

UNITED METHODIST CHURCH

MISSION BIOGRAPHICAL SERIES

BISHOPS – MISSIONARIES

ID#

128

LAMBUTH, BISHOP WALTER R.

Bishop Walter R. Lambuth

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The written language, some forms of poetry and art, and Buddhism, all entered Japan from China: it is fitting that some of our missionaries also follow this typical stream of cultural influence in the Far East. Born to missionaries in China, Walter R. Lambuth early learned the ways of the Lord, going with his father to preaching places as a boy. The impression was so deep that he returned to China as a missionary himself as soon as he finished his medical and seminary training. Throwing himself into such activities as helping to establish medical work in Soochow and Peking, a university in Soochow, and church and Y work wherever he went, he could still feel the growing need of setting up work in Japan.

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In his statesmanlike service as Secretary to the Board of Missions, Bishop Lambuth travelled from Siberia through Manchuria, China, Korea and Japan, then down to Mexico and South America, and across the Atlantic into the Belgian Congo. A friend wrote of him. "I never knew a man who had such visions of far-away fields of need."

Died

David Lambuth, 69, son of the late Bishop Walter R. Lambuth and professor of English at Dartmouth college, on Aug. 21 at Hanover, N. H. He continued his father's well-known missionary interests as editor of the *Missionary Review* and assistant editor of *Far East Magazine*.

Sept 6 1893
10/23/23

Bishop Walter Russell Lambuth

Nov. 10, 1854—Sept. 26, 1921

1893

1893

BISHOP WALTER RUSSELL LAMBUTH

(A paper by W. E. Towson read at the Memorial Service of the Japan Mission of the M. J. Church South, Aug. 27, 1922.)

By every definition of the term Bishop Lambuth is worthy to be called a "modern apostle." He touched the lives of more men of different races and tongues than anyone of his day and he will go down into history as one of the great apostolic characters of this age. When the eleventh chapter of Hebrews shall have been completed it should contain in its list of heroes Walter Russell Lambuth. Bishop Coke was justly called "the foreign minister of Methodism;" but the subject of this sketch has a stronger claim to the title, since he was in journeyings, in perils of water, in perils by the heathen, in perils in the wilderness more often than he. It would seem that God "ordained him to be a prophet unto the nations." His feet trod the soil of each of the continents save Australia, and in his more than forty years of service, he, probably, traveled a million miles in the work of his Lord. The honor of a Fellowship in the Royal Geographical Society of London was a deserved recognition of his extensive and incessant travels.

Bishop Lambuth was a providential man in his birth, training and preparation, as well as in the unusual heritage of a long missionary ancestry. The record of his life strikingly suggests that his commission was of a high and unusual character. A man of God and a man of vision, he had no other thought than the extension of the Kingdom of his Lord. He seems to have been raised up to lead out his own and other branches of the Church into greater fields of missionary endeavor. He had characteristics that set him apart as a chosen leader of the militant hosts of God and in his passing, the church and the world lost a great friend. The records of the entire Church will ever be enriched by the story of his labors, for his pre-eminent and outstanding services were the common property of all Protestant Christianity. His thrilling African journey with the American negro, J. W. Gilbert, through the wilds of cannibal tribes, blazing a pathway of a thousand miles on foot, to open a mission among the Batetela, followed by a later journey of seven hundred miles, is a record that merits a place in the pioneer history of the Church. Bishop Lambuth belonged not the south alone, though Southern Methodism claimed him, and he was her loyal son, but to the north as well; not to China and the orient only but to Africa and South America also, for each of these lands had been the object of this devoted service, his love, his prayers and his sacrifices. His ardor for souls knew no limit of race, color or geography. The world was his parish. The most difficult undertakings seemed to at-



Bishop Walter R. Lambuth.

tract and fascinate him and he braved the heat of the tropics and the frozen plains of China and Siberia with equal indifference.

As Missionary Secretary he was a providential man. Bishop Atkins wrote of him, "I dare say he was unsurpassed by any of the great men whom Protestant Christianity has called to that place of Church statesmanship." Entering the office in the day of small things, when the Board was heavily burdened with debt, he showed himself broad of vision, practical and constructive. "His idealism for the kingdom and his far-reaching plans" are to-day bearing fruit in the great advances our Zion has made in the last twenty-five years. While Superintendent of the Japan Mission—which he with inspired vision located around the Inland Sea—he recognized the great need of arousing the Church in the home-land and all our periodicals were filled with burning appeals from a pen dipped in his own heart's blood. Some of us who are here as a result of these appeals will never forget how their words, and those of his wife, when she asked the startling question of an indifferent Church, "Are you all dead; is that the reason you do not come to our help?" burnt their way into our souls and stirred us up to action. This emphasis in the use of the church press received his most earnest thought during his secretaryship. He insisted on each missionary doing his part towards keeping the home-fires burning by constant use of the church papers, setting the example himself by incessant writing and by founding and editing the "World for Christ" and the "Review of Missions." A mere list of the products of his pen—translations, articles, papers, communications and books of splendid value—would fill several columns. His activity in this direction showed that he believed that the leaves that are for the healing of the nations are the printed leaves that issue from the press.

Dr. Lambuth's work, both as Secretary and Bishop, was of "a singularly high and constructive" character. While ever led on by visions of need and opportunity, he was never visionary. What he did was never transient, or temporary, for he built for eternity. He constantly sought to work out the multitude of things he began and the results of his efforts were as great as his courage and his vision. In the surprising list of his constructive work, either in establishing or in upbuilding, are the Bullington Institute, Soochow University, Soochow Hospital, opening of the Japan, African and Siberian Missions, founding Kwansai Gakuin, the Hiroshima Girls' School, Palmore Institute and the Monterey Hospital; the re-opening of the Cuban Mission, founding the Methodist Training School, Nashville, and the Methodist Hospital and the Y. M. C. A. at Peking. He had a large part in the union of Methodism in Japan, in drafting a Basis for Work on the Gulf Coast of the United States, in

organizing the New Orleans Conference and was the chief instrument in starting the Galloway Hospital, Nashville. If the Church at home and abroad were canvassed it would be a revelation to find how far his consecrated wisdom had entered into the establishment and the furnishing of our plants and plans.

Space will not suffice to recount Bishop Lambuth's recent labors as chairman of the War Work Commission, in Belgium and France, or his work for the Chinese Famine Sufferers, after a visit in cart and on mule back to the famine district, where he saw things for himself and was able, acting under appointment from President Wilson, to give forth a story which resulted in the raising of a larger sum than was gathered by any other individual for the cause. While possessed of a passion for what has been called "missions" he was not one-sided, for he heartily accepted the dictum that education, literature, social service and medical work were all efficient hand-maids of religion and he was ever found to have a deep and practical interest in all lines of church endeavor. His apostolic ministry was like unto his Lord's, in that it went out towards the minds and the souls of men. His Christ-like sympathies, in their world-wide sweep, took in all classes and conditions, and he felt he was equally serving his Lord whether answering the call of a cannibal boy to see his sick mother, in the heart of Africa, or presiding over a General Conference; whether teaching English to a Japanese youth, who afterwards became the bishop of the Japan Methodist Church, or making appointments at an annual conference. One who knew him well has said, "his life of service was unexcelled by any of this age" and another wrote, "He is the man who has been enabled thus far to give the most distinguished service of any of God's servants who are now living." No school, or hospital in any of our missions bears his name; but that is not necessary to perpetuate his memory, for it has been burnt into the very life and structure of the Church. We hope, however, that soon a permanent memorial, on the mission field, perhaps a hospital, typical of the man and his work, will be established at Vladivostok where the need is so terrible and which he himself was hoping to see opened.

