

THE MISSIONARY VOICE

VOLUME IV. NASHVILLE, TENN., JULY, 1914.

No. 7.

Editorial

The Evening of a Great Life.

The superannuation of Bishop Wilson takes from the active ranks one of the most conspicuous and influential leaders the Church has produced in many a day. On the platform, in the pulpit, in the chair, and in cabinet and council Bishop Wilson has wielded a decided and far-reaching influence.

His interest in and his labors for the cause of missions have constituted the most outstanding feature of his life work. His name will go down in history bound up with the missionary life of our Church. He was Secretary of the Board from 1878 to 1882, when he was elected bishop. He went twice to the Orient as bishop, where he is greatly beloved and recognized as a spiritual father. He has been President of the Board for two quadrenniums.

For thirty-six years he has never relaxed his interest in the cause which still lies so near his heart and for which he has pleaded so eloquently and worked so earnestly.

The New President of the Board.

The General Conference in choosing a President for the Board of Missions to succeed Bishop Wilson selected a distinguished layman, Mr. John R. Pepper, of Memphis, Tenn. The election of a layman to this office is not without precedent, since Col. E. W. Cole was for several successive terms elected to the position and, to the day of his death, filled it with great ability and entire satisfaction.

The election of Mr. Pepper bestows an honor where it will be worthily borne and lodges a responsibility in hands that will carry it with credit. We welcome the new President and promise to give him as much trouble as may be necessary and on some occasions more.

Changes in the Secretarial Force.

The only changes made in the secretarial force were caused by the abolition of the office of Editorial Secretary and the voluntary retirement of Mrs. Cobb. Miss Mabel Head was chosen as Mrs. Cobb's successor, and in turn Mrs. Hume R. Steele, of Nashville, was elected to succeed Miss Head as Secretary in the Educational Department. We extend a

cordial welcome to these new Secretaries. They are not strangers to the work nor to the workers of the Board. The VOICE will show from time to time their ability to wield the pen in the interests of their work.

General Conference Action.

We shall not attempt to comment at length on the work of the General Conference. That has already been done by the Church press. We only wish here to express our gratification at the generous treatment given the interests of the Mission Board. We could not have asked more favorable attention to the requests of the Board than was accorded both by the Committee on Missions and by the General Conference. Almost everything asked was granted without hesitation.

For four years we have been insisting on a closer and more consecutive superintendence of our foreign fields. We were much pleased, therefore, at the request voted by the General Conference that the bishops appoint one of their number to the Orient and one to South America for four consecutive years, and that each spend at least six months of each year on the field. This was strongly advocated by the missionaries in the General Conference and will be hailed with joy by those on the field. We believe the bishops will find the time all too brief for the great and complex interests requiring their oversight.

The changes in the Constitution requested by a memorial from the Woman's Missionary Council, while not entirely concurred in, were given thorough and painstaking consideration first by a subcommittee and then by the regular Missionary Committee. The women present were heard without restriction. The action taken by the committee was joyfully hailed by all as thoroughly sat-

isfactory. The women met immediately in an adjoining room for a thanksgiving service, in which we all joined in spirit. Thus all threatened discord ended in a song of praise, as befitting Christian men and women. The report of the committee was adopted unanimously by the General Conference. This was the usual treatment accorded reports of this committee.

The Board of Missions sent up a memorial asking that one Editorial Secretary be authorized instead of two. After much discussion the committee recommended the repeal of the entire provision for Editorial Secretaries, which was concurred in by the General Conference. This was not meant to discount the importance of the editorial work of the Board nor as a reflection on the work of the retiring Editorial Secretaries. It was done, first, as a measure of economy; secondly, as a means of closer relation between administration and publicity; and, thirdly, to give to the secretaries of other departments a larger responsibility for the publications of the Board than heretofore. It was argued that this division of responsibility and closer relation would not only result in saving to the Board, but would give to our periodical and other literature the vital throb of problems and conditions not only known but felt.

This action does not in any way interfere with the MISSIONARY VOICE. The Board has decided in favor of its continuance. It will be continued without a break. Its editing will be provided for. The aim will be to keep it up to its present standard and improve it as we may be able. It has forty-four thousand subscribers, and the list is growing. This is by far the largest circulation any missionary periodical of its kind has ever attained among us. It ought soon to be paying expenses. The deficit last year

for printing and circulation was only twenty-seven dollars more than the deficit on *Go Forward* the last year of its publication, and the VOICE is more than twice as large and reaches three times as many subscribers. The VOICE is not meant to make money; it is meant to help make a missionary Church. By this standard it should be measured.

Definite plans are in process for the competent handling of all matters connected with the editing and publication of the VOICE. They will be set forth in due time. Meantime send in the subscriptions.

In saying farewell to our Editorial Secretaries, Dr. Winton and Mrs. Marshall, it is moderating our words to the last limit to say that we shall greatly miss them. Their places will not be easy to fill. Their going leaves a large gap in our ranks. They have done far more than edit the VOICE, the leaflets, the annual reports, etc. They have traveled and spoken; they have counseled and advised; they have shared responsibility and wrought at our common task with head and hands. Their relations to the rest of us, their spirit, their candor, their courage, their consideration have left with their coworkers a memory which they can summon as an ally when the fight for faith and hope goes hard.

Junaluska Missionary Conference, August 7-16, 1914.

Object: To interest, to instruct, to inspire.

Some will attend to have their hearts thrilled by messages of toil and triumph, some to sharpen the tools with which to work, some to rekindle their zeal and enthusiasm—all, we trust, for a clearer vision of our Lord.

There will be study classes for a fuller knowledge of fields and forces; institutes for practical methods, plans, and poli-

cies; devotional and platform periods for enlargement of vision and deepening of experience.

Popular hours will be filled by the best talent to be had. The stereopticon will be freely used.

Those in charge of the Conference hope to make it not only interesting to everybody, but profitable in the highest degree to missionary leaders. Every feature of the program will have reference to present-day problems in missionary work. Among those who should be present may be mentioned especially our Conference Missionary Secretaries, Conference, District, and Church lay leaders, presiding elders, pastors, officers of the Woman's Missionary Societies, Sunday school superintendents and teachers, and all others who may be counted in any sense missionary leaders. The Conference is meant to touch as nearly as possible every missionary interest of the entire Church and to help get the whole line in motion.

TENTATIVE PROGRAM.

(Daily except Sunday.)

- 9:00 A.M. Mission study class.
- 10:00 A.M. Devotional service.
- 10:20 A.M. Question drawer.
- 10:30 A.M. Institute.
- 11:20 A.M. Intermission.
- 11:30 A.M. Popular address.
- Entire afternoon, recreation.

The institute subjects from day to day are as follows:

August 8. "Efficiency in Missionary Organization and Administration."

August 10. "How to Make a Presiding Elder's District Missionary."

August 11. "Missionary Specials: What, Why, and How?"

August 12. "Missions in the Sunday School."

August 13. "The Woman's Missionary Societies."

August 14. "Evangelism."

August 15. "The Every-Member Canvass and Duplex System."

The program for the two Sundays will embrace missionary features for the Sunday school hour, sermons at 11 A.M. and 8 P.M., and an address in the afternoon. The Conference will open Friday evening, August 7.

Every one interested should begin making preparations to attend or to enlist others for attendance. Send to the Board of Missions your name and address or those of friends who might be interested, and prospectus will be mailed. Full information gladly furnished on request.

MOVING PICTURES FROM MISSION LANDS.

The moving picture as a means of missionary education is quite new, but is soon to be put at the disposal of the public. It would seem that the South is to be a pioneer in this field. Bishop Lambuth, on his recent journey to the heart of Africa, took a moving picture machine and brought back a wonderful collection of interesting views. Perhaps no more striking and touching missionary picture has been exhibited than that of the great Batetela chief, Wembo-Niama, grim-visaged and savage, just a few months out of cannibalism, holding the year-old baby of Dr. Mumpower, while unaccustomed tears of tenderness spring to his eyes.

Bishop Lambuth's pictures were exhibited to great and deeply interested throngs at the recent General Conference in Oklahoma City and are being shown at other points.

The Southern Presbyterian Church will soon put on throughout the South a series of moving pictures of mission work in China, Japan, and Korea. Mr. C. A. Rowland, of Athens, Ga., and Mr. J. P. McCallie, of Chattanooga, Tenn., two leading laymen of that Church, are now

touring the Orient on a journey of missionary investigation. They have with them an expert moving picture man and are taking characteristic views illustrating the life of these interesting people and particularly the many phases of missionary activity that are being carried on so successfully. Within a few months it will be possible to set down in the midst of even our small towns and villages graphic sketches of life on the other side of the world, and a man without leaving his home town may gain first-hand knowledge of evangelistic, medical, educational, and industrial missions. Messrs. Rowland and McCallie have been commissioned by our Board to get a series of representative pictures of our own work, which will be widely exhibited throughout the territory of our Church.

DOES GOD ANSWER PRAYER?

The last evening's session of the Foreign Missions Conference of North America was devoted to a discussion of the "Interrelation of Spiritual Awakenings at Home and Abroad." Again it was announced that prayer is most vitally and historically tied up with such awakenings, and attention was called to the pathos of the fact that God should have to wait so long for the Church, "his bride," to enter into this vast inheritance.

As thrilling experiences were given of groups and individuals testifying to changes that had been wrought by prayer, it recalled the argument that Dr. Horton, of London, had made the previous week before the Student Volunteer Convention in Kansas City, Mo. He said that the whole trend of modern science makes credible the actuality of prayer. The earth is knit together so that we speak across the ocean. We think here and touch a mind on the other side

of the globe. How easy and short is the step of faith that prayer not only changes and adapts existing forces, but also creates new forces and influences! Experience has piled upon experience to this effect, until no sane man can deny the positive results that issue from the exercise of intercession. Dr. Horton recites his own experience. About ten years ago he wrote a manual of devotion called "The Open Secret" and left a blank line each day in which to enter his own special object of intercession. This book has become precious to him after these years. He never reads a word of the printed matter; but as he reviews it again and again and finds an ever-increasing number of those most definite prayers most definitely answered, the whole record becomes irrefutable proof of the power of prayer. Let any doubter begin to-day with such a prayer list, he suggests, and keep it up for ten years, and no power on earth can shake his conviction that *the one way to do anything is to get God to do it.*

Paul, too, must have believed in this kind of power in prayer, for many times we hear him calling upon his Church to "strive together in prayer" for him. "That his work might be effective," he deemed it necessary to have a praying Church behind him.

The New Testament places special emphasis upon "concerted prayer": The "two or three" with him in the midst, the "any two agreeing" are promised *anything*, the little company praying together for Peter proved stronger than prison doors; the one hundred and twenty in the upper chamber broke down partition walls between heaven and earth and made open entrance for the Holy Spirit.

Are any of our needs too great to be attacked by this attested power? If there are not spiritual awakenings in all of

our mission fields, who shall say it is not because of our failure to get together in intercession for that particular thing?

Here a practical suggestion emerges. Why should not a certain Church or a certain Conference set itself steadily and in faith to the task of interceding for a revival in some mission station that it is especially interested in and put the Lord to a test? And, again, if there is a Church abroad that has proved its efficacy in prayer, as the Korean Church, for instance, would it not be well to enlist their prayer potency for our own slumbering Church activities?

Dr. Herrick, for sixty years a missionary in Turkey, gave evidence that the Christian life at home is promptly reflected abroad. We are told that the level of water in a group of lakes in Central New York rises and falls with the rise and fall of the Great Lakes. This may be accounted for upon the hypothesis of an underground channel. Is it *too hard* for our faith to lay hold upon that heavenly channel through which spiritual tides may flow from our land to the ends of the earth?

It was suggested that the Boards get out leaflets definitely setting forth unmistakable answers to prayer, and the VOICE hereby invites any of its readers who have experienced such a blessing to send an account of it to the editors for use in such a compilation. Are you sure that God has ever definitely answered your prayer? If so, will you not tell us about it?

GRATIFYING GROWTH OF SPECIALS DEPARTMENT.

From January 1 to May 29 the special assignments of missionaries, scholarships, native preachers, circuits, etc., made by the Board of Missions amounted to \$35,458.98. These are new and con-

tinuous, no renewals nor special contributions being included. The pledges range from \$25 to \$2,050. On April 30 the increase over the first four months of 1913 was \$11,484.29. From present indications 1914 will be the banner year in this department of our mission work. In the letters coming to the office from special contributors there is a note of enthusiasm and interest which is very gratifying.

FACTS YOU SHOULD KNOW ABOUT OUR FOREIGN WORK.

1. The Methodist Episcopal Church, South, is undertaking to give the gospel to forty millions of people in China, Japan, Korea, Brazil, Mexico, Cuba, and Africa.

2. In the division of the mission fields among the several denominations this responsibility has been assigned to us. Our laymen, gathered a thousand strong in Chattanooga in 1908 and two thousand strong at Dallas in 1910, recognized and accepted this as our share.

3. To do this work adequately and promptly we should have on the field perhaps sixteen hundred missionaries—nearly five times as many as now. This would be one to each twenty-five thousand of the people to be reached.

4. At present our missionary force numbers two hundred and fifty-eight (with ninety-six wives of missionaries in addition). This makes each missionary responsible for 155,000 souls. In the United States there is one preacher to each 546.

5. The two million Southern Methodists give to foreign missions through all channels annually less than \$900,000. This is only forty-six cents a member—less than a penny a week.

6. The annual assessment of Southern

Methodism for this cause averages only twenty-five cents per member—about two cents a month—for the salvation of the world.

7. If no Church paid more than the assessment, it would be necessary to recall more than one-fourth of our missionaries and discontinue a large proportion of our work.

8. The small sum contributed for foreign missions must provide in mission lands for all branches of religious and philanthropic work conducted at home by the Churches, connectional boards, Christian schools and colleges, hospitals, orphanages, etc.

9. Our obligation abroad is five times as great as at home in point of number and a thousand times as great in point of need; yet we invest in Church work at home fourteen times as much money and twenty times as many men as we send abroad. Our Saviour said: "Thou shalt love thy neighbor as thyself."

10. Nine physicians and three trained nurses compose our entire medical force in our seven great mission fields. This is one medical missionary to each 3,300,000 people. In the same ratio Texas would have only one physician and nurse, and the entire United States less than thirty.

11. In *per capita* gifts to missions we stand next to the bottom among the great denominations of the United States.

12. At our present rate of interest and giving it takes seven thousand Southern Methodists to send out and maintain one missionary. The obligation rests upon every Christian to *go* or *send*. It is a sad commentary on our interest that we not only do not go ourselves, but that it takes seven thousand of us together to send a representative.

[The above can be had in leaflet form for free distribution on application to the Board.]

MY STEWARDSHIP: A MEDITATION.

(1 Tim. vi. 9; Matt. vi. 19-33; Luke xvi. 9.)

If I am to escape the curse of money, I must shun covetousness and stinginess and greed. I must honor the Lord with my substance. I must lay up treasure in heaven by turning my earthly possessions into the divine coinage of love and helpfulness. However rich I may be here, I shall go penniless into eternity if I use my possessions selfishly and withhold what I owe to God and to my fellow men. Indeed, I shall be fortunate if I pay not the penalty with my soul itself.

If I would make of my possessions a blessing rather than a curse, I must *give*—give liberally and gladly; give freely, as God has given me; give to the poor; give to the Master's work at home; give for the extension of his kingdom to the ends of the earth. How better may I lay up heavenly treasure than by telling to those who never heard it the story of my Lord? how better make to myself eternal friends than by introducing men to his eternal friendship?

Dear Lord, help me to recognize my stewardship. Deliver me from covetousness and selfishness. Teach me the joy of surrender of self and all to thee. Help me to be rich toward a perishing world and thereby rich toward thyself. Enable me day by day to lay up some treasure for the heavenly home, to make some eternal friendship by means of the possessions that thou hast intrusted to me. Open my heart to the needs of the whole world. Freely have I received of the riches of thy grace. So freely may I give!

Nearly all our missionaries who were driven out of Mexico have speedily found fields for fruitful service in the Mexican work on this side of the line.

LEGISLATION OF THE GENERAL CONFERENCE OF 1914 CONCERNING THE LAYMEN'S MISSIONARY MOVEMENT.

AS RELATING TO THE GENERAL CONFERENCE.

1. The Laymen's Missionary Movement is recognized as a providential movement among Christian men, and is welcomed as a pledge of a closer alignment of the men of the Church with the great awakening of the Church of God of to-day. The laymen of the Church are authorized to coöperate with their pastors in a more aggressive evangelism, to develop missionary interest and intelligence, and to promote lay activity and liberality in coöperation with the regularly constituted boards of the Church.

2. The Executive Committee of the Laymen's Missionary Movement, as now constituted, being composed of John R. Pepper, T. S. Southgate, C. F. Reid, F. M. Daniel, Julian S. Carr, C. H. Ireland, P. H. Enochs, R. S. Munger, W. Erskine Williams, and R. F. Burden, shall be a standing committee during the next quadrennium to encourage our laymen to organize for effective service, to promote a systematic, Church-wide distribution of literature bearing upon Christian stewardship and missionary information, to report at the next General Conference the progress made in the enlistment of our laymen in various forms of Christian service, and to which shall be referred all matters pertaining to their work.

3. That part of paragraph 355 relating to *ex officio* members of the Board of Missions was changed to read: "The Corresponding Secretary of the Board of Church Extension, the President and General Secretary of the Laymen's Missionary Movement, the Corresponding Secretary of the Sunday School Board, and the Corresponding Secretary of the

Epworth League Board shall be *ex officio* members."

AS RELATING TO THE ANNUAL CONFERENCE.

Paragraph 372, Article 19, was changed to read: "Each Annual Conference shall organize a Board of Missions auxiliary to the General Board, to which it shall report annually. It shall consist of one layman from each district and an equal number of clerical members, who shall be elected quadrennially by the Annual Conference at the first session after the General Conference, together with the Conference Lay Leader, who shall be a member *ex officio* of the Annual Conference Board of Missions."

In Chapter II., Section 2, a new paragraph was inserted, reading as follows: "Let every Annual Conference at its first session after the General Conference appoint a Board on Activities of Laymen, to consist of the Conference Lay Leader, who shall be Chairman of the Board, and the District Lay Leader from each presiding elder's district, the duties of this Board to consist of considering plans for the better support of the ministry, the larger activity of laymen in evangelistic work, and coöperation with the other Conference boards in executing their plans for larger service in all Church work."

Also a resolution was passed without dissent recommending to the Annual Conferences a constitutional change in the Discipline in regard to the question as to who shall compose the Annual Conference, making the answer to this question read as follows: "All the traveling preachers in full connection with it, the Conference Lay Leader, all the District Lay Leaders of the Conference, and four lay representatives (one of whom may be a local preacher) from each presiding elder's district."

Annual Conference Question No. 47 was changed to read: "Who is elected Conference Lay Leader, and what is the report from the Committee on Activities of the Laymen?"

AS RELATING TO THE DISTRICT CONFERENCE.

The answer to the question, "Who shall compose the District Conference?" was changed so as to read: "The District Conference shall be composed of all the preachers in the district, traveling and local, including superannuated preachers, whether resident without or within the limits of the Annual Conference to which they belong, the District Lay Leader, the Charge Lay Leaders, and other laymen, the number of whom and their mode of appointment each Annual Conference may determine for itself."

In paragraph 72 an item to be inquired into was inserted after No 8, reading as follows: "No. 9. As to lay activities and what the Committee on Lay Activities is doing in the bounds of the district."

Also paragraph 79 was changed so as to read: "Who is elected District Lay Leader, and who constitute the Committee on Lay Activities? (Let this committee be composed of the District Lay Leader, who shall be Chairman, and the Charge Lay Leader from each pastoral charge in the district.)"

AS RELATING TO THE QUARTERLY CONFERENCE.

Answering the question, "Who shall compose the Quarterly Conference?" paragraph 80 was changed so as to read: "All the traveling and local preachers, including superannuated preachers residing within the circuit or station, whether without or within the limits of the Annual Conference to which they belong, with exhorters, stewards, trustees who are members of the Church, and class

leaders of their respective circuits, stations, and missions, together with the superintendents of Sunday schools who are members of the Church, secretaries of the Church Conferences, the presidents of the Senior Leagues (if eligible), the Charge Lay Leader, the Church Lay Leaders, the chairman of the Evangelistic Committee, the chairman of the Social Service Committee, and none others."

Question 14 of paragraph 90 was changed so as to read: "Have a Church Leader and the following committees been elected for each Church, (a) a Missionary Committee, (b) an Evangelistic Committee, (c) a Social Service Committee, and what are their reports?"

Question 30 of paragraph 90 was changed so as to read: "Who is elected Charge Lay Leader, and who are elected Church Lay Leaders? (In stations the Charge Lay Leader should act as Church Lay Leader.)"

AS RELATING TO THE CHURCH CONFERENCE.

Question 6 of paragraph 94 was changed to read: "Who are elected (a) a Missionary Committee, (b) an Evangelistic Committee, (c) a Social Service Committee for this Church?"

THE ROMANCE OF MISSIONS AND THEIR LACK OF ROMANCE.

The luxury of modern travel across the continent and ocean, the comfort of living at moderate cost in most countries of the world, the facilities for communication by post and wire and wireless which bind the ends of the earth in chatty neighborliness have robbed forever the vocation of the foreign missionary of any special claim to self-sacrifice and of that halo of romance which somehow attaches itself to voluntary undertakings amid conditions of physical hardship.

