

THE MISSIONARY VOICE

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Week of Prayer and Self-Denial January 3-10.

The Week of Prayer and Self-Denial observed last January for the sending out of new missionaries met with a response so hearty and cordial throughout the Church that it seems wise from every standpoint to make it a permanent feature. Accordingly the week of January 3-10, 1915, has been set apart for a similar purpose and will doubtless be very generally observed as a week of mission study, prayer, and sacrificial giving for the extension of the kingdom. Programs, leaflets, and self-denial envelopes are now in course of preparation and will be supplied to any Church desiring to carry out the plan. In every Church there should be on January 3 one or more sermons or addresses, followed by a Wednesday evening prayer service for missions, and on Sunday, the 10th, by another day devoted to the consideration of the subject. In many Churches there will doubtless be prayer services held each evening in the week, and a sug-

gestive program for such a series of meetings is being prepared.

Last January the Week of Prayer was observed in seven hundred Churches, and self-denial offerings were made amounting to more than ten thousand dollars. These offerings made possible the sending out of ten missionaries during the year. Without this timely assistance the Board could have sent no reinforcements in response to the many appeals, without serious financial embarrassment. The need of recruits for the coming year is very acute, particularly in the Orient. Japan especially is pleading for evangelistic men to take advantage of the unusual opportunity for evangelization which is presented at this time by the unrest of the Japanese people and their waning confidence in their old religious and ethical standards. A half dozen new men might well be sent at once to this ripe field.

China needs a number. Probably nowhere in the non-Christian world is

there at this time a spirit more favorable to Christianity. Ten thousand people attended a series of revival services at Moore Memorial Church in Shanghai last summer, and hundreds of inquirers and probationers were enrolled. Our membership in China is increasing at the rate of nearly twenty-five per cent a year. Churches and schools are crowded to the limit of capacity. The present force of missionaries is insufficient to shepherd the masses that are coming to them for instruction and spiritual leading.

Korea is asking for reënforcements, though our complement of men is much more nearly adequate to the need there than in Japan or China. A few new men, however, ought by all means to be sent.

Brazil, with its immense reaches of territory and receptive millions, is very inadequately occupied. Additional men should be sent at once for evangelistic work. With a wealth of natural resources largely undeveloped, the population of Brazil is destined to increase very rapidly. Now is the time when the Christian faith should be intrenched in the great centers of that growing country.

As soon as permanent peace is established in Mexico, which we are hoping may be at an early date, we shall need to take up with renewed vigor our peaceful warfare for the conquest of Christ in that unfortunate land. Some one has well said that what we as a Christian people should have put into the evangelization of Mexico many years ago, thus preventing by the influence of Christianity the woeful conditions that have prevailed in that country in the last few years, we have been compelled to expend in military operations in the interest of peace. When the opportunity again comes to us of doing our duty by

our less fortunate neighbor, we should be ready to meet it. For this purpose we shall need to add to the ranks a number of strong men who shall help to lay the foundations of the nation's new life.

Our missionaries write from Africa that they have already denied with sad hearts more than one delegation from neighboring villages and tribes asking that missionaries be sent to them also. It is unbelievable that, with unlimited resources and professed fidelity to Christ and love for our fellow men, we should permit these unfortunate millions, perishing for the bread of life, to beg in vain for the crumbs that fall from our well-provided tables. If through indifference or complacency we strike down hands uplifted to us in mute appeal, how shall we excuse ourselves? How justify our faith? "He that loveth not his brother, . . . how can he love God?" "He that loveth not his brother abideth in death."

Surely the heart-breaking appeal that comes up from all these benighted lands will not be lost upon the heart and conscience of our great Church. Surely all will gladly unite in setting apart one week in the year in which we shall seek earnestly to hear and understand these appeals and to make answer as God shows us we should. Let the week of January 3-10 be a time of such heart-searching as we have never had to find out and to do the will of God concerning us in our relation to the world.

A SEASON OF BLESSING.

Not the least conspicuous result of last winter's Week of Prayer was its reflex influence, its spiritual value to those observing it. The opportunity was counted a privilege and not a burden. The giving was more than liberal; it was hilarious. The letters accompany-

ing remittances abounded with joy and thanksgiving. Reading them was like listening to a chime of happy bells. For the encouragement of the faint-hearted who doubt that it can be done we reproduce a few extracts:

"Next year please make it a hundred missionaries instead of twenty."

"I thank you for the opportunity of having even so small a share in taking the world for our Christ."

"It has been a great joy to us to have some part in this work."

"God bless you in your work—*our* work. Your plan will be sanctioned by the brains and hearts of our Church."

"This was real self-denial to this Church; but they got interested in the call, and I feel that the greatest good will come to the Church itself by this act."

"Our Church is a mission with only one hundred and twenty-five members. This total of \$67.26 is what I call a liberal offering from my Church. Praise God!"

Accompanying \$116.60, a pastor writes: "Ours is about the weakest Church in this city, and just a plain statement of the facts was given by the pastor the Sabbath before this collection was taken."

"We observed the Week of Prayer and feel that it has been a blessing to our Church."

Let the Week of Prayer for 1915 be a time of refreshing and set the key for the whole year. A real week of prayer at the beginning will mean fifty-two weeks of prayer, and the spirit and practice of self-denial for one week will follow on through the entire year.

An Address to the Church.

[In view of the extraordinary conditions now prevailing throughout the world, the Board of Missions at its recent meeting requested Bishop W. R. Lambuth, Mr. John R. Pepper, and Miss Belle H. Bennett to prepare a message to the Church. This address, which should have the earnest attention of every pastor and missionary leader in the connection and should be read from every pulpit, appears below.]

The nations of Europe are engaged in a life-and-death struggle. It is an hour that tries men's souls—a day of testing. We in the United States remain neutral, and should thank God for peace within our borders and with all people. But the world has become a neighborhood, and we must share in the consequences, if not in the direct responsibilities, of a great war. No man liveth unto himself. We are affected socially, morally, and economically. A fearful strain has been put upon our civilization and our institutions. Even the progress of the king-

dom is involved on the material side. There is serious interruption of travel and transportation, and it is with increasing difficulty that our distant fields are reached with funds and supplies.

Is Christianity on trial? Civilization may be. Militarism is and ought to be. Christianity is not. The impregnable rock upon which vital Christianity is based will stand long after these troublous waters have subsided. But it has been said: "If the Churches throughout the world possessed the same candor as the stock exchanges, they would do what the latter have done—close their doors." The stock exchanges are doing business on a narrow margin. Commercial policies, rather than altruistic principles, are in control. No wonder they close their doors.

But this is no time for the Church to go out of business. It has no intention of doing so. It is the very time to be

most active about the King's business—the work of healing the sick, succoring the helpless, comforting the bereaved, and seeking the lost. Thank God this is what Christianity has been doing through the ages and will continue to do. The overwhelming sentiment of this country against war, especially a war of aggression, and in favor of peace, is proof that Christianity has a conscience and that its conscience is not dead.

This, in the theater of war, is man's extremity. But man's extremity is God's opportunity. It is an opportunity on this side of the Atlantic to live up to the gospel of Christian brotherhood, of faith, and of love. It is an opportunity to minister to hundreds of thousands of women and children who will starve this winter if we do not help. It is an opportunity to pray and work for peace, such as has come to no other nation in the history of man. It is an opportunity to prepare for the incoming millions, the tramp of whose feet at the close of this war may already be heard upon our shores. The cry of our brother becomes the call of God. Let us throw wide open the door and lend a helping hand.

To do the supremely great work for which Providence and the centuries have prepared us, we as a Church must be ready. There is no shirking responsibilities already laid upon us. It is a day when we must bear our own burden and that of the other man. Our first duty is prayer; our second is to get our finances in order. Our missionaries, at home and abroad, are dependent upon our fidelity. They are to-day in greater financial straits than we are. If we fail, they suffer. If we retrench, they must retreat. But retreat is a word we have never taught our missionaries. They do not know how.

The end of the fiscal year is upon us. Let us have full collections for missions

in every Annual Conference not yet held. In those which have been held we respectfully urge, in behalf of the Board of Missions, that the claims for the coming year be pressed early and returns sent in. This applies to the women as well as to the men. The case is urgent. This is not a note of alarm; it is a call to action. The year has been one of great crops. The yield of wheat and cotton has been almost unparalleled. The size of the crops and the closed markets have been the embarrassment. Our Church membership is largely in the cotton belt. We are not unmindful of the financial situation, nor do we minimize its grave significance to merchants as well as to planters. But bankruptcy of faith in God is much more to be dreaded than bankruptcy in finance. And then we are not starving. We are not naked and homeless. We are not exposed to the wintry weather of Belgium. Our lesson of economy and self-denial was learned in a terrible civil war. That lesson was for ourselves. Can we not now practice severe economy for the sake of others on our own firing line in China, Africa, and other fields? If the home base fails at this critical hour, we will jeopardize what we have already won. We have faith in our Church. She always responds when she sees her duty.

Above all, we make an earnest plea for intercessory prayer. Our Church faces a gigantic task, but one not too great for her Lord. There are no metes and bounds to his grace and no limits to his power. The limitation is with us. Paralysis of purpose comes from infidelity. We must not be straitened in our faith. New standards of liberality and sacrifice must be set up.

Our prayers must go beyond our own missions and include the missionary societies of Europe and their workers.

Those of Great Britain and her colonies contribute forty per cent of all that is given to foreign missions, and the Continental societies twenty per cent. This leaves the balance for the United States. It is not difficult to see how this war may seriously cripple the missions of the world if they fail to raise their quota or we miss the vision of our opportunity. At a time when a transformation of startling magnitude is taking place in foreign lands and non-Christian peoples are open to the gospel as never before, we need to give thanks to Almighty God, humbly confess our sins and shortcomings, and with supreme faith in Jesus Christ go forward to meet the issue of the hour, confident of victory in his great name.

W. R. LAMBUTH,
J. R. PEPPER,
MISS BELLE H. BENNETT.

RELIEF FOR EUROPE'S UNFORTUNATE MILLIONS.

That great and widespread suffering should result from the unprecedented war now raging in Europe was inevitable. A large part of the population of Belgium has been rendered homeless, and probably millions of these unfortunates are now or soon will be confronted with starvation, unless promptly relieved. France is suffering in less degree, and like conditions doubtless prevail in the theater of war on the eastern frontier of Germany and Austria-Hungary. With the enlisting in war of practically all the able-bodied men of these countries, agriculture, manufacture, and commerce will be in great degree destroyed, so that even in territory that does not suffer from invasion great privation and want will result. In certain sections disease is sure to add its horrors to the other desolations of war. Altogether there

has probably never been a time in the history of Europe when so many of its people have stood face to face with a prospect so appalling. Relief must be speedily extended or multitudes of innocent noncombatants will perish.

It is gratifying that the people of the United States, blessed beyond all other nations with peace and prosperity, are making some effort to answer the appeal of this need. The Red Cross Society is doing all in its power to save life and relieve suffering at the battle's front. The Christmas ship furnished by the United States government sailed some weeks ago, bearing from the American people a message of cheer to Europe's stricken childhood. The Chicago *Herald* also has dispatched a relief ship or soon will do so. The *American Club Woman's Magazine*, representing a million seven hundred thousand club women, did good service in the same connection, and the editor of the magazine will go to Europe to supervise the distribution of gifts. The *Christian Herald*, of New York, which has done so much in past years to relieve suffering in other lands, is collecting and forwarding funds from all parts of the country.

But, fine as are all these efforts to afford relief, it goes without saying that they are wholly inadequate. This seems to be ever the tragedy of our philanthropies. We rarely touch more than the fringe of a great need. We give thousands where millions are needed. Most of us give nothing at all save a species of sympathy that never gets beyond ourselves. The present is preëminently a time when we should put our sympathy into tangible form and send it forth in sufficient measure really to do the thing for which it is meant. It is unthinkable, unpardonable, inhuman that we should selfishly withhold the means of relieving in great degree the pitiful plight of

these millions—brothers of ours in the great family of universal brotherhood and racially of our own flesh and blood. These are the hungry, the sick, the homeless and the imprisoned of our Lord's parable, and it is by our attitude toward these that our love for him will be measured.

The Board of Missions will gladly receive and promptly transmit without expense any contributions which our readers may desire to make for the relief of the European sufferers, or such contributions may be sent direct to any of the agencies indicated above.

THE TRIUMPH OF PERSONAL EVANGELISM.

We take pleasure in calling attention to the article in another department of this issue by Rev. Luther E. Todd on "The Business of Winning Souls," in which he tells something of the wonderful campaign of personal evangelism conducted in St. Louis last spring. This covered a period of six weeks, culminating on Easter Sunday. On that day the Churches of Southern Methodism alone took in more than seventeen hundred members as a result of the campaign, and the number was later increased to more than two thousand. The movement was coöperative, and the results accruing to all the Churches concerned aggregated an increase in membership of about ten thousand.

The campaign as carried out is fully described in Dr. Todd's book, "Evangelism Exemplified,"* which might well be carefully studied by every pastor who desires to increase the evangelistic power of his Church. The plan seems to be perfectly simple and logical. Its

practicability has certainly been demonstrated beyond all question. There appears to be no reason why it might not be employed with entire success, not only in every city and town in the connection, but in every station and circuit.

We believe, indeed, that it solves the evangelistic program in the best way possible, enlisting not the services of one man or a few, but bringing to bear the efforts of the whole Church in carrying out the program of evangelization, for which Christ clearly meant that each of his followers should feel responsible. We commend Dr. Todd's article, and more particularly the book, in which the plan is set forth in detail.

ROCKEFELLER FOUNDATION TO THE RESCUE.

The philanthropies of men of great wealth may sometimes be open to criticism, but certainly there can be no question as to the splendid plan of the Rockefeller Foundation to furnish relief on a large scale to the European war sufferers. The need is so great and widespread that nothing short of the immediate investment of millions in relief measures will meet it in anything like adequate degree. The Foundation proposes to go about the matter on a scale never before witnessed in the history of philanthropy. A commission has been dispatched to Europe to study conditions and direct the distribution of relief as wisely as possible. This is one case in which great wealth is being put to an unselfish use that seems to justify its accumulation. It is to be hoped that in the years to come the world's great fortunes may be held more and more as sacred trusts to be administered for the common good.

*"Evangelism Exemplified." Smith & Lamar, Price, \$1, postpaid.

FURTHER CO-OPERATION IN MEXICO.

In line with the plan for interdenominational coöperation in Mexico, Mr. G. I. Babcock, Y. M. C. A. Secretary in Mexico City, asks if it may not be possible to bring together the English-speaking people of the various denominations in the city into one union Church, as has been done in Rio, Yokohama, and other foreign cities. The suggestion has been cordially received and earnestly taken up by Mr. Robert E. Speer, of the Northern Presbyterian Board of Missions, and is being brought to the attention of the several Boards having work among English-speaking people in Mexico City. A union Church is already in operation there, and it would be an easy matter for the other English congregations to affiliate with the union enterprise.

HER WORKS DO FOLLOW HER.

For a number of years Mrs. M. E. Y. Aycock Godley, of Waverly, Ala., has had a vital part in our mission work through the annuity gifts which from time to time she has placed with the Board. When the interest was forwarded in July the postmaster returned the letter with the word "dead" inscribed on the outside of the envelope. We have not heard when nor how she passed away; but she is not dead, because her life is expressed in money which carries forward different phases of work. Some of this money is in the Parsonage Loan Fund, some in the Sue Bennett Memorial School building, and some is at Vashti in improvements made there several years ago. At each of these points the work speaks for her and continues to carry out her will. In addition to her generous gifts to the home work, she always gave equal sums for the promo-

tion of the work abroad. Hers was a blessed life, and her memory will be hallowed.

"THE NEW SOCIAL BETTERMENT GOSPEL."