At the hour of the Bishop's funeral, at Shanghai the church bells throughout Southern Methodism, in the United States, were tolled and Sunday, November 13th, was observed by hundreds of our churches in his memory. Enough material about him was sent to Dr. Ivey "to fill several issues of the Christian Advocate." Resolutions were adopted in places as widely separated as New York City, Philadelphia and the heart of Africa, also by the Bishops of the Methodist Episcopal Church and by national Church organizations in which he held official position. Of his services in the latter, the Continent said:

"Bishop Lambuth's unexpected death affects the whole fellowship of evangelical churches; all will be poorer for losing his powerful and progressive leadership from these organizations." In a prayer meeting of an inter-denominational committee, in New York City, one of the leaders used these words: "We are inexpressively shocked by the going away of our great friend and brother and are still groping and cannot quite find our way, for the chasm made by his going is so vast."

A just appreciation of a great character, by one who esteemed him as a brother, is a most difficult undertaking. One is liable to be fulsome or extravagant, therefore let others speak his worth: One who knew him intimately wrote, "He was the most Christ-like man I ever knew, a striking example of Christ incarnate." Another said of him: "I have never known anyone who would bear closer inspection, or who showed such continual surprises of greatness." The faculty of his Alma Mater adopted this statement: "An adequate expression of the many merits of this man is almost beyond human comprehension." In an appreciation of his colleague, Bishop Atkins wrote: "Bishop Lambuth was a genuine apostle of his Lord, deserving to be classed with first founders of the Church. . . . The best of all was the unfailing goodness of the man, Lambuth. He was good to the core. He lived constantly as in the eye of his Lord. He was master of the single eye. He could truly say of his ministry, 'This one thing I do.' His whole life was in the best sense an immolation. He kept himself ever on the altar of sacrifice and service. To him may be rightly applied St. Luke's monumental sentence concerning Barnabas: 'For he was a good man and full of the Holy Ghost and of faith.'" Dr. Rawlings wrote thus: "Bishop Lambuth was the simplest hearted great man I ever knew. The lowliest could approach him and feel at home in his friendly presence." It was this approachableness that won the doughboys in France. A War Worker wrote: "He was absolutely the most companionable man I ever met. He was the incarnation of comradeship. He was the greatest expert in fellowship I have ever seen." One of the soldier boys summed it up thus: "He must be a great man sure enough to be a soldier with us like he is. I tell you he is a prince." Late one night, after a hard day's trip, getting in too late for supper, the Bishop and a War-Worker were eating some cold soup, their mess kits having frozen to the cart on which they were sitting. The War-Worker wrote of the meal. "I never ate a poorer supper, but never enjoyed finer comradeship." The children in the homes were the objects of his special attention and so charming was he that they "nestled in his bosom;" while to the servants, the hack drivers, Pullman porters and Chinese laundryman he always gave a word in season. "I am learning more and more," said he, "in the

extension and establishment of the Kingdom of God to lay emphasis upon the work with children." While in the hospital, at Yokohama, he revealed his purpose to write a book on "The Family," after his proposed retirement at the next General Conference.

One of most impressive points of this great man's character was his thoughtful interest in others. A striking illustration of this was his numerous personal letters. The sick, those in trouble, or in joy and the absent were always certain to hear from him and this in the midst of an unusually heavy correspondence. Two nights before he left for the hospital, he used two typists. One of the letters written was to the wife of a member of the Mission telling her how much he regretted her absence from the annual meeting. While in the hospital, during eight days of the severest suffering, preceding his operation, over sixty letters were written for him, several of a friendly character to those sick and in trouble. The evening before his operation, he wrote a personal note, with his own hand, to a sick member of the Mission. Dr. Pinson in his "Appreciation" of the Bishop, in the January Quarterly Review, mentions at the forefront of his "outstanding characteristics" a "genuine love for men." A love that amounted to a "passion" and that "carried him across race lines and furnished a compelling motive to his activities." It was this "genuine love for men," that sought not its own ease, that was the motive power that drove the chariot wheels of his loving service.

When a great liner starts on her ocean journey a strange phenomenon is frequently witnessed. While her own engines are still she begins to move and her prow is soon pointed oceanwards. The explanation is readily apparent. At her side is a comparatively small tug which has pushed her around and has started the ship on her long journey to far-away lands. One has said, referring to Bishop Lambuth "While we crown the hero, we must not forget the heroine, the noble wife, frail of body, but indomitable of spirit." When the Bishop hesitated about leaving his invalid wife for his third episcopal trip to the orient, it was she who said "Go this one time more and see if you cannot help those people." The daughter of an ex-missionary, she well knew what the life of a missionary meant which she deliberately consented to share, over forty-five years ago with the then young appointee to the distant field of China. Her father, Dr. D. C. Kelly a Colonel of cavalry, under General Bedford, was pronounced, by an English military observer, as the bravest man he ever saw under fire, but it can be doubted if he were more so than his daughter. Entering actively and heartily into the work in China and Japan, where her Sunday School pupils called her "Mrs. 'Come to Jesus,'"—because of her frequent use of that song, sending thrilling appeals

to the home-church, she was ever the active and sympathetic associate of her great husband. When he was called to places of responsibility, demanding protracted absences from home, though, at times in very serious ill-health, she would not permit her condition to detain him, but with heroic self-sacrifice, insisted that he should go. On a page of what was evidently intended to be a journal, found among the Bishop's papers, is the following:—"Thank God for the inspiration of faith in God during these long separations and for the love of those who are dearer than life itself. The heroic spirit of my wife has strengthened me immensely during these years of long and trying absence. She will never know what she has been to me." When his precious life was fast ebbing away, the question was put to him by the writer, "Have you anything to say to Daisy?" and he replied, "Tell her I am watching all the time." Through the many long days and nights of their frequent separations, she listened for his returning footsteps at the home-door; but now he has preceded her to the Home above and there "at the beautiful gate," he is watching and "waiting all the time" for her coming.

During recent years, the entire responsibility of the home and the farm, as well as companionship with the invalid mother, has largely fallen upon their daughter Mary. She showed herself possessed of the executive abilities of her father, and thus relieved his mind of all solicitude as to the conduct of affairs. Thus she has had a very large part in making possible her father's long absences. In the journal mentioned is this touching entry: "Then there is the sweetest and dearest daughter who ever drew breath." Concerning her he remarked to some friends, just a year ago, "She is such a good Christian."

There is another—Miss Kate Harlan—a former member of the Japan Mission, who deserves a high place in this record. After a brief service of remarkable success in the field, she was called home on account of family reasons. She then deliberately chose as her sphere of labor to serve the cause of Christ as a co-worker with the Lambuths. For thirty years she has stood by them in sickness and in health, ministering by her gracious presence in many ways and making Bishop Lambuth's life of great service possible. This statement is none too strong. In the journal already quoted from are these words: "Then there is the friend who has stuck to us through thick and thin without whom I could not have made these visits to Japan, China, Korea, Africa and South America." It has been justly said "When the total of the Lambuth influence shall be finally reckoned up, Miss Kate Harlan will needs be in it."