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What travel there may be off the beaten track is in the main only such as a virile man should rejoice in. In the larger towns and cities and in many of the smaller places the necessities of life are available, and missionaries have no grounds for self-pity or claim upon the pity of pious admirers at home. If in a few stations among the fast-diminishing primitive peoples or in remote Asiatic posts there are missionaries of our religion and government living lives of marked hardship such as endanger their physical well-being, they are in the minority; moreover, they would be the last ones to claim that they were doing anything heroic. They are heroes, but it is characteristic of a hero that he disclaims his heroism.

The tropics of to-day are being steadily tempered by the white man's mastery of conditions until they are becoming healthy and in many places so full of compensations as to create in not a few persons unwillingness to live elsewhere. Complete isolation is a rapidly vanishing discipline. The sources of the Nile and the "roof of the world" are within hailing distance of New York in these days when a man has laid his hand on the North Pole. There is little left of this globe of ours to explore, and soon from sheer necessity we shall be forced to turn our attention to what may be "lost behind the ranges" of the moon's cordillera.

These things being so, it is time for us to drop once and for all that sentimental regard for missions and missionaries which is belittling to the missionary cause, supporters and missionaries alike. It is always harmful and unfair to pretend that the ordinary is the extraordinary. If awhile since the missionary's vocation was an extraordinary one, it is no longer so. It is now simply a normal part of religious duty and should be ac-

cepted and recognized as such. When this is accomplished we shall be in the way of securing the kind and number of missionaries that are needed.

All of us doubtless have been stung at one time or another, especially in the enthusiasm of beginnings, with a sense of the splendor of martyrdom and its attendant impulse to glory, and have spoken as St. Paul did of the things which concern our weakness—our perils and journeyings and all the rest of our thrilling hardships, many of them in reality not more than the average fisherman or hunter goes through during his annual vacation. Probably some of us feel like the apostle, though with more reason, that we spoke as fools.

The real hardship of the missionary is that which founders of empire as well as religion have had to face from the beginning—failure from whatever cause on the part of the pioneer to make others see the vision of the "things that belong to their peace," neglect until it is too late of imperial opportunity by those on whose word and support action is dependent, timidity on the part of executive and administrative forces which clings to a policy and methods long since become threadbare. Of hardship of this sort there is enough and to spare.

To-day the missionary opportunity is at its height. It must be taken. There are a few primary principles that we need to emphasize:

1. Missionary work is a normal vocation for normal—that is to say, the best—men and women. Romance in missionary work, in domestic and foreign fields alike, is in the character of the man who undertakes it and not in the character of the work undertaken. There is no more romance in mission work in Yunnan or Baroda than in Utah or Oklahoma; but there is just as much, and that is a

good deal, provided that the missionary concerned is a good deal of a man.

The modern missionary needs special training for his work more than ever before. If St. Peter was an unlettered fisherman, St. Paul was a distinguished scholar and statesman, and it was St. Paul who gave Christianity to the world at large. St. Peter could not have done it. He had neither the head nor the training for it. The mere prophet, moralist, and exhorter has each his place in the mission field; but prophets and preachers who possess balance as well as fervor, conviction without bigotry, are somewhat rare. No man below intellectual par and without *savoir-faire* should be eligible for missionary work in such countries as China, Japan, and the Philippines. I speak as one who would defend his own interests.

No doubt we have had, we have, and we are going to have incompetent and eccentric missionaries. But it is unjust to judge the value and work of missions by a handful of misfits. Had it been just to generalize on the character of the American consular service from some representatives in high places whom I met in the Orient awhile ago, I should have pronounced it to be a corps of scoundrels. Were it fair to judge the civil service by a considerable number of civil servants I have known, I should say that it was a company of roisterers and thieves.

2. Missionary life is as much a vocation for the laity as for the clergy. Missionaries should cover every known profession from doctor to carpenter, from housekeeper to seamstress. In much of the Orient the industrial mission is of greater importance to-day than any other. It at least holds equal place with literary education. The consecrated, well-equipped layman is needed not less (in some places is needed more) than the priest and catechist.

3. The moment has arrived for us to review the institutional ventures of missions in the light of the progress of backward nations and the growing wealth of the home Church. The continuance of an educational or philanthropic society simply because it is under religious auspices, irrespective of the quality of the work done, is at best a doubtful procedure. A school or hospital merits support because it is an instrument of good education or is medically and surgically first-class, not because something bearing the name of school or hospital is used as a pretext for pious teaching and sectarian ends. Poorly conducted and professionally weak missionary institutions when side by side with well-conducted secular institutions of a high order are a menace, not an aid, to the cause of missions. Missions must stand unflinchingly for the best institutions of their kind, or else yield place to the best.

We have yet to contend against the old conception of missions and missionaries—that they need little, less than people with much easier tasks; that they must not have the ordinary comforts of life, and must work miracles withal. One of the chief troubles with missionary institutions is that, with a work far more taxing and difficult than in ordinary conditions at home, they are supposed to be greatly favored if they receive pennies where home institutions of a similar character receive dollars.

The needs of a missionary institution of to-day must be measured by the breadth of its opportunity as discerned by those directly responsible for it and not by an ancient and decrepit theory. What may have been generous for yesterday's needs is penurious in relation to to-day's. Missionary schools and hospitals cannot live on the crumbs that fall from the rich man's table; they can only starve on them.

As much discredit has accrued to the missionary cause because of inefficiency due to inadequate support as to incompetent missionaries.

4. Competent persons, men and women of the privileged class, should be taught that there is a place for them in the mission field, permanently or temporarily, if they qualify by becoming proficient in some department of useful work. Why should not young women give a year or two of their freshness and vitality after they leave college to teaching or otherwise aiding in one or another of our missions? If they are able to meet their own expenses, so much the better. This would be more profitable than the giddy dance around the world that the thousands indulge in annually, gathering for the most part a little geography, a bunch of curios, and considerable misinformation about the nations whose skirts they touch. Japan, China, the Philippines, and India are good stopping places for round-the-world travelers. A year or so in one place or another would be an education to the visitor and a material benefit to missions. The idea has already occurred to and been acted upon by a few.

Space forbids me to say more, though I have much more to say. But I trust that my purpose has been accomplished. I have aimed to present mission work as being a normal vocation for normal men and women, with just as much and just as little romance as any other reputable pursuit and as demanding the best possible equipment in all its enterprises. Parents should be no more surprised or chagrined that their children should plan to qualify for the mission field, whether as a vocation or as an avocation, than for finance or medicine or society. The religious public should no more be disturbed when we on the frontier ask for a hundred thousand dollars for a hos-

pital or a school (usually we ask for much less and do not get it) than when a home charity or university lays its plans to get a million or so for equipment or endowment. The biggest missionary request that I have as yet seen, if it has erred at all, has erred on the side of excessive modesty.

As I have experienced mission work, and I have known no other work in a ministry of close upon a quarter of a century, I conceive it to be as wonderful a sphere of opportunity for the investment of all that manhood is or may be as the market of time affords. I am further convinced, from a careful and extensive observation of missions in many lands, that, considering the number of men and the amount of money invested in missions, the returns are such as cannot be paralleled by any other enterprise in history.—*Bishop Charles H. Brent, in the Outlook.*

A SEXTET OF MISSIONARY WEDDINGS.

Union and coöperation in missionary work is decidedly the order of the present summer among our workers in the foreign field. No less than six weddings have either taken place in the last few weeks or will be solemnized in a few days.

HARRISON-McNEILL.—Dr. J. G. Harrison, for some years in charge of the Monterey Hospital, who is now in the United States on account of the disturbed conditions in Mexico, surprised the office force greatly by his arrival early in May in Nashville, where he met and married Miss Mary Lillie McNeill, former head nurse at Monterey. The happy event was celebrated at the Methodist Training School in the presence of a few friends. Rev. W. F. Quillian was the officiating clergyman. Dr. and Mrs. Harrison are

ready and anxious to return to Monterey as soon as political conditions in Mexico will justify. They are at home for the present with the groom's parents at Agricola, Ga.

SIMS-COX.—When J. Grover Sims, of Mobile, Ala., was selected for work in Japan, the Board supposed it was getting one missionary, whereas subsequent events developed the fact that it was really securing two. Mr. Sims, who is going to take the Department of Business Methods in the Kwansei Gakuin, at Kobe, was married on June 10 to Miss Sarah I. Cox, of St. Louis. After a visit to Mr. Sims's relatives in Mobile, they expect to sail for the Orient on August 20.

BUYERS-SEGARS.—Rev. Paul E. Buyers has just come all the way from Brazil to get his bride, Miss Eunice Segars, of Amber, Okla., and they do say that Miss Segars is well worth a journey many times as long. They were married on June 10 at the home of the bride, after which they went for a brief visit to Mr. Buyers's relatives at Whitesburg, Ga.

BRINKLEY-BEADLE.—The next wedding in order took place on the other side of the globe on June 29. On that date Rev. Sterling G. Brinkley, a member of the faculty of Soochow University, entered a life partnership with Miss Margaret Beadle, one of the most valued missionaries of the Woman's Department, who has been working in the Davidson School, in West Soochow.

BRANNAN-BARKER.—A step across to Korea would take us to the scene of the marriage of Rev. L. C. Brannan, the efficient Superintendent of the Choon Chun District, and Miss Myrtle Barker, another missionary of the Woman's Department, who has been in charge of the country day schools of the Wonsan Dis-

tract. We are not advised as to the exact date of the happy event.

ROBINSON-BOCK.—Still another wedding was that of Rev. L. H. Robinson, of Camaguey, Cuba, and Miss Annie Chloe Bock, of Chico, Tex., which took place in Cuba the latter part of June. Mr. Robinson is pastor of the American congregation in Camaguey and is also a professor in Pinson College. This double responsibility indicates his need of a helpmeet. Mrs. Robinson is thoroughly in sympathy with the work and will be a great source of strength to her husband.

Rumors of yet another wedding, and a very interesting one, come to us from Brazil, but no announcement can be made at this time.

NEW MISSIONARIES OUTBOUND.

Arrangements have been made for the early sailing of a number of new missionaries who were provided for by the Week of Prayer and Self-Denial.

Rev. C. B. Dawsey, of Spartanburg, S. C., sailed with his family for Brazil on June 27 by the steamer *Vestris*.

Rev. L. P. Anderson, of Richburg, S. C., just graduated from the Theological Department of Vanderbilt University, sails for Korea on July 18.

Another recruit for Korea will be Rev. Earl W. Anderson, of Whigham, Ga., who sails on August 18. He is both clergyman and medical man, being a full-fledged M.D. He has been recommended for appointment to the medical work at Choon Chun, Dr. Bowman having been transferred to Severance Hospital, Seoul.

Another Anderson, Rev. Sid R., of Rising Star, Tex., also a senior of Vanderbilt, will go this summer to China for evangelistic work.

Rev. J. W. Daniel, of Cotulla, Tex.,

a classmate of L. P. and Sid R. Anderson, has been assigned to South Brazil and recommended for appointment to Union College, at Uruguayana. He will probably sail in July.

Rev. and Mrs. J. Grover Sims, as stated in another connection, will sail on August 20 for Japan, where Mr. Sims will take charge of the Department of Business Methods in the *Kwansei Gakuin*.

MEXICAN MISSIONARY BUSY.

Rev. Joseph Thacker, who was compelled to return from Mazatlan, Mexico, a few weeks ago because of the invasion of that city by the Constitutionalists, found work almost immediately on his arrival in the United States at Nogales, Ariz., where he is preaching to the Mexican refugees. He writes from Nogales: "I find the Church in good shape. The town is full of well-to-do Mexican refugees, and it ought to be possible to reach them at least with gospel literature while they are on this side the line waiting for peace."

HOME ON FURLOUGH OR RETURNING TO THE FIELD.

Rev. J. W. Tarboux, D.D., one of the pioneers of the Brazil Mission, after a year of furlough in the States, sailed for Brazil early in June. While here Brother Tarboux served as a supply for the Church at Union Springs, Ala., while its pastor, Rev. J. T. Mangum, went to Africa with Bishop Lambuth and missionary party to help in the founding of the new mission.

Rev. W. B. Lee and family, of Brazil, are now at home in Burlington, N. C. Brother Lee was a delegate to the General Conference.

Rev. Walter G. Borchers and family, who came to the United States last fall,



FACULTY AND STUDENTS OF OUR NEW BIBLE TRAINING SCHOOL, SUNGKIANG, CHINA.

Missionaries in front row, reading from left to right: J. A. G. Shipley, T. A. Hearn, W. B. Burke, John C. Hawk.

sailed for Brazil on June 27 by the steamer *Vestris*.

Rev. S. A. Stewart, delegate to the General Conference from the Japan Mission, is now, together with his family, the guest of relatives at Palmyra, Mo.

Dr. J. B. Fearn, Treasurer of the China Mission, sailed from Shanghai with Mrs. Fearn on June 8, coming to the United States on furlough. He will soon have completed twenty years of service in China.

Rev. Joseph Whiteside and family, of China, will arrive shortly and are expected to be for a while with Dr. John M. Whiteside, of Anniston, Ala.

Rev. J. L. Gerdine, who, with Mrs. Gerdine, has been for some months in the United States, having attended the General Conference in the meantime as a representative of the Korea Mission, is returning to his field by the steamer *Tenyo Maru*, sailing from San Francisco on July 18.

Rev. J. W. Hitch, also of the Korea Mission, sails with his family on August 18, after a year's furlough spent with relatives at Waycross, Ga.

Mr. J. Arthur Thompson, who has had a strenuous seven years as superintendent of building operations in Korea, arrived in the United States a few weeks ago, accompanied by his family. His address for the present is Rushville, Ill.

It will be a source of genuine regret to the many friends of Miss Nannie B. Gaines, both here and in Japan, to know that her sister, Miss Rachel Gaines, who has been ill for some eighteen months, was compelled a few days ago to submit to an operation in Chicago in the hope of gaining permanent relief. The result is not known at this writing. It was the plan of Miss Nannie Gaines to have her sister return with her to Japan in August, but it will not be possible for them to leave so soon in view of this later development. It is greatly to be hoped that

the operation will be entirely successful.

Mrs. E. A. Tilley and daughters sail for Brazil on June 27 to join Rev. E. A. Tilley, who went out last year and is now in the pastorate at Ribeirao Preto.

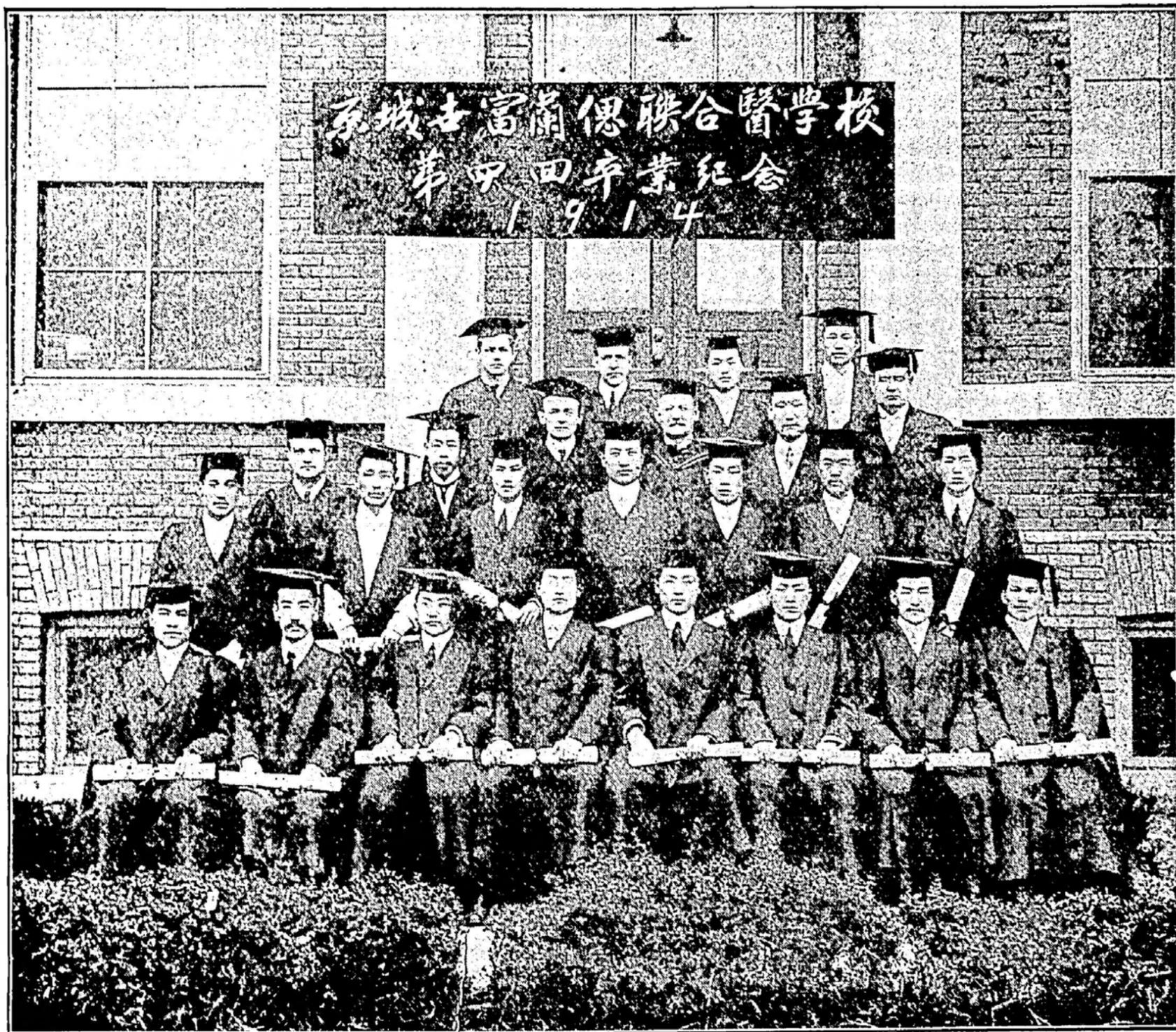
Mrs. E. E. Vann, formerly Miss Elizabeth Denny, arrived in the United States from Brazil some weeks ago, accompanied by her little son Felix. She will be joined a little later by her husband, whose furlough is due.

THE NEGRO CHRISTIAN STUDENT CONVENTION.

ESTELLE HASKIN.

The first Negro Christian Student Convention was held in Atlanta, Ga., May 14-18 at the call of Dr. John R. Mott, Chairman of the Continuation Committee of the World Missionary Conference, and others.

The object which these leaders had in view was fourfold:



FACULTY AND GRADUATING CLASS OF SEVERANCE UNION MEDICAL COLLEGE, SEOUL, KOREA.

(Dr. Newton H. Bowman at reader's right, next to top row.)

To those who question whether the disadvantaged peoples of heathen lands are worth evangelizing, the fine, strong faces of the men shown in this picture form a sufficient answer. These are men of intelligence, ability and character, capable, when given a fair chance, of filling worthily places of honor and usefulness. In our complacent provincialism we need sometimes to be reminded that "God . . . hath made of one blood all nations of men, . . . that they should seek the Lord, if haply they might feel after him, and find him."

1. To give to the present generation of negro students in the United States a strong spiritual and moral impulse.

2. To furnish an opportunity for them to study with thoroughness their responsibility for leadership in Christian work at home and abroad, thus bringing them face to face with Christian life callings.

3. To face and help meet the responsibility upon the negro Churches of America to help meet the claims and crisis of Africa.

4. To consider what light Christian thought may throw on present and future coöperation between the races.

The delegates were picked young men and women from the colleges, the best leaders from the schools and professions, and a representative of fifty-nine white men and women who hold places of leadership in the development of the negro life of the nation.

The total attendance was five hundred and twelve, including representatives from eighty-one colleges, from eighteen States.

From the beginning to the end the Convention was a challenge to every delegate, both negro and white, to test the power of Christianity in solving a great race problem. It was realized that nowhere else are there such possibilities of making practical the teachings of Jesus Christ in the problem of two different races living side by side in peace and harmony. To the Southland is given the opportunity to show to the world that Christianity can meet this supreme test.

Neither were these possibilities presented as Utopian merely, for each session was given to the discussion of some practical solution of problems. One of outstanding importance was that of coöperation between the races. Maj. R. R. Morton, of Hampton, Va., after enumerating some ways in which prac-

tical help may be given to the negro, said that the greatest benefit that could be rendered by the white man is for him to believe in the negro. Faith is the basis of all true democracy, of all true Christianity.

Dr. Weatherford spoke forcefully of the increasing interest on the part of the white people. He said he received letters continually from students who expressed a vital interest, and frequently the question was asked: "What do you think of my giving my life to the work of helping the negro race?"

The claims of Africa also were presented, backed by an intelligent and sane African commission report setting forth the possibilities and hindrances of Africa as a mission field for the American negro and urging upon him his responsibility in view of this large opportunity.

Sunday was perhaps the high-water mark of the Conference. Dr. Mott, who had been the presiding officer of the Convention, presented at the morning session the possibilities of Jesus Christ becoming a reality to every Christian heart. In that hour every difficulty of life became small as Jesus Christ was presented as a living reality. In the evening this same great leader of student life made that little group of humble students a part of a great world conquest. He set before them the dangers and the difficulties, as well as the new and vast possibilities, of taking the world for Christ. The call was in the urgency of the need and the present opportunity in the rising tide of spiritual power.

The results of this great Conference cannot be estimated. We know that there were great resolves of heart and a definite dedication of many lives to the task of bringing about amicable race relationship to the uplift of the great mass of negro life at home and the evangelization of Africa.



CRUSADE AGAINST THE POLYGAMY AND DISLOYALTY OF THE MOR- MON CHURCH.

At the second World's Christian Citizenship Conference, held at Portland, Oregon, June 29 to July 6, 1913, under the direction of the National Reform Association, the menace of Mormonism was fully considered.

