etc.

It required the resurrection and the ascension of our Lord to prepare the minds of His disciples for so large and worshipful a view of Him as to prepare them to receive the commission to preach a universal gospel.

The saintliest spirits of all the ages have always thought reverently of this universal kingdom of God. The kingdom of God is as much a matter of revelation as is the doctrine of the resurrection. All missionary zeal, all notion of a universal kingdom to be spread over all the earth is born of an open Bible. In all forward movements of the Christian history the open Bible has been the moving force. It was so under Tyndale; it was so in Luther's time; it was so when Wm. Carey began the modern movement of Missions. It is out of an atmosphere

The Arkansas Methodist sells all sorts of Religious Books and Bibles

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vitalized by the Bible that great missionary movements have come.

There are four great mountains of Scripture upon which we ought to stand if we are to get God's thoughts upon this great subject. One is Isaiah; another is the Psalms; another, the Gospels; another is the Epistles of St. Paul. Isaiah was perhaps the most imperial intellect of the ancient times. He thought in terms of nations. What visions he had, sweeping all time and all the earth. To Isaiah's eye the mighty facts of the birth of Christ and of His conquests were already accomplished.

The Psalms are doxologies which are outbursts of assured confidence as to the ultimate success of the kingdom.

Jesus spoke from the same elevated plane of assured faith of the triumph of his kingdom in all the earth. Witness his parables, as the parable of leaven, the parable of the wheat and the tares, with a sure harvest coming; the parable of the growing corn. When "ye pray, say 'Thy kingdom come.'" And in this kingdom of Christ's thought all are to be kings.

The imperial mind of Paul was stirred with the thought of the mystery of love and grace that was to give salvation to all the Gentile nations. No man ever knew Christ in His cosmic relations as did St. Paul.

The Missionary Conference appointed as a Committee on Publication, O. E. Goddard, J. M. Workman and Frank Barrett. The Committee on Resolutions was T. H. Ware, P. C. Fletcher and A. F. Skinner.

Over 4,000 copies of Mr. Mott's recent book "The Pastor and Missions" have been placed in the hands of the pastors of our church.

Last year 2,700 pastors of the M. E. Church, South, brought up the collections in full for Foreign and Domestic Missions. This year's report of the General Board will show that 3,200 paid in full.

THE IDEALS OF MISSIONS: DR. WARD.

1st. That we convey the good news to all men—to every man living on the face of the earth. This is the primary work of the church.

2nd. That the church should be established in every land, so that there shall be in every land a native propaganda. The work of the foreign missionary must be primarily to reach the individual and organize the native church, and this church must do the work of its own nation. There is no reason under the heaven why the work of thus organizing and fully constituting the church in every nation during the 20th century should not be accomplished.

3rd. We dare believe in and look for a Christian world, when every nation shall be Christian in a sense in which no nation is Christian today. The earth, the whole earth, shall be lifted up as a trophy of the power of the shed blood and preached Gospel of the Son of God. The day is coming when that great tide of multiplied and shall sweep upwards into the glory of the heavens.

What of a movement with ideals and aims like these? Is the movement the dream of a few enthusiasts? The planting of an alien faith in the hearts of a nation of people is not an impossible thing. It has been done again and again. Buddhism has done it both in China and in Japan. Mohammedanism has subverted and substituted the native faith of nations. A perverted Christian faith is a faith that has implanted itself in all the republics south of us. If Buddhism can overrun China, the Gospel can do it! If the faith of the False Prophet can

win his way, then the Son of God can do it. If a perverted faith can get itself rooted in the hearts of people, the true faith can do it.

In the next place, the history of missions is a proof that Christianity is and will be a triumphant religion. As a matter of fact it has triumphed on every field when it has been given an opportunity. And its ratio of increase increases at a most amazing rate, till within the last 25 years more people have been won to Christ than were won during the first 1500 years of its history. Nor is it possible even by this standard to measure the progress of Christianity, for even in such dreadful conflicts as the one now raging in carnage and blood in Manchuria the protection and power of Christ is over every soldier, for Christian sentiment, symbolized by the Red Cross, permeates and controls even there. As a matter of simple fact, Christ is today the mightiest force on the earth. All the forces that control the world, knowledge, inventions, money, are in the hands of Christian nations.