In a peculiar sense, Bishop Lambuth belonged to the Japan Mission. He was our Founder and Superintendent. Here he lived, and labored, and established our chief institutions.

Here his parents wrought mightily and from our midst his father went Home to be with God and his sepulchre is with us. Here he did his last official work, made our appointments and gave his last message, and here he laid down his burdens and from our midst went to Heaven. It is not easy for us to picture what he meant to us individually. He did not deal with us en masse, for he was our brother, our personal friend. He understood our problems, and entered into our joys and sorrows. We were drawn so close to him by his winsome personality that we lacked the perspective to judge of his magnificent proportions. Was it this, or was it the "dullness of our sight," the "coarseness of our clay," that kept us from fully valuing this "rare and radiant man to whom the children clung, whose charm the poor and aged sung?" He never would have permitted us to call him a "hero," but such he was, and such he is to us and to the Japanese who loved him so well, and such he will ever remain in the annals of the Church.

" 'Tis well, if late, with tear washed eyes,
We see the radiance where it lies
About the finished sacrifice."

Of his last visit with us as a Mission, he said "I have never experienced such joy in the ministry of the saints, the missionaries and the native Christians." And now he speaks to us from out of the silences of the world immortal and invisible and his message, I trow, is the same as the closing words of his final letter to the Korean Conference, dictated from his sick bed, "Little children love one another." For thus he spoke to us a year ago when he gave that great message from the text: "A new commandment I give unto you that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples if ye love one another."

What were the sources of the strength of this great man? Physically, he lacked. He was never able to secure an insurance policy. His great soul was housed in a frail body and yet his achievements were sufficient for greatness for several men. Never weighing as much as one hundred and twenty-five pounds, when he entered the Yokohama General Hospital, the surgeon remarked, "I think he weighs less than one hundred." "I keep going," said he, "by carefully guarding myself." The amount he accomplished was amazing and people wondered at it, but it was only done by exercising the greatest physical care of himself. When he pioneered the work in Africa and lighted the torch of the Gospel in that darkened region, he, probably, overtaxed his strength and, perhaps, thus shortened his days. "He has an athlete's heart" remarked the surgeon and when told of the Bishop's utter exhaustion at the close of some of his day's

marches, he replied "That may have caused it." But this hero of a thousand dangers ever refused to count his life dear unto himself, so that he might finish his course with joy and the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God."

Bishop Lambuth had a saving sense of humor that helped him over many rough places. Even in the confusion and danger of war, he saw the ludicrous side of things. His humor was always of the kindest and purest character, ever avoiding the least suggestion of the unclean, or the sacrilegious. These could not be mentioned in his presence. Even in his youth his protest against such was strong, certain and indignant as the story of his school days shows. One of his chief relaxations, from the "strain of toil, the fret of care," was telling a good story, or listening to one. If he had any other relief from work, we do not know what it was, for he never took a vacation, though he most heartily approved of them. His humor never amounted to levity, neither was it ever carried to excess, but it was frequently a saving parenthesis in the midst of many trying scenes and experiences.

Bishop Lambuth's source of strength was in God. Those who knew him recognised that God was with him of a truth. Two years ago, while between Nagasaki and Shanghai, he recounted to Dr. Dickenson, his travelling companion, how God had met him some fifty years before, when as a youth of fourteen, he was on his way to America and he added: "It was just about here on the ocean and He is with me now even as He was then." Some twenty years afterwards, at Oita, with Dr. Wainright and a few others, he had such a baptism of the Holy Ghost that his "very life seemed to hang by a brittle thread, so overpowered was he by the mysteries of the Triune God, as truly objective to him as they were divine." The secret of his power was born of these two great experiences and ever afterwards he seemed to realize the Presence of the invisible Christ. Out of them came his wonderful life of prayer, of faith, of service and walking with God. His daily life was a conspicuous example of the things of the Spirit of God and "all who heard his messages and saw his life knew of a truth that the Holy Spirit was with him in great power." A member of one of our annual conferences said "the sight of Walter Lambuth always convicts me of sin." When the end came, the writer said to him, "Jesus is with you, Bishop, He is right here" and back came the answer, with marked emphasis, "Yes, I am certain of that." It was this abiding certainty that through the years was the "hiding of his power."

"Walter Lambuth is dead," so the record says: but it is not true. He was never more truly alive than he is to-day. The Church at home and abroad will not let this Master Builder

die. In all these fields they will cherish his memory and though he has laid aside his worn and wasted body, they will carry on his work. No! he is not dead and the Church will not let him die. If to live in the hearts of those we leave behind us and in work done for our Lord is not to die then Walter Lambuth has built for himself a monument more durable than brass and loftier than the regal heights of the pyramids. In these days of dire confusion, the Church will keenly miss his leadership, but he will abide amongst us. Spiritual energy and work, built on the "foundation already laid which is Jesus Christ," cannot be blotted out. As was said at the funeral of Dr. Leonard Bacon "For such a life to be blown out is next to saying God is blown out." Walter Lambuth was so one with God that from the moment of his translation he was at home in the company of just men made perfect before the throne of God. For him—

"It was not death to die,
To leave his weary load,
And with the brotherhood on high,
To be at home with God."

"He climbed the steep ascent to Heaven,
Through peril, toil and pain;
Oh! God may grace to us be given
To follow in his train."

Bishop Walter R. Lambuth

Like his parents, Bishop Walter R. Lambuth, one of the first missionaries of the Southern Methodist Church to enter Japan, came by way of China. Unlike them, his course led on to South America, Africa, and a place of leadership in Methodist missions, carried on with the same zeal whether as medical or evangelistic missionary, Secretary of the Board of Missions or Bishop.

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THE METHODIST CHURCH

BISHOP COSTEN J. HARRELL
1787 VICKERS CIRCLE
DECATUR, GEORGIA

September 24, 1963.

Mrs. H. Dorothy Woodruff,
Research Librarian,
Board of Missions,
The Methodist Church,
475 Riverside Drive,
New York 27, New York.

My dear Mrs. Woodruff:

Bishop Arthur Moore has referred to me your inquiry of September 9 concerning the correspondence of the late Bishop ^{W.R.} Lambuth, and whether any of it was in the possession of his daughter, Mrs. Harold E. Burch, lately deceased. I regret to inform you that it does not appear that any of this material was in her hands. During her last years she was under the care of Mr. and Mrs. D. Harlan, 127 Coventry Road, Decatur, Georgia. A few personal letters and a considerable number of photographs (and particularly pictures taken on his first African expedition) were sent to Dr. Almer Clark for preservation in the Methodist Headquarters Building, Lake Junaluska. Some years ago the family trusted Bishop Lambuth's papers to Dr. J. W. Pinson of Nashville, who prepared Bishop Lambuth's biography. These were later returned to Mrs. Burch, as I am informed. What became of them after that we do not know. I was told that the material was later loaned to another person, including Bishop Lambuth's African diary, but Mrs. Burch could not recall who it was, and I am sorry to inform you that the material is presumably lost. I beg to remain,

Sincerely yours,

Costen J. Harrell
COSTEN J. HARRELL

cc
Bishop Moore
Dr. Clark
Mr. Harlan



Paine College

ESTABLISHED 1882

AUSPICES METHODIST CHURCH AND
CHRISTIAN METHODIST EPISCOPAL CHURCH

E. CLAYTON CALHOUN, PRESIDENT

Augusta, Georgia 30901

OFFICE OF THE PRESIDENT



October 18, 1963

Miss Dorothy Woodruff
Board of Missions of The Methodist Church
Library
475 Riverside Drive
New York 27, New York.