Robert F. Coyle, D.D., of Denver, Colo., who has made an extensive study of polygamous and treasonable Mormonism, and who has had unusual opportunities for observation, delivered an address which instantly challenged for this question the notice of patriots and Christians throughout the country. A survey of Mormonism was instituted by a National Commission under authority of this Association. Its report is a clear condemnation of the Mormon Church as a teacher and practicer of crime and disloyalty.

In furtherance of the responsibility then assumed, the National Reform Association has inaugurated a nation-wide crusade against the evils of Mormonism and is enlisting under the banners of that crusade the Christian and patriotic men and women of the country.

A series of mass meetings has been held at the centers of good endeavor to reach every State in the Union.

The purpose is to arouse the nation to a sense of its peril and to obtain from the Federal government such enactment and administration as shall speedily and ef-

fectually end the pretensions of the Mohammedan-Mormon kingdom.

Former Senator Frank J. Cannon cooperated with the Association as leading speaker in the campaign.

SOME STARTLING FACTS.

The truth about the Mormon Church has been suppressed. That truth must be made known.

The Mormon Church is a temporal kingdom set up in this republic.

The Mormon kingdom is ruled by a man who lives with five wives—a polygamous sultan in America.

The polygamous Mormon kingdom keeps an apostolic ambassador in the Senate of the United States.

The Mormon kingdom conducts a huge commercial trust.

This is the oath which the United States Senate Committee says is administered by the Mormon priests to their followers:

You and each of you do covenant and promise that you will pray and never cease to pray Almighty God to avenge the blood of the prophets upon this nation and that you will teach the same to your children and your children's children unto the third and fourth generations.

This is the claim and prediction of the Mormon kingdom:

The priesthood holds the power and right to give laws and commands to individuals, Churches, rulers, and nations of the world; to appoint, ordain, and establish constitutions and kingdoms; to appoint kings, presidents,

governors, and judges. ("Key to Theology," page 70.)

This is the insolent challenge which the polygamous Mormon kingdom offers to the Christian world:

If plural marriage be unlawful, then is the whole plan of salvation, through the house of Israel, a failure and the entire fabric of Christianity without foundation." ("Compendium of the Mormon Gospel.")

HOW LONG WILL THIS CHRISTIAN NATION ENDURE?

Fifty-two years ago Abraham Lincoln began a warfare against the "twin relic of barbarism."

To-day the Mormon kingdom is ten times as strong numerically and a thousand times as strong financially and politically.

How shall the nation escape retribution if it longer neglects the archenemy within its gates?

FRANK J. CANNON.

The National Reform Association takes patriotic pride in presenting Mr. Cannon as the ablest living authority on the Mormon kingdom. He was the last delegate in Congress and the first United States Senator from Utah. His father was the most powerful man in the Mormon Church after Brigham Young. Frank J. Cannon was the chief negotiator of the "treaty" between the national government and the Mormon Church when the Mormon chiefs surrendered. When the chiefs violated their pledges, he denounced them and raised a revolt against their perfidy. He is carrying that denunciation throughout the land. He is a speaker of marked power. This is the comment of the Olean (N. Y.) *Evening Times*:

Mr. Cannon's talk made a deep impression upon his hearers. Gifted with a striking stage presence, wonderful fluency in the use of a splendid vocabulary, a manner so dramatic

and a voice so flexible as at times to remind one of the best traditions of the histrionic art, he drew a terrible indictment against the Mormon Church as it exists to-day.

This is an editorial utterance of the Washington (Pa.) *Observer*:

Frank J. Cannon is a man who would to-day be leader on the floor of the United States Senate of that political party whose work for the last half century is the history of the country but for one thing, and that thing is his stern refusal to compromise with dishonor. His public career is a tragedy, a noble one which might appeal to a great dramatist in search of material, a tragedy in which the victim is an undisputed hero. Cannon is an advocate of a cause.

Mr. Cannon is the author of "Under the Prophet in Utah" and "Brigham Young and His Mormon Empire." These books are accepted as final authority by historians and commentators and are as dramatic as anything in modern literature.

ANTI-POLYGAMY AMENDMENT.

There is pending in Congress a resolution for an amendment to the Constitution of the United States declaring that polygamy and polygamous cohabitation shall not exist in the United States or in any place subject to its jurisdiction and authorizing Congress to enforce this article by appropriate legislation.

If adopted by the two houses of Congress in its present form, this resolution must go down to the State legislatures for their ratification. It will require three-fourths of the States, or thirty-six, in affirmative action before the proposed amendment can become a part of the fundamental law.

An emergency is presented to the people of the United States. During fourteen years there have been efforts to secure this amendment, so that the guilty Mormon Church and its polygamous

leaders might be placed once more under Federal jurisdiction as they were before they gave their promise which has now been violated. Each time the effort for the amendment has failed because of political bargainings or other cunning plots. It has been impossible so far to get the resolution through the two houses of Congress. But to-day the adoption of the resolution seems certain. The Mormon Church is depending upon its ability to influence thirteen States of the Union to a rejection of the proposed amendment, if it shall be sent down from Congress for ratification. It is understood in the inner circle of the Mormon Church that Apostle Smoot and other representatives of the Church at Washington will appear to favor the resolution if they find that it is going through anyway and that, under cover of this apparent acceptance, the Church will be able to work its plots in the individual States to prevent ratification. Already the Mormon Church has an appreciable influence in eleven States of the Union. It will endeavor to involve the question in such a way in a total of thirteen States as to delay, and therefore defeat, the desired action.

To promote an understanding of this question and to arouse the Christian citizenship of our country to an alert insistence in behalf of this amendment, the National Reform Association is carrying forward a series of fifty mass meetings in central points in the various States, particularly east of the Mississippi River. The opening of this crusade was at Toledo, Ohio, February 15. The Church Federation took charge of the local details. Federal Judge John A. Killitts presided. St. Paul's M. E. Church held an assembly of twenty-five hundred, and it is thought more than that many people were turned away. Over seven hundred dollars was sub-

scribed by those present to aid the National Reform Association in the crusade. The speakers were Judge Killitts, James S. Martin, D.D., General Superintendent of the National Reform Association, and Frank J. Cannon, of Denver, former United States Senator from Utah. A thrilling feature of the meeting was the march in a body by six hundred anti-polygamy crusaders, carrying the American flag and singing the Battle Hymn of the Republic, through the front doors of the edifice and into a reserved space before the pulpit. They were led by Mrs. Sarah Ernest Snyder, national organizer of the order of Crusaders against the Mormon Kingdom.

The following resolution was adopted:

To the Senate and House of Representatives in Congress Assembled: Whereas the Mormon Church continues to teach and its prophets and priests continue to practice polygamy in defiance of law and in ungrateful violation of their pledge made to this country;

Now, therefore, we, citizens of the United States, in mass meeting assembled, do respectfully urge upon Congress the speedy adoption of the pending resolution—introduced into the House by Mr. Gillett, of Massachusetts, and into the Senate by Mr. Weeks, of Massachusetts—to amend the Federal Constitution as follows:

“ARTICLE XVIII.

“Section 1. Polygamy and polygamous cohabitation shall not exist within the United States or in any place subject to its jurisdiction.

“Sec. 2. Congress shall have power to enforce this article by appropriate legislation.”

We certify that the foregoing resolution was adopted in the mass meeting on this date.

.....[Place and date].....

....., *Chairman;*
....., *Secretary.*

This resolution is commended to the attention of the pastors and moral reform associations throughout the country in the hope that it will be adopted by Church congregations and civic bodies and forwarded, direct, to the departments of government at Washington.

The closing meetings of this season's campaign, all of which were addressed by Dr. Martin and Senator Cannon, were held at New York, April 23, in Carnegie Hall, and at Philadelphia, April 24, in the Academy of Music. Dr. Robert F. Coyle, of Denver, and Congressman Gillett also addressed the last two named. Following this general series of mass meetings and the passage of the amendment, the National Reform Association proposes to go before the several State legislatures.

If we are to get the Constitution of the United States amended to forbid polygamy, the only time is *now*. In two years we may be too late. The existence of an anarchistic spirit among the leaders of Mormonism is so manifest that nothing short of stern Federal procedure can cure this ulcer upon our civilization.

POLYGAMY A NATIONAL EVIL.

A most important step in the campaign against polygamy was taken when the Gillette anti-polygamy bill was introduced into Congress for an amendment to the national Constitution. The situation in Utah and elsewhere demands some such treatment of this problem. Utah now has the matter in its own hands, and its influence in shielding polygamy ramifies into as many as ten other States. Utah, under Mormon control, will never eradicate polygamy. Moreover, this reform will never be effected by the individual State. Like the saloon, polygamy is a national evil and demands national treatment. States are limited by the legislative and judicial action of other States. The Federal government cannot compel a State to do its duty in such matters, but it can through Congress enact legislation for the country as a whole or can open the way for constitutional amendment. — *Christian Statesman*.

DEACONESSES CONSECRATED THIS YEAR.



Miss Katie Walker is from Texas, having spent most of her life in San Angelo, securing her education there. She graduated from Scarritt Bible and Training School last May. Her call to

definite service for Christ came at the Epworth League Encampment at Corpus Christi, Tex. Her earnest desire is to work among foreigners in her own land.



Miss Frank Miller was born and reared and educated in Alderson, W. Va., but her home at this time is near Lake Toxaway, N. C. She joined the Church at thirteen years of age, but her definite,

satisfying experience of Christ was received only a few years ago. Miss Miller taught three years in Brevard College, N. C., and three years at Vashti School, Thomasville, Ga., and her decision for deaconess work was made after entering Scarritt Bible and Training School.



Miss Lillian Parker was born in a small village in Smith County, Tex., and reared in Tyler, Tex. An only child, left fatherless when an infant, she was reared by a Christian mother and

joined the Church in early childhood. Her education was obtained at Southwestern University, Kidd-Key College,

and Sam Houston Normal. Miss Parker taught for a year in the Rosebud School, Monterey, Mexico, but came to Scarritt Bible and Training School without any settled purpose as to definite work for Christ. Her decision for deaconess work was made during her junior year, and satisfaction and development have been the result.



Miss Mary Hasler, from Springfield, Mo., comes from a Roman Catholic home and joined the Southern Methodist Church only four years ago. Her Christian life has been earnest and

active during that period, and she has been closely allied with the Epworth League work in St. Louis. Miss Hasler is a graduate kindergarten teacher, having had eight years' experience in the kindergartens of St. Louis. She completed the Deaconess Diploma Course in May at Scarritt Bible and Training School.



Mrs. Daisy Meyer, of Louisville, Ky., in her determination of purpose gives evidence of her Scotch-Irish descent and in her gentleness of nature shows her spirit of brotherhood to all

mankind. When quite a young woman her occupation was that of proof reader in the Louisville *Courier-Journal* office. She soon, however, became a wife, and for seven long years she faced the tragedy of her husband's prolonged illness and his death. Soon after this she gave herself, through the influence

of her loved Church, for definite Christian service and went to the Methodist Training School for special training. She enters upon this new work with a gladness of heart and a determination of purpose which promise success.



Miss Jennye Williams was born in Bloomfield, Ind., but has lived in Jackson, Tenn., since two years old and was educated there. She has considerable musical talent and is a graduate of the

Musical Conservatory of Indianapolis, Ind. Miss Williams was reared in a Christian home and came into the Church at seven years of age, her call to definite service coming almost as early. As an only child, Miss Williams found the sacrifice hard. She did not surrender entirely to deaconess work until the year before coming to Scarritt Bible and Training School, where her convictions deepened and became fully established.



Miss Willia Francis is a Virginian by birth, but has lived in Washington, D. C., for a number of years. Miss Francis has been in the business world since her graduation at Norfolk College, having

served as private secretary and stenographer for five years in the government service in Washington, D. C. Miss Francis became a Christian when fourteen years of age, but received a renewal of Christian experience during the meeting of the Woman's Missionary Council in Washington in 1912, at which time her call to deaconess work was received

and answered. She has taken the Deaconess Diploma Course at Scarritt Bible and Training School.



Miss Emeline Abbott is a native of South Dakota, but when she was thirteen years of age her parents moved to Western New York, where she was educated in the State University, at Buf-

falo. Her father's business called him to Ardmore, Okla., and Miss Abbott came to him there. Miss Abbott's call to definite Christian service came shortly after her mother's death, and, having joined the Southern Methodist Church in Oklahoma, she came to Scarritt Bible and Training School for preparation for deaconess work. She graduated in May.



Miss Berta Ellison is from Franklinville, N. C., and received her education at that place. A f t e r w a r d s she taught four years in the public schools of North Carolina. Miss Ellison has had

considerable business experience, having served in the post office and general store of her native town. She did not become a Christian until fully grown, but since has been active in service. Her call to deaconess work came during her junior year at Scarritt Bible and Training School.

Miss Lula Crim, of Atlanta, Ga., is a sister of Miss Dollie Crim, who has for a number of years been under the appointment of the Woman's Department of work. She held for some time a responsible position in the Atlanta public

schools, until, under the influence of a meeting held by Miss Emma Tucker, she gave herself to definite Christian service, her decision hinging upon a willingness to enter into work for the negro. After spending a year in Miss Tucker's school at Enterprise and a year in the Methodist Training School, she was led to accept the position of Bible teacher at Paine College, where she has served for the past two years. In her application for connection with the Woman's Missionary Council she says: "I feel the need of your prayers and counsel in this delicate work among a people rising to self-consciousness. I am happy in having a part in such a task."

CITY MISSIONARIES CONSECRATED THIS YEAR.



Miss Julia Crutchfield, a trained kindergarten from the Methodist Training School, is a daughter of one of our preachers of the Kentucky Conference. She is a graduate of the Greens-

boro Female College and volunteered for Christian service while attending an annual League conference. Quoting from her own words, she says: "The atmosphere which has surrounded me from earliest childhood has been that which contributes most to the development of the highest ideals and purposes. I have almost grown up in a missionary society; so the most natural and, indeed, the only course possible to me was the one which I have taken—namely, that of entering a field of definite Christian service."



Miss Claudia Wanamaker, of Jacksonville, Fla., graduated from the Methodist Training School three years ago, but entered upon her service only a few months since. In writing to

Mrs. MacDonell last summer about securing work she said: "I hope the papers are all right and that I shall be able to secure a little working work somewhere." That little "working work" proved to be in the Bethlehem House at Augusta, Ga., in which she has served with gladness and joy. Miss Wanamaker is a young woman of rare spirit and talents. Her call came to her at seventeen, in a preaching service, and she says she has not wavered for one instant.



Miss Rosa May Lowder, of North Carolina, is a daughter of a Methodist preacher and a sister of one of our city missionaries, Miss Sarah Lowder. She is a graduate of Littleton College,

and it was while there that the longing came to her to give herself to the relief of bodily sickness and suffering. Having been hindered in her desire to study medicine, she planned for the work of a trained nurse and this spring received her diploma from the Nurse-Training Department of Vanderbilt Hospital and also from the Methodist Training School. Miss Lowder comes to us with the highest indorsement from both of these institutions as to her ability in her profession and her spirit and purpose.



Miss Jane Elizabeth Owens, of Memphis, Tenn., is a trained kindergarten teacher from the Methodist Training School. She is an only child, but the memory of the sweet influence of

her Sunday school teacher upon her life when she was a little child in the Beginners' Department and the thought of her own love and care in her Christian home make her long to carry to other children not so fortunate that which has meant so much to her.

APPOINTMENTS OF DEACONESSES AND CITY MISSIONARIES.

Alameda, Cal., Mary Helm Hall, Mrs. William Acton.

Albany, Ga., City Board, Miss Elizabeth Hughes.

Albuquerque, Ariz., M. E. Church, South, deaconess, Mary Hanscom.

Anniston, Ala., First Church, deaconess, Etta Heflin.

Asheville, N. C., City Board, Miss Josephine Guffin.

Atlanta, Ga., Wesley House, deaconesses, Emma Burton, Mary Moore, Miss Ethel Cunningham; nurse, Ellen Cloud; kindergartner, Miss Nellie McLain.

Augusta, Ga., deaconess, Mary Meriwether; Bethlehem House, Miss Claudia Wanamaker.

Augusta, Ga., Paine College, Miss Mary De Bardeleben, Miss Lula Crim.

Baltimore, Md., City Board, Miss Wilhelmina Wahlroose.

Biloxi, Miss., Wesley House, deaconess, Myrtle Long; kindergartner, Miss Mary Hasler.

Birmingham, Ala., Avondale Wesley House, deaconesses, Misses Mary Faus-

naugh, Constance Palmore, Helen Burr; kindergartner, Miss Mary Mittie Hanby.

Birmingham, Ala., Ensley Wesley House, Miss Dollie Crim; kindergartner, Miss Eva Dorton.

Birmingham, Ala., First Church, deaconess, Margaret Ragland.

Bristol, Va., State Street Church, deaconess, Jennie Ducker.

Clifton, S. C., M. E. Church, South, deaconess, Willia Francis.

Coal Fields, Holston Conference, Tenn., deaconess, Mattie Cunningham; nurse, Miss Lula Marsh.

Corinth, Miss., Coöperative Home, deaconess, Mary Daniel.

Dallas, Tex., Wesley House, deaconesses, Lillie Black and Salina Monohan.

Dallas, Tex., Wesley Chapel, deaconess, Rhoda Dragoo; kindergartner, Miss Celia Parsons.

Danville, Va., Wesley House, deaconess, Lucy Epps.

Darlington, S. C., Wesley House, deaconess, Aletha Graham.

Fitzgerald, S. C., M. E. Church, South, Miss Emma Myers.

Fort Worth, Tex., Wesley House, deaconess, Eugenia Smith.

Greenwood, S. C., M. E. Church, South, deaconess, Nanette Hudson.

Hillsboro, N. C., M. E. Church, South, deaconess, Berta Ellison.

Hot Springs, Ark., First Church, deaconess, Ida Stevens.

Houma, La., French Work, deaconesses, Eliza Iles and Kate Walker.

Houston, Tex., Coöperative Home, deaconesses, May Ora Durham, Falla Richardson, Lillian Parker.

Jenkins, Ky., Coal Fields, Miss Grace Jackson, Miss Julia Crutchfield.

Jonesboro, Ark., First Church, deaconess, Florence Blackwell.

Kansas City, Mo., Institutional Church, deaconesses, May Shelton, Myrtle Rhu-

dy, Edith Fuess, Annie Mutch, Frances Scott.

Kentwood, La., M. E. Church, South, deaconess, Mayme Reams.

Knoxville, Tenn., Wesley House, deaconesses, Eva Waddell and Helen Shurgart.

Lead Belt, Mo., Farmington District Board, deaconesses, Zadie Royalty and Sarah Hearon.

Lexington, Ky., Coöperative Home, deaconess, Maria Elliott.

Los Angeles, Cal., Homer Toberman Home, Mrs. C. M. Floweree.

Los Angeles, Cal., Homer Toberman Clinic, deaconess, Lola Brown.

Louisville, Ky., Wesley House, deaconesses, Ellen Gainey and Jennie Williams; nurse, Miss Rosa Lowder.

McAlester, Okla., Conference worker, Deaconess Willena Henry.

Macon, Ga., Wesley House, deaconess, Cora Borchers, Mattie Anderson, Miss Zada Young.

Memphis, Tenn., First Church, deaconess, Cornelia Godbey.

Memphis, Tenn., Wesley House, deaconess, Nell Wynn; kindergartner, Miss Jeannette Haskin.

Meridian, Miss., Wesley House, deaconess, Mollie Womack and Lois Tinsley.

Mobile, Ala., Wesley House, deaconesses, Susie Bell Jeter and Gertrude Grizzard.

Mobile, Ala., Institutional Church, deaconess, Miss Dora Hoover.

Mobile, Ala., Y. W. C. A. Travelers' Aid, Adelina Peoples.

Montgomery, Ala., City Board, deaconess, Berta Thomas.

Montgomery, Ala., Y. W. C. A. Travelers' Aid, Laura Harris.

Murfreesboro, Tenn., M. E. Church, South, Miss Bessie Wilson.

Nashville, Tenn., Wesley House, Misses Bessie Allen, Annie Rector, Sue Herrick.

Nashville, Tenn., Bethlehem House, deaconess, Mrs. Daisy Meyers.

Nashville, Tenn., Warioto Settlement, deaconess, Alice Sheider.

Nashville, Tenn., Vanderbilt Medical Hospital, deaconess, Mabel Wheeler.

New Orleans, La., St. Mark's Hall, Misses Martha Nutt and Emma Abbott; nurse, Miss Katherine Wilson.

New Orleans, La., Mary Werlein Mission, Mrs. L. Meekin.

Norfolk, Va., City Board, deaconess, May Frankland.

Orangeburg, S. C., Wesley House, deaconess, Maybel Marshall.

Portsmouth, Va., City Board, deaconess, Annie Trawick.

Richmond, Va., Methodist Institute, deaconess, Misses Hattie Sellars and Nell Rogers.

St. Joseph, Mo., Wesley House, deaconesses, Rosa Breeden and Mary Wood.

St. Louis, Mo., Kingdom House, deaconesses, Helen Gibson, Elizabeth Cox, Miss Sarah Lowder, Miss Josephine Dryer.

St. Louis, Mo., Centenary Church, deaconesses, Elizabeth Taylor and Mabel Kennedy.

San Antonio, Tex., Wesley House, deaconesses, Ella Bowden and Mrs. Almeda Hewitt.

San Francisco, Cal., Wesley House, deaconess, Mattie Wright.

San Francisco, Cal., Mary Elizabeth Inn, deaconesses Florida Dewar and Ruth Reed.

Savannah, Ga., Trinity Church, deaconess, Connie Fagan.

