

THE MISSIONARY VOICE

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EDITORIAL



Christmas, 1915.

WHAT wonderful memories the word "Christmas" awakens! What emotions it stirs! What childhood memories of high hopes and thrilling mystery and wide-eyed wonder and rapt delight as Christmas approached, O so slowly, and culminated at last in a veritable whirlwind of joy! What memories of the first dawning upon our maturer souls of its holy and mystic significance, when first we heard for ourselves the angel song and went with awe, yet with unutterable joy, to worship at the feet of the infant Jesus, now our risen Lord and Saviour! And what emotions flood over us to-day, as we look back through the centuries to the manger where an Infant lay cradled, holding in his baby hands the destinies of a universe!

Ah! what has not that wondrous birth meant to us and to the world! It was the birth not of an infant only, but of an era—the birth of altruism, of knowledge, and of civilization. The world has never been the same since the sway of that baby King began. Ignorance and darkness have vanished at his approach. Flowers spring up beneath his advancing feet. Infirmities are healed and devils cast out at his touch, even as of old. And day by day the boundaries of his dominion expand, till at last they shall extend "from the rivers unto the ends of the earth."

Aye, it means more than that. It means that from age to age that mystic birth has been repeated in the human heart, regenerating, sanctifying, and glo-

rifying sinful, weak humanity by the indwelling presence of our Emmanuel.

All this Christmas means to us, and the infinite more that words are powerless to express.

And 1915? What does that mean? It means that for nineteen centuries the comparative few who knew the story

kept it to themselves, enjoyed its benediction, and left the many to sit in darkness even until now. But it means also—does it not?—that at last our vision has expanded and our love has grown so that we can nevermore be content that all men have heard it and share with its blessings.

“Peace on Earth.”

THE tragedy of the European war becomes doubly tragic as the Christmas season approaches—the season when, as some one has said, “all the world unites in a conspiracy of love.” Our hearts are sick when we remember that, in this good year of our Lord 1915, the angels’ song of peace and good will is still but the whisper of a dream, its echo heard but faintly amid the roar of cannon and the groans of millions who lie wounded and dying at the hands of their fellows. Here is a great world conflict that contravenes completely the spirit and teachings of Christ and of Christianity.

What is the meaning of it all? Has Christianity failed? Has it indeed “broken down,” as some have been quick to claim?

CHRISTIANITY UNTRIED IN INTERNATIONAL AFFAIRS.

No; Christianity has not failed. It holds sway to-day over more hearts than ever before in the world’s history. The battle fields of Europe are vocal with the prayers of millions of earnest Christians, and the glazing eyes of myriads of the dying are turned toward the cross. Indeed, we are told that the war itself has brought about a distinct and widespread revival movement, beginning at the battle front and extending throughout the countries at war. Christianity is more potent to-day than ever before in the regeneration of individuals and of social conditions; and if it were given a chance,

it would be no less effective in transforming the larger life of nations. The trouble is that as a factor in international affairs *Christianity has never been consistently tried*. Men have never thought of it as setting up standards of national conduct and international relationships just as truly as it sets up personal standards.

PATRIOTISM VERSUS ALTRUISM.

For a long time we thought of Christianity only as a matter of personal salvation. We are beginning now to see its broader social significance as it applies to the relations of man to man, of the individual to society, and of society to the individual. But up to this time our conception of its social application has been limited by national boundaries. As between nation and nation, it has not been Christianity which has shaped our relations, but patriotism which, being interpreted, means love of myself and my own and suspicion of jealousy or hatred of all others. Nationalism so far has been the boundary of our expanding vision. We have yet to rise to the Christian conception of world brotherhood which will make of all nations but units of one great family and unite them in the bonds of mutual love and helpfulness.

No; Christianity has not failed. It is we who have failed to appreciate and apply it to the larger relations of life. It is we who, in our relations with our

brothers of other names and nations, have limited and discounted and denied it.

This is the explanation of the paradox of a war of demoniac destructiveness, waged by men who worship the same God and bear upon their hearts the name of the Prince of Peace. God hasten the day when we as nations shall learn the Spirit of Christ, by whom were made all races of men and in whom all may be united in a common brotherhood! Then, but not sooner, shall the angels' prophetic song become a glad reality and the light of heaven that shone upon Judea's hills shall shed its radiance upon every land and tongue.

EXAMPLES OF CHRISTIAN DIPLOMACY.

So much for the principle; but how shall it be applied? How, for example, shall it affect our own international relations in these crucial times? It is a matter for gratification that for a number of years our country has been making progress in this direction, notably in our recent peace treaties and in our relations with Mexico and with the belligerent nations of Europe. The President's patience and forbearance with unhappy Mexico; his disinterested friendship, that could not be shaken by rebuff and insult; his determination that the rights and integrity of Mexico must be preserved, though favorable opportunity was not wanting for intervention and possibly conquest; the calm and conciliatory attitude that has marked our dealings with England and Germany in connection with flagrant infringement of American rights; the fixed determination that, whatever happened, we would refuse to act hastily or in passion; and, in particular, our steadfast assumption that the offending nations had no unfriendly purpose toward us and would gladly make amends if shown their fault—these are splendid examples of Christian diploma-

cy of which we may well be proud. And in every case so far results have justified the policy.

SHALL IT BE CHRIST OR MARS?