Dear Miss Woodruff:

I have your letter of September 26, on the back of Bishop Costen Harrell's letter, regarding materials on Bishop Lambuth. I deeply regret to say that I was unable to unearth a single thing of value. You can imagine how deeply this distressed me in attempting to write and how much it distresses me about the way in which we have kept the valuable materials regarding eminent people in our Church.

I am pleased to hear from you again and hope I shall see you one of these days.

Very sincerely,

E. Clayton Calhoun

ECC:B



Lambuth, Walter R. (Dec. Bishops)
see also World Outlook:
Dec.1932, p.4
Jan.1933, cover
Mar.1933, p.5(pict.) col.1, par.3
Sept.-Oct.1933, p.11
Nov.1933, p.4-6; 32
July 1934, p.9(pict.)
April 1935, p.15(pict. of memorial)
Sept.1935 p.8,30-1

see next card

Lambuth, Walter R. 2 (Dec. Bishops) (continued)
World Outlook:
Feb.1936, p.5, col.2
Mar.1936, p.36(Congo Memorial Church)
Apr.1936, p.5(pict.); p.6, col.2,top;p.8,30,10
June 1936, p.5
July 1936,p.4,col.1
Oct.1936, p.32
Dec.1936,p.20(pict.),p.25
Jan.1937, p.16,col.1,par.1

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Lambuth, Walter R. 3 (Dec. Bishops) (continued)
World Outlook:
March 1937,p.4, col.1,par.1; p.6,col.1
July 1937, p.8
Nov.1937, p.3, pp.18,20,21,26,27
June 1938,p.4,col.1
Aug.1938, p.8
May.1939, pp.5(pict.),6,48
Mar.1940, p.4.col.2
Apr.1940,pp.19,20,21;35,col.3 ,41,col.3

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Lambuth, Walter R. 4 (Dec. Bishops) (continued)
Missionary Voice:
Jan.1922, p.6,16 (Funeral)
May 1922, p.135
Feb.1923. p.41

Lambuth, Bishop Walter Russell see

Missionary Voice, November 1921, p. 323

from "Great Adventurers," 1940

April

A Birthright Missionary and World Citizen

By Ellene Ransom

A Birthright

All through Southern China the bells of many churches were tolling for the funeral of a noble man. Represented at that funeral were the governments of three oriental countries. In America, seven thousand miles away, a host of Christians were sharing with a widow and a fatherless daughter not only a sense of irreparable loss but an overwhelming thankfulness for the life now seemingly ended.

Those and other Christians were to realize that the person whose ashes were being laid to rest in Shanghai beside the grave of his mother had been truly a pioneer, beginning labors upon which it should be the business of the church to build for years to come. 'We shall be a long time,' wrote one of his friends, 'filling in the bold outlines of the program sketched for Dr. Lambuth.' Thus, Walter Russell Lambuth, for all the tolling of the bells, was not dead. His adventurous spirit had merely passed on to new enterprise on those

'... shining tablelands
To which our God himself is moon and sun.'

Walter Russell Lambuth had been a birthright missionary. His mother, by whose grave he had wanted his ashes to rest, had written from China to her friends in America when the boy was born, 'May God make us able to care for and train him for Jesus.' But long before 1851, the year of his birth, what his biographer calls 'the sanctified curiosity of the pioneer,' coupled with a personal religion of high order, had stirred his ancestors to serve the Kingdom of Christ in unclaimed fields.

It was his great-grandfather, William Lambuth, whom Bishop Francis Asbury had sent in 1800 'to preach to the Indians "in the wilds of Tennessee."' In Louisiana William's son, John Russell, had taken the gospel to the Creoles and Indians. John Russell had dedicated his own son, James William, as a foreign missionary and had added 'a bale of cotton to send him with.'

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This James William had begun his missionary career by preaching to the Negroes of Mississippi; but he had fulfilled further the dedicatory promise of his father by sailing with his young wife, Mary McClellan, for mission work in China, on May 6, 1854. Four months later was born the baby who was to be trained 'for Jesus.' That baby's birth was to begin a new chapter in Lambuth biography and in the history of Christian missions.

Well might Mary McClellan Lambuth have added to her prayer on that November day in Shanghai, 'And God be thanked that he has come into the Kingdom for such a time as this!'

What a time it was—the period in which Bishop Lambuth lived—for claiming such a birthright and such a heritage of 'zest for the Kingdom!' Frank Mason North has described thus the period and the man: 'He moved amid the agitations of the world.' His life 'passed through a zone of national and racial wonders: a modernized Japan, the tragedy of patriotism in Korea, Manchuria flung open, China in revolution political and educational, a national renaissance in India, tribal Africa under the hand of European government, Latin America grouped for new enterprise in government and trade, Europe distressed, broken, restless, reorganizing. He moved amid the agitations of the world. We remember the quietness of his courage, the far reaches of his faith, the prompt acceptance of new and perilous tasks. He was a sturdy spirit in a shaken world.'¹ His chief achievement? He 'helped to domesticate the idea of foreign missions.'

Christian Adventurer and World Citizen

A four-year-old boy on a houseboat bound for Soochow learned his first object lessons in foreign mission work from his preacher father. His fifth birthday found him sailing with his mother for America, on a journey which took 109 days. Two years of life on the farm of his maternal grandfather in Cambridge, New York, were followed by two more years among his father's people in Mississippi. In 1863, the nine-year-old boy started with his family the return trip to China, 'through the mud and slush of winter, in an ox wagon, in war time'; and, after five months on the sea, he was back in the place of his birth.

In 1869 trouble with his eyes was a forceful factor in the deci-

¹ From the Introduction to *Walter Russell Lambuth*, by W. W. Pinson. The account which follows is indebted for its facts chiefly to this book and to the unpublished journal of Bishop Lambuth.

sion that Walter should come back to the States for his education, which he carried through in Lebanon, Tennessee, and in Emory and Henry College, Virginia. Further study in theology and in medicine at Vanderbilt University was completed in 1877 by his graduation at the head of his class. Two months later the young doctor-preacher sailed for China, with his new wife, Daisy Kelley, the daughter of Dr. D. C. Kelley, whose home had been his student residence in Nashville.

Dr. Lambuth began his medical work in Nanzhang, near Shanghai, practicing, preaching and traveling much as any circuit rider. He wrote, 'For a week out of one month I am on a circuit of 104 miles, dispensing medicine and preaching at six towns and cities; the next month I am gone two weeks on a circuit of over 200 miles, visiting some twelve towns and cities.' Here was no danger of contentment with any life of narrow limits!