Spartanburg, S. C., Wesley House, deaconesses, Edith Leighty and Hazel Cooper.

Spartanburg, S. C., Travelers' Aid, deaconess, Laura Belle Proctor.

Tampa, Fla., Woman's Hospital, deaconess, Lizzie Davis.

Tampa, Fla., Italian Work, Miss Annie Koch.

Thurber, Tex., Wesley House, deaconesses, Roberta Baker, Susie Mitchell, Frances Denton.

Waco, Tex., Coöperative Home, deaconess, Ethel Jackson.

Warren, Ark., Lumber Camp, deaconess, Frances Mann.

West Tampa, Fla., Kindergarten, Miss Janie Owens.

Winston-Salem, N. C., Wesley House, deaconess, Frank Miller.

Mrs. W. F. Alexander was granted a leave of absence for rest and Miss Mary Elizabeth Smith a leave of absence for study. Miss Carolyn Smith, Miss Martha Dupree, Miss Eunice Segars, and Miss Hemenway have retired for personal reasons. Miss Lula Cason has temporarily retired. Mrs. M. L. Stone has accepted work under other auspices. Miss Daisy Duncan will receive appointment later.

At the close of the impressive service of reading the appointments of the deaconesses on Wednesday evening Mrs. Cobb spoke of two particularly who have exemplified union in its highest sense.

Deaconess Eugenia Smith, of Fort Worth, Tex., supports a worker in China, so that when she lies down to rest after a hard day's struggle against suffering and sin in this land her substitute takes up the same warfare in far-off China. Thus she is giving twenty-four hours and more each day of her life in definite service in the kingdom of God.

Deaconess Aletha Graham, by supporting a day school in China which enrolls twenty-four pupils, is multiplying her life in the potencies of all these children.

The MISSIONARY VOICE prays for all these faithful workers a present sense of the companionship and blessing of the Shepherd and Bishop of our souls.

JOINT WEEK OF PRAYER.

It was decided by the Woman's Missionary Council that a joint week of prayer is to be observed on the week beginning with the first Sunday in November. The offering from the Foreign Department is to be devoted to Rio, and the Home offering is to be devoted to a much-needed building at Vashti.

 A FADED ROSE.

REMINISCENCES FROM SAN ANTONIO
HOME.

DR. W. W. PINSON.

They called her Rose. If there was any appropriateness in the name, it was to that of a faded and withered flower. Debauchery had done its legitimate and deadly work. Whisky, morphine, cigarettes, and worse had set their blight in eye and cheek and bearing. Her hair was cut short and blondined. Her body was withered to angularity, and the limp, starved muscles slouched in ungainly fashion as if mere living were a crushing burden. The faded calico slip she wore lent its share to the general effect of down-and-outness. Rose had gone down at a fearful rate; and sin, so much swifter in its ravages than time, was about to lift the curtain on the last grim scene.

Then something happened to Rose. She wouldn't have been at the meeting at the Rescue Home if she had not been too ill to get away. But I am running away with my story or letting it run away with me. It wasn't a rescue home at all—not then. It had been just the sort of place that makes rescue homes necessary. That was the first religious service it ever sheltered, a service destined to turn it into a Bethel to many a blighted, despairing life for many a year.

That never-to-be-forgotten afternoon something woke up in the heart of Rose. It may have been the sleeping echo of a mother lullaby, heard all the way from innocence to infamy and from St. Louis to San Antonio. It may have been a dream of girlhood days or the memory of some broken pledge or shattered ideal. Whatever it was, it wrought a miracle. Rose came to life, or rather life came back to her. First she gave up whisky, then morphine; the cigarettes were the last to go. They all went speedily, as go they must, for Rose had found herself. Then the perpetual Easter set its seal on body and soul. The light came back to the eye, the color to the cheek, and the rich brown to the hair. Then the limp muscles rounded and grew tense with self-respecting vitality, and hope and purity set their stamp on the brow.

That was not all, nor even half. The great miracles are not wrought in clay. Rose grew and grew in those qualities of the soul which so far outmeasure health and beauty. At last, full-blown, those finer qualities, manifest in a hundred nameless ways, proclaimed God's best and most priceless work, a pure Christian woman. At first you would have turned to look, when she passed, in sorrow or loathing; at last you would have turned to look with delight, and, though her misapplied pseudonym of shame had passed from her, you would have wished to revive it as the apt and fitting designation of her new completeness.

Best of all, when happiness lured, without dishonor, but where conscience saw a shadow, she was able to make a great renunciation. That is the true test after all.

This is not a fanciful story; it is a bit of home mission history for which I shall always be thankful—yes, always.

DOES IT PAY TO CHRISTIANIZE THE INDIAN?

LEVI LEVERING, AN OMAHA INDIAN CHIEF, SUPT.
NUYAKA BOARDING SCHOOL, BEGGS, OKLA.

Most of the arguments for or against Indian education are written by white men, but I wish to speak of the problem as an Indian sees it. One summer, more than forty years ago, when my people, the Omahas, were hunting buffalo on the prairies of Nebraska, I first saw the light. I grew up with the other Indian children. When I was seven years old a kind Providence turned my steps toward a mission school near the Omaha Agency. Later I was graduated from Carlisle, and then spent three years in Bellevue College. Ever since then I have been in the service of our government in its Indian schools. In spite of these experiences, however, I have always maintained an active interest in my own Omaha people; and I felt it a great honor when, five years ago, they elected me as a chief in our tribe.

When Columbus landed on the shores of America he found the country peopled only by the so-called Indians. To-day the Indian is still in our midst. During this long period he has proved that he possesses all the attributes which God has bestowed upon other members of the human family. He has shown that he has an intellect which is capable of development, that he is ready to receive instruction, and that he is able to take his place as an American citizen.

What difference does it make whether a man's skin does chance to be red when we remember that God "hath made of one blood all nations of men for to dwell on all the face of the earth"? What difference, I repeat, does it make so long as the Indian is willing to be taught in our schools, willing to adapt himself

to American ways of living, willing to accept the religion of our Lord and Master, Jesus Christ?

The religious awakening has an effect upon the Indian which is little short of marvelous. This effect is not confined to any particular tribe, but is the same among Indians wherever found. Not long ago I heard a Nez Perce Indian preach and pray. If I had needed any additional argument for the desirability of Christianizing the Indian, that sermon and that prayer would have convinced me. No work which produces such results can be in vain.

I was a delegate from my tribe to the Sioux Indian Conference, in South Dakota. Many of the Indians gathered there represented the most bloodthirsty tribe of the old days. But here, again, I realized that the preaching of the gospel has the power to change men's lives.

My own people, the Omahas, live in Northeastern Nebraska. They are not a large tribe, but Father Hamilton loved them and labored faithfully for their uplift. I think they have been progressive in every respect. They have a neat church and manse, and the majority own good houses and farms.

It has paid and is paying to Christianize the Indian, and it is going to pay more and more until all the red children are brought to Christ and his Church. Of course we must not expect results too quickly. The Indian must have a fair chance. We must be patient with him in his struggles and stand by him when he fails, just as we must in the case of any other person who is weak and has many things to discourage him.

The great mission of the Church is to bring men to God, and this mission will not be accomplished until the American Indians are brought into the fold.

A LETTER.

NEW YORK, April 10, 1914.

Mrs. A. L. Marshall, Nashville, Tenn.

Dear Madam: The other day we found a man who, at forty-seven years of age, was "worked out." Think of it! The age of forty-seven is really the time when the average man is at his prime mentally and physically, is of greatest value in business and industry. And yet that man was on the human scrap heap at that age.

Why? He had entered the cotton mills when seven years old. For forty years he had toiled, never earning over twelve dollars. He had been robbed of his childhood by the work; his manhood had never had a chance to develop. In order to keep his family he had to put his little girl into the mill when she was nine.

You say he is not typical? He is typical of hundreds of such instances in certain sections where child labor is allowed.

It is too late to do anything for him, but we can help his children and the others. Imagine! Four thousand children are this day working in Georgia mills alone from seven in the morning till six at night. Some of them are only ten years old. In single file, a minute apart, it would take almost three days for them to pass before you. Shall they and thousands of other children be left in mills and mines and factories, unlettered, not strong, their ideals shattered, to be returned to us by way of the almshouse, the hospital, the prison, and the streets? You, who love some other child, will you join in our effort to help these toiling children?

Sincerely yours,

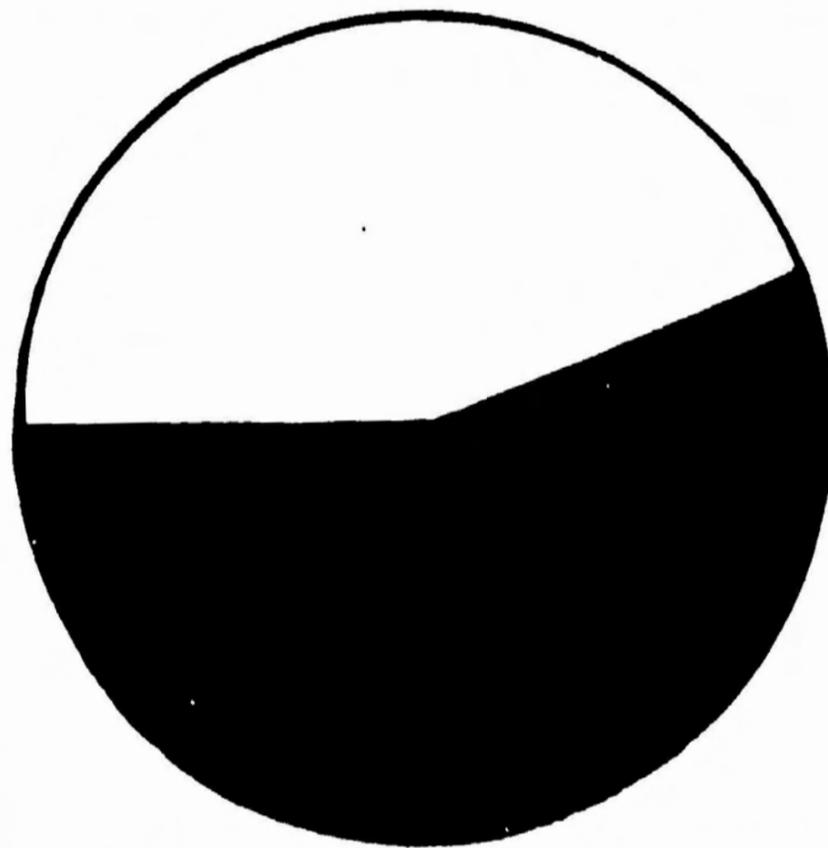
OWEN R. LOVEJOY,

Gen. Sec. National Child Labor Committee.

THE CHILDREN OF IMMIGRANTS.

The children of immigrants of the first generation are a greater problem and menace than the immigrant himself. Unrestrained and uninstructed on account of the ignorance of parents and seeing unlawful pleasures abundant, they often find their way to the saloon, the cheap theater, and even viler places, too often ending with the penitentiary.

Industrial classes and clubs for the boys and girls will give them better motives and higher incentives. The kinder-



CHILDREN OF FOREIGN BIRTH OR PARENTAGE IN THE PUBLIC SCHOOLS OF 37 LEADING CITIES.

garten is one of the greatest factors in helping the children. Trained to use head and hand and heart aright during the years between three and six, these lessons will go with them all through life. Incidentally, this ministry to the children will win the hearts of the parents, whose own lives are brightened by the cheer of the kindergarten trophies which are brought home by the child and displayed with pride by the older folks. But it is the personal influence of the teacher or the leader, unconsciously exerted, which counts for most in children's work. It is important, then, to secure men and women of character who may

be intrusted with the destinies of those who have been committed to their charge.

Few are the institutional Church features which may not be employed in reaching and helping the immigrant. Studying their needs will determine the peculiar form which this ministry should take.

MT. SCOTT INDIAN WORK.

Miss Maud Welch, missionary to the Kiowa Indians, stated at the meeting of the Woman's Missionary Council that we have only one worker among American Indians under the Council. Sunday school is held regularly every Sunday morning and a prayer service on Sunday afternoon. The rest of the week is taken up with missionary visits from home to home in the camps, endeavoring to raise the moral tone of the home life. The great death rate among children is appalling, the mothers not knowing how to care for them. A settlement nurse is much needed. One Indian congregation gave a Christmas thank offering of thirty-five dollars, each donor stating his special occasion for gratitude.

PACIFIC COAST WORK.

REV. WILLIAM ACTON, SUPERINTENDENT.

There is not a nation, kindred, or tongue not represented in large numbers on the Pacific Coast. If the gospel is given to these foreigners, they will return to their native land as Christians, as have twenty-five thousand of the inhabitants of Canton. There are now twenty self-supporting Chinese missionaries in Canton who were educated and converted in the work of the Pacific Coast and returned to their homes as Christian workers. Our work for the Korean is the only work being done for these aliens in California. Of all the coast, eighty per

cent are Christians, and fifty per cent of these are Southern Methodists.

The Buddhists have nineteen temples, over six thousand members, and \$24,600 was raised last year to propagate their religion. Thirty white people have joined the temple in Los Angeles.

Mrs. Maddox says there are only two thousand men in the entire Protestant Church in California.

TRINITY AUXILIARY, EL PASO, TEX.

MRS. C. WESLEY WEBDELL, PUBLICITY SUPT.

We are on the border, where the tragedies of our sister republic are not only interesting stories to be read, but are a part of our daily life and wring our hearts and stir our souls. Yet in far-away El Paso, "on the rim of the world," as some term this district, we find the most loyal women and stalwart Christian men. Our society in Trinity is doing a great work, and God is not unmindful of this wonderful Southwest. Our President, Mrs. I. J. Ayers, sits at the feet of the Master and learns of him. She prays and plans, and her life of beautiful consecration is an inspiration to all. With such a leader, it is not strange that our work prospers and grows even beyond our expectations.

Every Tuesday of the year is devoted to some phase of the missionary work except through the summer months. We have our business meeting on the first Tuesday, our study class on the second Tuesday, our social meeting on the third Tuesday, and the fourth Tuesday is devoted to the VOICE (for how can we be true missionary women without the VOICE?). The fifth Tuesday is devoted to open meetings of the Social Service Committee. Special programs are arranged for these meetings. At our open meeting in March the President of

the Civic Improvement League gave an interesting talk.

The society has planned for a garden contest, which will be enjoyed by twelve Mexican children in our Effie Edington School. Prizes will later be given for the most attractive gardening. Thus in a small way we are taking up and developing some of the plans suggested through our VOICE for social service work. The flower seed and rose trees were furnished by the society, a "thank offering" being taken to defray the expense of these seed.

We are at present especially interested in the public playgrounds for children and hope soon to have ample space for the children. The financial plan proposed by our President at the beginning of the year has proved a most excellent one. February was designated as Conference expense month. In March the Retirement Fund was collected, and during April the Scholarship Fund was paid. Thus a great burden rolls away when we realize that these special funds have been taken care of at the very beginning of the year.

We do a great deal of local work, and our special pledges for the year are about \$250. The young people are well organized, and the study class is well attended. We have four missionary societies made up of the young people of the Church, and our Cradle Roll is also well organized. Our Junior Brigade is on the Honor Roll. We use posters, maps and charts, and the blackboard for special messages, and the *Bulletin* is presented every month. We want to live up to the motto: "All at it and at it all the time."

TRY TO IMAGINE THIS.

"Mrs. Richard Aldrich, believing that social service is due the poor by the rich, has offered the use of her residence from

early June till the last of August. Instead of closing the home while she and her family are away, she is giving it into the hands of those who, she says, need it most."

Children from one to seven years old will be taken to the beautiful house. Perhaps in this way many innocent babies will be saved from the devastation of the terrible heat. The whole top floor will be converted into a gigantic nursery, and there the children will play under the supervision of trained nurses.

Some of you may live in large, pretentious mansions, while others dwell in little, vine-covered cottages; some may be in apartment houses, while others may have only a small hall bedroom to call their own. But no matter how tiny the corner, it spells "home" to you, doesn't it? Can you imagine leaving the home place in the summer time and inviting the children of the street to come and live in it?—*Christian Herald*.

IDEAL PUBLICITY SUPERINTENDENT.

MRS. DANIEL HARMON, BROCTON, ALA.

Some strenuous work as Conference Publicity Superintendent has given insight into the need of just the kind of work that the Publicity Bureau was created to meet.

Some progress has been made. Four years of experimenting has shown where the friction is; and when the Council has polished the rough places, tightened the loose places, loosened the tight places, and perhaps remodeled the outlines, there is abundant reason to believe that the Publicity Bureau will assume its right position as the "vitalizing agent" of all the other departments of activity.

In the development of the Bureau much depends upon the women chosen as Conference superintendents. The ever-wid-

ening demands on her resources make it imperative that the "ideal publicity superintendent" be capable, coöperative, clear, convincing, calm, courageous, creative, consecrated. She should possess as endowments the faith of Abraham, the obedience of Isaac, the integrity of Joseph, the meekness of Moses, the optimism of David, the wisdom of Solomon, the patience of Job, the vision of Isaiah, the power of Deborah, the devotion of Mary, the shrewdness of Lydia, the tact of Priscilla, the perseverance of Peter, the pen of Paul, the tongue of Apollos. She should be as faithful as Stephen, as sympathetic as Luke, as companionable as Silas, as teachable as Timothy, as gentle as John, and have in double measure the spirit of the Master.

If she does not possess all these things when elected, she will have a splendid opportunity to develop them before her first year of service ends. If any Conference has such a superintendent, let it encourage her, help her, cherish her, and give her the things she needs to develop her work, for her worth is above that of rubies.

ANOTHER GOOD-BY.

The following is the good-by letter of Lela to the Virginia K. Johnson School. The story of Lela's tragic life appeared in the *MISSIONARY VOICE* more than a year ago.:

Dear Friends: This is my farewell letter. I want to tell you how much I have learned the two years I have been here. When I came from Atlanta, Ga., I could neither read nor write, because I had worked in a cotton mill ever since I was six years old. I am now sixteen and can write my own letters with a little help. All the teachers have been very patient with me and very good to me, and I am thankful for all they have done. I appreciate every part of the good Home that took me in and has sheltered me for two years and has found me another good home to go to

when I leave here. I am sorry to have to leave, but I must go some time, and I am going to try to be a good girl and live as I have been taught to live in this dear Home.

I want to thank all the kind friends that are helping us all the time, for their love and sympathy, because if it were not for them we could not be so well taken care of. I shall never forget how much has been done for me.

LELA.



LELA.

No Christian can look into this child's face and not thank God that we have a Home for such pitiful girls.

THE MODERN PROMETHEUS.

The modern hero, who in power of achievement and in capacity for enduring torture excels his fellow men, who

sees farther than most and feels the burdens of the inarticulate multitudes as if they were his own, is sure sooner or later to encounter soul-torturing eagles and many another messenger from the gods of public opinion, the dispensers of the good things of life, to remind him that they are as mighty and as stupid as those who ruled and idled indifferently upon Olympus. Still there are opportunities, as in the old legend, for the Titan to send back, if he will, the proud message that, although mighty, they are not almighty, since they cannot coerce the will of the strong man; not almighty while they are confronted by an undaunted courage which surveys the world with eyes as sleepless as their own.—*The Survey.*

EXTRACTS FROM "SICK FOLKS AND FLOWERS."

ALBION FELLOWS BACON.

One day my second daughter, then about eleven, came to me all excitement. "Three of us girls are going to have a club, and we don't know what to have," she said, adding shyly: "We'd like to do something for the poor."

I suggested a sewing club, to make garments for the poor, but it was not to their mind. Lemonade stands as a way of raising money for charity were not to my mind. "A flower mission" was my last thought, "and you can raise flowers and carry them to the sick people."

The suggestion was enthusiastically received and as enthusiastically carried out. But when we found that our own neighborhood was too healthy and too prosperous to furnish any "cases," that ended it. The children went a few times to the hospitals, but they were too far, and we did not like to send them alone. As for the slums, that was out of the question. So it resulted in my taking

the children's flowers for them. They were so gratefully received and so pathetically enjoyed beyond my expectation that it seemed a pity not to go again. Why not have a flower mission for the whole city?

Miss Rein was delighted with the idea. Our Visiting Nurses' Circle promised to help. So I set about to organize a flower mission, of which the three little originators should be a part. It was my idea that it should be a branch of our Associated Charities and should do nothing but take flowers or perhaps delicacies to the poor who were sick or in special trouble or sorrow.

How many nights the plans were unfolding I do not remember. When they were in full bloom they were presented at a flower tea which I gave for the purpose. Our Nurses' Circle helped with the tea and sent me a wealth of garden blooms that made the house a bower. A number of young girls took lists of names among the guests for members and subscribed themselves as helpers. Committees were arranged, some to get flowers, some to secure carriages, others to distribute the flowers.

It was exciting, when the flower mission opened the next Friday, to have loads of flowers arrive. They had begun to come in the evening before and were overflowing baskets, jars, and even tubs. The neighbors sent them from near and far by messenger boys, by shy little girls, by colored coachmen. Florists donated huge boxes of roses and carnations; friends sent flowers which had served the day before as decorations for receptions; a neighbor brought the one perfect rose off her pet bush. It was wonderful how those flowers poured in.

A generous friend had offered her veranda, and for a while that was our headquarters. Later I had the girls all to meet at my home and start from there.

Under the trees on the lawn we spread out the flowers and tied them into individual bunches. The twins helped, and so did my two daughters and other little girls. It was a fragrant task and a most delightful one. There were great pansies tied together in clusters, roses twined with honeysuckle, sweet peas, mignonne, and all the old-fashioned garden flowers. These were laid in large pasteboard boxes and a list of the places to be visited put in each box. Then the carriages drove up, and the girls, two by two, with laps full and hands full and flowers heaped about their feet, drove off laughing like Flora's own maidens. All of them were society girls, and some one remarked the appropriateness of sending butterflies with the flowers. But their faithful work proved them to be bees rather than butterflies.