The truth never runs to extremes. It is always to be found on middle ground. In the September number of the VOICE we gave our readers a view of the place of social service in the program of Christianity from the pen of Dr. J. A. McAfee, one of its ablest and most enthusiastic exponents. This month we present an article by Dr. David Paulson, "The New Social Betterment Gospel," which apparently goes to the other extreme. The divergence between the two views is probably less than it appears to be on the surface. We are convinced, however, that the truth, as usual, lies somewhere between. Later we hope to suggest the mediating view. For the present we commend to our readers a careful study of the question in all its phases as one of the most vital issues of the times.

A VALUABLE BOOK FOR VOLUNTEERS.

The third annual report of the Board of Missionary Preparation, which recently came from the press, will be found a book of great value to missionary volunteers and candidates for missionary work. The Board is composed of more than thirty of the leading missionary spirits of the United States and Canada, including Drs. Mott, Speer, Watson, North, Barton, Haggard, Oldham, and others of international reputation. Dr. O. E. Brown is the representative of our own Church. The Board has gone very carefully into a study of the preparation needed for effective service in the foreign field, and the result of its

investigations are embodied in a volume of two hundred pages. The subjects treated are as follows: "Preparation of Ordained Missionaries," "Preparation of Educational Missionaries," "Preparation of Medical Missionaries," "Preparation of Women," "Facilities for Training Missionaries," "Furloughs," and a selected list of books for missionary candidates. This volume should be in the hands of every volunteer and candidate. The Board of Missions has on hand a limited supply which, while they last, may be had at 25 cents per copy.

GOOD NEWS FROM OVER THE CHURCH.

The Bible class of Century Church, Richmond, Va., has contributed for missions this year \$735, largely through the efforts of the teacher, Mr. O. S. Morton.

* * *

Mrs. Mary T. Fennell, of Holly Springs, Miss., recently sent to the Board through her pastor, Rev. W. N. Duncan, \$200 for investment in an annuity bond. She sends also several handsome pieces of jewelry to be sold and the proceeds devoted to missions.

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"I have noticed on the back of the MISSIONARY VOICE 'Attractive Specials Ready for Assignment.' My mother wants to take one of the five scholarships at the Wonsan High School, in Korea, and I want to take one. We will be ready to make payments after the first of next year."

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Mt. Zion and Crabtree, two Churches on the Haywood Circuit, Western North Carolina Conference, have each pledged the support of a native preacher in Japan or China and for this purpose will contribute \$100 each. These specials were

enterprised through the efforts of the Conference Missionary Secretary, Rev. Frank Siler, and the pastor, Rev. R. C. Kirk.

* * *

The Conference Board of Missions of the Holston Conference is conducting a series of district institutes for preachers and laymen, holding two institutes a week, beginning November 15 and closing December 19. For the year just closed this Conference reports an increase of \$2,000 for foreign missions and a little less for home and Conference missions.

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A good friend in Virginia, in sending a subscription for five dollars in the interest of full collections for missions, says: "I can't bear to think of our home or foreign missionaries or other workers quitting for lack of support so long as I remember and obey this command: 'As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith.'

* * *

Miss Elie Willingham, Assistant Sunday School Secretary of the Durant District, North Mississippi Conference, sends us this encouraging note: "Your letter stating that our people must be stirred to greater activity in the interest of missions or leave the work to suffer from a serious deficit reached me in due time and was presented to the proper authorities. I am not sure that we will be able to help more than our pledge, on account of the disturbed business conditions, but I feel I can safely say that our obligations will be met in full. I sincerely wish that we might do more, and we will if we can. We shall enlist as many as possible in daily prayer that our work in the field may not be crippled on account of the financial depression."



The Business of Winning Souls.

REV. LUTHER E. TODD.

Cities and towns are teeming with people just outside the kingdom of Christ. The Churches in these places go along from year to year in a beaten path. Some of them have difficulty in paying expenses and fail to show a reason for their existence. And all the time multiplied thousands of unchristian and nonaffiliate human beings crowd by and around and sometimes through these same Churches without the least danger of being taken up and assimilated by them. There is enough wasted dynamic in the lives of such people to give the Church sufficient momentum to bring in the kingdom of Christ in a single decade.

To reach this large number of people, so near to the Churches and yet so far away, we worked out and put into operation in St. Louis in the spring of 1914 a plan that produced remarkable results and has been widely commented upon. This plan, which is treated fully in my book, "Evangelism Exemplified," I have been asked to set forth briefly for the readers of the VOICE.

The Sunday school was taken as the starting point. By using this means in full measure an amazing field of harvest was immediately apprehended. It would be safe to say that the two hundred Protestant Churches of St. Louis in the Lenten campaign of 1914 found an average number of one thousand persons each who were considered "prospects" for

Church membership. At the lowest this meant two hundred thousand people who were susceptible to the gospel story and Church affiliation. The book herein referred to tells exactly how this mighty host was located.

With plenty of work to do, it was necessary to find somebody to work. The individual pastor was not enough. Therefore every Church sought to recruit laborers from its own membership. The Southern Methodist denomination alone, out of twenty-five Churches of the city, recruited over twelve hundred men and women who agreed to work faithfully and personally to win one or more of the unchurched who had been brought into view. These workers, with hundreds from other denominations, were enlisted and instructed and went forth on the streets, in the homes, in the shops, everywhere, to give the personal message and invite the two hundred thousand to accept Christ and unite with the Church. Their experiences were wonderful, and in a period of six weeks ten thousand were won for Christ and the Church.

The plan followed demands the most painstaking work. But nothing worth the doing is ever accomplished without work and lots of it. And, too, the Church needs this very thing that some would save it from—work. Full-blooded men and women are compelled to keep

busy. If the Church does not direct them to the Lord's harvest field, the devil will direct them to his own. We shall never bring the kingdom of Christ in this world without work. The Church cannot hope to sit idly by as a spectator in a great arena of spiritual activity, with an expert, or two or three, as the chief actors. The work that is demanded must be by the whole Church. We have had enough of instruction; what we need is action. A little well-directed work will have the effect of starting the color, brightening the eye, and strengthening the hand. Say not ye, "It is too much work," but rather: "Here is something to do that needs doing; let us do it."

A few preachers and laymen are prejudiced against such a campaign as was waged in St. Louis because they claim that the Spirit is hindered by too much machinery. The old-time farmer sat on his forked-stick plow and said the same thing when the steam outfit went down the field. But the better and greater harvest laughed him to scorn. Given a proper machine and a real man to operate it, and five bushels of wheat will grow where one grew before; a field that was never well done before will be harvested in a day. While millions of sickles and knives and needles and drills buzz and hum and sing, it is folly for the Churchman to say of a worthy mode of procedure: "Too much machinery."

In the great world about us God uses the man most who gets a machine to do something with. The difference between David and the other young men of his day is that he had a slingshot and knew how to use it. Nature has let men find out her secrets just as fast as they have invented something to see with, to pry with, to do with. Things yet to be known and appropriated await only proper instruments. Men have sailed the furthest seas with their ships, have

gone far above the clouds with their machine wings, have penetrated the bosom of the earth with their drills. The history of life's unfoldment is the story of man working his machine.

In the midst of such an atmosphere shall the Church complacently rest? Shall we be less active in our solicitude for men than we are in our anxiety for things? Shall we, God-driven, force the earth by revolving wheels and sharp-pointed instruments to unbosom herself, while we seek to find the hidden divinity in lost brothers with an empty petition and a wailing testimony? Such action may serve to save the Church from the stigma (?) of toiling with machinery, but it will also fail to show an evidence that she really toils at all. The fact that so little progress, comparatively, has been made in evangelizing the people should stir the Church to do this thing for the Lord as they do things for themselves.

In the light of the fact that we do not seem to be able to get the people who need to be won for Christ to attend our Church services, it would seem that Church people should be willing to attempt any sane plan that would overcome this difficulty. If we are forever to adhere only to the altar in Church work, how long will it take to win the world for Christ? After all these years of following prescribed forms in doing this thing, we find in the city of St. Louis eight hundred thousand people, two hundred and twenty-five Protestant pastors, a host of Roman Catholic societies, and approximately three hundred and fifty thousand of the population nonprofessors and nonaffiliates. Notwithstanding, we say that ours is a Christian city. Sparse crowds assemble in the churches, and almost invariably those coming are accredited followers of the Lord. Under these conditions we sing lustily about "the

army of the Lord" and call ourselves "harvesters of the fields" and a lot of such things. It must make the angels weep. We are not an army, but only a company of men and women without a mission big enough to stir red blood. We are not harvesters; they are a strong-handed folk who work in the fields; we sit about the house and sing ourselves lullabies until we close our eyes in forgetfulness.

The St. Louis plan can be adapted to any city, town, or community. This does not mean that all the details should be attempted in every place, but only the vital points of the program which may be readily used without difficulty of application. Among the twenty-five Churches of St. Louis that worked this plan during the last Lenten season there was represented every type of organization found

in the Methodist Church. There was the rich Church, the great downtown Church, the average city Church, the suburban Church, the Church in the small town, and the country Church. The plan succeeded in all. What has been done can be done again.

The time has come for a great forward move in evangelism. The Church is calling for it as never before in her history. Ministers and laymen everywhere realize that something must be done. It is my opinion that a sweeping campaign of personal evangelism, joined in by Methodist Churches everywhere, will bring about not only a revival of religion in the hearts of present members, but will add to our communion such numbers of new people as will shock the Church into a realization of her big mission in this world.

The New Human Betterment Gospel.

DR. DAVID PAULSON, IN "THE LIFE BOAT."

There is a growing tendency toward trying to save the world by eugenics, social betterment schemes, new thought philosophy, and various other ideas that appeal to the head rather than to the soul. One by one the great reformatory movements that were born by the gospel are degenerating into crusades that employ almost or entirely worldly weapons.

Social betterment by purely human methods was tried and found wanting by the ancient Greeks and Romans; but when Christ came he brought some pollen from another world, and that fertilized the human soul.

Paul came and preached what many of the human betterment folks in those days considered sheer *foolishness*, just as many of them consider it to-day. But Paul's preaching changed the moral

map of the world just as *similar* preaching would change it to-day and as John Wesley's did change it one hundred and fifty years ago. Sad to say, many of his followers are to-day enthusiastically chasing after false gods, vainly endeavoring to accomplish by the "energy of the flesh" what John Wesley accomplished only by the energy of the Spirit.

We can have no faith in the *permanent* results of any reformatory movement that is not looking conscientiously to Christ as a personal Saviour to change the human heart and bring it into harmony with divine ideals.

The tendency of the age is to pick the leaves instead of laying the ax at the root. Genuine reforms have always been *preceded* by soul-stirring, divine truths. We may be certain that the devil

does not tremble much before social ethics teaching, sex hygiene instruction, and before all of this so-called moral publicity work. More than likely he is gratified when he sees thoroughly good people imagining that they are putting him out of business by such *devitalized* moral ammunition. These things may actually shift the animus of his activity, but only the divine antitoxin can lessen the total amount of it in the world.

In Luke xvi. 15 we read: "That which is highly esteemed among men is abomination in the sight of God." We may, for instance, succeed in pushing back the evils of intemperance by a purely *intellectual* campaign, only to have an even more blighting deluge of moral intemperance in the form of Christian Science, new thought and its near kin, sweeping like a tidal wave over the so-called best of society in the wake of an apparently successful Christless temperance reform.

In other words, Christless reforms are merely building up the dam, but not shutting off the headwaters, and sooner or later there must be an overflow. The only effectual remedy God has ever instituted for fighting the devil is the power of the Holy Spirit, the dynamic influences of his Word applied with searching power to the human heart.

There is a class of reformers who are now crowding to the front who may not object, yea, may even indorse the *form* of religion, while they deny the *power* thereof. This type seems to be honestly endeavoring to accomplish in these modern times by votes, intellectual education, and other purely human methods what Christ, his apostles, and each of the subsequent reformers could accomplish only by spiritual power, by a living communion with a living God.

We do not belittle any of these secondary methods; but they are only sec-

ondary, and when they succeed in crowding out of sight completely the primary reformatory resources, then it must be a sight that makes angels weep and leads Christ again to say: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!"

The world cannot be regenerated (and that is the only thing that will be of any consequence when we look back upon our life's work from the viewpoint of eternity) by anything short of the genuine generating power of the gospel any more than a child can pull itself up by its shoestrings.

The cart is evidently getting before the horse. Many useful things, like education, moral legislation, etc., that have naturally followed in the wake of a great gospel reformation, now seem to be preceding it with the vague hope on the part of many that somehow these things will usher in a spiritual revival. And it is a vital question whether the Holy Spirit will lend himself to this human arrangement. If he does not, there will be many good people who will have the terrible mortification of finally saying to Christ, "Have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" and then have Christ say to them, "I never knew you. I never was invited into your program." (Matt vii. 22, 23.)

As a medical man of more than the ordinary amount of professional experience, I have had a chance to see that absolutely nothing but the power of God will lift a man above the inherent weaknesses of his natural human nature. I have been compelled to recognize from personal observation in the lives of thousands with whom I have come into intimate contact that "man at his best state is altogether vanity" unless a regenerat-

ing power is brought into the life from a higher source. And I am compelled to believe that it is the only real antidote for the moral disorders that are abroad to-day, although a thousand other remedies are being enthusiastically proposed in an age that seems to lend itself more readily to social service than to sitting at the feet of the Master.

Unquestionably the ideal worker is a combination of Martha, who could serve, and Mary, who could commune; but the Martha type without Mary's experience does not hold out much hope of blessing humanity.

A Trip in the Kentucky Mountains.

PROF. J. C. LEWIS, PRINCIPAL OF SUE BENNETT
MEMORIAL SCHOOL, LONDON, KY.

Last week Mrs. Lewis and I made a trip to Clay County, which adjoins this county (Laurel) on the east. Clay County was the scene of a notorious feud, and many bloody deeds were committed on each side. The county seat is Manchester, which is twenty-four miles from the railroad. The country is picturesque, with steep hills and narrow valleys. The valleys are fertile, and the hills are rich in coal and timber.

We left London on Monday afternoon and returned the following Saturday, having traveled in a buggy about eighty miles over very rough roads. The second day out we arrived at Manchester and found a royal welcome in the home of one of our Sue Bennett girls. We visited the city schools and found three teachers, one an old student. The Presbyterians formerly had a school here, but it has been closed. The dormitory is occupied by the resident worker, an elegant, well-educated, Christian young woman. There is no preaching on Sunday in Manchester, and the only religious services are those conducted by the

This is no reflection on what is being done; it is rather to call attention to what is being left undone. We may rejoice in the efficient, energetic, and scientific working the dough is receiving, even if the well-meaning workers are forgetting to put any leaven into it. Perhaps more leaven is being introduced than we are aware of; but there is a growing number of thoughtful workers who feel the same apprehension concerning this vital question.

The Church that is not missionary is not after the New Testament order.

young woman referred to. We were deeply impressed with the worth to the community of this consecrated young life dedicated to God's service.

There are many Sue Bennett students in and around Manchester, a number of them married and all among the best citizens. We heard of one of our best, who afterwards went to the State University, then to Harvard, and then to Oxford as a Rhodes scholar. These people have brains, and all they need is a chance.

ONEIDA.

Early Wednesday we set out for Oneida, fifteen miles away, the road leading through narrower valleys and steeper hills than we had before traversed. A stop at a roadside schoolhouse afforded an interesting episode. Two women were in charge, the older handling the primary grades with the skill of a New England school "marm" and teaching the children to read by the Gouin method. The Sue Bennett was a well-known name here; for one of the teachers had a sister with us last winter,

and the other was an old acquaintance. Hurrying on, we visited the second school, where we found one of our students in charge.