Mrs. Lambuth, an invalid for most of her remaining years, returned to America in 1880; and Dr. Lambuth himself had to return on official duty in 1881. While in America, he spent some months in New York at Bellevue Hospital, from which he received a medical degree. Before he and Mrs. Lambuth again reached China in 1882, six weeks special medical study in Edinburgh and seven in London had trained him further as a practitioner, surgeon and specialist in eye troubles.

In Soochow Dr. Lambuth and his brother-in-law, Dr. W. H. Park, began work first in a dispensary and then in a hospital opened to the public. From Soochow in 1884 he went to Peking, there to pioneer for the Methodist Episcopal Church the hospital that was the forerunner of the present great Rockefeller Hospital there.

In 1887, under appointment again by his own Southern Methodist Board of Missions, Dr. Lambuth and his father opened the Mission in Japan, in Kobe first but with rapidly spreading work throughout that region. It was greatly Dr. Lambuth's influence which moved the Board to open work in Korea.

Family health caused his return to the States in 1891. The Board of Missions kept him there in organizational and secretarial work, an important part of which consisted in proclaiming to many communities the needs and progress of the foreign mission cause. In the year when he was elected Corresponding Secretary of the Board (1894), he made his first trip to Brazil, which country he was to visit twice again before his labors ceased.

It was his purpose, plan and program that the New Orleans

Missionary Conference of 1901 be carried out. He secured the appointment of Conference Secretaries; he successfully labored for efficiency in the actual official activities of the mission work of his church. He was a member of the Commission on 'The Church in the Mission Field,' from which resulted a survey of 380 pages, for the Edinburgh Conference of all Protestant Mission bodies of Europe and America; and served on the Continuation Committee.

A return to Japan in 1907 gave him opportunity to see some of the fruitage of his pioneering in the union of the Methodist Episcopal Church, the Methodist Church of Canada and the Methodist Episcopal Church, South, into the Methodist Church of Japan; and to be present at the election of one of his former pupils as the first native Protestant bishop of all Asia. By his own election to the bishopric in 1910, he was placed in charge of the conferences of the far West, Brazil and the proposed new mission in Africa. The world traveler stirred to the thrill of new regions to conquer for Christ. He set out for Africa with John Wesley Gilbert, there to open the work which was to constitute perhaps the most dramatic Christian adventure of his life. Said he, writing from that region, 'China was my first love, but Africa is my last responsibility.'

To Africa again he went in 1913, returning in time to represent his church at Edinburgh, in the meeting of all the Protestant mission bodies of Europe and America. In 1914 he began also his outstanding service in helping to redistribute the missionary territory of the various mission boards in Mexico. He was chairman of the commission charged with this work.

Europe was the next destination of this world adventurer, who now went under the Y.M.C.A. to work among the men in the trenches. Four years later, after the war, he was meeting with Bishop Atkins of his own church and the representative of the Methodist Episcopal Church in Paris, to plan work in the war-ravaged countries of Europe. Meanwhile a personal contact made in Europe had so interested him in Poland that he influenced his church a year later to open work in Warsaw.

In 1919 he was appointed to the Orient, where as Bishop he entered first upon a strenuous program of preaching to the Chinese and the Japanese in their own tongues. He had already secured the promise of the Board and the co-operation of Korea for opening work in Siberia. In his church and then in his nation—the latter through appointment by President Wilson—he helped raise funds for the famine sufferers of China in

1920. Hurrying home himself to raise money for that cause, he sent Dr. J. S. Ryang and Dr. W. G. Cram to open the field in Siberia. So soon as he had accomplished his own errand in the States, he followed them into this new area.

This long journey of over four thousand miles to Siberia and back to Korea was his last 'exploration.' Says his biographer, 'He had opened or been instrumental in opening Japan, Korea, Cuba and Africa, and he had added the Texas Mexican and the Pacific Mexican Conferences in the United States and now adds to the list Siberia—"a Christian empire in the making."' So strong still was the pioneer enthusiasm of the explorer that he called this last field, 'the greatest missionary opportunity of this generation.' Here was truly a 'vest for the Kingdom.' In Siberia, on his wife's birthday, he recalled that most of those anniversaries had been spent far from home and from that person whom he loved best in all the world.

His own pain-racked frame was not long to bear the burdens his triumphant spirit was constantly imposing on it. The doctors had already told him that an operation was imminent, but they 'thought he might be able to complete the Siberian journey.' He wrote on his arrival in Yokohama, 'I am feeling better. The wonderful work in Korea and in Siberia-Manchuria has been a tonic.' Almost immediately, however—on September 12, 1921—he went to the operating table, troubled chiefly that he might not be able to hold the China Mission Conference scheduled for October 19. During the days following his operation his constant concern was for the work of the various missions which were so dear to his heart. Exactly two weeks from the day of his operation, September 26, 1921, the world traveler crossed his last river into yet another land seen only with the eyes of faith.

Personal Characteristics

Statesmanship. The tributes which poured into the offices of the Board of Missions after Bishop Lambuth's death were united in their recognition of his world citizenship and the fact that he 'belonged to the South and to the North, to the United States and to Brazil, to China, to Africa and to Japan'—truly, to the whole world. But it was not alone as a common citizen that he served the world. He did more. In the words of Fletcher Brockman, 'He was "a Statesman in the Kingdom of God." He approached every question so completely without prepossessions, prejudices, or partisan interests that his judg-

ment was unusually sound.' The Methodist Episcopal Church through its Board of Missions paid tribute to his work as physician, preacher, author, editor, war-work commissioner, founder and superintendent of hospitals and schools, organizer of missions, and bishop.

Dr. Lambuth had what Dr. J. C. C. Newton rightly called an 'uncommon ability' for organization and a marked 'capacity for continuous, systematic work.' His organizing power finds countless testimonies during his four years as Superintendent of the Mission in Japan, sixteen as Secretary to the Board of Missions and eleven as Bishop. His practical efficiency rendered memorable service in Soochow University and Soochow Hospital; in Kwansei Gakuin, the boys' school, and in Hiroshima Girls' School in Japan; in the Anglo-Korean School in Korea; and in Granbery College in Brazil.

He rendered valuable service as a charter member of the Foreign Missions Conference of North America.

Belief in the Unity of All Christian Work and Workers. Much of his success as Christian statesman grew out of the conviction of the essential unity of all Christian work and workers. The Kingdom in which he claimed citizenship included or was to include all the world. Dr. Lambuth co-operated with and won co-operation from all available Christian agencies. Long before the union of the great branches of Methodism, he thought in terms of that union. While he was pioneering the hospital work in Peking, he served under the Methodist Episcopal Board as wholeheartedly as he had served under the Southern Methodist Board. Throughout the years he maintained a close co-operation with the Methodist Episcopal Church, patronizing their book house in Tokyo, and finally helping accomplish an actual union in the Methodist Church of Japan. He joined with the Southern Presbyterians, who had gone twenty years before to Africa, in mission work in the Congo, gladly accepting the aid they offered. The Southern Presbyterian Executive Committee thus recalled that work: 'This event stands out as perhaps the most remarkable instance of co-operation in the history of Missions, and one that would only have been possible under the leadership of two such men as Bishop Lambuth and Dr. William M. Morrison, who was then in charge of our work at Luebo.'