The church is just getting into position to carry on her work. There are 18,000 missionaries on the field; there are over 75,000 native workers; there are 20,000 mission schools; there are 1,000,000 pupils in these schools; and there are 1,500,000 communicants, three times as many as had been won during the first three centuries of Christian history.

Last of all, we know we shall triumph because we know that we carry in our Gospel the very truth of God and the very power of God. This is the ultimate and the infallible ground of our confidence. Christ lives and our prospects of success are as bright as the promises of God.

Rev. J. W. Cline was born in North Carolina in 1869. In his early childhood his father transferred to Arkansas. Bro. Cline grew up in an itinerant Methodist preacher's home. His father was on the effective list for nearly a half century and is now an honored superannuate of the Little Rock Conference. The subject of this sketch graduated in Hendrix College in



REV. JNO. W. CLINE AND WIFE.

1894, with the bachelor's degree. Later he took a theological course in Vanderbilt. He was for some time professor of Latin and Greek in Hendrix College. In 1897 he was happily married to Miss Beulah Edmondson. Miss Beulah is a native of Arkansas and an Alumna of Hendrix College. She is a woman of unusual intellectual strength, and has as mother, wife and missionary been indeed a helpmate to her husband and an efficient servant of God. Bro. Cline as a student, as pastor, as professor and as missionary has always been modest, studious, a despoiser of pretense and

shams, an honest down-right worker, a man whose motives will bear divine inspection and on whose work God has set the seal of His approval. Bro. Cline is today recognized as one of our strongest missionaries in China. Arkansas Methodism is justly proud of him. During his furlough at home he is making himself eminently useful among the churches. He is young yet and his career of usefulness has just begun. The future has something in store for him.

AN EXHIBIT OF THE MISSIONARY FINANCES OF ARKANSAS METHODISM.

The following figures exhibit what was done by the Methodist Episcopal Church, South, in Arkansas last year for Missions.

FOREIGN MISSIONS.

Little Rock Conference:

Its Foreign Missions on regular collections paid	\$ 7,137 55
Its Woman's F. M. Society paid..	1,859 56
Its Sunday Schools paid.....	1,362 87
Its Epworth Leagues paid.....	270 97

Total for Little Rock Conference, \$10,630 98

The per capita for Little Rock Conference is 31 cents.

Arkansas Conference:

Paid on regular collections.....	3,849 34
Woman's Foreign Miss. Societies.	321 00
Sunday Schools	201 75
Epworth Leagues	137 50

Total for Arkansas Conference...\$ 4,609 54

Per capita for Arkansas Conference is 21 cents.

White River Conference:

Regular collections	3,400 85
Woman's Foreign Miss. Society..	1,350 29
Sunday Schools	708 12
Epworth Leagues	326 12

Total for White River Con.....\$ 5,785 38

This makes a grand total for Foreign Missions \$21,025.90 and a per capita tax for Foreign Missions of 26 cents.

DOMESTIC MISSIONS.

Little Rock Conference paid on reg-

ular collections	4,519 71
Its Woman's H. Miss. Societies paid	1,007 65

Making a total of.....\$ 5,527 36

Arkansas Conference paid for Domestic Miss., regular collections	2,605 35
Its Woman's H. Miss. Societies paid	254 89

Making a total for Ark. Con.....\$ 2,860 24

White River Con., regular collections	1,447 96
Its Woman's H. Miss Societies paid	2,451 01

Making a total for White River of \$ 3,898 97

This makes a grand total in Arkansas for Domestic Missions of \$21,354.57. Total Missionary contribution for all purposes and from all sources is \$42,380.47, the per capita for the whole State being 26 cents for each or 52 cents for both funds, our membership in the State being 81,085.