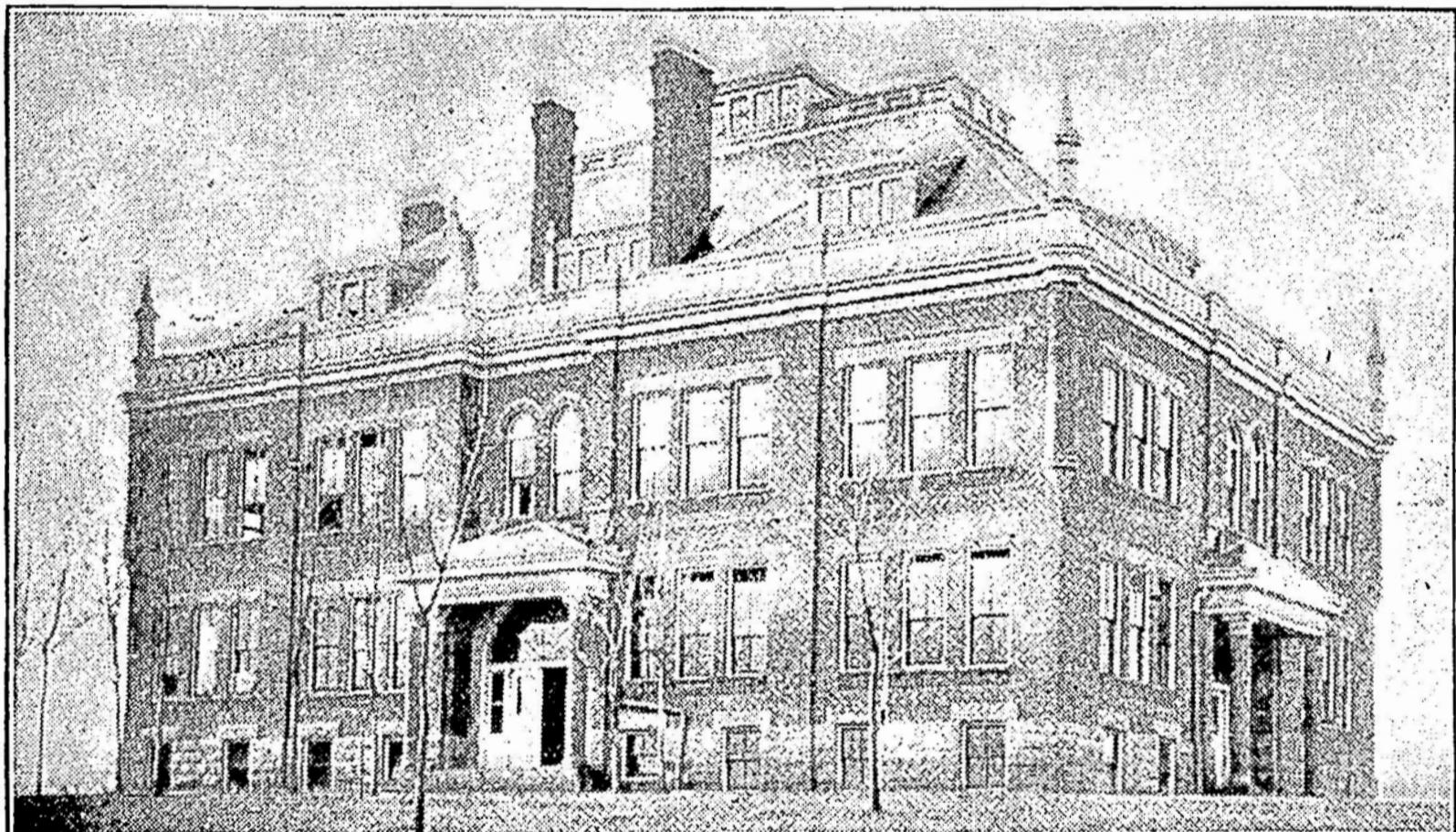
Oneida, the village and the school, is the creation of James Anderson Burns, a "Hardshell" Baptist preacher, who had a vision of a school of higher grade for his people and went to work to realize it. In the center of the village rises a green hill crowned with the Oneida Baptist Institute, an attractive brick building. To the east and south are two other buildings, substantial and attractive.

I have begun my moonlight school for those who are unable to read or write or who desire more education. I believe that it will be a success. There are thirteen enrolled, and more are expected. In the number there are three or four illiterates.

The work of this girl is gratuitous, and she is thus making a return to society for the money invested by others in her education.

IN THE HOMES OF FORMER STUDENTS.

We spent the night in a home that has given us seven students, six girls and a boy. The oldest daughter attended the



MAIN BUILDING, SUE BENNETT MEMORIAL SCHOOL.

The school is the life of the place and is doing fine work. It is rapidly developing along industrial lines and owns a large farm and mill. Two of our former students are members of the faculty, another conducts a general store in the village, and yet another is the only resident physician.

The return journey was by a different route and led through the village of Burning Springs, near which one of our students, a bright young woman, is conducting a moonlight school, of which she writes:

Sue Bennett School in the spring of 1898 and returned the following winter with a sister and a brother. This continued several years, with the result that the six girls were prepared to teach and five were soundly converted. To-day these girls are splendid young women, a blessing to their homes and to society.

The next day, quite unexpectedly, we came upon the comfortable home of two of our former students who are now the heads of a beautiful family. Well did we remember when they were converted, and the light never seen on land or sea was yet on their faces. We had a hearty

invitation to spend the night or to return and stay a week, but felt impelled to press on, reaching home before night.

Our observations on this little journey convinced us more firmly than ever of the leavening power of a Christian school. We thanked God and took new courage.

OPENINGS OF OUR HOME MISSION SCHOOLS.

HOLDING INSTITUTE, LAREDO, TEX.

At the present rate our ability to take care of students will soon be exhausted, as they come and come and keep on coming. Of course we are pleased to have



ONE OF THE BUILDINGS OF HOLDING INSTITUTE.

things go on this way and trust that the new revolution in Mexico will not harm us. A number of needed improvements were made during vacation. One

building has been so changed as to give good schoolroom accommodation. An addition to the dining room has been built. Other changes have been made that will afford comfort and convenience in various ways as well as effect a positive saving and give better sanitation. Prospects are good for a successful year on the Rio Grande, and we are praying earnestly to that end.—*J. M. Skinner.*

BREVARD INSTITUTE, BREVARD, N. C.

We have in many respects the most promising school since I came here. All our rooms have been engaged since the opening of school, and we have a respectable waiting list, as has been the case for several years. In spite of the fact that we have many new rooms, we have crowded students together and kept others away. I think we shall have the new rooms full when they are ready for use. We have a considerable increase in day students as well. They seem also to be above the average in earnestness and industry. The religious work is in good condition and the usual activities are in operation.—*C. H. Trowbridge.*

RUTH HARGROVE INSTITUTE, KEY WEST, FLA.

We had a larger attendance than usual when the school opened in September. Especially is this true of the boys. We now have more boys in attendance than at any time last year, leaving out of consideration the night school. Especially gratifying is the enrollment of the Academic Department. The freshman class numbers twenty-one, the majority of them boys.

Two things account for this large

increase: first, a new spirit of progress among the boys, a desire to make the best possible of themselves. As one boy recently said to me: "I know I can never be a leader unless I get an education better than the average man has." The other reason is athletics—basket ball. Last year our ball team tied Miami for the championship of South Florida, and this year our boys expect to win the championship. All are eager to make the team. I might add that our last year's eighth grade has returned in a body and entered the Academic Department. From present indications we are fortunate in the selection of teachers. All seem to be well adapted to the work.

The night school is starting off well. We have our usual number, and among



RUTH HARGROVE INSTITUTE.

the new students are some of the nicest young men in town. I think the teachers in this work are going to meet with success. They have begun with enthusiasm and seem to possess great adaptability.—*A. W. Mohn.*

SUE BENNETT MEMORIAL SCHOOL, LONDON, Ky.

We enrolled one hundred and eighty students this term, which is better than usual, considering that we limited the number in the first six grades. Everything is moving satisfactorily.—*J. C. Lewis.*

WOLFF MISSION SCHOOL, YBOR CITY, FLA.

The school opened with seventy-five students on roll the first day, and the children have continued to come in, until we now register as many as were entered last year.—*Miss Lottie Adams.*

MARY HELM HALL, ALAMEDA, CAL.

The work in Japanese studies in the primary school has grown to such proportions that the Principal, Mr. M. Oba, has been granted an assistant. A young man who is attending the night school now devotes each afternoon to hearing recitations in the Japanese language. The salaries of these teachers are paid by the parents. A Japanese student at the State University, who heard the Children's Day program at Mary Helm Hall and mingled freely with the children, says he was delighted at the excellence of the Japanese they spoke, free from careless, slovenly, or slangy terms, in marked contrast to the language used by careless Japanese in their homes or even in public places. This criticism from one who is capable of judging is gratifying.

—*William Acton.*

PAINES ANNEX, AUGUSTA, GA.

Our fall session opened with an enrollment a little larger than it was last year. We are all extremely busy getting the work started. The new teachers impress me as being well chosen.—*D. E. Atkins.*

"THE SON OF MAN HATH NOT WHERE TO LAY HIS HEAD."

MRS. R. W. MACDONELL.

It was at a missionary meeting, when an earnest paper had been read on "The Tithe: What It Is and to Whom We Owe It." The paper was strong and forceful and provoked much discussion.

One earnest-hearted woman rose in the back of the congregation and asked, "How shall I know what my tithe is?" and recounted some of the domestic arrangements which governed the finances of her home. Another inquired if the tithe should go to the missionary society only. Still another explained that she could not tithe because of certain obligations.

A gentle-faced, elderly woman rose in the rear of the church and, with a poise born of knowledge, said gently: "Sisters, the tithe is not what we need to discuss. What we need to discuss is, 'What can we give in return for the life which was given for us?'"

Gently she told how for a number of years she had paid the tithe of her income and the seventh of her time because of love for the Master.

"Last year," she said, "I had nothing left. We pledged for this object and that until our money was all gone. My husband is a good Baptist deacon, and he pledges to give for the missionary enterprises in his Church just as I do in mine, and so we had no more money to give to our Lord. I read all of the *Missionary Advocates* of his Church as well as mine, and I had heard the earnest appeal for more money, more money, and my heart was heavy to feel that I had no more for Him."

"Late in the fall, when the cotton had all been baled and sent to market, there were a few basketfuls left over (not enough to make a bale), and so to protect it my maid and I began to make it into a mattress. As we pulled the fiber apart and were putting the stitches into the bindings, I said, 'I don't know what I am going to do with this now'; and it came to me, as though in a soft whisper, 'The Son of man hath not where to lay his head.' Again and again the thought came to me, 'The Son of man hath not

where to lay his head,' and at last I turned and said: 'Yes, Lord, you have. You have, dear Lord. This is your bed.' I sent out among the neighbors to ask if they did not want to buy the Lord's bed, so that he might have a place for his head. They were like ourselves; they did not need the bed. They had more than the Son of Man had.

"But my husband went up to the Baptist Convention, and as he went I said: 'Don't forget that we have the Lord's bed here.' So when the missionary collection was being taken he told about my Lord's bed down in our little home in the country. And, sisters, do you know that in a minute there in the Convention the bed was sold for five dollars? They bought the Lord a bed, and we gave the money to help teach the heathen the 'Jesus doctrine.'

"Now, this is what I call giving to the Lord—not paying him his legal interest, but ever having him so prominent in our thoughts that as we go about our duties his messages may come to us. You see, if I had not thought about the Lord as I plied my stitches it would never have occurred to us to make him a bed, and the brethren at the Convention would not have had the joy of buying it for him."

"Sisters, the tithe is his. If we but have a mind and heart to recognize it, the law is clear that we owe the tithe. When that is paid, then we can talk about giving, and I am here to tell you of the joy there is in giving. 'The Son of man hath not where to lay his head,' and I helped to give him a bed."

As she finished there was not a dry eye in the house. Every heart caught the lesson; and to-day there are those among the group who would never have known the joy of being tithers and freewill givers had it not been for the simple story of this child of God.

MISSIONS AT THE PANAMA-PACIFIC EXPOSITION.

M. KATHERINE BENNETT.

A local committee of the missionary women of San Francisco and the near-by towns has been for some time eagerly planning to utilize the Panama-Pacific Exposition, to be opened in February, 1915, and continue until the following December, as an opportunity for an adequate presentation of woman's work in missions to the many strangers who will be gathered there. The plans of the committee include a program covering the whole period of the Exposition, giving methods, mission study, missionary literature, pageants, plays, etc., as well as talks on the various fields by those who have served in them. Gathering places and rest rooms for visitors will assure to every missionary woman who goes to San Francisco an opportunity to meet other women with interests similar to her own. This should tremendously augment the spirit of unity that is so marked in our day.

The missionary exhibit at the Exposition will be under the care of the Missionary Education Movement, which body will act as the agent of all the home and foreign mission boards in gathering, setting up, and caring for a general missionary exhibit that will worthily show the vast proportions and significance of Christian missions.

The plans further include a Woman's Congress of Missions, to be held early in June and to cover about ten days. It is hoped that the program will be prepared and carried out under the direct auspices of the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions, the two bodies representing thirty-six women's boards. It is expected that missionaries from our own and many other lands will take part and that the most

prominent women in missionary organization work in the United States will be heard. The Congress cannot fail to be an occasion of real inspiration.

MY KINDERGARTEN.

MISS NELL M'LAIN, WESLEY HOUSE, ATLANTA, GA.

You ask if I am happy in my work in the Atlanta Wesley House. How can I help being happy when I have been sent to the best Wesley House, the best workers, and the best City Mission Board in Southern Methodism? I feel just that way about it. The field for service is large.

I have some dear, lovable children in the kindergarten, some of them very bright and teachable. It is hard to do the best work with them, however, since the population is constantly shifting. The children seem to enjoy coming, and, for the most part, the mothers appear to appreciate the kindergarten. A little girl who was sick one day sent her mother over to tell us and ask that we "save her chair."

We had compulsory vaccination last winter; and when four city doctors came in one morning it frightened the children greatly, and all twenty-four began crying. We soon got them quieted, though, and the youngest of the number, a tiny tot of four, bared her arm first. After the doctors were gone we were talking about their coming to keep us from having smallpox, and one little girl spoke up: "They was good S'martans, wasn't they?" I felt encouraged that she remembered and applied the story she had just heard in the kindergarten. Many times are we thus encouraged and surprised.

I hope and pray that our Wesley House may be a greater blessing to our community and accomplish more for the Master than ever before.

A DAY WITH MY DAY NURSERY CHILDREN.

MISS ETHEL CUNNINGHAM, ATLANTA WESLEY HOUSE.

Every one knows that a Wesley House is supposed to be an ideal home. To have an ideal home we must have children in it all day long; so the best part of a Wesley House should be the day nursery. I have striven hard to realize that ideal, but in vain. I could not think of taking responsibility for so many little ones if I did not know there is a higher Power watching over us all.

The children come with their mothers between six and seven in the morning. In good weather the babies are put in carriages in the yard while I prepare



BRINGING IN THE BABIES, ATLANTA WESLEY HOUSE.

milk for them. At seven we have a devotional service of songs, Bible stories, verses, and prayer. We are making Christmas books for our mothers, putting in them pictures illustrating the stories we learn. We hope through these pictures and stories not only to help the children themselves, but to enable them to lead their parents.

Some of the children must be ready to start to school by 7:30. Then the babies are bathed and put to bed. The kindergarten children are ready by nine. The babies are then fed, the house cleaned, and dinner and lunch planned

and ordered. The children who go to school in the afternoon study from 9:30 until 10:30; then lie down for an hour, have dinner, and get ready for school at 12:30. The other school children rest from two until three and then go to cooking school, sewing school, or club until four, while the kindergarten children rest. The babies are again fed at three and, of course, are attended to and put on the floor between times. Study hour is from four till five; then lunch.

I must have time with the children for romps, games, walks, and charts. These are the times when I come closest to them. We work together, study together, play together, and enjoy it all together. Of course there are many things to be done all through the day—crying babies to be soothed, medicine to be given, maybe some one to be taken to the doctor, clothes to be mended, etc. We try to have the children come as clean as possible, and then we keep them so as nearly as we can. In addition, I visit the schools quite often to keep in touch with the teachers.

It is a great help to have a play room for the girls separate from the boys. Not much punishment is necessary. Usually a little reason or the segregation of the naughty one for a short time is sufficient. Sometimes it is I who need to go away for a time when impatience follows fatigue. The children leave at six, and then I sometimes visit in the homes between seven and eight.