Miss Metz gave us a carefully prepared list, and the girls were not expected to go to contagious cases. There were many houses besides to which I would not send them, taking the last load myself. The girls had arranged to take turns, but some became so interested in certain cases that they came back every week. "Old Mrs. Todd will be disappointed if I don't come," one would say.

"O, Mrs. Bacon, it ain't only the flowers you sent; it's them sweet girls!" said one grateful old woman who could not praise the girls enough.

It was a part of my plan that a brief friendly visit was to be made when the flowers were delivered. We found that they solved the first problem of the friendly visitor, how to effect an entrance, for hearts and doors flew open at sight of the blossoms.

Big boys stopped fighting and came quietly and politely to ask for a rose or pansy. Little children crept up and gazed wistfully at them. The sick

reached eager hands for them. Shut-ins wept for joy to clasp them in their palsied fingers. And when we laid a bunch upon a bare pine coffin, which would have had no grace of bloom or beauty if we had passed it by, it seemed to be lamp and incense both in that place of gloom.

And so we entered into the kingdom of all souls and found that the ambassador to the court of sorrow needs no other passport than a handful of flowers. —*The Survey*.

THE TESTIMONY OF TIME.

The *Presbyterian Handbook* contains an interesting summary of the growth of Christianity by centuries. We note:

Close of first century	500,000
Close of second century	2,000,000
Close of third century	5,000,000
Close of fourth century	10,000,000
Close of fifth century	15,000,000
Close of sixth century	20,000,000
Close of seventh century	25,000,000
Close of eighth century	30,000,000
Close of ninth century	40,000,000
Close of tenth century	50,000,000
Close of eleventh century	70,000,000
Close of twelfth century	80,000,000
Close of thirteenth century	85,000,000
Close of fourteenth century	90,000,000
Close of fifteenth century	100,000,000
Close of sixteenth century	125,000,000
Close of seventeenth century	155,000,000
Close of eighteenth century	200,000,000
Close of nineteenth century	400,000,000

BOOK OF POINTS FOR CHRISTIANS AND PERSONAL WORKERS. By George W. Noble Price, cloth, 25 cents, morocco, 35 cents.

As its title would indicate, this is primarily a book of instruction for those who are in the business of saving souls. In a very small space George W. Noble has gathered together a large collection of helpful points for the Christian worker.

A CHOCTAW INDIAN'S DIARY.

REV. W. F. DUNKLE.

Some years ago there fell into my hands the diary of Rev. Willis F. Folsom, a Choctaw Indian, who labored with apostolic spirit and zeal among his people from 1856 to the time of his death, in 1894.

Reading this diary set me to wondering why we so often pass by the heroes at our door and go far afield to find heroes. Is not a converted Indian as truly a proof of the power of Christ as a converted Korean, for instance? The Koreans are not more truly heathen than were the Indians when Christ was first preached to them.

Somewhere in Mississippi, on February 9, 1825, was born a round-faced, black-haired, black-eyed, chubby little heathen Indian baby to whom was given the name of Willis. His father's name was McKee Folsom, a half-white Choctaw Indian. When the baby boy was about five years old he was brought to the wilderness land of Indian Territory by his parents, along with the members of their tribe. There were no schools and no churches. It was a wild land for wild people. A few years later some devoted missionaries began to preach among these wild and heathen people and to establish schools for them.

When Willis was about fifteen he was sent to school for the first time. Fancy this shy, backward boy, along with some dozens of others, coming for the first time to a teacher. And pity the teacher who had to make his way into the confidence of these wild boys, who spoke a tongue of which he was as ignorant as they were of his. When the lad had been at the school for some months a missionary began a revival meeting for the students. What he said and what he did was all new and strange to them;

but though he understood little or none of its meaning, Willis found his heart longing for the thing which he felt the missionaries had. He knew not what it was he longed for, but, as he afterwards wrote, his "heart hurt for something." After days of weary waiting and struggling and inarticulate prayers, the meaning of which he himself did not know, suddenly his whole soul was stirred with light and joy, and he loudly proclaimed his new-found wonder and treasure. "Immediately," he says, "I felt that I must learn what was in the Bible, so that I could tell it to my people." Thus began the mental and moral awakening of Willis Folsom, an awakening which led him into most arduous labors as a student and as a missionary to his people. Though his school advantages were few and limited, yet by diligent study through a long life he became a fair English scholar and a great expounder of the deep things of God.

Folsom was licensed to preach some time in the year 1851 or 1852; was ordained deacon by Bishop Early at the session of the Indian Mission Conference in 1858 and elder by Bishop Pierce at the session of 1859; and was admitted into full connection with the Conference at the session of 1894, in order that he might die a member of the Conference which he had served so long and so faithfully in many capacities. His bones lie in an unmarked grave at Pocola, Okla., where he had lived for many years.

His diary begins August 11, 1856, with a solemn dedication of himself to the Lord:

I do hereby most solemnly consecrate myself to my Heavenly Father to seek a blessing of a clean heart, holiness of heart, without which no man shall see the Lord. I do sincerely forsake all my sins and do heartily repent and bewail my manifold transgressions. O my God, cleanse me from all inward sin by

the application of the blood of the Lamb! My Lord, grant it. Amen.

For the next several years he seems to have been employed as interpreter for the missionaries and with them traveled far and wide throughout the bounds of his nation and often into other tribes.

From January 2, 1859, the diary is unbroken and gives an account of each day, as:

Thursday, 6th.—At prayer meeting at Brother Mickle's, six miles from home. Very cold; four present; felt blest; conducted service.

Saturday, 8th.—Quarterly meeting on Mushultatubbee Circuit, nine miles, at Holitassha. Dr. F. M. Paine preached at eleven, Rev. W. M. Wilson at night. Interpreted both times and closed with exhortation. Eighty persons present; ten united with the Church.

This meeting concluded on Sunday night, he having interpreted four sermons, the business of the Conference, preached once, and exhorted three times, besides baptizing six infants and four adults.

On Monday night he is at Short Mountain, thirty miles away, where a two days' meeting was held, preaching twice and interpreting four times, besides exhorting and baptizing nine adults. So the record runs from day to day through the days of the year, with only here and there a day off. And even these he felt were "lost days," saying: "To-day I did not get to preach; day lost." Not only did he preach and exhort in public, but as he went he found time and opportunity to do the same in private ways.

This day I found a man very sick and in great distress about his soul, for he was not prepared to die. I prayed with him and pointed him to the Lamb. He presently found peace and wished to be baptized, which I accordingly did. We parted to meet in heaven. About sixty miles from home.

Thus from day to day, ever busy, until he closes the year:

December 31st.—Preached at Double Springs at eleven. Interpreted for Rev. W. L. Molloy at candle-lighting. So closed the year. Preached 117 times; interpreted 204 times; 183 united with the Church this year. O how I long to be holy and to see the salvation of my people! Lord, forgive the mistakes and sins of this year.

The year 1860 begins with:

January 1st.—Preached at Fort Coffee at night. One joined; one converted. O Lord, keep me from sin this year; make me more diligent and useful.

On the 22d of January he writes:

At eleven Rev. Molloy preached, and I interpreted. At night I preached. Not one joined the Church. How sad!

Again he writes:

Did not preach to-day. Went to New Hope, but was not invited to preach; so I went to Fort Coffee, thinking they would invite me to preach, but was not invited. I felt very bad to have traveled twenty-eight miles and back and not get to preach.

Young Ewing was his presiding elder, and they ranged together. In March he notes:

Water-bound for four days; no bread; slept on saddle blanket under ledge of rock.

That he read as he rode appears:

This day read book of Jonah, with notes by Clark, and sermon by Watson, "God with Us."

September finds him far from home in the bounds of the Chickasha Circuit:

John Sterling preached; I interpreted. Next day Y. Ewing preached at eleven; I interpreted. Preached at three and called for mourners; seven came forward; baptized three infants and one adult. Y. Ewing preached at night; I interpreted; two hundred and fifty present. About one hundred miles from home; been gone six weeks.

The following days were spent traveling and preaching until we come to this date:

Sunday, September 16.—At eleven Rev. Hamil preached; I interpreted. At night I

preached. Had great liberty; melting time; about four hundred present; thirty joined the Church; many converted.

A few days later he is on the eastern border, more than one hundred miles away, over rough roads, in the bounds of Kiamitia Circuit. Here he says:

At night Rev. George R. Buchanan preached; I interpreted. It was his first sermon by an interpreter. Very awkward.

This was a quarterly meeting occasion, and, as was the custom, a camp meeting was held in connection with it, lasting three days. He did all the interpreting and preached thrice.

About four hundred present; twenty-two joined the Church.

From Kiamitia they move on to Doaksville, where Isaac Newman was in charge. Here, as usual, they held a three days' meeting and the Quarterly Conference. He did all the interpreting and, as usual, preached thrice.

About three hundred persons present; forty-two joined the Church; ten infants and six adults baptized.

The meeting closed on Monday night, and Friday finds him and Ewing seventy-five miles away on the Perryville Circuit in another meeting.

Three days' meeting. About sixty persons were present; eight united with the Church.

On Monday he turns his face homeward, having been absent ten weeks. Five days later he is at New Hope, where he preached at eleven, at three, and at night. He says:

Have a slight fever and think of staying at home for a few days.

But not so. Three days later he and Ewing are in a three days' meeting at Double Springs. Ewing preached at eleven, and he interpreted, as was the custom. At night he preached and

called for mourners, and "about twenty came forward."

Four days later he is in another meeting, where he preached four times and interpreted nine times. Here "nineteen joined the Church."

The close of 1860 finds him at Fort Coffee, and he writes:

By the blessing of God I, am well. I have traveled over one thousand miles this year, preached two hundred and four times, and interpreted three hundred and nine times. About three hundred have joined the Church this year. O Lord, make me more useful next year!

March 2, 1861, Folsom writes:

Started to Lost Hill to preach. Stayed all night with Mr. John Nail. Sunday it rained all day. Returned home Monday and found my little girl dead.

The horrors of the Civil War were now being felt. On May 1 he writes:

Soldiers burned my house and destroyed my corn and drove away my stock.

And yet the fire of this flaming evangel was not quenched. On May 5 he writes:

Went to quarterly meeting. Rev. Lewis P. Lively preached. Melting time. I was so happy in the Lord.

But the toughest body must have rest.

From second Sunday in June to July 28 I was not able to preach.

July 28.—This day I tried to preach in Choctaw and in English at Buck Creek to the Choctaw Regiment, but got confused.

The year closed with war and rumors of war. He says:

Many have been slain this year; few have been saved. O Lord, revive thy work; let not the wicked prevail. Help me to be more useful.

The year 1862 he began with a prayer meeting; and though war and its horrors were all about, he abated nothing of his zeal and industry, neither does mention of it appear in the diary. But, labor

as he would, the old-time fires would not kindle. Here and there the note of victory rings out, but all too often the entry appears: "None joined the Church; called for mourners, but none came."

Constant labors and anxiety wore him away this year. He writes:

From September 7 to October 24 I did not preach on account of sickness. Been poorly all year.

And yet the year closed with these words:

Have preached only one hundred and thirty-one times this year. Very few have been saved. O Lord, fill me with thy Holy Spirit; cleanse me from all sin; revive thy work in our midst.

The troublous times did not abate, neither did his ardor. On April 12, 1863, he writes:

This day I preached at my house. About forty present. At night I preached at Brother Williams's. After I had preached about fifteen minutes I was interrupted by soldiers presenting arms, expecting to find some deserters in the congregation.

Again he writes:

June 21.—Preached at George Parrish's. About forty present, mostly soldiers.

And on the 27th:

Tried to hold a two days' meeting at White Bluff. No congregation on Saturday and only three at eleven o'clock Sunday.

Though in labors abundant, results were meager. His people had suffered all the trials of war. Their untamed nature had often given way before passion. The border was most disturbed, but the interior was not unmolested. In fact, Willis Folsom was one of the few Methodist preachers who remained with the people and tried to hold together the Churches founded by years of heroic labor. Most of the white preachers were forced to leave the field, and but few of the Indian preachers held true. The

close of the war found only five members of the Conference on the field and only three circuits to report, and all of these were in the Choctaw Nation, where Folsom's zeal and holy life had touched them. Undoubtedly the continuance of the Indian Mission Conference after the war is due as much to Folsom as to any other man, unless it be Bishop Marvin.

Folsom was as unsparing a critic of himself as could well be. Being called upon to preach unexpectedly, he failed and wrote:

I tried to preach from 2 Thessalonians iii. 13 and could not at all, being unexpectedly called upon. My mind was not free. O Lord, have I, then, backslidden from thee? O Lord, take not thy Holy Spirit from me! O my God, thou knowest my heart and my trouble. Give me grace to bear all things for thy sake.

The years following the war were years of abounding labors with meager results. Not until well into the seventies does the return of better times begin to appear. On the forty-ninth anniversary of his birth he writes:

This is my forty-ninth birthday. I have been very happy all day. May God help me to be more faithful to him!

The next day he writes:

Killed a fine, fat buck to-day. Eight prongs.

This is the only record that he ever hunted, though game was abundant.

On February 23, 1874, he wrote:

This evening I left home for Quarterly Conference on Perryville Circuit. Spent the night at G. Ansley's, eight miles. *Tuesday.* Got to George Edwards's, thirty-five miles. *Wednesday.* Got to Higgins's, thirty miles. *Thursday.* Got to Isaac Colbert's, thirty miles. *Friday.* Got to Brother Rogers's, twelve miles; preached at night.

A three days' meeting was held here, and on Monday he started to Perryville, twenty-five miles, where a two days' meeting and Quarterly Conference were

held. The next morning he started for Sans Bois Circuit, sixty-five miles away. Here a three days' meeting and Quarterly Conference were held. On Monday he started home.

Monday. Thirty miles; preached at night.
Tuesday. Twenty-two miles, to New Hope, and preached.

Very often in the years that follow this record appears, "This day I preached three times," with the names of as many different places, and always with "Called for mourners." On one occasion:

Called for mourners. About forty came forward. The Lord blessed me in the pulpit and made me uncommonly happy. Bless the Lord, O my soul!

That he was brave enough on one occasion appears from this record:

This day an old man came with a girl not over thirteen to be married. I told him it was not right and refused.

Here is another:

Horse strayed or stolen; so I walked to Short Mountain and back, twenty-two miles, to my appointment. Six joined the Church. Warm time.

Here is a very significant entry:

O my God, bless my children. Convert them and save them for Jesus' sake. Amen.

Here is the outline of an address on Sunday school attendance:

Older people should attend Sunday school as well as young people because: (1) They are more experienced in the things of God; (2) they cannot learn God's word too much; (3) they should lead their own children and the children of others; (4) they should study God's Word, to teach as well as to expect others to teach them.

This is a remarkable entry:

Double Springs District Conference. I preached at night. About thirty mourners; forty joined the Church.

On his birthday, February 9, 1880, he writes:

This is my fifty-fifth birthday. Thank God for his goodness toward me. I expect to spend and be spent in the service of him who has been so good to me. Lord, help me to be more faithful and more useful. Forgive all that thou seest amiss in me and fill me with thy Holy Spirit.

The record of his journeys reminds one of John Wesley:

September 1, 1884.—Annual Conference at Paul's Valley. Rode four hundred and twenty miles, preached nineteen times, and interpreted eleven times.

December, 1884.—This month I went as a delegate to the Centennial Conference at Baltimore. Left on the fifth of the month. Visited St. Louis, Cincinnati, Washington, Baltimore, Richmond, and other smaller places. It was good to be there.

The year 1885 finds him as busy as ever, traveling widely, preaching, interpreting, and exhorting, with seldom more than a day at home. On August 28 he returns from a long absence to find his wife very sick, and on the 31st appears this entry:

Wife went away this morning. We have been together in many trials for a long time. O my God, help me to bear patiently all thy doings.

September 5.—This day Brother Shappard preached my wife's funeral.

The spirit was brave but the flesh could not always keep level with it. Several entries say: "I am so lonely since wife died."

In March, 1889, he accompanied Rev. J. T. McCrary on a trip through the East in an endeavor to raise money for Galloway College, at Vinita. They visited Memphis, Grenada, Carrollton, Holly Springs, Kosciusko, Durant, Yazoo City, Jackson, Leland, Greenville, and other places and returned home June 19. Everywhere he either preached or told his experience. The trip did not produce much money for the school, but it gave Folsom a fine insight into the

nature of many things and some people. His comments are always such as a Christian should make, but they are not void of humor, as, for instance: "They seemed glad to see and hear me until we began to speak of money."

Until the midsummer of 1893 he seemed unaware of any abatement of strength. But suddenly, in the midst of wide travels and incessant labors, he records: "The end cannot be far off. I shall be glad to be in heaven." But there is no sign of decreased labor. He still preached more than thrice a week. The people heard him with old-time gladness. Mourners were converted, sinners convicted, and saints made happy wherever he preached. The diary is briefer, but at almost every service it says: "The Lord was with us;" "came forward for prayer;" "were converted;" "joined the Church."

October 28, 1894, is the last entry. It is written in a strong, firm, clear hand:

New Hope, Sunday night, Matthew xi. 28-30. Had much liberty; nine came for prayer; two converted; been happy all day.

Within a few weeks he passed through the gates to join company again with F. M. Paine, Young Ewing, John Harrell, Thomas B. Ruble, J. C. Robinson, W. B. Austin, J. Y. Bryce, J. C. Carr, John Page, and a host of others whom he had companied long with on earth.

BABY AND ME.

DR. JOHN D. TRAWICK.

Sleep on sweetly, little darling;
Smile and dream awhile.
Whispering angels tell you secrets,
Sing their heavenly music for *your*
New-tuned ears alone.
Tense we're straining all our being,
Eager for one note;
Our ears, dulled by all the tumult
Of our times, hear not faintest echo
Of our baby's angel song!

When you wake, please take us with you
Where you play and grow;
For our spirits need the freshness
Of your child life, lest we weary
And forget our youth.

Let us know your baby prattle,
For the things we speak
Sound of brass and tinkling cymbal,
Full of sound and self—naught else.
Simple trust we learn from you!

Take us with you into play land,
Make us dream your dreams,
For we're weary of these *real* things,
Need less of them and more of you,
That our hearts keep young.
Bring us by your tender leading
Into all the joys
We've lost awhile, almost forgot.
Happiness lies all around *you*,
Lives within your life.

What there may be, pain or pleasure,
Worth, unfitness, lies within you
Plus the grace of God.
Ours to love you and to furnish
All we may of aid,
That you grow strong, straight, and fearless;
Ours to heal the hurts and bind the bruises,
Kiss away the pain.

We cannot thrust you out, untaught,
Like unfledged birds which
Leave the swaying nest, kind instinct
Filling every need, to feed or
Furnish food in turn.
Creation's highest art, in you
Soul, sense, and purpose
Placed. The good we've failed to win
By fruitless striving, to you may be
An easy conquest.

Creator kind, unbounded love
Hath given us this gift.
Our duty then to cultivate
That thou'st planted here. We pray thee
That *we fail thee not*.

Rolfe's Missionary Calendar, in addition to timely illustrations, furnishes a meditation for every day of 1914 on vital phases of missionary work. It is one of the most stimulating calendars that have been put out this year. Order from A. W. Rolfe, 274 Bathurst Street, Toronto, Canada. Price, 25 cents.

Regions Beyond

FOREIGN MISSIONARIES CONSECRATED THIS YEAR.



Miss Sue Stanford belongs to the well-known Barcus family, which has furnished so many preachers and workers for the Church in Texas. She was born a short distance from Waco,

Tex., where her parents now live. She is a graduate of Cornell Institute and Southwestern University and taught one year in the Rosebud School, in Monterey, Mexico. Miss Stanford volunteered for missionary work when a junior in the Southwestern University and received a new vision of the Master's need of her while a student at the Scarritt Bible and Training School.



Miss Elma Morgan is a native of Stephens, Ark., having lived there all her life, and was educated at the University of Arkansas, where she served one year after graduation as Secretary

of the Y. W. C. A. She was consecrated in childhood and received her call to foreign missionary work while a student in the University studying "Social Evils in Non-Christian Lands," since which

time she has worked steadily and unwaveringly toward that end. She graduated in May from the Scarritt Bible and Training School.



Miss Gertrude Kennedy is a Virginian, having received her education at Randolph-Macon Woman's College, where she volunteered for foreign missionary work. Miss Kennedy has

had the deepest interest in foreign missions since childhood, having been deeply stirred at an early age by reading a "Life of Henry Martyn." She has taken the certificate course, Foreign Mission Special, in the Scarritt Bible and Training School.



Miss Allene Pearce was born and reared in Danville, Ky., having graduated at Caldwell College, in the same place. Miss Pearce has had the advantage of foreign travel, having

spent almost two years at one time in Europe. Her Christian life began in childhood, but her distinct call to foreign mission work came in the junior year at Scarritt Bible and Training School, and her response is glad and full.



Miss Louise Robinson was born in Decatur, Ala., was educated at Athens Female College and the University of Alabama, and received a certificate from the Scarritt Bible and Training School in May. Miss Robinson became a Christian at fourteen years of age and received her call to foreign mission work while a senior at the University of Alabama, in 1911.



Miss Nina Stallings is a native Missourian. She graduated from the high school in Mexico, Mo., and from Howard-Payne Female College, at Fayette, Mo., and completed the diploma course in the Scarritt Bible and Training School in May. Her first interest in China dates back to reading in a geographical reader the story of a Chinese mother's lack of devotion to her little daughter. This interest was fostered and deepened by mission study in the Epworth League and the Y. W. C. A., until it is to-day the passion of her life.