Complete Dedication. Unity in Dr. Lambuth's own life was as definitely achieved as it was consciously labored for in his church and service. From the time when he was a fifteen-year-

old boy, kneeling in his stateroom on the wide seas, he was convinced that his life must belong to Christ completely, there was no divergence from his purpose. Wherever he was, he was performing Christ's work. In his school days he organized the Y.M.C.A. in Emory and Henry College. In those days, too, he established five Sunday schools in the country, one of them for Negroes. He helped to organize the first great Young People's Conference at Silver Bay, New York; and followed it with another for his own region on Lookout Mountain, Chattanooga, Tennessee. Science was his favorite field, medicine his specialty; and he made himself the best doctor he knew how to be. But he did not draw back when his church sent him to Japan to superintend the work there, although he knew that it meant giving up his chosen profession. Whenever there was a call or a need, his response was immediate; for his dedication had been complete.

Said Dr. Lambuth in his last illness, far from home and family: 'I do not regret coming, save for the absence of my wife and daughter at this juncture, and I long for their presence and ministry. But Mrs. Lambuth and I committed ourselves to God years ago, when we first entered the Mission field in 1877, and we and all of our interest have been absolutely in his hands from that time to the present.'

In his preface to *Winning the World for Christ*, he wrote: 'As great as is the demand for widening the area of effort abroad, the greater need of the hour is that of deepened conviction at home. We must have a new sense of God, realize the immanence of the Kingdom, the place and importance of intercessory prayer, the personality and power of the Holy Spirit, the necessity for heroic service and sacrifice, the mission of the Church, and the pre-eminence of Christ, who is head over all.'

None could doubt that he spoke from experience when he wrote to Bishop Morrison in June, 1921, 'Spiritual results do not come from philosophy. They come from spiritual power, and this in turn from prayer and feeding on the very word of God. to have power with God that he may have power with men and upon his ministry. . . . The impossible must be attempted if we take the world for Christ.' Such a man was willing ever to attempt the 'impossible,' for he often declared with regard to some precious and difficult enterprise, 'It ought to be done, and what ought to be done can be done.'

Dependability. Nor was the attempt ever relinquished because of obstacles not foreseen. All who knew him knew, for

example, his complete reliability. On his first visit to the Bate-tela tribe in Africa, he promised the friendly chief that he would come again when the notches which the chief would cut in a stick for each passing moon should number sixteen. As the sixteen months drew to an end, however, the Bishop was detained in America. He arranged to have a message sent from Luebo, explaining the delay and extending the time to twenty-four moons. When the African chief received the message, brought by four men who had walked a thousand miles to carry it, he said, 'It is well. The white man keeps his word.'

Love for All Men. Something more than dependability and the tremendous faith and courage of the pioneer inspired Bishop Lambuth's life. Dr. J. C. C. Newton said of him after his death, 'The one secret of the Bishop's character as a leader and of his wonderful work in the earth is found in his burning love for men. Without distinction of race, nationality, or religion, he loved all men. He was a citizen of the whole world. He had the world mind because he had the Christ's mind.'

And so it was that he loved men and men loved him—yellow men, black men and white men. The African chief Wembo Nyama loved him with a childlike confidence that the white chief would wish to do all in his power to make his black friend happy. And so Wembo Nyama wrote to the Bishop not only of his love but also of the material things he needed. The petitions in one letter are no less touching than they are amusing: for 'a water pitcher and dishes and pans and cups, all very good ones,' also, 'a coat, good to dress up in, and shoes and pants and a bed.'

Bishop Lambuth, pioneer of large regions though he was, never lost sight of the man in the mass. From the beginning of his medical service, the people learned to come to the white doctor for 'heart medicine' as readily as for bodily cures. Each person was to him an individual, a new opportunity for personal friendship, a man with his special needs and heartaches and capacity for noble living. The Bishop's journal for December 27, 1911, records this experience among the black men of Africa: 'After the entire crowd had bade us goodbye, a leper came forward and stretched out his hand. I did not have the heart to refuse him the touch of sympathy, for it was all that I could give. O that I might have had the power to heal! But I offered him what was better—Jesus, the Bread of Life.' So did he go through the mission fields offering to every individual 'the touch of sympathy' and 'Jesus, the Bread of Life.'

Humility and Consecration. One said of Bishop Lambuth, 'He was the simplest-hearted great man I ever knew. The lowliest could approach him and feel at home in his presence.' He was indeed a profoundly humble man.

The examination of his journals is particularly convincing with regard to two things, his complete dedication and constant rededication of himself, and his absolute humility. Sighting land after the long journey to Africa, he says, 'Gilbert and I retired to our room and prayed that God would accept a rededication of our lives upon this the threshold of the great African continent and of our new life work.' Several weeks later he records, 'I pray for a deeper, keener sense of His Presence. My religious life is too shallow. O my God, give it deeper root—feed it—may its fruitage be to thy glory.' The entry of his fifty-seventh birthday reads: 'My birthday!—57! The time is short and very precious. God help me to improve it. I thank him for the privilege of being in Africa. . . . I solemnly and deliberately, yea, and joyfully, rededicate my life to my Master and Lord for service here or anywhere. My hand, my heart, my all are His. May He guide and help in founding a Mission which shall save millions yet unborn.' Two years later, for December 11, he writes: 'The time is short for anything I may undertake, for I am in my sixtieth year and every minute must be utilized to the glory of God. I pray and plan daily to this end.'

Joy in Service. There was never a trace of the conscious martyr about Bishop Lambuth. His whole life was that of the Christian hero; but he was conscious only of the glorious privilege of service.

In his last illness, for his comfort Dr. W. E. Towson read to him I Peter 4: 12, 13, 19. But it was not these passages which his friend heard the dying man later repeating. In his last hours Walter Russell Lambuth spoke his joyous consecration rather in Psalm 103.

'Languor was not in his heart,
Weakness was not in his word,
Weariness not on his brow.'

He was a birthright missionary, a Christian adventurer and world citizen, a statesman in the Kingdom of God. 'Better,' said one of his friends, 'he was the most Christlike man I ever knew.'

FOUNDING THE AFRICA MISSION

This brief skit should be given by members of the Society without any costuming and, more important, without any make-up—certainly no one should 'black up.' Labels, bearing the words 'Bishop Lambuth,' 'Chief Wembo Nyama,' 'Story-Teller,' etc., and pinned upon those persons taking part would distinguish them from one another.

STORY-TELLER: What a striking and impressive scene it must have been—that founding of the Mission in the heart of the Belgian Congo twenty-five years ago! With a sermon on the healing of the leper preached by the Rev. R. D. Bedinger of the Presbyterian Mission on the verandah of Chief Wembo Nyama's house, the service was held in three languages—English, Baluba and Batetela. The native preacher, Mudimbi, who had been trained by the Presbyterians, translated from the Baluba to the Batetela for the Chief and his people. Bishop Lambuth's journal states: 'More than 100 people were present. I could not see the wives of the Chief, for they were behind the windows, and the doors were carefully screened. The Chief himself paid good attention and exhorted at the close. He was remarkably frank, speaking with much emphasis.' (*The STORY-TELLER keeps to one side.*)

(*Enter CHIEF WEMBO NYAMA, several of his followers, and BISHOP LAMBUTH.*)

CHIEF WEMBO NYAMA: The Word of God is good. It is we ourselves who have been bad. I have been bad and my people have been bad. I will be a better man, and they must turn from their evil deeds and be cleansed like the leper. (*The CHIEF turns toward his headmen and followers.*) Do you hear me? Are my words idle words, or do I mean what I say?