During the summer we took all of the nursery children and their parents out to our fresh-air camp for three weeks, the parents going on the cars to and from their work. This was such a success that we hope to be out on camp for two or three months next summer. We were able to get closer to the people than at any other time. Their appreciation and help were beautiful, and they

took more interest in spiritual things than ever before. I shall always look back on the experience as a great answer to prayer.

PLAYGROUNDS VERSUS DELINQUENCY.

Cities everywhere are beginning to realize that in organized play under proper supervision lies the most immediate and effective cure for juvenile delinquency. An adequate outlay in public parks, with sand piles, wading pools, and the various forms of athletic equipment, is simply a form of insurance against youthful vice and crime which any city will do well to take advantage of. Public provision for play in Chicago's extensive park system has long been notable. Prof. G. Walter Fiske, of Oberlin University, recently said: "Chicago, with its scores of playgrounds and parks, is better protected against juvenile delinquency than any city in the country. It is immeasurably ahead of New York. And as far as Chicago is ahead of other cities of this country, so far is the United States ahead of Europe, with the possible exception of Germany. Organized play is the one great solution of the problem of juvenile delinquents." Chicago has invested \$11,000,000 in eighteen small parks. There are seventeen smaller playgrounds, with wading pools, sand piles, toilet facilities, and athletic equipment. In some districts the small park has cleverly uprooted the grim hovel and tenement and contributed very largely to a cleaner, more wholesome, and more enjoyable life.—*Exchange.*

"You may assign us one-half the support of a \$400 circuit in China. My people are pleased with the new plan of specials." So writes a North Carolina pastor.

WARNING TO GIRLS.

The following warning to girls, issued by the National Vigilance Association of Scotland, is worthy of the serious attention of young girls in America going from home, especially from rural sections to the great cities of the United States:

1. Never speak to strangers, either men or women, in the streets, in shops, in stations, in trains, in lonely country roads, or in places of amusement.
2. Never ask the way of any but officials on duty, such as policemen, railway officials, or postmen.
3. Never loiter or stand about alone in the street; and if accosted by a stranger (whether man or woman), walk toward the nearest policeman.
4. Never consent to accompany a woman home who apparently faints in the street, but call a policeman and leave the case to him.
5. Never accept a lift offered by a stranger in a motor car, taxicab, or vehicle of any description.
6. Never go to an address given by a stranger, nor enter any house, restaurant, or place of amusement on the invitation of a stranger.
7. Never go with a stranger, however dressed, who brings a story of your friends having suffered from accident or being suddenly taken ill, as this is a common device to kidnap girls.
8. Never accept sweets, food, or drink offered by a stranger.
9. Never take a situation away from home, and especially abroad, without first making strict inquiries.
10. Never go to any town for even one night without knowing of some safe lodging place.
11. Never emigrate without first applying for information and advice to some person whom you can trust, such as your minister.—*Selected.*



Studying to Show Themselves Approved.

MISS SARAH J. SMITH, HUCHOW.

When one has to work or wishes to work, it is such a joy, such a comfort to have the proper tools with which to do that work. One work which we have felt would bring lasting results is the

religion may mean to them. Because of this we have felt the need of a Bible school for this class of women. Miss Bomar saw this need long ago and started what was termed a district study



HUCHOW BIBLE SCHOOL AND STUDENTS.

systematic study of the Bible by our Christian women. So many enter the Church without a real opportunity to know what religion is or what the Bible teaches. Many of them are genuinely converted, but they have not seen what

class. Our accommodations were so limited that the women were crowded into a very small building.

Now our desire has been realized and we have the Huchow Bible School, which is exactly suited to our needs, the tool

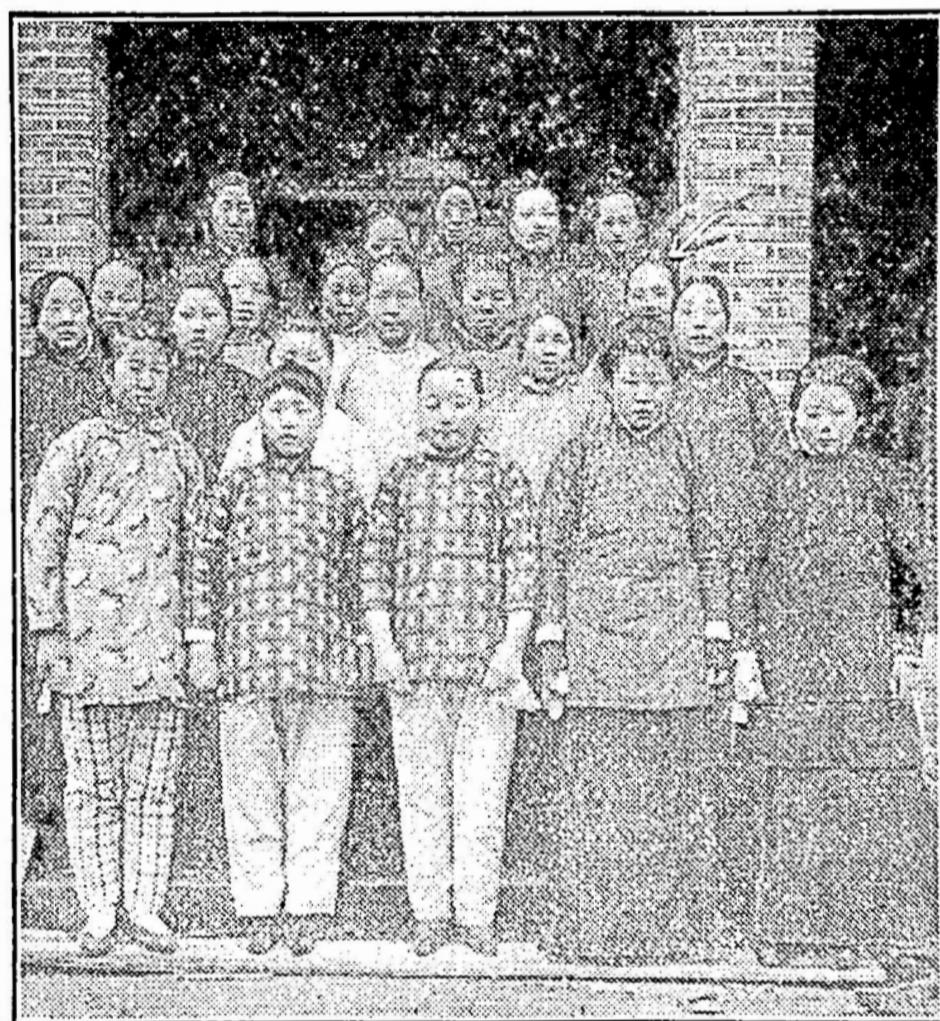
with which we hope to do permanent work in this part of God's great harvest field. It is simple, but well adapted to our needs, well ventilated and roomy. It is in no sense a Bible woman's school. When we find any who are capable of becoming Bible women, they are sent to our Training School at Sungkiang. To our Bible School come those from the city or surrounding districts who wish to learn the truths contained in the Bible. Some can stay only three months, some six, some a year. Sometimes they can return for a year or two. Last year we had twenty-five studying the Bible. There were ten new students, most of whom were pastors' wives or engaged to be married to pastors. Our pastors are anxious to have their wives come, as they say they are helped so much and return to their homes and Churches with new zeal and ideas of how to work.

Many of these women know not a single character when they come to us. One of the best workers we have was such a woman. Two years later her husband was sent to a country district, and she is the light of that community. In two years she had learned to read the Bible, and the Church in her village has been as a new Church since her going to it. All honor to these wives and mothers who are ambitious enough and have love enough to wish to be a help in their homes and Churches!

Many of the mothers have to bring children with them, and for such children we do our best. Miss Rankin has some in her kindergarten. The work seems so beautiful to me, so filled with possibility. This year the wife of the commander of soldiers has entered. This is the first time that a woman of that type has come to us, and so we are hoping that our influence may extend to those who before have not been in what

we may term Church circles. Four new students have already come.

One of our students died this summer —a death most glorious and triumphant. The arrow in the picture indicates which one she is. Never while I live will I forget this humble, beautiful Christian character. Never will I cease to be thankful that I had the privilege of teaching her this last year. She was very poor, but one of God's own. She helped us in our work, and often have I found her in prayer when she thought she was alone.



GROUP OF STUDENTS AT HUCHOW BIBLE SCHOOL.

In her lifetime her neighbors spoke of her as being perfect in faith and love.

Death was but the close of a beautiful life. She saw an angel come to her and offer a diploma. She refused it, saying she was unworthy, only a simple learner in the Bible School. Again the angel insisted on her taking the diploma, saying it was not for her brilliancy, but for faithfulness. Then she became radiantly happy and was seemingly dead, with weeping friends around. She opened her eyes and asked them why they called her back, by their weeping, from the glories she was enjoying. Then, with a word of comfort for them

and a smile, she went home. It is worth while surely to labor for such as she, God's own little ones, for of such is the kingdom of heaven. "Not many mighty, not many wise are chosen." I praise God for any little part in this work that is serving to uplift and bring cheer to the poor suffering women in this great land. They are lovable, and we love them.

What Becomes of Mission School Graduates?

REV. GEORGE R. LOEHR, HUCHOW.

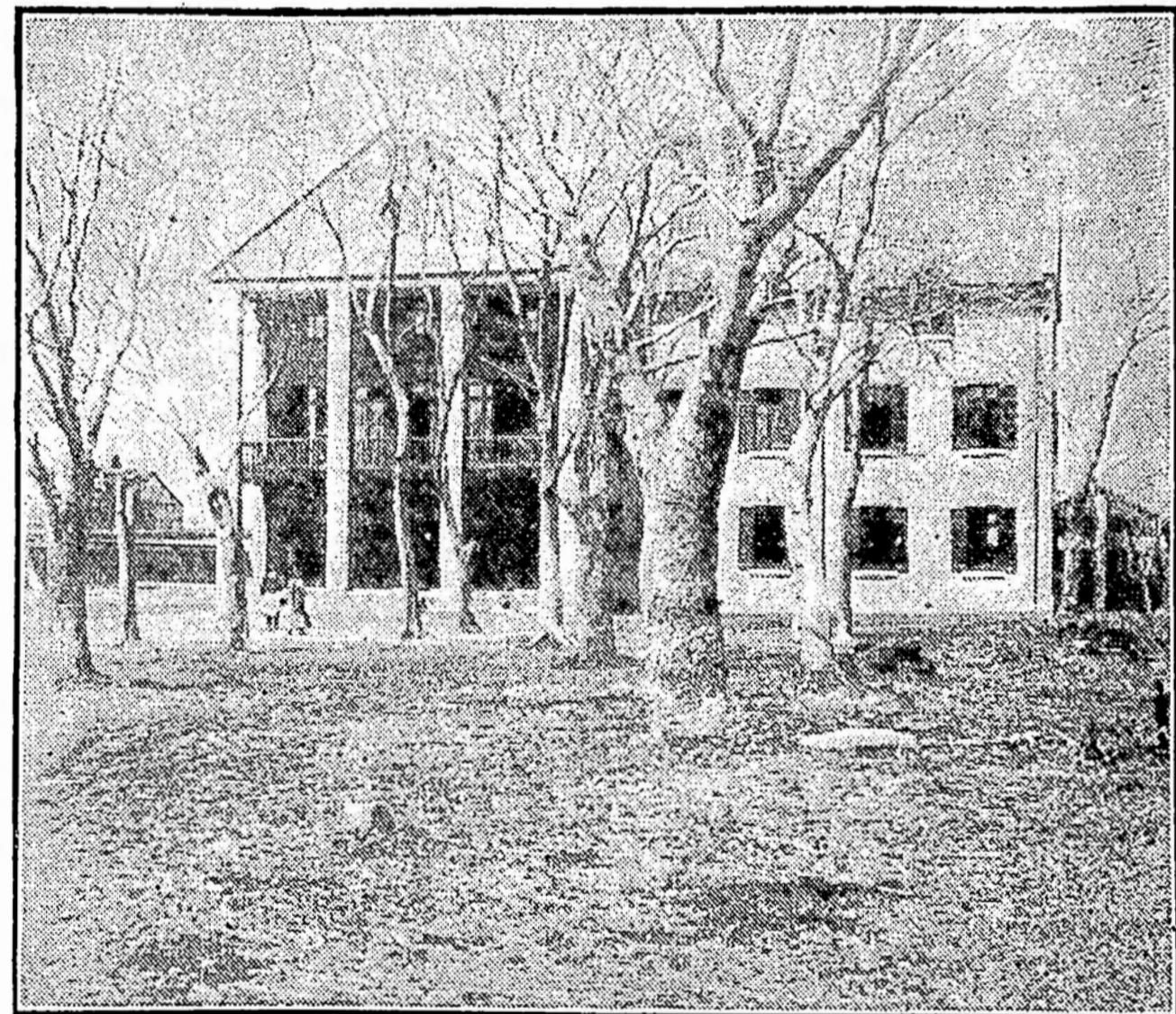
I have taught thousands of pupils during my many years as a teacher in China. They are widely scattered in China, Japan, Korea, Siberia, Panama, and other places. Some of them are now fathers who have children in our mission schools and colleges. Many are in the employ of the government—in telegraph, post office, and railway service. Some of them are teachers in government schools, some are interpreters and translators, some are in banks, several are preachers and teachers in mission schools, some are Y. M. C. A. secretaries. Prince Yun Chi Ho, of Korea, was a pupil of mine. He says that I was the first person who

put a Bible into his hands. One of my pupils, Mr. Nyung Pao-lu, is an able translator for the Christian Literature Society in Shanghai. I taught him English. He was for some time one of Dr. Young J. Allen's ablest writers. Some of the old pupils are doctors and surgeons in government employ, some in government service in foreign countries. One of them is now in Washington, D. C. An-

other went to England and studied law. He is now a judge in Shanghai, a Christian, and a director of the Christian Literature Society.

I do not know how many of all these are Christians, but I know that many of them are active workers for Christ, men whom I have received into the Church—preachers, Sunday school teachers and superintendents, workers in Epworth Leagues, exhorters, and local preachers. My work as a teacher has been to make men—strong men, able men, Christian men—just the men that China needs.

In the school this fall there are some boys of promise. Twelve of them may become preachers. They think so now.



HUCHOW DISTRICT SCHOOL.

Three students finished the course last term. One of them is teaching a mission school and helping to support his parents. He expects to preach. Another, who expects to preach, will enter Soochow University this fall. The other wanted to go, but did not have the money. Last year the enrollment was 102. This term it has reached 124.

I crave an interest in your prayers.

Crossing the Pacific under the British Flag.

MISS JULIA WASSON, SHANGHAI.

[Miss Wasson sailed for China on the Empress of Russia, an English ship, on August 6, just after the opening of the European war. The vessel was, consequently, subject to capture by German or Austrian warships.]

We literally stole across the Pacific. Although we were in a heavy fog much of the way to Japan, the fog horn was silent, and the wireless was unused, save to pick up any message that might come in reach of us. At night there was not a light on deck, and the canvas was pulled down close all around the ship, lest some stray beam might make our position known. After we reached Yokohama we were accompanied by a British gunboat. I was not afraid, and was happy, for I was bound for Shanghai.

McTyeire School opened on September 5 with a very good attendance in the preparatory and high school grades. The Primary Department, which will be carried on in the new semiforeign buildings near us, will not open until September 15, as the buildings are not quite finished. There are seventy in the music class this year. We have a larger enrollment in the higher grades than we have ever had before. Already more than two hundred are enrolled in primary grades, and there will be a number more. Our Chinese teachers will this year occupy one of the new buildings.

CHINESE STUDENTS SAIL FOR AMERICA.

I reached Shanghai just a little too late to see the departure of the students who are going to America on indemnity scholarships. Ten young women were appointed this year, among them six of our McTyeire girls. Three other McTyeire girls will go at their own expense. There were more than eighty young men in the party. If our Ameri-

can colleges and universities can and will send them back strong forces for Christ and his kingdom, what will it mean for China? I asked a Chinese Y. M. C. A. secretary who was on the boat with us about the Christian influences in the colleges of other lands. He said that many of the students returning to China from America were Christians—certainly a larger per cent than of those from other countries.