Miss Cora Godat, who received her diploma from the Scarritt Bible and Training School in May, was born, reared, and educated in New Orleans, La. She graduated from the State Normal in New Orleans. She is the only daughter in a home where there are five

sons. In early childhood her life for Christ began, and her Christian parents count it a privilege to give their only daughter to service for her Lord in a foreign land. Miss Godat received a call to special Christian service at the Epworth League encampment on Seashore Camp Ground, near New Orleans, five years ago, and two years later was called definitely to foreign mission work during a missionary service at the same place.

AFRICA.

Bibles for the Zulus.

Thousands of Zulus in South Africa are eagerly awaiting the revised Bible in their language now being printed at the Bible House, New York. The version which they now have, like the revision, is the work of missionaries of the American Board in Natal, who during thirty years translated it book by book; so the Bible slowly grew, as any living thing grows.

This early work the American Bible Society aided by grants of some thousands of dollars. In 1882 it printed the first complete Zulu Bible at the Bible House. Since then it has shipped Zulu Scriptures to South Africa literally by the ton. Every Zulu who learns to read seems at once to set about buying a Bible or a Testament. The books also wander off among kindred Bantu tribes as far north as Lake Nyasa.

The final revision of this Bible, which is now all but completed, is the work of the Rev. J. D. Taylor, of Massachusetts, an Amherst College man, who has been in South Africa fifteen years as a missionary of the American Board. Sentence by sentence and word by word, Mr. Taylor, assisted by a native purist in Zulu, has gone over the book and the

work of other revisers. Expert knowledge of several sciences is requisite in Bible translation. Imagination as well as expert knowledge was required for transferring the list of accessories of ladies' toilet found in the last verses of the third chapter of Isaiah into the vocabulary of a belle of the kraals, whose entire equipment consists of some bead-work, a leather apron, and a blanket.

Mrs. Taylor has copied the whole revised Bible on her typewriter for the Bible Society compositors. The proofs are sent back to South Africa for close scrutiny, and, when finally returned corrected, they set the pressmen at the Bible House free to do their share of this great work.

In 1879 the Zulus were chiefly notorious for having cut to pieces a column of choice British troops at Isandula, in Natal. One generation later we find some of them almost as eager for the revised Bible in their own tongue as were the English-speaking peoples to get their revised Bible in 1881. The life of the Zulus has been deeply influenced by the Bible. Noble Biblical conceptions have gripped pagan minds, while many thousands of readers of this Book have been changed by learning the way of life in Jesus Christ.

Converted by Means of Stereopticon Pictures.

The history of the conquest of Uganda, Africa, for Christ is one of the miracles of modern missions. Lying close to Uganda is Busago, ruled over by a cruel and warlike chief named Tabingua. He was always accompanied in battle by two of his wives, who carried his weapons. He could well afford risking two in this dangerous position, as he had a thousand women in his establishment from which to draw fresh recruits.

He prided himself upon being a "free-thinker" in matters religious, ridiculing the spirits generally worshiped by his subjects. To show his scorn of the prevailing religion he would invite the magicians to his table, where only fish would be placed before them. Now, fish is a "taboo," unclean as food for magicians. If they refused the sacrilege of eating unclean food, he would order their lips and ears to be cut off and defy their gods to take revenge on him.

At last Christian missionaries came among his people, and some of them were converted. But all efforts to influence their "free-thinking" king were received with scorn and ridicule, until they displayed in a stereopticon lecture the life of Christ. The appeal through the eyes reached and broke his stubborn, savage heart. He became a humble inquirer; and after a long time of testing and training, he was baptized in the presence of over one thousand of his subjects, many of whom have since followed his example.

BRAZIL.

People's Central Institute.

C. A. LONG.

We have just closed our first month of school for the year, and it has been a most delightful one. At the close of last year it became necessary to make a number of changes in the personnel of the staff, and this with some uncertainties. A report was circulated that we would not open our school work this year; and with one or two parties doing all in their power to prevent it, we wondered a bit as to what the outcome would be. At first the children came in slowly; but the news soon spread that we were actually at work, and the majority have returned. We have also an entirely new corps of

teachers, now under the direction of Miss Eunice Andrew, who came last fall to take the place of Miss Richmond, who is on furlough. Miss Andrew is doing splendid work, and her teachers are doing their part to help her. The whole aspect of the school—the work, the order, the discipline—is the most satisfactory that we have had since we began.

The night class for boys has more than twenty enrolled. They are very much interested in their studies. The total matriculation for the month was: Kindergarten, 10; day school, 83; night school—boys, 22; girls, 20. Total, 136. The work for the deaf and dumb has just begun, and I do not know the exact number in the class.

In our Sunday school the last Sunday in the quarter there were twenty-seven pupils who had not missed a single day during the quarter, and a number of others had missed only one Sunday. Our attendance is good in that work, though not quite as large as the highest mark on record.

Among those who have been received into the Church during the quarter is found the woman who gave up a large number of idols a year ago. I wrote a story of it at the time under the title, "That They Abstain from the Pollution of Idols." Her profession was genuine.

Introducing Brazil Missionaries.

Three of our missionaries from Brazil were present at the annual session of the Woman's Missionary Council, and, although each spoke for only a few moments, interesting items regarding the work were given.

Miss Blanche Howell, missionary from Bello Horizonte, related that the Second Congressional Educational Congress of Brazil was held at Bello Horizonte, with

representatives of all the educational institutions in Brazil, and the high estimation in which our work is held was manifested in the fact that four of the faculty of Isabella Hendrix were placed upon this Congress.

Miss Hellen Hickman, Principal of the girls' school at Rio, prays God that we house this institution. The fact that the pupilage has held together against such odds Miss Hickman takes as an answer to prayers for this longed-for consummation.

Miss Lizzie Stradley, Principal of Piracicabano, spoke on the point of self-support. The success of Brazilian schools makes us lose sight of the bigness of work done.

During fifteen years we have appropriated only \$750 for repairing or building to the Piracicabano, except for the Martha Watts Annex, though large improvements have been made.

CHINA.

The Opening of Zang Ming.

L. D. PATTERSON.

Zang Ming is a fertile island in the Yang-tse River. It is the home of a wealthy but unreached clan. A good many years ago one member of the clan, through some misfortune, lost all his wealth and became greatly reduced in circumstances. He drifted to Shanghai, where he fell among Christians, was happily converted, and for a long time has lived a faithful Christian life. But all the while his heart was yearning for the salvation of his wealthy kinsmen in Zang Ming; and though he was only a gatekeeper at the Anglo-Chinese School, yet his prayers for his brethren unceasingly ascended to the Lord. At last his prayers were heard, and, as so often is the case, the answer came through sor-

row. Word came that his wife was dead in Zang Ming. He hurried home, where he found his relatives assembled and arrangements all ready to celebrate heathen rites. "No," he said, "we will have Christian ceremonies." "But you have no Christian priest," they replied. "Then I will get one," he answered. Accordingly, he set out on foot and walked seventy-five miles to where he knew a presiding elder was due to hold a Quarterly Conference. On arriving he laid his case before the "Christian priest," who, when he heard, returned with him in all haste. When they reached Zang Ming a great throng gathered to see what this strange "priest" would do. The grief-stricken husband said: "Elder, tell them of Christ. They have never heard. Tell them of Christ." So for two hours this earnest, eloquent Chinese presiding elder, standing by the dead body of their kinswoman, told them of that Christ on whom if they believed they should never die. And they believed. As did the Samaritans to our Saviour of old, they besought him to tarry with them some days; and when he finally took his departure they followed him to the boat, begging him to send some one who could live among them and expound unto them more fully all the words of this life.

When this story was related to me, I asked: "Has a man been sent?" "No," was the answer. "Why?" I inquired. Then came the heartbreaking reply: "Because we have no man to send."

Two Letters on Death.

WUSIH, CHINA, April 15, 1913.

My Beloved Teacher: First of all I must beg your pardon because I did not write to you such a long time. The reason of it is sad to tell you. The circumstances strike me painfully. When

you reached Shanghai, as I had written to you and told you that I had intended to go to Shanghai in order to say good-bye to you, but the sickness prevented me to do so. I was very sick just on the week that you were ready for starting. High fever catches me nearly half a month. Even I could not go to Miss Langdon's wedding party. So I did not write any letter even to my father. Then I was gradually becoming better. As the winter vacation came, my two brothers returned. I am very, very glad to welcome them. After three days my elder brother was sick. He is seventeen years old now. My mother nursed him carefully, yet he takes medicine vain. He became worse and worse, then he died.

How sad and dreadful my mother and I am! My father is in Peking, not at home. My mother's nerves became uncontrolled; my heart was nearly broken. I was faint several times. O, my dear teacher, how can I bear it? Such a great mournfulness! So my health become so weak I could not write any letter. I know you will excuse me and pity me if you know it. My life is so poor, weary, and tired. All the circumstances make me hopeless, so I have no particle of hope in the world now. I comforted my mother day and night, and I comforted my father by letter. I was hard for writing because my hand was much trembled; how hard I am!

You asked me how I felt about this ceremonies. O, I felt very difficulty and uncomfortable; even I cannot find some words to explain my feeling to you. Though the coffin was removed, there are many other ceremonies going on. The silver papers and paper trunks and dresses were burning. They invited Taoists and Buddhists to worship the spirit. Truly it is foolish to do these things, yet

they believed it very much, and I can say nothing.

The weather is very warm and damp now. I am lazy to do everything. I touched not books. I spent much time for sleeping. Moreover, my mother is quite not well, so the home business is kept by me. I am so lonely and tired.

SUSAN B. WILSON SCHOOL,
SUNGKIANG, CHINA.

My Dear Teacher: Our commencement is on July 2 [May 28]. Our review is on June 17 [May 13], and I only examine arithmetic, Chinese book, and Bible; and grammar is examined on June 3; Japanese history is examined on May 30. Now we read Longfellow, and we do not examine Longfellow.

Our parson, Mr. Daung, was dead on June 4. Before he died he said Jesus came near me and held my hand to heaven. He wore white dress, shoes, and he do not want to put his hat on his head, because Jesus shall put the crown of heaven on his head. Now he was dead, and his families were very sorry. On June 6 all pupils of our school and Bible school send the coffin around the city to the tomb. I am so sorry, because he is very kind. I believe Mr. Daung started to heaven.

A Chinese Ancestral Tablet.

Mr. Li, presiding elder of the Soochow District, sent Dr. Pinson this ancestral tablet and gave the following information with regard to it: The Chinese ancestral tablet is probably better translated "ancestral seat or throne." The same word is used of the emperor's throne. The spirits of the ancestors are supposed to abide in the tablet, so in that

sense it might be called an ancestral abode.

The way in which the spirit is induced to take up his abode in the tablet is as follows: The spirit is supposed to remain with the body after it is put in the coffin



A CHINESE ANCESTRAL TABLET.

and until the coffin is put in its permanent resting place. Then the tablet is taken to the grave by the eldest son, or, if there is no son, by the closest male relative of the younger generation. He comes away from the grave holding the tablet and saying: "So-and-So, follow me back home."

It is thought that the spirit hears, follows, and takes up his abode in the tablet, which is carried back and put away carefully in an upright position in some part of the home.

Only the dead ancestors for three generations are worshiped in this way. The others are worshiped only in the ancestral hall by the rich or in some other way by the poor, but the three generations immediately preceding the oldest now living are worshiped in both the tablet which is kept in the home and in the other ways along with more ancient ancestors. Since only three generations are worshiped in the ancestral tablet, one ancestor must be dropped every time one is added, so that the father, the grandfather, and the great-grandfather of the oldest living member of the family are the ones who are worshiped.

Mr. Li says that, exclusive of Christians, out of every one hundred Chinese ninety still worship idols, ninety-five still worship kitchen gods, and all of them still worship their ancestors. This forms one of the greatest hindrances to the spread of the gospel—that is, the fact that the outsiders think that Christians do not honor their ancestors because they do not worship them.

This tablet was worshiped by a family named Tsu. They live in the house next door to our church in Wusih. This family has believed in Christianity for only five or six years, though they lived next door to the church for about fifteen years before they became Christians. Now the whole family is in the Church. The father and mother are rather old, and the father is an invalid. The eldest son was in business until a year ago, when he became a local preacher. He entered the Conference this year on trial and is assisting Mr. Yui.

Preaching in Prison.

W. B. NANCE.

About six months ago one of our pastors in Soochow was requested by the official in charge of the military prison to preach to the prisoners. He immediately accepted the invitation and arranged to go or send some one else to preach every Monday afternoon. Every Monday since at least three of our workers have gone and preached to seemingly deeply interested audiences. A week or so ago it was suggested that the hearers write out any questions they wished to ask on points about which they had difficulty. I give below a list of questions submitted, written, it is supposed, by a former magistrate of Wusih, now in prison for some breach of martial law during the recent disturbances:

1. How does your honorable Church's doctrine of heaven and hell differ from that of the Buddhists?

2. If these terms are not figurative but indicate real places, where are they?

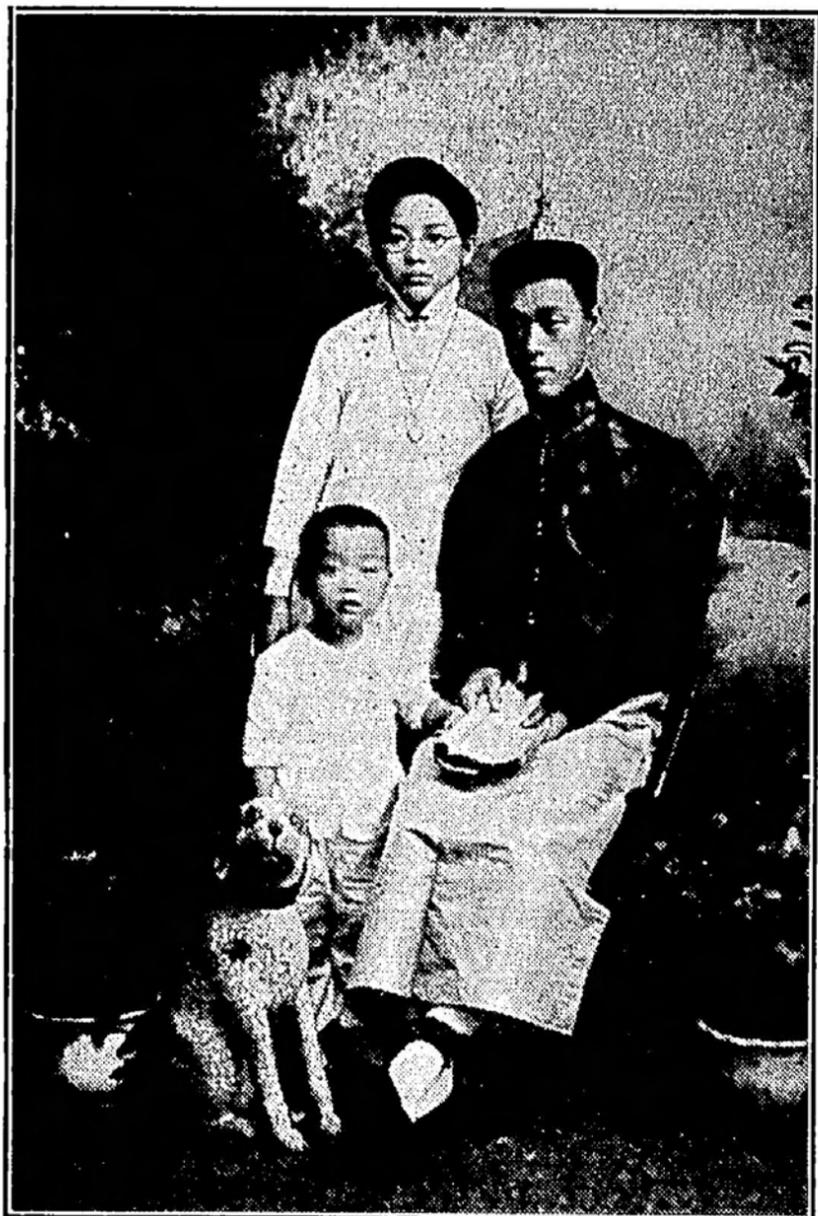
3. In connection with your honorable Church's doctrine of judgment, where are the souls of the dead before that event?

4. When do souls go to heaven and hell? If not till after a final judgment, can these places be said to exist now at all?

5. What is the difference between your doctrine that God created all things and the ancient Chinese saying that "Heaven produced all things?" (N. B.—Heaven, as explained by the philosophers of the Sung dynasty, does not mean the sky, but "truth," "principle." What is the difference between this and God?)

6. What is the difference between the virgin birth of Jesus and that of various Chinese sages, and particularly various ancient emperors whose mothers are said to have borne them as the result of some divine influences and not in the ordinary course of nature? It is generally believed by thinking people that these stories were invented by the ancient emperors in order to create for themselves an atmosphere of superiority and thus strengthen their authority over the people as that of superior beings.

My readers may be interested to know that all these questions were discussed last Monday by a layman, Proctor L. G. Lea, of Soochow University, and that the answers that he gave were satisfactory to the hearers, among whom there are a number of earnest inquirers.



MRS. WOO, OF SUNGKIANG, CHINA, WITH HER HUSBAND AND LITTLE SON.

(Mrs. Woo recently gave a thousand dollars to start the building fund for a new church.)

Probationers at Every Service.

In a recent letter from Mrs. T. A. Hearn interesting and encouraging items find place:

We are glad to be back at our work, notwithstanding the place has been changed and we must begin somewhat as strangers. The Chinese have received us cordially; there are some old, familiar friends among them. At a reception given us an original poem of wel-

come, written on red paper, was a special feature of the evening. The disturbed condition of the country seems to be no obstacle to our work. The people are giving their names as probationers at almost every service. In the Honkew Sunday School I have a large class of attentive women, and the midweek woman's meeting is well attended and full of interest.

Our return journey was most interesting. We found Siberia a world of snow and night. How we welcomed the first glimpse of a Chinese as we approached the boundary of Manchuria! Reaching our destination, we find that we have passed through eight different countries, five national capitals, and have traversed a distance of about fifteen thousand miles.

CUBA.

Our Work on the Isle of Pines.

T. A. KERLEY.

Recently I had the pleasure of spending nine days on the Isle of Pines, and much of that time I was with Brother M. M. Stewart, our pastor there. I preached for him five times, one time each at Santa Fe, McKinley, San Pedro, and Nueva Gerona, and one time for the negroes at Santa Fe, where they have a Sunday school. Brother Stewart has more than one man can do. Two Sundays in the month he has to preach three times and travel sixty-six miles, and the other two Sundays he travels seventy-three miles and holds three services. He is earnest, faithful, and efficient. The work has prospered under his ministry, and the outlook is hopeful in the face of the fact that the field is a very difficult one, presenting as it does unusual conditions.

The needs of the work are great and urgent. At Nueva Gerona we have a lot with a very ordinary house on it. There ought to be a good church building, parsonage, and schoolhouse there, and these ought to be planned so as to

meet the conditions and needs. They need a new church at Santa Fe, and I think this enterprise will be undertaken in the near future. I heard the leading laymen say that they ought to build there at a cost of ten thousand dollars. There is a beautiful new church, the Mary Atcheson Memorial, at Columbia, the gift of Mr. Atcheson in memory of his wife. This cost about six thousand dollars. There are lots at other points that will be deeded to our Church as soon as we are ready to build. Communities are growing up on the island that ought to be ministered to, but this cannot be done now for lack of a sufficient working force.

In addition to our American work, there ought to be much more done for the natives, and when more help can be had this will be done. If it were so that Brother and Sister Stewart could live at Nueva Gerona, trained as they are and with some knowledge of the language, they could do a good work for the natives; and with a pastor each at Santa Fe and Santa Barbara, the island could and would be made self-supporting in a few years. The island is destined to become a rich country in the near future; and if the religious needs can be met now, it will then be a moral and religious force in that part of the world and a source of income to the Church for carrying the gospel to other parts.

All Own Testaments.

The spiritual progress of the pupils of the Irene Toland School, Matanzas, Cuba, is evidenced by a paragraph from the report of the principal for this year. She says that there has been a fine spirit among the pupils this year and that on the whole they have put forth greater effort to improve their opportunities.

Each pupil owns her own Bible or Testament, and all of the boarding pupils are either members of the Church or candidates for membership. The entire school household attend the church services and Sunday school.

This is the very thing we support missions in papal countries for, and it is most encouraging to learn that, while a fine and complete line of work is carried on in the Irene Toland School, we do not lose sight of the most vital purpose of our presence in this island.

JAPAN.

Gospel Work Going Forward in Japan.

J. C. C. NEWTON.

Who said that "we have lost our opportunity in Japan"? Who said that "Japan is practically Christianized"? With forty-three millions of people yet untouched by the Christian message, how can any one say that the missionary work is practically finished?

We have not lost our opportunity in Japan. On the contrary, there never was so great an opportunity as there is to-day to do all kinds of evangelizing work, and the work done never brought forth better results. The other day Dr. S. E. Hager remarked that within the last fifteen months he had received into the Church sixty persons. What per cent of our pastors in the Southern Methodist Church can say as much? Not ten per cent. So it appears that Dr. Hager is more successful in Japan than ninety per cent of our preachers in America.

Again, only this week I met a good lady missionary of the Presbyterian Church who has been out here more than twenty-five years. She lives out in one of the villages and devotes herself en-

tirely to evangelizing work among the women. She said: "I used to have kindergartens and through the little children got access to their mothers. Now this is not necessary. Wherever I and my coworkers, the Bible women, go we have immediate access to the hearts of the women in their homes. They are anxious to have us tell them the gospel. And oftentimes, when we return to our home after having gone out through the villages, our hearts are full of joy."