SEVERAL AFRICANS (*in a chorus, catching up the last words in his sentences and responding in a sort of antiphony*): Bad—must be cleansed—we mean what we say.

STORY-TELLER: Bishop Lambuth stated in his journal that he discussed with the Chief the building of a church and school in his village and desired to know what he and headmen felt about it.

CHIEF WEMBO NYAMA: Yes. (*The CHIEF speaks with a peculiar click in his throat as he takes BISHOP LAMBUTH'S hand and looks squarely into his eyes.*) Yes, I said when you . . . were here many moons ago that I and my people would build a

church in the village, and Wembo Nyama keeps his word. (*He turns to his followers and waves his long right arm.*) When Wembo Nyama says 'Come,' his people come; and when he says 'Go' his people go. Is not that true? (*He turns to his followers.*)

SEVERAL AFRICANS (*in chorus*): It is true.

CHIEF WEMBO NYAMA (*turning to his people once more and waving both arms and exclaiming*): Then let us build a house for Nzambi [God] as soon as our men return from the caravan journey to Lusambo. The white chief, Kabengele, says that Nzambi's house should be first, and he is right. With us it shall be first. Where shall it be? I will give the best lot in my village; the lot that fronts the main street on the east where the sun rises. It shall be set apart for a church and a school. There we will build the house. Shall it not be so?

SEVERAL AFRICANS (*in chorus*): It shall be so. (*The CHIEF pauses a moment, then points to a very tall man in a khaki suit and a slouch gray hat with a broad brim.*) Stand forth, O thou head builder. I appoint you to secure the timber from the forest. (*The head builder stands forth.*) And thou, headman of the poles and thatch, stand forth! You shall gather materials for the roof from both forest and plain. (*The headman of the thatch stands forth.*) And thou, head plasterer and mason, stand by the side of the other two. Are you there?

HEAD PLASTERER AND MASON: I am here. (*He takes his place beside the other two.*)

CHIEF WEMBO NYAMA: And you, you shall summon one hundred women of our village and they shall make mortar from the clay of the streams, for they are skilled in the use of their hands, and the work shall be done. (*The three stalwart men, each over six feet tall, stand in a row, bowing their acquiescence. The CHIEF looks about him at his people, who may crowd about him on every side.*)

CHIEF WEMBO NYAMA: Kabengele, the White Chief, says he must go home. Be it so. He has many things to do. He can leave his people [the missionaries] with me. They shall be my people, for I trust him (literally, 'have accepted him'). He need not fear for them. When I have finished the church, my workmen shall go to your concession and help in the building of your houses there, and when all is done, we will build a high, strong fence of cane and palm around the mission to protect your people from leopards. (*Exit all Africans except CHIEF WEMBO NYAMA.*)

BISHOP LAMBUTH: I thank you for your words. Wembo Nyama, you are a great chief, and your words are strong. You have never yet deceived me, and I can trust you to care for my children whom I leave behind. The heart of a truly great chief should be a good heart, and a good heart can only be the gift of Nzambi. Give your heart to Jesus, and he will make it good and strong. It is my supreme desire and prayer that you should have a clean heart and be filled with the spirit of Nzambi.

CHIEF WEMBO NYAMA: Your words are good words, very good. I was bad in the old days and my people were bad. We must be good. We must be good. (BISHOP LAMBUTH rises to go and is about to say 'Muoyo' [good-bye] when WEMBO NYAMA proposes to go a part of the way with him. He takes BISHOP LAMBUTH's hand as they walk out of the CHIEF's house together.) I will take care of your people. Do not let them go about alone, neither into the forest nor down to the spring on account of the leopards. I will send a guard armed with a gun and a knife to go with them when they walk, that no harm shall come nigh them. And as for water, what you have is bad. I will come myself tomorrow and take you to the good springs where there is pure water. (*Exeunt.*)

STORY-TELLER: Said Bishop Lambuth, 'All this is the more remarkable when one comes to know the history of this chief. The following facts I did not know at the time of this conversation; they developed afterwards. Wembo Nyama was only a few years ago a terrible scourge in all the country between the Lubefu and Lomami Rivers. He was hated and feared by the denizens of the forest and the people of the open veldts. He raided numberless villages which were sleeping in the security of their isolation and dragged the wretched people off into slavery or as victims for his cannibal feasts. The onslaught always began just before the break of day. He has been instrumental directly or indirectly in the killing of twenty-seven white men and had eaten white flesh, boasting that he preferred it to black. Some of these things he told us himself, but added: "They belong to the past." Other facts were given me by Belgian officers and our native helpers. May the grace of God be vouchsafed this man and his people!'

Chief Wembo Nyama has never become a Christian, but he has always been friendly toward the workers and the work. Possibly his failure to accept Christianity is due to his unwillingness to give up his wives; one of the requirements of church membership in the Congo is monogamy.

On September 27, 1939, at the celebration of the twenty-fifth anniversary of the establishment of our Mission in the Congo Belge, a medal was presented to Chief Wembo Nyama. This token was given in appreciation of the Chief's friendship and co-operation during the past quarter century. On one side was engraved:

M.E.C.M.
1914-1939
25 ME
ANNIVERSAIRE

And on the other side, in Otetela, 'In behalf of the love of Chief Wembo Nyama toward Bishop Lambuth.'

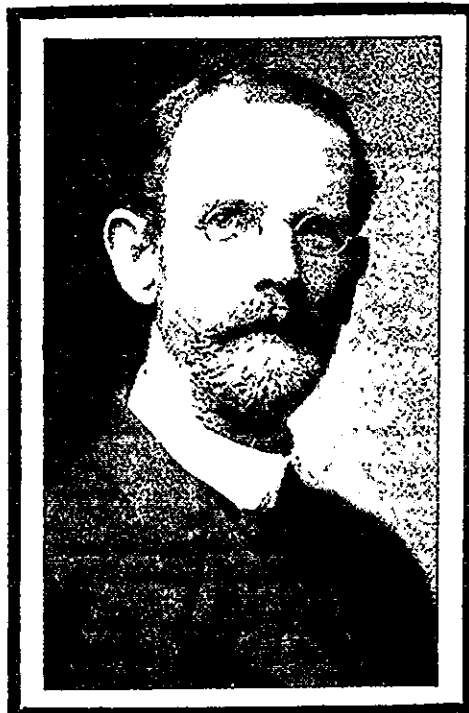


Bishop Arthur J. Moore and Chief Wembo Nyama in the latter's village in the Belgian Congo

Death of Bishop Lambuth

A dispatch from Yokohama, dated September 26, states that Bishop Walter R. Lambuth, of the Methodist Episcopal Church, South, died in a hospital in that city after undergoing an operation. This will be distressing news to a multitude of people throughout American Methodism and wherever the missionary interests of Protestantism are known.