Planning a Campaign of Evangelism.

J. L. HENDRY, HUCHOW.

We have just closed a great conference on evangelism in this part of China. It was largely attended. Mr. Eddy was with us and spoke to us daily during the week. A great forward movement is now determined upon, and plans are being made to conserve the results of the campaign. We feel that this district is ripe for a large ingathering of souls. On the Huchow District we are laying plans for a far-reaching campaign both in the cities and the country.

Fruits of Missionary Toil.

The latest statistics of evangelical Church membership in the republic of China give 470,000. The Churches are served by 546 ordained Chinese pastors and 5,364 unordained workers. There are also 4,712 Chinese Christian school-teachers, 1,789 Bible women, and 496 native assistants in the hospitals. Chinese Christians contributed last year \$320,000 for Christian work. There are 85,241 Chinese boys and girls in the primary and day schools of the various missions and 31,384 students in the intermediate high schools and colleges maintained by the evangelical Church. The hospitals number 235, with 200 dispensaries. Patients treated last year, 1,322,802.

The Social Evil in Japan.

MRS. THOMAS H. HADEN, KOBE.

The whole question of the social evil presents a most difficult and complex problem and one which seems impossible of solution so long as prostitution is looked upon as a necessary evil that cannot be abolished, but only so regulated as to render it as nearly harmless as possible. This is the view taken of it in Japan, and the law makes little, if any, effort to abolish it. There is no Door of Hope open to the prostitute, no way of reform provided, except by the few Christian agencies, which do good work so far as they are able.

Japan has, perhaps, the most perfect license system in the world, and the authorities are not at fault in carrying out its provisions. Its failures are only the inevitable results of a system founded on the theory that prostitution is an unavoidable, necessary evil, and that no good can be accomplished by making it easy for a girl to escape from the life, as this simply means that another girl must fill the vacancy.

One of the most terrible results is a demoralizing form of slavery, admitted to be necessary and proper. The sale of young women by their parents is a part of the system and is indirectly, if not actually, sanctioned by the law. In some parts of the country it is considered perfectly proper to sell girls into a life of shame. Cases are not rare where two and three and even four sisters have been sold off in succession, the family living off of the proceeds of one until the next reached a salable age. Then, when there are no more girls left in the home, the parents often require the girls they have sold to borrow money from their keepers, thus increasing their debts and making redemption all the more difficult.

The license system is not entirely re-

sponsible for these conditions, but it is, in large measure, responsible for the idea that it is not a serious wrong to become a licensed prostitute, and it strengthens the dreadful traffic by perpetuating the right of parents to dispose of their daughters for immoral purposes.

Japan is perhaps the only country in the world where the procurer must have a permit to carry on his unrighteous business. The work of the procurer is usually conducted as an employment bureau or intelligence office, and he secures positions for servants, hotel maids, and geisha, as well as prostitutes. All his transactions must be reported to the police, and any violation of the rules for such agencies is punished in some slight way or, in extreme cases, with forfeiture of the permit.

It must not be supposed, however, that Japan is blind to all the wrongs and dangers of the social evil. While the law is not dealing with it in any adequate way, many government officials and others are thinking. The moral wrong is not receiving as much attention as the physical danger, but the latter looms large in the eyes of the officials when so large a percentage of young men examined for military service must be refused on account of physical weakness directly due to the evil licensed by the government.

No discussion of the social evil in Japan can leave out of the question the geisha, who constitute a very serious problem in its control. Not known under the law as prostitutes, it would be difficult to prohibit the training of girls in samisen-playing and other accomplishments, that they may be sent to hotels and even private homes to entertain guests. The word "geisha" does not

mean an immoral person, but an accomplished one, and it is not, perhaps, really necessary that a geisha should be immoral. She might find it possible to sing and play and dance for the entertainment of a company of men, refuse to drink with them, repel all improper advances, and retire to her own home when her duty as an entertainer is done. As a matter of fact, however, they do not often do this, but make every effort to attract the guests they entertain and invite rather than repel improper advances. Men arranging to spend a night in a Japanese hotel are frequently asked if geisha are to be called in for their entertainment, and this with full knowledge of all that is implied.

While in America on our recent furlough I found a widespread misapprehension in regard to the geisha, and at so-called "Japanese teas" our young girls were dressing in what they supposed to be Japanese fashion and posing as "geisha girls." How little they knew! The truth is that the geisha is one of the most hurtful and demoralizing influences in Japan to-day, and is so recognized by all who know the facts.

The closing years of the life of the geisha are often pitifully hard. Accustomed to greater luxury than the licensed prostitute, they find it harder to bear the hardship and poverty that come to them when the years of popularity and ease are past and they must yield place to younger and more attractive women.

What is being done in Japan to check the social evil and rescue its victims? Very little, so far as the law is concerned; but there are some changes for the better even there. Under the latest regulations a girl who wishes to leave a licensed house can do so, although opposed by its keeper; and a girl who wishes to enter one must be eighteen years of age and have, nominally at

least, the consent of her parents. It is a sad fact that the life, once entered upon, is so demoralizing and so breaks down the moral sensibilities that few girls, comparatively speaking, really want to leave it or have the courage to brave the difficulties in the way of their escape.

There is an organization known as the Purity Society, having for its object the abolishment of the license system and of all that undermines the sanctity of the home life of Japan. This society soon had a membership of between three thousand and four thousand and branches in six different cities. The president of the society is the Hon. Mr. Shimada, M.P., and it is indorsed and supported by Count Okuma (now Prime Minister of Japan), Hon. Mr. Ebara, and other prominent men.

The Salvation Army is more prominent in direct rescue work than any other mission in Japan, and it is the only mission organization that conducts such work as part of its regular duties.

The Y. W. C. A. is doing a much-needed work in the line of care for young girls by opening a Travelers' Aid work in the Uyeno Railroad Station in Tokyo. Trains are met as early as five in the morning and as late as ten at night. Fifty girls have been accommodated in this way for periods ranging from one to twelve nights. This work gives opportunity for safeguarding girls who might be allured into bad resorts by those lying in wait for the young and inexperienced.

All these agencies are needed here and should be liberally sustained morally and financially; but the one great need is that the moral consciousness of the people should be thoroughly aroused and that the heart of the nation should be touched with pity and compassion for the victim of the traffic it has licensed and a conviction of its dreadful wrong. Only one

thing is equal to the accomplishment of this arousement and conviction. This is Christianity, and directly and indirectly its influence is being felt. In ways that cannot be shown by statistics, as quietly and silently very often as the leaven in the measure of meal, but just as surely, it is doing its work.

Japanese Couple Put God to the Test.

REV. ALBERTUS PIETERS.

It was on January 29 that a man and his wife came to the office to see me and announced that they wished to be baptized. Looking up my card index, I found that letters Nos. 55 and 765 were from this man, the latter received July 1, 1912. Thus he was one of our earliest inquirers by mail, but nothing had been heard from him for more than a year and a half. He told me that one of my assistants had once called on him, and he showed me the card of the young man. On inquiring as to his faith I found that he really knew quite a good deal about the gospel. I told him that being baptized was too important and solemn a thing to be done offhand, but that I would arrange to have some one go and instruct him. Mr. Otsubo, our earnest young preacher at Hiji, fifteen miles from the applicants' home, undertook to do so.

After he had been there two or three times, the people got well enough acquainted to tell him the real reason why they had gone to Oita to see me. It appears that the wife's brother fell ill of some nervous trouble. The doctors could do nothing for him, and in spite of prayers at various shrines, the use of charms, etc., the patient grew steadily worse. At last the wife, who up to that time had not approved of her husband's leanings toward the Christian religion,

said: "They say that the Christian God is the one who made all things. Do you suppose he could heal this disease if we should ask him?" The husband thought there was no harm in trying. Neither of them had ever been in a Christian meeting nor had ever seen any one pray, so they did not know very well how to go about it; but they had read in the Gospels about the Father in heaven. So they went out of doors, looked toward the sky, and prayed earnestly for the recovery of the sick man, making at the same time a solemn vow that if their prayer was answered they would go to Oita and worship God at the Elsei kwan (my office), which they seem to have looked upon as in a way God's headquarters in Oita Ken. God grant that it may be so in truth!

Their proceeding sounds very naïve. Some would call it superstitious or childish, but it was really an important and solemn thing. As truly as Elijah on Mount Carmel, these people were putting God to the test to see whether he was different from the other gods they knew of. And God stood the test. The patient immediately got better. Accordingly, these people came to Oita to perform their vow.

It will be no easy thing for them to maintain their faith and Christian life in such an isolated place; but I have a firm conviction that God is opening the way to a permanent work of grace in that community.

Methodism in Japan.

The following are statistics of the Japan Methodist Church, including both the work under the two Conferences and that under the direct care of the three missions coöperating with the Japan Methodist Church: Number of mission-

aries coöperating, 110; Japanese pastors, 145; local preachers, 88; Bible women, 84; self-supporting Churches, 23; organized Churches, 140; members, 11,295; probationers, 3,004; adult baptisms in 1913, 1,149; infant baptisms,

308; professions of faith, 902; Sunday schools, 374; Sunday school pupils, 26,286; average attendance in Sunday schools, 16,808; amount raised for all purposes, \$28,163.83. Eighty per cent of the population is still unreached.

When Market Day Falls on Sunday.

V. R. TURNER, WONSAN.

With people in America, certainly in most parts of the country, it is beneath the standard of a respectable citizen to engage in ordinary work on Sunday. It is not so here. There is a market day observed—a day in which men do most of their trading and very little of other work. It occurs once every five days, and every fifth market day happens on Sunday. It is a day of diversion, and to many Koreans a day of great dissipation.

Sunday before last my personal teacher and I passed the place of business of a Christian who had recently moved to the city from the country. Things appeared to be kept very well for a Korean inn, and I remarked that he must be prospering. My teacher immediately replied: "No; he is not. A Christian cannot do business here. If he observes the Sabbath, he fails."

If we look at it from a human standpoint, this is true. Humanly speaking, it is impossible for a man to succeed in any phase of business in Korea if he lives according to the standard that Christ has set. The merchant by observing Sunday loses one-fifth of the market day sales. With him the market day is worth more than a number of ordinary days, since most all the trading is done on that day. If it were not for the sales of these days, the merchant would have to close up his business, for he could not meet expenses. The Christian farmer is all

but compelled to work in a kind of partnership with his neighbors, giving labor and receiving labor in return. He may be the only Christian in his village.

At the present stage of the Church in Korea people realize all this before they are baptized and admitted into full membership. This is calculated to make a person consider well what it means, and doubtless causes many to hesitate a long time before assuming the obligations. But even though they know all this, and though they are fully resolved to keep God's commandments, yet when the whole social and business world around them moves in ruts that have stood for centuries—ruts that were determined by heathen religions—we are fully convinced that it is only by divine assistance that any remain true to the ideals of our holy religion.

Union Schools in Seoul.

Several years ago the Educational Senate in Korea adopted a policy for the unification and correlation of Christian schools. Such a plan was a needed step toward the best use of money and the truest conservation of energy. The standards and requirements of the Japanese government are forcing the small, unequipped schools to close.

In the capital city of Seoul the Northern Presbyterians, Northern Methodists,

and Southern Methodists have formed an alliance for the promotion of primary education in day schools. After several years of careful study of the situation a site has been purchased, and the first of the union primary day schools will soon be in operation. It is located near the Chang Kyo Church, of which Rev. J. L. Gerdine is pastor—our largest Church. The location is a fine one from our standpoint.

The plan contemplates four union primary day schools in the city of Seoul. When it is developed there will be no longer any need for the primary department of Carolina Institute, but the school will serve quite as large a purpose as a grammar school.

The share of our Board in the expense of the plan will be \$5,000, which will be equally divided between the general work and the Woman's Department.

The women have already raised and sent to the field \$1,800 on this account.

Miss Ida Hankins, recently appointed Principal of Carolina Institute, is a member of the Union Educational Committee.

Medical Work at Wonsan.

DR. J. B. ROSS.

The number of patients treated during the quarter ending June 30 was 2,408; 230 minor operations were performed. The number of nonbelievers who come for treatment is large, and among them many had never before heard the gospel.

Following is a summary of the evangelistic work done during the quarter in connection with the daily clinics: Number hearing the gospel, 1,050; homes visited, 106; people spoken to in homes, 69; tracts distributed, 819.



REV. AND MRS. EARL W. ANDERSON, OF WHIGHAM, GA.

Recently sent to Korea for evangelistic and medical work.

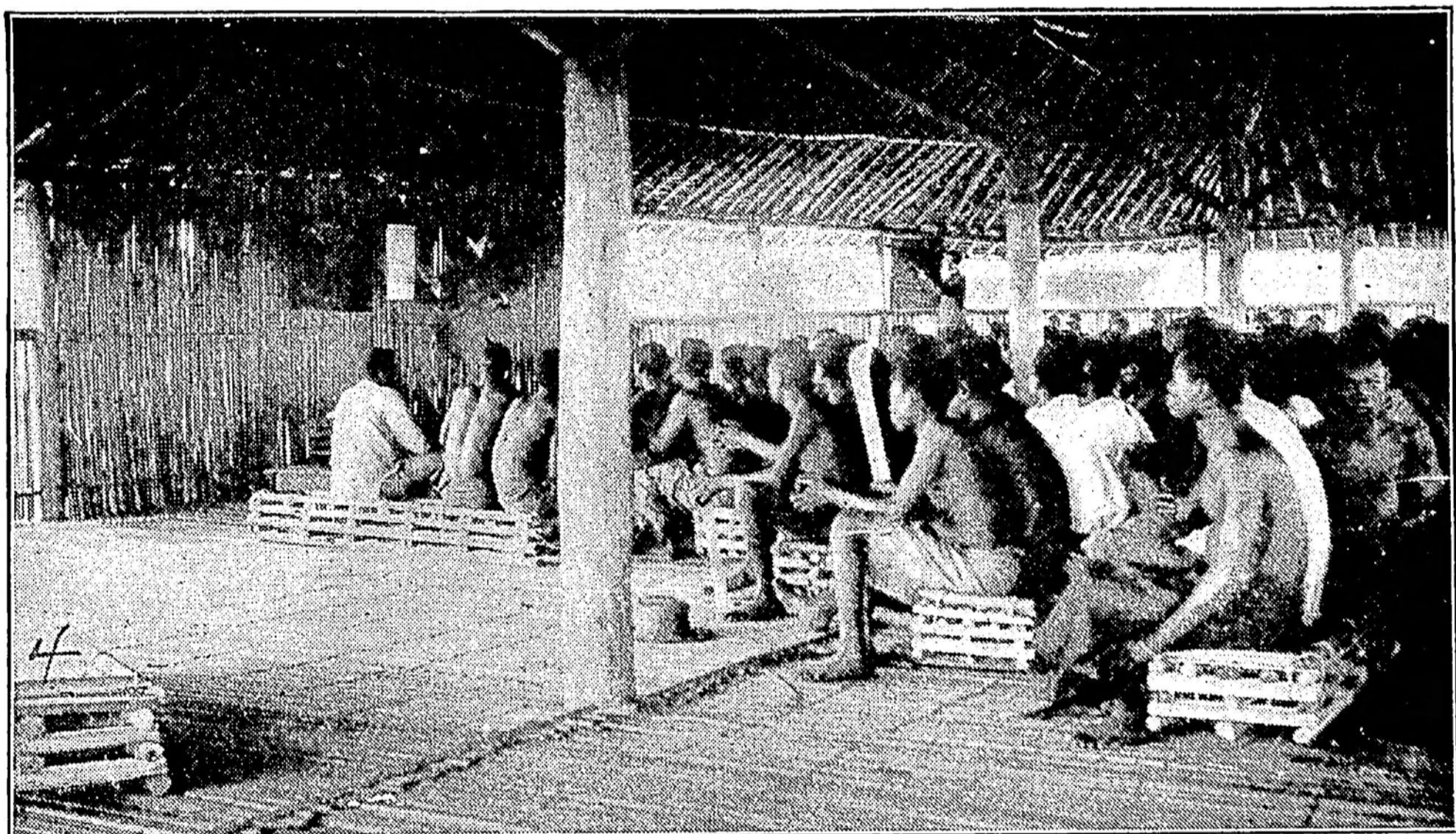
Creating a Written Language.