Here, then, is the testimony of two missionaries of long experience in this country. Four days ago the West Annual Conference of the Japan Methodist Church adjourned *sine die*. There are not quite six thousand members in this West Conference. The number of adult baptisms was about five hundred and fifty, an increase of a little over nine per cent. The East Annual Conference has not yet been heard from, but the rate of increase will be almost as great. How will the Conferences at home compare with this?

We are greatly encouraged and give thanks to God. Yes, even the political troubles, the irregularities that are coming to light in the navy, the scandals in society and in official circles, the disclosures of fast living and frauds among some of the high priests of Buddhism—all these things are being overruled for the furtherance of the gospel among the Japanese. They are taking these things to heart.

Christian Propaganda at the Taisho Exposition.

The Christian forces of the city of Tokyo have, through a representative committee, for months been planning to inaugurate a special evangelistic campaign in connection with the Taisho Exposition. The plans are now fully ma-

tured, and the inauguration ceremony opening the campaign was held last Sunday afternoon in the building erected especially for the work.

His Excellency Governor Muuekata, Governor of Tokyo Fu and the official of the exposition, sent his representative to read a congratulatory address. In this address His Excellency expressed deep satisfaction that the Christian forces of Tokyo had undertaken to carry on an aggressive campaign for the moral and spiritual uplift of the thousands who would attend the exposition.

Baron Sakatani, Tokyo's efficient mayor, graced the occasion with his presence. He delivered a short address that voiced high ideals and had a ring of sincerity. He deeply deprecated the fact that a cause so worthy had to carry on its work in such inadequate quarters. He said that it was a sad fact, and yet it must be faced as a fact, that the other buildings of the exposition in their immensity and grandeur represented the material and physical progress of the nation, while the comparatively small and insignificant building provided for this Christian campaign represented the spiritual advance of the nation. Throughout the world the spiritual progress lags behind that of the material. That the spiritual progress of Japan is so far behind that of the material is cause for real concern. On the contrary, he expressed his strong conviction that the work and results of a campaign such as was here being inaugurated could not be judged by the quarters in which it was conducted. Unseen things cannot be measured by those which are seen, and this campaign had to do with the things which are unseen. As such it is a movement much larger than the building in which it is housed. This campaign will make a real contribution to those who are hungry for the things that are unseen.

Pastor Hoshino and Colonel Yamamura gave stirring addresses. Representatives of the Japan Temperance Movement and the Woman's Christian Temperance Union spoke words of encouragement.

The campaign will be conducted daily during the four months of the exposition. An experienced evangelist will manage the campaign, and all of the Christian denominations working in the city of Tokyo will unite in helping to have continuous preaching from two o'clock until six o'clock every afternoon.

In addition to this there will be morning and evening meetings for children, women, young men, and inquirers. There will also be temperance meetings, social purity meetings, and magic lantern meetings. It is especially hoped that it will be possible to do a good deal of work for women and children. The scope of the campaign is therefore broader than that of any hitherto undertaken on similar occasions.—*Japanese Advertiser.*

Opening a Sunday School.

ANNIE BELLE WILLIAMS.

On a recent Sunday we had the joy of opening a new Sunday school at Oita. The little one we had been holding at the railroad village had to be given up because our Church member who lived there was ordered to another place. It was hard to give up the little tots who had been coming regularly and learning so well, but there was no other way. This left Sunday afternoon free.

One of the Church members lives in Kantau, the port of Oita, and is willing to rent her front room for an hour or two every Sunday. The place is particularly suited for our purpose, because a projecting upper story makes a covered open place where those who are not

brave enough to come in can stand and hear all that is said. Mr. Hinohara, our pastor, is ready to take advantage of the new opening; so later we hope to have preaching services as well as the Sunday school.

Sato San, my teacher and helper, thought we would have about half a dozen present the first day, and Miss Worth said there would be twenty, but there were twenty-six present. You know we were happy. They were such clean, well-behaved children. Sato San began at the beginning and, through stories of the care of animals for their young and of the mother for the baby, led them to think of God's care. She then told them the story of Moses and showed the picture in last year's "Berean Leaf Cluster." The children listened attentively and answered questions in a clear, distinct voice.

I took my violin and played for them. We do not have money to buy organs when we need them. We gave each one a card, and they went away happy. The next Sunday, instead of twenty-six present, there were forty inside the room and twenty more in the front entrance. This time each one received a welcome card, which will be exchanged for a certificate of membership later on. When the children were asked who made the sun, the moon, the earth with its flowers, and the birds, they did not know.

Coming into the Light.

MAUD BONNELL.

Mr. Oda's conversation over his cup of tea drifted to his conception of the Holy Spirit. I asked him: "What is your thought, Mr. Oda, about the Holy Spirit?"

His reply was: "I do not clearly know, never having been taught about this doctrine, but I will tell you how it

all seems to me. As you know, I am a teacher in a middle school. Among my pupils there is a boy who mutters [meaning stutters]; and, seeing his great difficulty in speaking, I pity him. So I tell him this way: 'Now, you stand up, and I will help you speak.' I close my eyes and silently pray the Holy God to give him power to talk, and the boy talks easily. Another boy's behavior is very bad, and in this case also I silently pray that he may be led to obey me as I seek to correct his bad behavior, and God always hears me. The parents of both of these boys are very grateful to me; but I tell them that it is the one true God who really helps them, that it is the Holy Spirit in the room who does the work. I have the same experience in my home with my own children. If they are disobedient I just pray, and the Holy Spirit causes them to be obedient at once."

Simple, practical, and remarkably effective is the faith of this child of God in this land of many gods. He did not know much in his *head* about the Holy Spirit, thinking it an *influence*; but he went farther than some: he really believed in and leaned on him with firm expectation of help.

Later in the conversation he said: "I would like to give my whole life to God. This seems to me to be the true way to spend one's life." Thus does God's Spirit work in every land in the hearts of men, for he is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him.

Fragments.

Recently there was held within the chief university of Japan, the Tokyo Imperial University, a mass meeting of

its Christian teachers and students, including some recent graduates. They decided to begin aggressive Christian work among its two thousand students. There are in this university sixteen Christian professors and over three hundred Christian students.

In the autumn of 1912 the Minister of Education of the Japanese government called a conference of representatives of three religions in Japan: Buddhism, Shintoism, and Christianity. This gave to Christianity a public recognition such as it had never before received and placed it on an equal basis with the other religions. As a result Christianity is no longer looked on as "the depraved religion" and the "forbidden sect," and during the year following great progress has been made.

In November, 1913, the Minister of Education of the Japanese government conferred with representatives of the three religions of Japan, but this time they met separately. Nine Christian leaders and eight prominent officials were present at the conference, which lasted several hours and included a dinner with formal addresses, followed by informal discussion. The Minister had nothing but praise for the teaching and character of the Christians and treated these representatives with great deference. It is said that in conferring with both Buddhists and Shintoists he spoke in a stern and commanding manner, reprimanding the immoral lives of the priests and the general decline of the religious influence of their sects.

At the meeting of the West Conference of the Japan Methodist Church held in March in Kyoto, Rev. T. Sunamoto, a local preacher and evangelist, who has worked with our Japan Mission from its beginning, was ordained an elder.

KOREA.

Leaves from a Missionary's Diary.

MRS. J. R. MOOSE.

April 29.—To-day I have had between thirty and forty callers. Some of them seemed hungering for the Bread of Life. One old woman from about fourteen miles away said that she would go back home and destroy all her fetishes and would exhort her neighbors to do likewise. May this be seed sown in good ground!

May 3.—To-day only twenty-three callers have been to my home. Some of them promised to attend church next Sunday; and as they really seemed interested in what I told them of the gospel, I hope they were sincere and will be found at church, as they promised. Yesterday more than one hundred women and children passed into and out of my home, only a small per cent of them claiming to know anything at all of the gospel. O that they may every one pass into our Father's home of many mansions!

June 23.—I have had about a dozen callers to-day. So many came yesterday—about one hundred and forty or fifty—that I thought no one would come to-day; but it seems never to get too cold nor too hot, too dry nor too rainy, nor even too windy for some one to come in and want to see inside of our house and look at our three little girls, who must have light hair and blue eyes, because they drink milk! How they pity us because we have no warm floors to sleep on and, most of all, because we have no boys in our family! I tell them that we are quite content, but I fear they doubt my sincerity in the statement. What an attraction and help my old organ has been, for they all want to hear "the thing that sings like a bird"! So

I give them gospel songs, gospel talks, and sometimes Bible readings or verses before they see anything else in the house. Our home, being furnished from our own purse, is necessarily very simply furnished, and yet they often exclaim: "O, heaven must be like this!" I try to disabuse their poor minds of this thought, but it seems hard for the heathen to grasp our idea of heaven. When they have learned more of the Bible and been taught of the Holy Spirit, they will be able to attain unto loftier thoughts of God and our heavenly home.

June 26.—This morning there was a knock at my door, and when I opened it a girl scarcely fifteen greeted me and said: "I want to be a Christian. Is it possible for me to become one to-day?" It is not necessary for me to record my reply, for the people who want to become Christians *to-day* are the ones I am most anxious to meet. I took this child wife (for that is what she was) into my room and tried first to explain what it meant to be a Christian. She knew very little about Christ and the Christian religion. She was very unhappy in her home, where she had been forced to marry a man who, to say the least of it, was not at all congenial and the mother-in-law exceedingly dictatorial. It was these trials and burdens that had driven her to seek relief of the Great Comforter.

July 9.—Last night the death angel came to the home of Mr. Sin, and to-day the poor man was buried. He left a wife, a baby, and five measures of barley—nothing else, I am told. Our Christians invited the widow to come and spend the night with them, not merely because she was lonely, but to protect her from any one who might come by force and take her away to become the wife, perhaps the second one, of some one else. She has already been consulted

on the subject and expressed a desire to live the remainder of her days in widowhood. If she were to be taken, it would be no violation of Korean custom; for often when a young or even middle-aged woman is left a widow, a company of men go (usually at night, I believe) and by force take the widow to become the wife of some other man. It may be one whom she has never seen before.

Social Service in Korea.

Dr. W. W. Pinson, General Secretary of the Board of Missions, related a very interesting experience of one of our missionaries who in itinerating found a certain community in great consternation, which was explained by the statement that they were all compelled by the police to have poison injected into their arms. Comprehending the situation, the missionary rolled up his sleeve, showed his own vaccination mark, and spent his preaching time in allaying their fears and explaining that the law was to keep them well and to prevent poison and disease. So intimately is social service tied up with Christian activity even in our foreign fields!

Industrial Department of Anglo-Korean School.

PROF. C. H. DEAL.

Our work is still prosperous. We have a permit from the government to use our engine, and our power loom has come. The Koreans think that it must have a spirit, else it could not do so many wonderful things. We have plenty to do. Working fifteen or sixteen hours a day, we ought to be happy. We are receiving encouragement from every part of Korea both in congratulatory statements and by ordering our goods. Re-

cently in two weeks our sales amounted to one hundred and ten *yen*, and we cannot fill our orders as fast as they come. The students are in good spirits and are developing fast. Many of them are actually earning their board and some are earning more. In March one boy earned almost enough for two months' board. And this is on the basis that they get only half of the profit on the goods they weave. It is far from a subsidized basis. It is the best scholarship plan in the world.

On March 24 we had a formal opening of the building, and about fifteen hundred people came to see the work. We were busy all day explaining the various activities of the department.

By the Way.

F. G. VESEY.

After a ride of sixty miles on the train, we took horse about one o'clock in the afternoon to make the other twenty-five miles before night. Our Korean horse is a peevish, spiteful little animal, about half the size of an ordinary horse, and has a mania for fighting every other of his kind that happens to pass him on the road. But the Korean knows how to manage his beast; and after loading him down to what one would think the breaking point with boxes, bedding, cot, etc., the horseman assures one that all is ready for the rider, and on top of that great pile of goods and chattels the itinerator has to climb, sit still, endeavor to balance, and sometimes hold very tight. I have never been on a camel's back, not even in a zoo, so I do not know what it is like; but I venture to say that it is no harder to sit on a camel's back than it is to sit on some of these Korean horses. With such an Eastern primitive saddle, you will not wonder that riding is resort-

ed to only at the last extremity; so these country horse-riding trips that I shall often speak to you about you will not take to be mere trips one is taking for his health. Personally, I would rather walk thirty miles a day and preach at night than to ride one of these animals and have the backache so badly that preaching becomes a difficulty.

It was dark before we reached our journey's end, and about two miles this side of our destination we found a sick Korean lying in the snow by the wayside. What could we do? To leave him there for one hour more in the frost and snow would be certain death. Our horses had gone, and there were only three of us to carry this dead weight, a dying man. We struggled with him and eventually managed to get him to town. That night I thought many times of the story of the good Samaritan; not that there was any virtue in our helping a poor fellow in need, but many Koreans had noticed that sick body, looked, and passed on, and when we did appeal to some to help us they refused. We tried at several places to get him cared for just for the night, but no one would take him in, all professing to have no room. So at last we had to take him to the preacher's house and there laid him in a warm room. He could take only a little warm water and then seemed to drop off into a sleep, but in the morning we found that he was dead. Another poor soul passed into eternity unloved and uncared for, except by Him whose love perhaps he had never heard of. I wished that it had been possible to whisper just a word which would have helped him through the dark valley, but we were too late. We have already been too late for so many that it behooves us to be urgent in our Lord's business.

MEXICO.

Petra's Story of the War in Mexico.

War times are hard enough for grown people, but for children—yes, and for mothers too—it is a horror that no words can describe. We are sure that the fol-



ELENITA, A DAUGHTER OF THE REVOLUTION.

lowing letter, sent us by Mrs. Hamilton, the "señora" of the American Bible Society in Mexico City, will be read from beginning to end by many mothers with thankfulness to God for the peace and happiness of their homes. It is sad enough to think of little children exposed to such perils:

You know, señora, that Miguel's health was bad and he could get little work to do here in the city and that we were very poor and the children often hungry. So when the kind Señor L— told my husband that he could earn good money in Cuernavaca mending shoes for the soldiers, we decided to move, though it seemed hard to go away from our friends and the school and church. We took a very little necessary furniture and went away over the mountains, trusting that God would take care of us even in the hard war times.

You know that the Zapatistas all around and beyond Cuernavaca are very, very cruel, and there was always the fear that they might

some day take the town; but it was well defended, and the Federals were brave and drove them back many times.

Señora, if I hadn't learned to love the Bible and trust God's promises, I never could have stood it to live there all those months, seeing such dreadful things every day—wounded prisoners and dead soldiers carried past the house and the poor women and children left crying so bitterly—but I believed that God would keep us safe, and he did, as you shall see.

The Zapatistas had many friends in Cuernavaca, who sent them food and ammunition and gave them news of the Federals' plans; so the government began to be very suspicious, and every little while the Federal soldiers were sent to search the houses for ammunition and firearms.

One day, when Miguel had gone to carry home some shoes he had mended, a company of soldiers came suddenly to the house and said they were going to search for arms. O, señora, how my heart stood still, for Señor L— had left his pistol and cartridges in our care, and I had them put away in an old chest of drawers!

I knew that if the soldiers found them they would take away my Miguel, and I had heard dreadful stories of the way they treated people that were suspected of helping the Zapatistas. So I prayed—O how I prayed!—that they might not find that pistol. I remembered the words, "God is our refuge and strength, a very present help in trouble," and I said: "O, Lord, I am in great trouble; help me now!"

Soldiers were watching at all the doors, and I could not think what to do. Just then Baby Raquel went toddling along the corridor past the room where I was standing close to the chest of drawers, and the soldier who was guarding the door looked away and began whistling and calling to the baby. It did not take me long to slip the pistol and cartridges under my apron; then as the soldier turned back I hurried after Raquelita, telling her not to fall. Just as she came opposite the end of the tile drain that carried the water away from the house I fell on my knees by her as if to pick her up and hastily pushed the pistol and cartridge belt into the drain. Nobody saw me, and then I carried the baby, crouching and happy, into another room, where the soldiers were searching through everything, thanking God that I had got the revolver safely out and still trembling because of the danger when,

O señora, I overheard two of the soldiers talking about my pretty Elena and planning to carry her off.

All that day I kept her close to me, though, being the oldest, she had always come and gone quite like a little woman; but my heart was sick with fear, and I would not let her out of my sight.

At night, when all the children were in bed, Miguel and I talked it over and decided that we could no longer stay in Cuernavaca, even though he could earn more money than in Mexico. So the next day we sold for almost nothing the few sticks of furniture, and two days after that we were able to get passage on a troop train well guarded with soldiers.

All those days I kept saying over and over to myself: "A very pleasant help in trouble. Lord, I am in trouble; help me!"

And so we came away from our little home, and the train climbed the mountains out of the beautiful valley. But we moved very slowly, as the guard frequently had to go ahead of the train, and it was already night when we reached the summit. Very slowly we crept along. We were now going down on the northern slope, where we could see the distant lights of the capital, when suddenly we were all flung to the floor of the car by a terrible jolt, and firing began all around us. Some of the soldiers knelt and began firing out into the darkness, and there were shouts and cries on every side. Zapatistas had torn up the track and overturned the engine and were now attacking the train.

As quickly as possible we slipped out on the side nearest the mountain and stole along, hiding as well as we could. Miguel carried four-year-old Anita, I carried Baby Raquel, and Elena led poor, frightened little Micaela as best she might; and so we stumbled along in the dark, hurrying always to get away from the bullets, sometimes falling and crawling along the track, then feeling our way through the bushes and long grass. Once we had to lie quietly in a deep, dry ditch while a little company of soldiers hurried by, firing all the time, and we could hear the bullets whistling by our heads.

It was a terrible walk, señora. It was eighteen miles to the city, the children were heavy to carry, and our hearts were heavy with sorrow for our poor Mexico; but we had the children, and God was our refuge and strength.

We kept on till we reached the friendly

little station of Contreras and rested there in the train shed until daylight, when we walked the rest of the way to the city.

The little children were good; even Baby Raquelita did not cry once. When we got to my mother's house we all knelt down and thanked God that he had been our refuge and given us strength to come back in safety. And O, I am so thankful that we could save my pretty Elenita!

And so Petra daily teaches her children precious promises from the dear old Bible, and they all recite together:

This God is our God forever and ever;
He will be our guide even unto death.

—*Bible Society Record.*

Revival Fires.

R. C. ELLIOTT.

I have just spent four profitable days with our consecrated workers in San Luis Potosi, preaching daily in the church and school. The services were greatly blessed to all. We are now reaping the harvest of the fervent prayers and heart-to-heart talks of those godly missionaries with the children at Colegio Ingles. Miss E. Alfter, with a heart full of gratitude to God, writes that the Lord continues richly to bless his work. Twenty-four of the children and young people are seeking Christ, and several have found peace. We are praying that God may give his blessing to every soul in the school. I am planning an early return to help in the good work at Colegio Ingles. Pray for us.

A Mexican Congregation.

J. H. FITZGERALD.

The biggest congregation of Mexicans I ever preached to listened eagerly to three sermons in succession at Fort Bliss one afternoon last week. They were

prisoners of the United States, but seemingly happy so far as their physical condition was concerned—in soldiers' tents, with comfortable cots to sleep on, plenty to eat, and nothing to do. There were perhaps two thousand of them, men, women, and children, standing in the hot sun as close as they could be packed against the wire fence that inclosed them while Athaus, a Nazarene, Montelongo, and I talked to them from a platform on the outside. Hungry for the Word of Life does not express it. I spoke last and asked them if they were tired. "No, no," they cried; "talk to us." After the service we distributed hundreds of tracts, Gospels, and Testaments. Never did starved animals show more avidity for physical food than did they for spiritual food. They almost trampled upon each other to get it. When the supply was exhausted they begged for more. Curious visitors to the camp stood transfixed with amazement and filled with sympathy at the sight.

Why the Butler Vanguards Leads the Ranks.

MRS. J. F. MATHIS.

I would not be without the VOICE unless I did not care to have news from the battle fields. And O it is so ably edited!

The Vanguards will inclose typewritten news from each field (as gleaned from the February VOICE) in cherries on a George Washington truth tree, and those who pluck the red-ripe cherries will give out this delicious fruit.

We never give entertainments to "raise" money, but seventy-four of us gave nearly \$2,000 in 1913 because of the information we received of the needs here and there.



PROGRAM FOR AUGUST.

(Woman's Missionary Society.)

Conquests of the Cross over Error, Superstition, and Bigotry.

1. Song: "And Must I Be to Judgment Brought?" (Hymnal, 600. Sing to tune of "Naomi.")

2. Bible study: "Christ's Encouragement to Missionary Service."

3. Map exercise.

(1) Leader will distribute paper and pencils to class, draw map of Cuba, locating Matanzas and Cienfuegos on the board, and direct class to reproduce same on paper.

(2) Display large map of Mexico, having members of class place small conquest flags at cities where mission stations are located.

(3) What is the extent of Brazil? Number of mission stations?

4. Two trials: Roman Catholicism on trial: Judge, Miss Shun Board; defendant, Father Inqui Zishon; accusers, Misses Cuba, Mexico, and Brazil; jury, other members of society. Mormonism on trial: Judge, Uncle Sam; defendants, Miss U Tah and Miss Tenny See; accusers, Mesdames Pat Riot, Holmes, and Church; jury, other members of society.

5. Prayer:

"God the All-Merciful, earth hath forsaken
Thy ways all holy, and slighted thy Word;
Let not thy wrath in its terror awaken;
Give us thy pardon and peace, O Lord."