Bishop Lambuth was primarily a missionary and it was his glory to serve as an apostle of Jesus Christ in distant lands. Missionary service was one of his glorious inheritances. A century and a quarter ago his great-grandfather was a missionary in the



BISHOP LAMBUTH

wilds of what is now Tennessee; his grandfather was a missionary to the Indians in 1821 and his father was a missionary in China in 1852 when the son who walked persistently in the way of his fathers, was born.

He received his education in various colleges in the South and was graduated from the Medical Department of Vanderbilt University in 1877. He also continued his medical studies in New York, Edinburgh and in London. Immediately after his graduation from Vanderbilt University he went to China as a medical missionary and remained in that service until 1886; then for five years following he was superintendent of the Japan Mission of the Methodist Episcopal Church, South. After that he returned to America and became Field Secretary and later General Secretary of the Board of Missions of the Methodist Episcopal Church, South. In 1910 he was elected a Bishop.

Bishop Lambuth's activities were distributed over various fields and were always of a capital character. He was the founder, and for some years was in charge of the hospital at Soochow, China. He was also connected with the hospital of the Methodist Episcopal Church at Peking for two years. He founded the Kwansai Gakum College of Japan. He was one of the group of six commissioners representing the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada, through whose constructive efforts the Japan Methodist Church, composed of these three constituent bodies, came into existence. For ten years he was editor of the Review of Missions. After he was elected Bishop he went to Africa, explored the Belgian Congo and established a mission at Wembe-Nyami.

Bishop Lambuth was in this country at the beginning of this year and participated in the Foreign Missions Conference at Garden City, Long Island, where he presented a review of the prevailing Chinese famine and stirred the hearts of the Conference with his irresistible appeal for immediate succor for the suffering people in that area from which the Bishop had come only a few weeks before. He was greatly beloved as a companion in service by Bishops Bashford and Lewis, and his going deprives China of the third of this group of great souls and efficient workmen in the harvest fields of the Master.

AMONG OUR FAI

Wyoming State Conference

THE YOUNGEST ANNUAL CONFERENCE—PLAN FOR HOSPITAL CONSIDER UNION WITH NORTHWEST NEBRASKA CONFERENCE

The seventh annual session of the Wyoming State Conference was convened in Casper, the Oil City, September 7, with Bishop Charles L. Mead presiding, greatly to the delight of the men.

Organization was effected with the election of J. A. McClellan as secretary, H. E. Shepherd as statistician; L. C. Dryden as registrar. The treasurer, E. E. Bowling, and auditor, Hubert Webster, were elected at the preceding Conference.

Wyoming State is the youngest of the Annual Conferences; has been termed a "young man's" Conference, and is probably the smallest of them all. However, there is no reason to be ashamed of the record of the men who have wrought so faithfully and perseveringly in this typical frontier field.

Wyoming is making tremendous strides in agricultural and industrial development, and it is taxing our church to the utmost to keep pace with this procession of progress.

Added to this phase of the work is the problem of the sparsely settled, remote stock raising sections, so much in need of the ministry of the Church.

Owing to the dependence of so great a portion of our people on stock raising and agriculture, the financial problem has been a serious one, both in current expenses and Centenary, but both pastors and people have shown an heroic spirit, and made the best of a trying situation.

Bishop Mead, in calling for reports, stressed three items, accessions to the Church, Centenary money raised and number of strictly church papers taken, embracing those of our tenets of an all around ministry.

Evangelism has had a prominent place in the program of most of the churches, and many reported substantial gains in membership, but owing to the shifting population, larger this year than ever before, there was a loss of twelve in the membership of the Conference. Non-residents showed a decided increase.

The Conference is moving forward along many lines. The board of stewards reported a substantial increase in the percentage of annuity paid to the Conference claimants and also inaugurated, with the help of Dr. Charles Oaten, of the Board of Conference Claimants, a movement looking to the establishment of an endowment fund.

A committee was appointed to investigate the feasibility of union with the Northwest Nebraska Conference.

The vote on the amendments sent down by the General Conference was decisive in each case. The vote on the amended amendment, was 21 to 1 in favor of its adoption. On changing the basis of representation in General Conference, was 23 for to 3 against. On the matter of changing the name of the Quarterly Conference, the vote was 25 for, 0 against. The vote in the Lay Conference was similar.

This Lay Conference also went on record as favoring the furnishing of all parsonages with heavy furniture. Of course the preachers said "Amen" to this. Most of the parsonages in the Conference are already so equipped.

Among the outstanding features of the Conference were the addresses of Dr. Hishop on the general theme, "The Old Time Religion and the New Times," and the talks by Professor Bentley, of Ill., on Religious Education.

Mrs. D. B. Street of the Woman's Home Missionary Society gave her Alaskan lecture to an appreciative audience, and Bishop Mead captivated a crowded house with his "Typical American."

Our bishop is showing himself a capable administrator as well as a kindly brother and splendid leader.

There were a number of changes in the personnel of the Conference, the Bishop announcing the following transfers: J. H. Bonds from Upper Iowa, U. S. Crowder from Baltimore, G. E. Hunt from North Montana, Guy F. Kenkel and G. F. Klein from Colorado, B. A.

R. T. Baker Questionnaire
Data for Ten Thousand years 1947

6/30/47

NAME of missionary: LAMBUTH, Walter Russell (Bishop) and Daisy Kelly

Married Daisy Kelly daughter of Dr. David Campbell Kelly of Nashville Tenn.
Present address: Died in 1921

4 years sup in Japan
16 " Missionary Society
Bishop 11 years

Did this missionary take other positions after he left China? Yes What? Bishop 11 years

Honors, books, achievements of this missionary?

Emory & Henry Co. 1875
Bellvue Hospital 1892
Randolph Maun College 1892
Fellow of the Royal Geographic Society

World founding of Mission Work

Chaplain Chief in World War I

Children:

Wrote "Medical Mission"
Gare Cole Lechner

(died 8/21/58)

1. Name: David Kelly Lambuth
Occupation: Dartmouth College Professor of English Literature
Present address if living: Dartmouth College
Achievements, books, Phi Beta Kappa, etc.
Married whom? Myrtle Spindle
His or her occupation?
Any famous children? One daughter Jean Lambuth married a Professor
War record in this family? in Dartmouth

2. Name: Mary Cleveland Lambuth
Occupation: For some years did intensive farming in California
Present address if living: Gridley California
Achievements, books, Phi Beta Kappa, etc.
Married whom? Harold E. Burch
His or her occupation? Superintendent in Milk Canning Factory
Any famous children? No children
War record in this family? Plane spotter in War II

3. Name: Walter William Lambuth
Occupation:
Present address if living: Died at age of seventeen from football
Achievements, books, Phi Beta Kappa, etc. injury
Married whom?
His or her occupation?
Any famous children?
War record in this family?

4. Name:
Occupation:
Present address if living:
Achievements, books, Phi Beta Kappa, etc.
Married whom?
His or her occupation?
Any famous children?
War record in this family?

5. Name:
Occupation:
Present address if living:
Achievements, books, Phi Beta Kappa, etc.
Married whom?
His or her occupation?
Any famous children?
War record in this family?

Please make any further remarks on the other side of the paper!