C. C. BUSH, WEMBO-NIAMA.

Bishop Lambuth was certainly guided by a kind Providence to this location for a mission station. Within four hundred yards of our houses, by doing a little shoveling, we found a spring of water as clear as crystal, bubbling up through the sand. Within half a mile of our concession I can locate springs equally as good, to the north, south, east, and west. The water in a native-made stone jar, placed in the shade where the air can strike it, is cool enough to be refreshing even at

a bookcase, desk, washstand, dresser, tables, cupboards, wardrobe, and other furniture.

About two weeks ago I sent to the printers at Luebo a first reader and a booklet of fourteen hymns. Next week I expect to have a catechism ready for the press, so that we can begin to instruct applicants for Church membership. By the time this letter reaches you we expect to have erected a building to be used as an evangelistic training school for



LEARNING THEIR NEW-MADE ALPHABET.

midday. During the past week the weather has been cool enough to make a winter suit comfortable and butter firm enough to cut with a knife. One morning at 7 o'clock the thermometer stood at 67 degrees Fahrenheit.

I have planted banana, plantain and piepie trees, and pineapple stalks around our one-room cottage. Two of my pineapples have already ripened. Many of my pine boxes have been converted into

boys. Our school is making progress, and all of our workmen are very anxious to learn to read and write. The Church attendance is splendid, and I rejoice to see the increasing number of women coming to the services. These women have known nothing but servitude for untold generations; but they respond to the gospel touch, and this fact puts a stupendous value upon lady missionaries who will come and help lift from her

state of degradation the African woman, who is so aptly described by Dr. J. S. Dennis in "Social Evils of the Non-Christian World" as a scandal and a slave, a drudge and a disgrace, a temptation and a terror, a blemish and a burden.

At Home in Darkest Africa.

J. A. STOCKWELL, WEMBO-NIAMA.

We are all well at the present time. Baby Mary Elizabeth Mumpower is as plump and hearty-looking as one could wish. She certainly does not look as

none but native help. Yet we are making some progress and are looking forward to the time when we can preach to these poor people ourselves.

Southern Presbyterian Work in Belgian Congo.

Population of the field occupied by Southern Presbyterians.....	1,700,000
Missionaries	37
Native workers	436
Outstations, places of regular meeting.	165
Organized Churches	3
Communicants	10,360
Added by confession last year.....	1,328



FOURTH OF JULY AT WEMBO-NIAMA.

though the African climate were doing her any harm.

We are getting along very well with our building operations. We have completed our temporary houses, a church, magazine, carpenter's shop, and saw shed. We have under construction two houses for boys, a shed for goats and one for pigs. From the goats we hope to get our supply of milk.

The language offers very great difficulties, as we are handicapped by having

Adherents	67,500
Sabbath schools	103
Sabbath school membership.....	10,000
Schools	100
Students	6,500
Churches and chapels.....	156
Native contributions	\$457

Twenty-two years ago there was not a man in all the region of Luebo that had heard the name of Jesus. Now there are over ten thousand believers. Twenty-two years ago there was not a man that

knew a letter in any alphabet. To-day there are nearly seven thousand pupils in the different schools. Twenty-two years ago there was not a man, woman, or child in all that great region that could utter a syllable of intelligent prayer. When Bishop Lambuth was there he estimated that at six o'clock every morning twenty thousand people gathered in the various villages for morning prayer.

European War Produces Panic in Brazil.

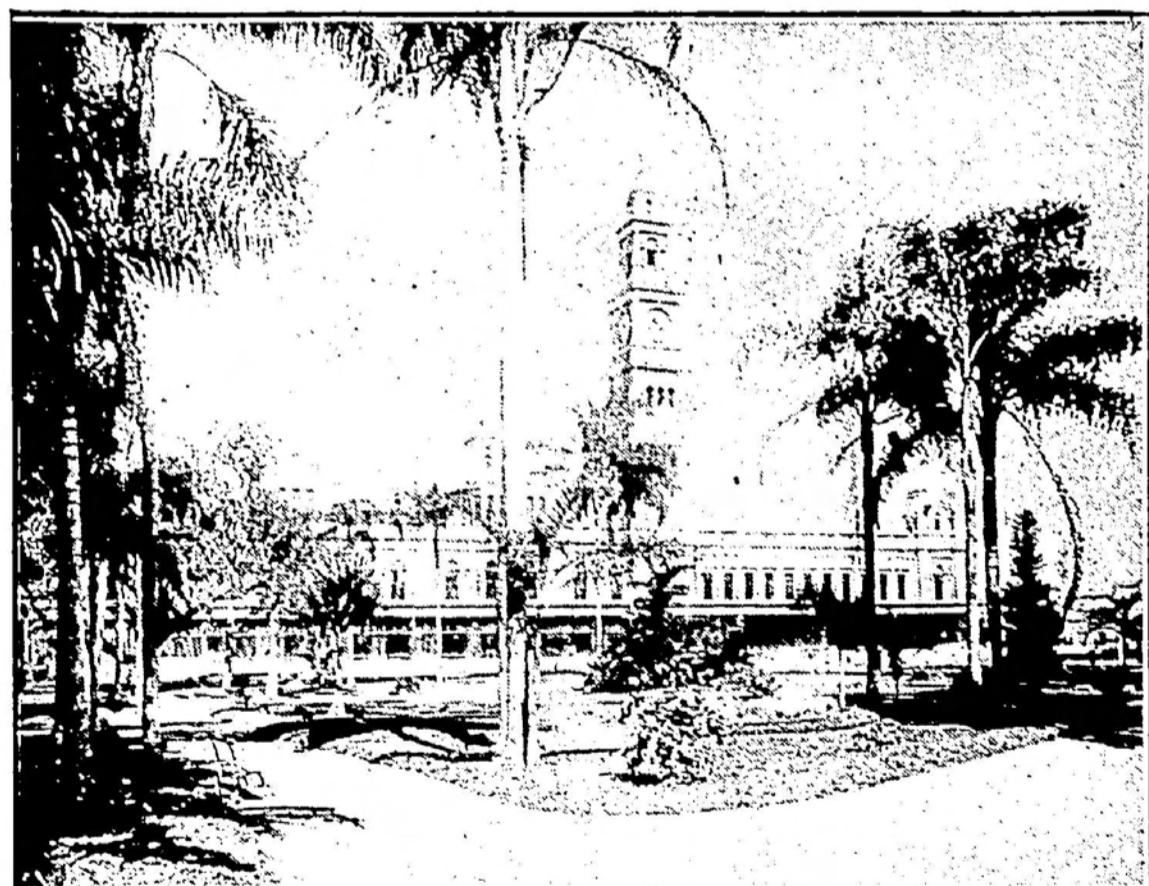
MISS AMELIA ELERDING, SAO PAULO.

We are now passing through the worst crisis that has been known for many years in Brazil. It is even worse than during the revolution of 1894. The European war is turning Brazil upside down. Within two or three days food prices increased from twenty to one hundred per cent. For a time all banks were closed. Factories, stores, and workshops are being closed, and others work on half time. Wages are being reduced, and much thieving is going on.

We were already suffering from a crisis that had thrown nearly one-fifth of the population of Sao Paulo out of employment. Just as matters had begun to adjust themselves so that we could look hopefully to the future, the European war broke out and cut off our foreign supplies. Of course some merchants took advantage of this. If the government had not stepped in, I do not know what might have happened. It ordered that all Brazilian products be sold at former prices until the end of the month. Brazil does not produce wheat, coal, nor kerosene, and is dependent on foreign nations for these necessities.

No Word for Home.

There is no home in Africa, no word for home; it is simply house. There is no word for wife; it is simply woman. There is no word in the language for husband; it is simply my man. There is no word for brother, no word for sister, and, saddest of all, there is no word in the language for virtue.—*Dr. W. M. Morrison, Luebo, Africa.*



RAILWAY STATION, SAO PAULO.

work in order to give the people something to do, and will pay them in provisions. Our prayer is that the war may speedily end and that our kind Heavenly Father may prevent riot.

What a blessed thought that the Ruler of the universe is also the Ruler of the

nations and that he holds the reins of government in his hands! When he says, "So far and no farther," the wrath of man must stop, and it may be made even to praise him. The ninety-first Psalm is becoming more precious to me during these days. We feel that the Lord will be exalted more and more, because larger opportunities will come to the Church. More than this, we realize day by day that his children may abide under the shadow of his wing.

A Year's Work in Rio.

H. F. BAILEY, RIO DE JANEIRO.

At the last Conference I was appointed by the bishop to the pastorate of the English Congregation at Cattete Church, Rio, and was privately instructed by him that my chief task would be the study of the language. With what success I have studied the language you can judge better than I. I am very sure that I am yet able to express myself with greater vigor in English.

Before the departure of Bishop Lambuth and Dr. Cook from the field at the beginning of the current year, it was purposed by them that the Methodist English-speaking congregation might be transformed and merged with an inter-denominational organization of English-speaking people, provided a suitable man could be found to take over that work. One month ago this new pastor, Dr. Herbert Manchester, arrived, and I delivered the work into his charge.

With the exception of the first two months of my pastorate, services were held weekly. The average attendance at our services was more than fifty for the entire year.

The Methodist Brazilian congregation kindly made a small change in its hours of meeting so that our congregation could have its services at ten o'clock in

the morning. This enabled us to organize three classes in English in the Brazilian Sunday School, which immediately followed our service. The adult classes for men and for women had an average attendance of about fifteen persons each Sunday, and the infant class about six.

Seven children were baptized during the year. This is the largest number of infant baptisms that has been registered during the history of the congregation. We decided not to enroll any new members; it seemed best to await the coming of the new pastor before deciding on conditions of Church membership, etc.

Our financial efforts were directed to the raising of the salary of the new pastor. When he reached the field his salary was more than guaranteed. For all purposes our congregation raised during the year \$1,576, but the salary of the new pastor is not included in this sum. For the cause of the evangelical native propaganda of this Conference we raised a special fund of \$110, which has been delivered into the hands of the proper officers of the Conference.

A club of young women of our congregation, called the Camp Fire Club, was organized during the year. Among the many things already undertaken by this organization was the production of "Hiawatha," the proceeds of which went to the Evangelical Hospital. The sum of \$266 was realized.

I have made a detailed study of the conditions of life and of work among the mill hands of Rio and vicinity. I have visited all the cotton factories of consequence, a half dozen breweries, a wall paper factory, a match factory, and a woolen mill, and in each one I made a careful study of the operatives with respect to salary, hours of work, sanitary conditions, educational opportunities, extent and effects of child labor, and allied

subjects. I have also made a careful study of the amusement situation in Rio. Perhaps it would be well for the Church to operate one or more cinemas in Rio, where clean entertainment of this popular kind may be secured. I have no doubt that such an enterprise would pay, both in money and in character, for there can be no doubt that vast moral injury is wrought by these institutions at the present time.

Collegio Americano and Central Church.

ELIZABETH LAMB, PORTO ALEGRE.

We are glad to report a full school and satisfactory teachers. We have nine more enrolled than at this time last year and have had to turn away several applicants. Our house is so small that we should not take boarders; but we have fourteen, the same number as last year. We need and expect a helper and have reserved a room for one, thus refusing four boarders, as we did last year for the same reason. Two of the boarders have become candidates for Church membership, and all are interested in the African Mission. They are so happy over the news that Bishop Lambuth is still "our Bishop." They say: "*Noso bispo.*"

Our new Central Church, just across the street from us, is rapidly nearing completion and attracts much attention. The Sunday school has had from one hundred to one hundred and fifteen present every Sunday for more than three months.

The Epworth League is doing very good work. Some of the leaders for the Sunday evening services are our boarders. Cecilia, a girl of fourteen, led on a recent Sunday. It was her first experience, and she was as quiet and dignified

as if she had been in the classroom. If the others do just half as well, they will deserve congratulations. Her calmness was due to her perfect faith—a childlike faith that God would accept the best she could do and would be there to strengthen her.

But it is never wise to start talking about "our children," because they are so interesting to us that we never know where to stop.

Brazilians Hungry for the Gospel.

W. G. BORCHERS, SANTA RITA.

I am again on the field at work and am exceedingly glad to have a country charge up here in Brazil's great coffee section. I have visited so far two of my preaching places, where they have not had regular services for almost two years, and I find the people hungering for the gospel. Quite a number at one point, I am told, met every day for about two weeks before the Annual Conference to pray that God might send them a preacher. I never saw people quite so hungry for the bread of life as they seem to be.

Union College on Sound Financial Basis.

A recent communication from Prof. Anderson Weaver, of Union College, Uruguayan, reports an enrollment of 126 boys and 66 girls, a total of 192. There are forty in the boarding department. The receipts from tuition and the boarding department were \$5,106 for the first two quarters of 1914, against expenditures of \$2,649, not including salaries of missionaries in charge, showing a net gain of more than \$2,000. The profit derived is being used to liquidate indebtedness contracted in the erection and equipment of the plant.

Marshall Making Good in Isle of Pines.

E. E. CLEMENTS, HAVANA.

Brother M. M. Marshall has laid the foundation for the church at Santa Barbara. He is raising the money on the field to pay as he goes. Brother Marshall has won the people all over his charge. I am told that he is an unusually strong and able man.

Sunday School Convention at Santiago.

MISS MARGARET WEBSTER.

It was my great privilege to go to Santiago some weeks since and spend three days attending the Sunday School Convention of all denominations working in Cuba. It was an inspiration to meet the workers of other Churches. There were one hundred and seventy-six delegates. I never saw services better attended, and the spirit of the meeting was fine. I have seen so much wickedness in Cuba that it brought new hope to see all these missionaries and native Christians together. When I heard those native workers tell what Christianity has done for them, I just sat there and cried for joy. It made me realize more than ever the wonderful saving power of Christ.

BRAZIL.

Studying Portuguese.

C. B. DAWSEY.

We are now in our home and are pleasantly surrounded. We have a good language teacher, and both Mrs. Dawsey and myself are enjoying the study of Portuguese. There are some English-speaking people in Piracicaba; so I preach once a month in English here and shall assist Brother Buyers with his English congregation at Santa Barbara.

MEXICO.

Anxious Times in Guadalajara.

MISS MARY E. MASSEY.

Just before the Constitutionalists entered the city the British consul asked if he might establish his headquarters in our school building, so that he could have the English subjects there and protect them. We granted permission, thinking it would be much safer if the building were occupied. The consul had been in possession about a week when the rebels took the city, and the rebel general ordered him to take down his flag and move, as he (the general) would protect every one. So the consul had every one leave and moved the consulate.

Two nights after that a company of cavalry of the Constitutionalists' army went to the school and tried to get in. Not being able to break down the iron gate, they sent over to our janitor's house near by to borrow an ax. He, being very ill, knew nothing of it, but his family refused to give them anything. They then inquired into the ownership; and on learning that it was American property they left it and took possession of a beautiful residence in the neighborhood. A number of Catholic schools, the archbishop's residence, and some of the government schools were seized and used; so it was by special providence that ours escaped. All the Catholic priests in the city have been arrested because of an alleged plot against the government.

There was no serious trouble when the rebels entered the city; but the people were suffering because of lack of work, and the families of all who had been in the government's employ suffered.

The new governor is evangelical and has given four of our Protestant men employment. That is wonderful in fanatical Guadalajara.



The Social Force of Christian Missions.

E. H. RAWLINGS.

"Onward Together!" The reader will see these words again and often on through the year. They constitute the slogan of a movement, and, as the "together" hints, it is a movement of union and coöperation between the Churches. We are finding out at last that if we are to win the world for righteousness, as our Lord prayed, we must be one—one in sympathy, one in Christly spirit, one in a great, common purpose to obey the King's command. Every January representatives of all the Mission Boards in this country and Canada come together to talk and pray over our common problems and to hearten one another in counsel and fellowship for the toil and patience of a common task.