CHRIST'S ENCOURAGEMENT TO MISSIONARY SERVICE.

The life of a missionary, either in the homeland or in the uttermost parts of the earth, is not an easy life. What encouragement does Christ give to his disciples? Matthew v. 11, 12, x. 24, 25, xxviii. 20; Mark x. 28-31, x. 43-45; Luke ix. 22, xxi. 12-19.

CLAIMS OF MORMONISM.

BISHOP FRANKLIN S. SPALDING.

[From a paper read before the Home Missions Council.]

On Sunday, January 25, 1914, I heard Elder Orson Whitney, an apostle and historian of the Mormon Church, deliver a sermon to two thousand people gathered in the Provo Tabernacle for the Conference of the Utah State. Elder Whitney asserted as follows:

Priesthood is only another name for the truth, and the authoritative priesthood of the Church of Jesus Christ of Latter-Day Saints is faultless and flawless. That this priesthood might be given to men, the whole history of the human race had been divinely planned. If God has at times used others than Latter-Day Saints in the progress of society, they were used as instruments to prepare the way for the final culmination, his revelation of himself and his plan of salvation through the mission of the last and greatest of his prophets, Jesus Christ alone excepted, Joseph Smith.

For example, Columbus was not a Mormon, but a Gentile, and yet he discovered that the planet was a sphere and that on its opposite side was a new continent. He was permitted to make this discovery in order that upon this new continent Joseph Smith might reveal the gospel. God has raised up patriots like Washington and Franklin, but his chief purpose in inspiring them was that they might found a nation in which Joseph Smith, Jr., by a fuller endowment of divine power, would "in this last and grandest dispensation in the meridian of time" restore to men the valid priesthood. Wordsworth sang of the pre-existence of the soul. God inspired him with a faint idea of the doctrine that men's minds might in a degree be prepared for the unfolding of that truth by his greater prophet Joseph Smith. Indeed, God has revealed

himself in other dispensations of time through prophets like Adam, Enoch, Noah, Abraham, and Moses; but the only function of these worthies was that of being forerunners of Joseph Smith, who in the fullness of the times restored and revealed to men the final, complete, unchangeable priesthood of the Church of the living God. This Church includes everything that is true, pure, and good. If, perchance, some truth should be discovered outside this Church, God has used the discoverer as an instrument only because as yet his Latter-Day Saints are too few in number to render to him every service; but his real intent was that the truth should be appropriated by the Saints as theirs by right. Outside the Church of Jesus Christ of Latter-Day Saints there is no complete truth, no unsullied purity, no absolute good. It was devised before all time in the eternal council of the gods and fulfilling all prophecy and completing all types; in the fullness of time it was set up among the children of men by the last and greatest of the prophets, Joseph Smith, no greater prophet, seer, and revealer than whom can ever rise.

SOME FINDINGS CONCERNING MOR-MONISM.

In company with the Rev. Dr. Robert F. Coyle, of Denver, and former Senator Frank J. Cannon, the National Reform Association has been holding a successful series of mass meetings in fifty of the larger cities of the eastern half of our country. These meetings have been attended by more than fifty thousand people, many thousands of others having been reached through the attendant publicity in the daily press. The crusade now being waged against the teaching and practice of polygamy by the Mormon Church and other criminal and treasonable teachings of this Mohammedan empire has for its immediate object the enactment of the Gillett anti-polygamy amendment now pending in our national Congress, thus bringing the Mormon hierarchy under Federal control and compelling it to obey the laws of the country.

The campaign has given wide publicity to such startling facts as the following:

To American Citizens Everywhere:

The Mormon Church teaches treason.

The Mormon Church practices polygamy under the cloak of religion.

The free government and the Christian home of this country are imperiled by aggressions of the Mormon Church.

What are you going to do about it?

The committee of the United States Senate on privileges and elections in its exhaustive investigations found that the kingdom imposed this treasonable covenant upon its members in the secret rites of the temple: "You and each of you do covenant and promise that you will pray and never cease to pray Almighty God to avenge the blood of the prophets upon this nation and that you will teach the same to your children and your children's children unto the third and fourth generations."

The committee also found innumerable instances wherein the Church had superseded the civil law, had imposed its own penalties and punishments, had exercised absolutism in the temporal (political and financial) affairs of individuals and communities.

Here are a few of those instances:

It compelled the teaching of the Mormon religion in the public schools.

It deposed a bishop for promising to obey the laws against polygamy.

It deposed one of its minor officials for writing a letter to a newspaper in political criticism of Apostle-Senator Smoot.

It compelled a woman to deed away her property under pain of eternal condemnation.

And these cases are but typical of its domination in all affairs of men.

The committee, acting upon a world of evidence, made this conclusion: "The presidency and twelve apostles of the Church exercise a controlling influence over the action of the members of that Church in secular affairs as well as spiritual matters; and, contrary to principles of the common law under which we live and the constitution of the State of Utah, they dominate the affairs of the State and constantly interfere in the performance of its functions."

The committee found that the Church "required or at least encouraged" every one of

its members to take an oath of disloyalty to the government of the United States.

And it is this treasonable Church which sends its treasonable apostle to the Senate as its representative of hostile power and hostile purpose. And it is this treasonable apostle who holds a seat in the highest legislative chamber of this nation to carry out against the American people his "oath of disloyalty."

If you are interested and will coöperate, personally or financially, with others who are deeply interested in wiping out the Mormon peril, please address the National Reform Association, 209 Ninth Street, Pittsburgh, Pa.

MEETING OF DEACONESSES.

The Workers' Conference of the Methodist Episcopal Church, South, has been set for August 24-26 at Lake Junaluska, in connection with the Southern Assembly. The committee is planning to have its program incorporated in the general program for the summer.

Mrs. Lucy Rider Meyer, of the Chicago Training School, and other prominent speakers and workers will be on the program, and every phase of deaconess work will be discussed. Deaconesses and all religious and social workers are urged to arrange part at least of their vacation so as to attend this Conference.

Rates on all railroads and reasonable boarding rates will enable every worker to take advantage of this splendid opportunity to enjoy a vacation that will restore physical strength and build up mental and spiritual forces.

CELEBRATION OF MRS. J. B. COBB'S BIRTHDAY.

The following was taken from the Macon (Ga.) *News* of May 6:

Lovely in all of its details was the social meeting of the Woman's Missionary Society of the Mulberry Street Methodist Church held at the residence of Mrs. S. T. Coleman, Jr., Tuesday afternoon. This was in honor of the

birthday of Mrs. John B. Cobb, who has for many years been actively engaged in the missionary work of the Church. An interesting program was rendered, Mrs. Louis Burghard presiding.

The meeting was opened with the grand old hymn, "Blest Be the Tie That Binds," followed by prayer. Devotional by Miss Loula Glass was especially appropriate to the life and work of Mrs. Cobb, as she chose for her theme "She Hath Done What She Could."

A sketch of Mrs. Cobb's life, "The Life and Work of Mrs. Cobb," was read by Mrs. Coleman.

Miss Millie Cobb spoke in a beautiful way of Mrs. Cobb "As a Stepmother," closing her remarks with the wish that every motherless girl might have the blessing of a stepmother like hers.

Mrs. J. J. Cobb paid a loving tribute to Mrs. Cobb "As a Mother-in-Law." Of all valuable treasures in her possession—jewelry from Italy, brass from Korea, drawn work from Mexico, silk and linen from China, pictures and lace from Egypt, all gifts from Mother Cobb—none are as priceless to her as Mrs. Cobb's first gift of welcome to her when she entered her home as a young bride.

Mrs. J. O. A. Clarke gave a sketch of Mrs. Cobb "As a Friend," telling of a friendship that lasted forty-four years.

Mrs. Cobb was described "As a Coworker" by Mrs. R. W. MacDonell, who gave an interesting account of a period when she and Mrs. Cobb occupied offices side by side, one engaged in foreign work and the other in home work, and both working together to make our country God's country.

Miss Martha Lewis told of many amusing and instructive incidents of her travels in foreign lands with Mrs. Cobb "As a Traveling Companion."

INQUIRY INTO WORK AMONG THE NEGROES.

AMANDA H. KIDD,

Secretary of Committee on Comity and Coöperation.

The Comity and Coöperation Committee of the Home Missions Council met May 11, 1914, in New York.

The Subcommittee on Work among the Negroes had sent out to the different

boards a set of questions covering various phases of the work, and answers had been received from many. It was found that, while the Bible is taught in all the schools, there is no systematic, uniform plan.

This matter was very fully discussed by the Comity and Coöperation Committee, and it was felt by all that some such plan should be worked out and put into operation in the schools of all grades.

The necessity of negroes being trained for leadership among their own people was also very thoroughly discussed.

The following resolution was adopted: "That, recognizing the intensely religious nature of the negro, and knowing how often he is exploited through his emotions and superstitions, a unified course of Bible study be prepared to be used in all the schools, both vocational and cultural, as a foundation for the development of practical and everyday religion."

NOTES.

Three adult Japanese were baptized at Mary Helm Hall on May 10. Six years ago a young student was converted and joined this mission. He at once began praying for the conversion of his father and mother. The mother was baptized three years ago last February, the first woman convert of the mission. The father and his brother and brother's wife were the converts baptized on the 10th. In the communion service that followed thirty-seven participated, twenty-nine of whom were converts of this mission, and not half of the converts were present, as they have moved to other parts of the world.

Commencement day of the California State University at Berkeley was observed on May 13, when over eight hundred young ladies and gentlemen re-

ceived degrees. Fourteen of them were members of our Church. Among them was M. Utsunomia, of our Oakland Japanese Mission, who received the degree of Bachelor in the Department of Chemistry. Dr. Benjamin Ide Wheeler, President of the University, conferred the degrees, and in his address to the graduates he exhorted them to do something worth while, be something worth while.

OUR INSTITUTE.

Here and There.

The society at Mason, Tex., began the Conference year with a membership of fourteen, which has now increased to forty-two, and has made more than \$200. Under the head of "Watch Them Do Things" the local paper gives a most interesting account of a recent meeting of this society. After the program as given in the VOICE, a most enjoyable social hour was observed.

Although a small society in numbers, the Beechmont Missionary Society of Louisville, Ky., is thoroughly wide-awake and ever on the alert to seize opportunities which may prove inspirational. One such opportunity presented itself in the return of Miss L. A. Stradley, missionary to Brazil, for a visit to relatives in Louisville. She was entertained for one afternoon by the Beechmont Society, and a most helpful hour was spent in conversation, the ladies asking questions about the work in Brazil, and Miss Stradley answering them. After a "shower" of dainty gifts for Miss Stradley, refreshments were served and a delightful social hour spent.

"Keep busy" is the watchword of the society of the West End (Birmingham, Ala.) Church. Every quarter the Fourth

Vice President appoints new committees, both local and social, and by this means every member is given something to do. The society meets at the different homes, having the local committees meet on the first and third Mondays, literary meeting on the second, and devotional and business meetings, with the program as given in the VOICE, on the fourth Monday. The various pledges are kept paid up by the tithing system. A linen shower for the benefit of the Missionary Mountain School of Alabama recently resulted in quite a nice donation of pretty and useful linen.

The latest news from the society at Wesson, Miss., tells of a "hen party," at which each member of the society was requested to present the society with a hen or her equivalent in cash. This unique party resulted in a very neat sum.

A Junior Missionary Society was organized in January at Riverside Methodist Episcopal Church, South, Fort Worth, Tex. This little society began with fourteen members and increased to thirty-six the first quarter. It now numbers seventy-nine and has an interesting study class of fifty and a Baby Roll of twenty-two, a gain of seventeen babies since April.

Studying "The Conquest of the Cross."

MRS. W. J. LEE.

The San Bernardino Missionary Society is enjoying the studies on "The Conquest of the Cross" very much. Especially interesting was our meeting the day we studied "The Conquest of the Cross among the Nations." The ladies representing the different nations all did well; but Mrs. S. C. Cave, a charter member of both Church and society, made all our hearts warm within us as she talked on Korea, her favorite mission

field. She is a personal friend of Mrs. Campbell, of Seoul, and paid a fitting tribute to her. She closed her address with the following original poem:

O land of flowers and sunshine,
O land of midnight gloom,
Where the first few rays of happiness
Seem to lift the pall of doom,
Where all nature seems rejoicing,
Though your country suffers loss,
For you our love is voicing,
"There's the conquest of the cross"!

O land of sore oppression,
O people mild and meek,
There is hope for your progression,
There is help from Him you seek!
Lift up your eyes; remember
Amid life's gold there's dross;
In your seeming cold December
There's the conquest of the cross.

On you are turned the eyes of the world,
Because of the Christian mission;
For you the banner of Christ is unfurled,
"Korea in Transition."
You're coming to us from over the sea.
O let us these words emboss
In living letters, "Christ died for thee"—
O the conquest of the cross!

Lilies and Missions.

MRS. U. A. BELL.

The missionary society of the Broad Street Methodist Church, Lake Charles, La., held its May meeting at the residence of Mrs. Emma Crawford. Her home was resplendent in a gorgeous array of Easter lilies, bearing their message to every heart of the "lilies of the field."

The unusually interesting program was opened by response to roll call by brief descriptions of quaint customs, both social and religious, of the Korean and Chinese people. A paper on the "Appearance of Social and Religious Life in China Two Thousand Years Ago" was answered by Mrs. Blackburn, describing conditions as they exist to-day. This

was followed by a paper on "Korea: Her Trial and Test." During an intermission for story-telling several stories were heard bearing on the subject in question. The story of the "Conquest of Orientals in the United States." In conclusion the leader read an interesting account of a Japanese who was not satisfied with any religion that he had learned and was trying to find the beautiful light of his dreams such as he had caught a glimpse of through the life of one Man.

As the guests departed Mrs. Crawford presented each one with a cluster of her beautiful lilies.

Tenaha Auxiliary.

MRS. LEOLA T. PARK.

We believe that we are growing in grace as well as in numbers. Our motto is, "Higher ground." We have twenty-three members, some of them recent additions, and we are trying to double our membership this year. Our pledge was only ten dollars, but we are giving one hundred dollars toward remodeling our church. We are sadly in need of more Sunday school room and hope to have it by next Sunday. Our young people gave ten dollars on these rooms and our juveniles two and a half, so we are sure we are moving in the right direction. We take ten copies of the MISSIONARY VOICE and hope to have it in the home of every member. The VOICE in itself is the herald of "One crying in the wilderness, saying, Prepare ye the way of the Lord, make his paths straight."

Introducing Our Literature.

[Enter two children, with dresses made of the MISSIONARY VOICE and *Young Christian Worker*. These can be easily and attractively made.]

First Child. The MISSIONARY VOICE!

The MISSIONARY VOICE! Do you take the MISSIONARY VOICE? It tells about all these places and a great many more. It costs only fifty cents a year. Do you take it, and you, and you, and you? [Point to the audience each time.] Don't you think every good Methodist ought to be ashamed not to take the MISSIONARY VOICE and read it too?

[Walks slowly around so that all can see the dress.]

Second Child. Now, if you will look close, you will surely see that my dress is as pretty as can be. The *Young Christian Worker* gives pictures and poems and stories and programs and news from all the fields. [Points to them as named and turns around to show them all.] Now, I am as sorry as I can be for the children who do not have a good book or paper of their own. Just twenty-five cents a year! My teacher had me figure it out one day—just two cents a month and one penny besides. If you want your children to be real Christian workers, don't you see that you need this paper?

[The children stand to one side, still in view of the audience.]

The New Style in Hats.

That the Salisbury Auxiliary has a live agent for the MISSIONARY VOICE is proved by this interesting letter which comes to our desk from one of the members of the auxiliary. We want to urge other VOICE agents to try this plan for increasing the number of subscriptions:

I send you this part of a somewhat unique plan for securing subscribers to the MISSIONARY VOICE. A hat frame of the latest style was entirely covered and trimmed with the part of the magazine bearing the inscription, "The Missionary Voice." The hat was then carried to the meeting in a regular milliner's hatbox. Immediately much curiosity was exhibited by every woman present. Our society's agent for the VOICE was asked to sit in the

center of the room, and a young lady came forward and placed the hat on the agent's head in the most becoming manner. Then the following was read by the President, who stood near: "I have a pattern hat in every sense of the word. It has a double purpose: it will enlighten as well as adorn your heads. It was created for American women, but can be successfully adopted by women of the Orient. A hat like this when constantly worn for a year has been actually known to transform a plain face into a most attractive one. If worn for a number of years, it might cause its wearer to be spoken of as 'The Sunshine Lady.' A hat like this when worn to the missionary meeting will cause its wearer's face really to beam with knowledge of the subject of the afternoon. A hat like this will be found to be becoming to all styles of heads. A hat like this does not go out of style. It will give perfect satisfaction to the wearer in all kinds of weather; even on rainy days it will be a source of entertainment and pleasure. Fifty cents taken off the price of your regular winter hat and invested in a hat of this kind will make your winter hat so much more becoming and more satisfactory in every way. A hat like this, even when worn until its edges are all torn and frayed, will cause its wearer's face to glow with genuine satisfaction instead of the reverse as one might expect. It will be impossible for any member of the missionary society to be in the height of fashion unless she owns and wears one of these hats."

Meeting of Pacific Conference Societies.

The annual meeting of the Woman's Home and Foreign Missionary Societies of the Pacific Conference was held at Stockton, Cal., from May 19 to 22, inclusive, and was largely attended. A very interesting and instructive program was followed to the letter, and all the reports were full of encouragement, showing increase along all lines and manifesting advance in interest and endeavor in every portion of the Pacific Conference. The members of the Stockton Auxiliary proved ideal hostesses, and each session was filled with splendid thought and practical suggestion. Spe-

cial mention should be made of Mrs. Maddux's report of the Missionary Council and the address on "The Home Base" by Mrs. Paul Raymond, author of "The King's Business." The morning before adjournment a telegram was received from Mrs. R. W. MacDonell stating that the General Conference would pass the law for organic union; so on Friday morning the old Home and Foreign Societies passed away, and the Woman's Missionary Society of the Pacific Conference, the first one formed under the new law, was organized.



BOOK OF SEVEN HUNDRED AND FIFTY BIBLE AND GOSPEL STUDIES. Compiled and published by George W. Noble. Price, cloth, 25 cents; morocco, 35 cents.

This is a dainty little volume from the press of the Messenger Publishing Company. It abounds in comparisons and explanations from both the Old and the New Testament and discloses many interesting Bible facts.

THE GATES OF DAWN. By Dr. W. L. Watkinson. Fleming H. Revell, Chicago. Price, \$1.25.

"The Gates of Dawn" is the title given to Dr. Watkinson's book of devotional readings for every day in the year. Included in the same volume is a short series of prayers—a morning and an evening prayer for every day in the week and a few for special occasions, called "The Gates of Prayer," written by Dr. Lanchlan McLean Watt, minister of St. Stephens, Edinburgh. The readers of Dr. Watkinson's "Blond Spot" need no introduction to his style; but for the benefit of those not yet familiar with him we quote one searching question from today's study of Paul's injunction to "put

on the new man": "Have we not all to fear imperfect repentance? That we put the sin away without abhorring it; that we put it away partially; that we put it away in gross forms, to entertain it in subtler forms; that we bury our idols when we ought to burn them?"

A PLEA FOR THE YOUNGER GENERATION. By Asmo Hamilton. George H. Doran Company. Price, 75 cents net.

This is the best thing we have seen on the method of instruction in sex hygiene. Mr. Hamilton takes the position that knowledge alone is not a sufficient safeguard. Physicians and trained nurses have the scientific training. More than science is needed to give young people purity, strength, and self-control. He says: "Put God back into your schools, I beseech you, you scientists and teachers and professors! Touch their imaginations, feed their hunger for idealism. In a word, treat them as children and not as machines, as human beings so young that their minds are sick for the company of the fairies, for the beauty of simple poetry, for the story of Christ's chivalry and unselfishness, pity and love. Let them have faith. Let them believe in being normal, responsible, honest, clean, because there is some other Person to whom to answer than the teacher and the policeman. Give God back to the younger generation." This book is invaluable to fathers and mothers who want to help their children to live the highest and best life possible.

A MEXICAN JOURNEY. By E. H. Blichfeldt. T. Y. Crowell Company. Price, \$2 net.

This is a beautifully printed and illustrated collection of descriptive articles of a somewhat random type. The author has visited Mexico several times and has lived there long enough to be at home in the use of the Spanish language. His last visit, which mostly gave tone to the

chapters of this book, was in 1911, at the end of the Diaz régime. The work was prepared and published before the outbreak against the Madero government in 1913. The chapters are well written. The author's attitude toward the Mexican people is distinctly sympathetic. He appreciates keenly the attractive things about both them and their beautiful country, nearly all of which he has seen. His admiration for their stanch loyalty to the democratic ideal is tonic, now that the feeling is growing so general that nothing but the iron hand can avail to bring peace to Mexico. Discussing the possibility that Madero's government might be overthrown by a strong leader of the military type, postponing again the establishment of a popular government, he very properly and correctly says: "Whatever the outcome, be assured that there is a general and sincere longing among the people for the guarantees of liberty, a genuine respect for law, and a full consciousness of the necessity for order and individual submission to the sovereign will. Sometime, too, if not at present, these things will be achieved. The Indian patience waits long, but does not forget its object." We believe that this witness is true; and we make no concealment of our further belief that the Constitutionalists are striving to-day for the things for which Juarez stood and for which Madero stood—the things which the Mexican people want and need. We mention again the beautiful photographs of Mexican scenes with which this book is illustrated. They are unusually well selected and well made. The author's intelligent understanding of the missionaries and their work and his appreciation of the qualities of the Mexican Protestants are not the least recommendation of this timely volume. We commend it to our readers.