A UNITED MISSIONARY PROGRAM.

This year we are entering upon the largest program of coöperation among the denominations the Christian Church has ever undertaken. The plan is known as "A United Missionary Campaign" and is a program of study, prayer, giving, and work in which practically all the General and Woman's Home and Foreign Mission Boards of the United States are coöperating. The subject around which our activities center is "The Social Force of Christian Missions," and throughout the year, in laymen's meetings, women's societies,

young people's conferences, prayer meetings, from pulpits, and in Sunday schools, the thought of the people will be constantly drawn to this important theme.

CO-OPERATION IN THE LOCAL CONGREGATION.

The program of the United Campaign embraces lines of work comprehensive enough to cover the needs of any local Church; and while it would rarely be wise for a congregation to attempt to do all the things outlined in the program, it is urged that early in the fall the pastor, the President of the Woman's Missionary Society, other leaders of the local congregation, and the various missionary committees agree upon such parts of this schedule as they may think suited to their local situation and lay their plans to push these in diligent and persistent coöperation throughout the year.

The following are some of the lines of work proposed:

Mission Study.—Our mission study courses for the year center upon "The Social Force of Christian Missions," most of the books of the course having been written expressly for this program. "The Social Aspects of Foreign Missions" is the leading foreign book, and it presents a striking exhibit of the influence exerted by Christianity upon the

so-called heathen nations of the world. "The New Home Missions" is finely written, and it gives the point of view and program of a "redirected" movement for the redemption of the homeland. "The Child in the Midst" presents another and most interesting phase of the same general theme. It should mean much that for a whole year men, women, young people, children in all the denominations will thus be studying the influence of the gospel of Jesus Christ upon the social life of the world.

Sunday Schools.—The special missionary topics and programs for Missionary Day in the Sunday school will present in general this theme. The denominational lesson for the end of the fourth quarter of this year is entitled "Our Gospel Uplifting the Nations," and it discusses the foreign aspects of the subject, while the lesson for the end of the first quarter of 1915 on "Saving the Homeland" presents the social aspects of the Christian propaganda in America.

Denominational Periodicals.—The *Voice*, the *Era*, the *Advocate*, and other denominational periodicals will keep the subject in its many phases constantly before their readers.

Sermons.—A series of special sermons on the subject is urged for every pulpit, and in order that pastors may have the freshest material ready to their hand one of the pamphlets of the series will furnish data and references for five sermons. These are prepared by Dr. F. P. Haggard, of Boston; Prof. Charles R. Henderson, of Chicago; Dr. John M. Moore, of Nashville; Dr. Hugh L. Burleson, of New York; and Prof. Charles I. Paul, of Indianapolis.

Special Days.—The program provides that the Churches observe certain days through the year and that these days be made occasions for greater emphasis upon the many social aspects of the

Christian message and enterprise. Labor Sunday, Thanksgiving, Christmas, and Easter—all furnish opportunities contemplated in this part of the plan.

Stereopticon Lectures.—A very popular method of presentation is the stereopticon lecture; so sets of slides and lectures have been prepared by the Movement and can be had by Churches and committees at a nominal rental.

The Laymen's Campaign.—No part of the program promises more than that provided for the Laymen's Missionary Movement. This interdenominational organization is conducting a campaign through the towns and cities of the whole country, doing inspirational work, but mainly training the local leaders in efficient methods of missionary service. This campaign promises to be of the greatest service to the various denominations in their preparation, especially for making the every-member canvass.

The Woman's Missionary Society.—The Woman's Home and Foreign Boards of practically all the Churches are co-operating in the movement in their monthly missionary meetings, study classes, and other forms of activity, and will enter heartily into the plan.

Pastors.—"Pastors have been consulted in the preparation of practically all of the material and suggestions in this program. Much of the literature has been written by pastors. The local Church's point of view and its needs and possibilities have been of first importance. The largest efficiency of the program will depend upon the initiative and personal direction of the pastor." So says the literature of the Movement. The pastor is the key man in this campaign, as elsewhere. Along with his responsibility comes the great opportunity of coördinating all the diversified factors and forces of his congregation and of

concentrating their activities for the year upon one common missionary task—

CHRIST FOR EVERY LIFE AND ALL OF LIFE.

A bibliography of the subject has been prepared, indicating the books that can be had for study classes, libraries, and especially for men who wish to inform themselves thoroughly.

The announcement outlines the whole

plan and furnishes a catalogue, or list, of helps, while another pamphlet, entitled "Making the United Missionary Program Effective," prepared especially for pastors, discusses more fully the best methods of making the campaign effective. Either or both will be sent without charge on application to the Educational Department of the Board of Missions, 810 Broadway, Nashville, Tenn.

Four Reasons for Making an Every-Member Canvass.

C. F. REID.

In the first place, it is the second item in God's fourfold plan for conducting Church finances. (See 1 Corinthians xvi. 2.) Whenever I want to do something and find that God has a plan for doing that same something, it is enough for me. I take it for granted that he knows best and require no further argument.

In the second place, it is written in the Discipline of the Methodist Episcopal Church, South: "It shall be the duty of the preacher in charge . . . to see that a canvass is made of every member early in the Conference year for a missionary contribution." (See paragraph 422, Article XXVII., Discipline of 1914.)

Whenever the Word of God and the Discipline of the Methodist Episcopal Church, South, agree as touching any one thing, that thing should be established and binding upon every Southern Methodist, whether he be a preacher or layman.

In the third place, it is the consensus of opinion of the secretaries of all the Foreign and Home Mission Boards of the United States and Canada that the every-member canvass is not only the

most successful method yet employed for raising missionary funds, but that it is the only logical way of dividing the responsibility for, and enlisting the entire Church in, the work of saving a lost world.

In the fourth place, wherever the every-member canvass has been tried with any degree of efficiency the results have fully justified the effort and proved that the plan not only secures largely increased funds for missions, but acts beneficially upon all other departments of Church finances.

One of our Southern Methodist preachers writes us to the effect that by the use of this method he has increased the income of his Church for home missions three hundred and nine per cent and for foreign missions seven hundred and eighty-five per cent.

Another writes that by the every-member canvass the income of his Church for missions was increased two hundred and eighty per cent, that more was paid for all Conference claims, and that the pastor's salary has been greatly increased.

Another writes: "The every-member canvass is vastly superior to any other

method I know for the *country Churches*. I really think it is the only successful way."

Still another says that even under the stress of building a \$75,000 church "by the every-member canvass we increased our contributions to missions from \$417 to \$1,068."

The same kind of testimony comes from entire communities, great cities, districts, Annual Conferences, and denominations that have adopted this method of raising funds for missions and other Church benevolences.

PLANNING THE WORK.

Where the every-member canvass has failed it has usually been through lack of preparation. No man has a right to expect success in any enterprise who does not conscientiously plan and prepare for it. In case of the every-member canvass preparation is more than half the work. A large and carefully chosen canvassing committee should be selected and instructed. The congregation should be prepared by missionary sermons and addresses, and there should be careful distribution of leaflets a few weeks previous to the canvass. A card index list of all members and adherents should be prepared and these cards distributed among the canvassers to prevent overlapping and confusion. Subscription cards setting forth clearly the causes for which contributions are to be asked should be provided. A worthy objective should be set before the congregation, either a *per capita* goal or a specific missionary enterprise, something to give a worth-while feeling and remove the sense of just paying a tax imposed upon the congregation. The arousing of a worthy enthusiasm and generous *esprit de corps* is a large element in the success of an every-member canvass. It should be conducted in the spirit of

earnest prayer, a sense of Christian stewardship should be impressed, and giving should be made a religious sacrament. The every-member canvass should be made the occasion and opportunity for promoting Christian fellowship and for unifying the Church. Conducted properly, it should greatly quicken the spiritual life of the congregation and go far toward creating revival conditions.

WORKING THE PLAN.

By all means the canvass should be completed promptly. Some of the best results I have known have been obtained when the canvass was made in a single Sunday afternoon and evening, with all services after the eleven o'clock hour discontinued and a large, well-prepared committee enlisting all the automobiles and carriages of the congregation, the preacher and lay leader remaining at the church to direct the teams, receive reports, and register results each hour. I have known a committee to assemble after a canvass of this kind, flushed with victory, congratulating each other, praising God, and ready for any kind of service their pastor might require of them. Of course it is not practicable to conduct a canvass after this manner everywhere; but a little sanctified common sense applied to the situation by the pastor, the lay leader, and the missionary committee will provide the method best suited for each other. One of the best plans I know is to promote a simultaneous canvass of all the Churches of a given city, district, or Conference, thus enlisting the wisdom, enthusiasm, and power of united effort. "One shall chase a thousand," but "two shall put ten thousand to flight."

Christmas shopping made easy—send each of your friends a year's subscription to the VOICE.

**SPECIAL SIX WEEKS' COURSE AT
SCARRITT.**

MISS M. L. GIBSON, PRINCIPAL.

Why have this short course? To meet the needs of women, especially missionary workers and others, who desire self-improvement but cannot enter for a diploma course or even spend a year in study. A rich provision is made to meet the needs of such women, and those who have attended in former years have borne witness to its helpfulness in aiding them to meet their religious obligations. Classroom instruction is given by the

faculty in the English Bible, sociology, personal work, Bible pedagogy, teacher-training, and other subjects, and organized visits of inspection are made weekly to different social agencies working for social betterment. These visits are made under the direction of Miss Howell, director of sociological field work. At each institution a lecture is given by an official, setting forth its purpose and methods of management. The course for 1915 will begin Tuesday, January 5. Further information will be given on application to the Principal.

Woman's Missionary Council.

AT THE PLACE OF THE THREE P'S.

Did your auxiliary find this delightful place during 1914? If so, you do not need to be told of it and will never again be satisfied in any other. If you have not found it, I should like to lead you into its pleasures and opportunities.

You ask what kind of a place this can be that you should so greatly desire it? First, it is a place of

PRAYER.

Therefore it is a place of soul-refreshing and of spiritual uplift; a place of victory over selfishness, frivolity, indifference, and sloth; a place of power for fruitful service. It is a place in which if we tarry long we shall be able to obtain for God's work a great measure of success and for his workers all needed strength and grace. This place is a royal audience chamber where we may meet our King face to face and speak to him as a man to his friend. We may not have found it in the past, but its blessings and joys are open to us now. Shall we not enter in? Second, it is a place of

PLANS.

This is the council room of the place, and in its inspiring surroundings we shall be able to make large and wise plans for advancing our Father's cause during the year. We shall be able to realize in some measure the importance to the kingdom of God of the work we have in hand and the necessity that we do our part well. After being here we will not be negligent in service, and we shall better appreciate the apostolic injunction: "Let all things be done decently and in order."

What plans can we lay that will help us most in this coöperative scheme of the Woman's Missionary Council? In the first place, we shall fall in line with the plan of organic union, and we will make sure that the officers are properly elected, installed, and reported to the Conference officers. The new Constitution and By-Laws call for slight changes in officers. These changes have been clearly set forth in the Constitution and By-Laws and in a circular letter to the auxiliaries. Each officer will plan to give herself seriously to the work of her

department, and each member will resolve to give earnest coöperation in carrying out these plans. At no time in the history of the missionary society has the plan of work been so simple, the duties of officers and members so clearly set forth, and helpful material so abundantly supplied as now.

We must plan to increase the membership of the auxiliary. Some women in your Church have in the past withheld your invitation to come into the society; but let us be so tactful, so loving and persistent, so prayerful in our renewed appeals that they cannot continue to refuse. Our Lord's cause needs them, but much more do they need the uplift of the work. Can we not help them to see that no other organization offers so much in return for membership as this does?

We must plan for attractive and interesting meetings of the auxiliary. Everything has been done by the Literature Committee to provide suitable literature for the programs. Each month the MISSIONARY VOICE will contain the program for the following month. Besides this, an attractive yearbook, containing the programs for the entire year, is ready for distribution and a copy will be furnished free to each auxiliary. Individual members can provide themselves with these books at the rate of four cents each, or thirty-five cents a dozen. All material necessary for carrying out the programs will be furnished through the quarterly leaflets and the MISSIONARY VOICE. Under the charge of an enthusiastic program committee, who will make assignments to the members, each meeting can be made a delight and a joy. Let us not be behind club women in our planning and effort to have good meetings throughout the year.

Shall we not also make large financial plans such as are worthy of Him whom

we serve? Let each ask herself: "Is there not some way in which I can give more than I gave last year?" Love will find a way. Finally, this is a place of

PERSISTENT EFFORT.

Those who come here are not satisfied with half-hearted effort, nor are they satisfied with trying once or a few times. They are everlastingly at it. If one effort fails, if one plan does not work, they try again and again. They have enthusiastic faith that the thing can be done, and they determine to do it. Having tarried in the audience room of prayer and in the council chamber of plans, they go out to do the King's business, and early and late, in season and out of season, they are diligently at work.

Will your auxiliary come into the place of the three P's for 1915?

THE HOME BASE SECRETARY.

FOREWORD.

With this month we begin the series of programs arranged by the Literature Committee for the use of the auxiliaries during 1915.

Much time and prayer have been given to the preparation of these programs, and they are sent forth with the hope that they may furnish to the societies profitable and inspiring lines of thought and study for the meetings of the year. The inspirational topic, "Our Day of Opportunity," runs through all the programs, each of which after January, except the quarterly social service program, contains a study of one of our foreign fields and of some line of the work in the homeland. It has been the effort of the committee to study together such parts of the home and foreign work as are closely related.

For January, which has been set apart in a special way for making the financial plans for the year, we consider the opportunity of our stewardship. Pledge cards are furnished, and every woman of the auxiliary is asked to fill out one of these, making her offering in proportion to what God has intrusted to her, and to arrange for paying this amount systematically.

The installation of the new officers also will be an important feature of this meeting. In an impressive and earnest way let those be set apart who have been chosen to lead the work. "Helps for Missionary Societies" contains an appropriate service for this occasion and will be furnished free upon application to the Home Base Secretary. If the auxiliary thinks best and can arrange for it, the installation of officers should be a special service for Sunday evening.

JANUARY PROGRAM.

The Steward and the Day of Opportunity.

Bible lesson.

Hymns 317 and 400 (Hymnal).

Prayer.

Installation of officers.

Leaflet: "Christian Stewardship."

Pledge cards.

God the Owner, I the Steward.

(Matt. xxv. 14-31.)

This parable of our Lord, spoken so long ago to the Jewish nation, contains for God's people to-day the principles according to which we are to be guided in the use of our lives and possessions if we would be rewarded by him as faithful stewards.

1. The faithful stewards in each case acknowledged their Lord's ownership in the words, "The talent thou deliveredst unto me," with which they greeted him on his return. The capital with which they had traded was

not their own. They had used it for the absent owner and had made investments from which he would expect returns. Shall we not be guided by this principle to-day? God is the sole creator of the material universe and has never surrendered his title to any part of it. The cattle on a thousand hills are his, as are the silver and gold (Ps. 1. 10; Hag. ii. 8; 1 Cor. vi. 19, 20). Man has never created anything for himself. He has only appropriated the creations of God, forgetting oftentimes the rights of the Creator and Owner.

Not only is God the absent Capitalist; he is the silent Partner in every business enterprise in which we may be engaged. The sunshine, the rain, the air, earth's mineral wealth and potential fruitfulness, our very capabilities and opportunities, are decided for us and delivered to us by him. Long ago Moses reminded the chosen people that their power to get wealth was from God. (Deut. viii. 17, 18.) Do we not need this lesson to-day? And shall we not say with the faithful steward as we gratefully acknowledge our stewardship, "These talents thou deliveredst unto us"?

2. The faithful stewards acknowledged not only the lord's ownership of the possessions intrusted to them, but his right also to their increase. They had no thought but that the returns from the investment belonged to the unseen owner, and they were prompt in rendering them. Doubtless he had met the expenses of the business and had abundantly supplied their needs while they handled his affairs. The gain belonged to him; they laid no claim to it. No selfish or dishonest motive actuated them. Diligently they had traded, that when he returned he should have his own with increase.

Herein was their faithfulness. Let us learn the lesson also. The returns from our lives are His who supplied both life and its possibilities. He intends that we shall have food and raiment and recreation as we need it, but not that we shall spend the increase from His goods on selfish indulgence or store it away as our own. We cannot put it into His own hands, but we can put it at His disposal. He has not left us in doubt as to what use we shall make of it nor without warnings as to its unfaithful use. The principle applies not only to our material possessions, but to all we have of talent and opportunity and time. We have these things from Him, not for selfish enjoyment and expenditure, but as capital to be held and used for Him, in order that from its

diligent use He shall receive rich returns. Shall we disappoint Him?

3. We shall find our purest happiness and our highest success in adopting the principles of stewardship set forth here. These servants were rewarded far beyond their expectations, and so it shall be with us. Directed by and used for our Lord, our lives shall be enriched, our capabilities enlarged, our efforts and activities made fruitful, as would not have been possible otherwise. We shall enter into his joy, and our increased powers shall be addressed to more commanding tasks. Blessed is that servant who receives life as a trust and who consecrates his powers and possessions to his Lord's service.

THE PLEDGE MEETING.

MRS. J. E. GRUBBS.

Why have a pledge meeting? We cannot be loyal to our Constitution, we cannot get the most out of the program prepared for the occasion, and we neglect a most signal opportunity to honor God if we fail to observe Pledge Day.

There was a time when the small dues of the few women enlisted in the movement were sufficient for the small part Southern Methodist women had in carrying out the great commission—"the gospel to the whole creation." The time has come, thank God, when, under his divine leadership, our dues are no longer adequate to the demands of a work in which angels would delight to have part. God has honored our efforts. He has answered our prayers by enabling us to "lengthen the cords and strengthen the stakes." Why make a pledge over and above the dues required? To honor God. To honor God not alone in the support of work already established, but to honor him yet more loyally in the projection of new work. This is a high standard. May it ever be the goal toward which we strive!

If there are those in our splendid connection who have not yet recognized the

value of the observance of this day by every member of the Woman's Missionary Society, will you not lend us your ear for just a moment? Will you not think seriously for just a moment on the importance of the pledge meeting, the sacredness of the pledge meeting, the consequence of the pledge meeting?

It is a basic principle in every successful business that those who conduct it must know what to depend upon. If we would carry forward our missionary work at home and abroad with no embarrassment to ourselves or to our workers, we must know at the beginning of each year what we may assuredly expect. This can be accomplished in the Council, in the Conference, in the district, in the auxiliary only when the individual member recognizes the worth of the pledge plan and adopts it. The experience of many women has been that it is easier to pay twice the amount they once paid, since they pledge now at the first meeting of the year. When we have settled the question of what we shall give, we plan to meet the obligation, a part of the pledge is paid each quarter, and the end of the year finds us happy in the consciousness of having "planned our work and worked our plan."

The pledge meeting is important because it places our work upon a firm basis. It is sacred because it brings each member who pledges face to face with God, to whom she pledges. Pledges are not taken with the blare of trumpets. None are urged to give because of what somebody else has given. Prayer—a seeking earnestly for God, an invitation to him to search the heart, a willingness to know what we owe him in the light of his manifold blessings—must hold the hearts of those who wait before him in this solemn moment.

See the Christ; see the needs of the

world; hear the words, "As my Father hath sent me, even so send I you"; reflect that if you cannot go in person you can at least help to send others; write your pledge unhesitatingly as he directs (you can do this if you have given the Holy Spirit a chance); then go forward, claiming that the Christ who inspired you to pledge will help you to redeem that pledge. Conducted thus, the pledge meeting becomes one of the most sacred and helpful hours in the history of our religious lives.

What is the result when each member of the society has taken advantage of this opportunity? The District Secretary is enabled to pledge worthily at the Annual Conference meeting, the Conference Secretary makes a pledge at the Council which is a credit to her women, the standard is raised, the work goes forward, God is honored and glorified.

THE USE OF PLEDGE CARDS.

MRS. J. W. PERRY.

The offering of our substance to God, next to the offering of our prayers, is the surest means of keeping alive a sense of dependence upon him and of the filial relation we sustain to him. The giving back at regular intervals of some definite portion of what God gives to us does in a visible, tangible, and most impressive way express the gratitude of the heart for mercies received, keeps alive the sense of gratitude, and is an acknowledgment of our entire dependence upon his goodness and mercy.

In the matter of giving, we depend too often upon some appeal to the emotions that excites our pity or to some impulse awakened by stories breathing pathos and tenderness. Gifts are made for the most part to something in which we are personally interested. Too much de-

pendence has been placed upon sentiment rather than principle.

The word of God, both in the Old and the New Testaments, teaches the necessity of system and method, as well as right motive, in the making of offerings to the Lord. The same authority teaches that the financial obligation rests upon every individual, not alone upon those who attend upon the public services, though that is most important also. "Upon the first day of the week let each of you lay by him in store as God hath prospered him"—this is the plan given by the apostle Paul to the Church at Corinth. And that plan has never been improved upon.

To help the members of our missionary societies in putting into practice this Scriptural rule, it is asked that at the beginning of the year each member will state just what amount the society may expect from her. January has been fixed as our pledge month, and it is asked that each auxiliary secure a definite pledge from every member of the society and from others who, though not members, are interested and willing to make an offering for our woman's work. It would be a great work, but not too much to undertake, if the members in our society would give to every woman in the Southern Methodist Church an opportunity to make an offering to our woman's work for the year 1915.

To aid in making possible such an appeal and to make easy and simple the registration of pledges, a card provided for the purpose is most helpful—the pledge card. There are many advantages in using the card. It makes the canvass much easier. It promotes more systematic giving, because each one is asked to state just how she wishes to make the payments. It helps to keep in mind what the obligation is and stimulates to promptness in meeting it. It

enables the Board to know in advance what may be expected, so that its expenditures may be governed accordingly. It is educative in that it cultivates the habit of regular, systematic giving and keeps the cause constantly before the mind and on the conscience. The use of the card emphasizes the importance of the small offering as well as the large one and encourages those who do not feel able to give a large sum. It leads people to plan ahead for their offerings. When we have no definite goal, no fixed plan, we are sure to do little or nothing except under the stimulus of some great appeal. It encourages the habit of giving from a sense of duty, for the sake of Christ, and for the extension of his kingdom. It helps us to recognize giving as a part of worship just as truly as the offering of prayers and praise. "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

AN AUXILIARY TREASURER'S EXPERIENCE.

MRS. JAMES H. PARKS, TENNESSEE CONFERENCE.

The most pleasant event in my experience as an auxiliary treasurer was the receipt of a note from California containing a nice check for dues and pledges from one of our members, and also, far better than that, the information needed for filling out the *very last* of the one hundred and seventy pledge cards which I had been struggling over for eight months.

I am sure I must have an unusually responsive membership to call upon, for the conversations over the telephone, whereby I have obtained the instructions and authority for filling and signing my cards, have been really delightful little

visiting chats with the ladies, all of whom were so kind and nearly all so prompt in responding that the work has been a pleasure instead of a task. I will not deny that it has taken *time*, and plenty of it; also *perseverance*, for frequently the "line was busy" or the woman I wanted was "out" or "ill." But I always tried again and yet again until I obtained a positive answer, and then I did not have to wait weeks or months for a signed card to be returned, only to be told by the member that she "was so sorry, but had somehow misplaced it and had forgotten to tell me."

These cards have never left my hands; but by getting *definite* instructions, either over the phone, by a personal visit, or from a chance meeting, and by carefully *dating* each promise, the undertaking has been accomplished, and I know to a cent what the revenues of our auxiliary are to be for the year. As a little more than two-thirds of the total amount pledged has already been paid with very little solicitation, our hopes are high that we will come very near to the shining goal of all ambitious treasurers—"paying up everything in full."

PLEDGE CARDS.

The pledge cards prepared for last January were so satisfactory that the same form, with only the changes made necessary by the new Constitution and By-Laws, will be used for 1915. They will be ready for distribution during December and will be sent to the Conference Corresponding Secretaries in numbers sufficient to supply every member of every auxiliary. It is urged that every auxiliary plan to use them at the January meeting in such a way as to make their use most impressive and effective. Last year fifty thousand were

used. Shall we not increase this number greatly? Be sure the effort will result in large financial returns for the cause of Christ.

WHAT THE MISSIONARY SOCIETY MEANS.

It means an afternoon out, a pleasant walk in the open air and bright sunshine, which is so cheering and invigorating to the tired housewife. It means a change from the busy routine of household duties and cares to a social hour, a friendly handshake, a hearty exchange of thoughts in conversation for mutual benefit, drawing me nearer to my sisters in Christ, uniting us as one family; and, lastly, bringing me in closer touch with my dear Saviour and his blessed work.

It means that I make one more at the meeting, and my presence cheers, strengthens, and inspires others to be present; also that I am encouraged and inspired by them to lend a helping hand in the work. It means that I step out of self for a while at least and think of others and what I can do to brighten their lives or bring them to a saving knowledge of the "One altogether lovely." It means that I have never yet attended a meeting and returned to my home feeling sorry that I went, but always have felt that I have passed an oasis in the desert or stopped for a draft from a wayside spring and, having been refreshed, went on my way rejoicing.

It means that the auxiliary is the channel through which my bark sails out to home and foreign lands laden with my efforts, my money, and my prayers, which I trust will aid in brightening dark lives, relieving the suffering, raising the fallen, and rescuing the perishing through the gospel of Christ Jesus our Lord.—*Selected.*

THE PRESIDENT OF THE CONFERENCE SOCIETY.

MRS. W. L. REED.

The position of Conference President is one of privilege and responsibility, and her opportunity for service is great. This opportunity is much enlarged, since she was recently made a member of the Woman's Missionary Council. As a member of this body she receives the inspiration of the great messages delivered at its annual sessions. She comes in personal touch with its leaders and with the noble women who labor in the needy places of our own land and in the darkness of heathendom. She hears the discussions of our great missionary problems by speakers who are familiar with the work in its many phases. This communion and fellowship enable her to go to her Conference meeting with fuller knowledge of our missionary enterprises and prepare her to inspire the workers with an intelligent enthusiasm which will insure permanent progress.

One of the first requisites of a Conference President is a knowledge of parliamentary law, and she should insist upon having the business of the annual meetings conducted according to accepted usages. She should also require the observance of the rules of order.

The Conference President should have general supervision of the entire Conference work, and if any department is being neglected she should bring the fact to the attention of the proper officer, so that all lines of the work may go forward. Wherever practicable she should arrange for an itinerary of district meetings by the officers of the Conference society. She should see that the program for the annual meeting of the Conference is carefully arranged and such subjects selected as will give the delegates new visions of the world's needs,

new faith in the power of Christianity to overcome all obstacles, and new courage to attempt any task or make any self-denial in his name.

The President of the Conference Society should study the work of her Conference as a whole. She should regard every pastoral charge as a field for a woman's missionary auxiliary and every woman in the Church as a possible member. She should love the work and the workers and use every means in her power to increase the membership and to develop the spirituality and missionary enthusiasm of her auxiliaries. To faithfully discharge all of these duties she will need constant guidance from on high and the spirit of Him who went about doing good.

ATTENTION, MISSIONARY SOCIETIES!

We are asking the women of the auxiliaries to have read at the January meeting the instructions regarding funds. This material can be found in "Helps" or can be obtained in leaflet form from the Home Base Secretary.

PINS AND PENNANTS.

Every officer and member of the young people's society will wish to wear the beautiful and suggestive emblem of the society. It is a tiny shield-shaped pin in green, white, and gold, and sells for twenty-five cents.

So insistent has been the demand for an appropriate pennant for use in rallies, district and Conference meetings, and for decorating the rooms of loyal members of the young people's society that a suitable design has been adopted and will soon be ready to put on the market. Price, 25 cents.

The emblem of the children's society is the pansy. The pansy pin, beautifully

enameled in colors, carries the emblem and the motto—purity, fidelity, service. Every loyal junior should wear a pansy pin. Price, 15 cents.

The pennant for the children's auxiliary is designed to present the colors and the emblem of the society. It may be had in either blue or white. Price, 25 cents.

All pins and pennants may be ordered from Mrs. B. W. Lipscomb, 810 Broadway, Nashville, with the exception of the pansy pin, which for the present should be ordered from Mrs. W. A. Albright, 32 Springdale Road, Atlanta.

OUR INSTITUTE.

Impressive Missionary Pageant.

MRS. LEVI GOODRICH, MARLIN, TEX.

A recent meeting of our auxiliary broke all records for attendance, there being about sixty present. The Young Ladies' Society met with us, and we were glad to welcome many visitors, some from other towns.

Roll call was responded to with crisp news items from the mission fields.

A number of the members presented a missionary pageant. Twelve from the Young Ladies' Society, dressed in white, marched in singing "Onward, Christian Soldiers!" When these had formed a semicircle on the rostrum, six other ladies entered in costumes representing the six mission fields of the society and on bended knee begged of their more fortunate sisters the gift of the gospel. The costumes were both appropriate and becoming. We looked upon the sad countenance of a lace-mantled lady from Brazil and another in many bright hues from storm-tossed Mexico, then upon one who wore the flowered silk costume of Japan, and still another wearing the

national dress of Korea. One in sunbonnet and apron represented Africa. We borrowed Mrs. Ella Rogers from our Presbyterian friends to represent China, she having spent a year there with her daughter, who is our missionary in Soochow. She wore a beautifully embroidered Chinese costume. Christianity, represented by the twelve young ladies, took the hands of these unfortunates and led them to the light.

Another special feature of the meeting was a model study class intended to show those unacquainted with it just how this very important part of the work is conducted. From the study class as a general rule come our most efficient members.

Then followed good reports from all the officers. We have received twelve new members in the last few months, and every department is in a flourishing condition.

A membership campaign was inaugurated, with Mrs. Tom Connally and Mrs. J. T. Batson leading opposing sides.

Prayer in concert closed the meeting.

Unique Method of Bible Study.

MRS. J. E. HIGDON, AUSTIN, TEX.

The auxiliary of the University Methodist Church, of Austin, has had a very profitable year in Bible study. Mrs. V. A. Godbey has taught two classes, each meeting twice a month. One class, with an enrollment of forty-five, met at the church, and the other, composed of seventeen mothers, met at Mrs. Godbey's home. The textbook used was Dr. Burgess's "Studies in the Life of Christ."

St. John's purpose in writing his Gospel well expressed the aim of these classes: "That ye may know that Jesus is the Christ." The earthly life and

ministry of our Lord were made real by the study through maps and pictures of the geography and people of Palestine. A joint closing meeting was held at the parsonage, and a program was rendered reviewing the work of the year. "Footprints of Jesus" was the opening hymn, and the journeys of the Galilean ministry were traced on the map and its important incidents recalled. Specimens of Bible plants and trees had been collected from gardens and fields round about Austin and were profusely used in decorating the home. The social hour was made interesting by a contest to see who could name the greatest number of the thirty-two specimens collected. Verses of scripture were recited referring to the plants named.

The oak and the lily, the commonplace thorn, the grape and the thistle, the brier and the myrtle tree, the fig, mulberry, and the acacia tree, as well as "mint and anise and cummin," were given a new meaning when thought of as surrounding our Lord and giving to him and his hearers the lessons of the parables.

Cause for Rejoicing.

The Brownwood Auxiliary, Central Texas Conference, adapted the leaflet, "What It Costs," for an attractive poster and with it expressed their sentiments in the following:

We ain't what we want to be,
We ain't what we're gwine to be,
But, thank God, we ain't what we wuz.

Fifty Subscriptions.

Mrs. M. V. Brand, of Lawrenceville, Ga., in an appreciation of the VOICE, says that she has sent in fifty subscriptions and is not tired yet. She does not confine her efforts to Methodists, but has placed the paper in homes of other denominations.