But what shall we say of the program of preparedness that is now being proposed, the building of a navy that will rival the greatest on the globe and the creation of a standing army of a million fighting men? Do we honor our faith or discredit it by assuming that the gospel of peace is powerless to prevent war, that war is inevitable, and that therefore we must get ready for it? Are we applying Christian principles when we take for granted that our neighbor nations—Christian as truly as we are—are jealous of us, anxious for an opportunity to trample upon our rights, snatch our territory, and rob us of our liberty? Shall we not cultivate suspicion, then fear, and thereby inevitably hate, by looking upon them as enemies ready to pounce upon us on the slightest provocation? Shall we encourage friendly relations with our neighbors by putting them on notice that we have no faith in their fairness or friendship and by making ready for war upon them? If we look upon them with suspicion, why should they not so look upon us? If we regard their preparedness as a menace to us, why should they not regard ours as a menace to them? Thus will suspicion engender suspicion, fear create fear, and mutual hate grow up as a natural result. Shall I make a man my friend by preparing to fight him? Shall we cement international friendship by building dreadnaughts and raising standing armies for the destruction of our friends? Shall we prove or discredit our desire for leadership in world peace by launching into a program of militarism at a time when the whole world is seeing as never before the folly and crime of war?

"CHOOSE YE THIS DAY."

The best that can be claimed for such a policy is not that it is Christian, but that it is a matter of expediency alone. But that which is unchristian is unwise also, else is our faith vain and our preaching a mockery. If as a nation we are unwilling to trust our safety to a

Christian program of real peace, fair dealing, and good will, but must rely rather on battleships and forts and armies, then let us cease to call ourselves a Christian nation and confess at once that, though individually we may be Christians, collectively we are still barbarians.

Week of Prayer and Self-Denial, January 2-9, 1915.

THE reasons for a Week of Prayer in which the whole Church is called on to participate are abundant and unquestionable:

1. The need of spiritual quickening and saving power at home, the horror and cruelty of war in Europe, the crushing responsibility of American Christianity, and the overwhelming call of mission lands, should bring us to our knees. Our only hope is in Him who answers prayer.

2. The entire Christian world has long joined in the use of the first week in each year as a world's Week of Prayer. The Evangelical Alliance has issued a call and a program for 1916. We unite with our sister denominations in the general observance, only giving specific direction to our own denominational intercessions and offerings.

3. It brings home to us our own insufficiency, shortcomings and failures, and turns our eyes to the "hills whence cometh our help." It kindles the flagging hope of the Church and sends it to the task of the year strong and courageous.

4. It fuses into one the purposes of the Church and sets the chords of brotherhood athrill, and men exclaim: "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

5. A Church on its knees is a sign of its renunciation of dependence on material things and a witness to its faith in the powers of the unseen world. Inter-

cession is the antithesis of materialism and the emphatic affirmation of the power and love and wisdom of Christ.

6. Our conscious need, the repeated calls and commands of God, and the pleading of a torn and smitten world combine to unite us in confession and intercession.

7. The Board of Missions, with its eye on the task of evangelization at home and abroad, knowing that only a praying and self-denying people can command power adequate to the task, has set apart this week for praying and giving for this great cause.

8. We are asked to pray for a revival for enlarged vision and quickened sense of responsibility, for the missionaries, for leaders in the Church, and for men and money to meet the needs of the hour. The Board believes that the first and most important requisite is a praying Church.

9. That we may be "of one mind and one accord," a program of subjects and facts will be furnished on application to the Board, together with leaflets and other helps for the congregations. Let no Church in our great connection fail to observe the Week of Prayer. Send in your order at once, that we may mail you matter in ample time.

LAST year the native Christians in China contributed \$320,900 for Christian work.

Opening Conventions of National Missionary Campaign.

AN army of 10,984 men registered as delegates at the four great conventions in Chicago, Buffalo, Detroit, and Pittsburgh which opened the National Missionary Campaign. This record is nearly double the registration of delegates in the same cities at the conventions of the first National Missionary Campaign of 1909-10. Should this rate of increase be maintained, the total of delegates to the seventy-five conventions in every part of the United States will be one hundred and fifty thousand men.

The opening conventions were notable assemblages. The enthusiasm of being one of a great body of men with a high purpose was seen in the face of every delegate. Earnestness deepened as the great task of the Church in the world was described to the conventions by men who know it. Vision widened before the eyes of the delegates as one session of the convention followed another, and there was evidence that even hard-headed business men were impressed by their responsibility.

The record of paid registered delegates was as follows: Chicago, 4,556; Buffalo, 2,013; Detroit, 1,703; Pittsburgh, 2,712. Chicago broke the record with the largest registration for a men's religious convention in the history of the country.

There was no lack of interest and inspiration. In Chicago the first session began with a "Survey of the World" by missionaries. Conditions in Africa, South America, Europe, Asia, the United States, and the islands of the sea were made to pass in review by men from the missionary firing line on every continent. A prominent business man, Harry A. Wheeler, spoke on the "Significance of the Campaign."

Conditions in Turkey, with all the

horrors of the attempted extermination of the Armenians, were described by a missionary just returned. A bishop spoke of the need for a different standard of Christian life in South America, where illiteracy, ignorance, and low morality are widespread. An American doctor who stands high in the Mikado's favor told of a great medical missionary work in Japan. W. G. A. Millar, of the American Bridge Company, spoke earnestly of what any layman has an opportunity to do. A missionary from Egypt asserted that Mohammedanism is disintegrating and brought facts to bear to prove it. Another, who knows Africa as a traveling salesman from Chicago knows the Middle West, described the longings of the people of that continent for the Christ of whom few there have heard.

With impressive and startling facts, with the presentation of the tried and sure remedy for sin-sick persons and peoples, with the appeal for the enlistment of life and means in world service, the men who make up the team of speakers challenged the Christian manhood of the delegates. It was hard to get away from. No one could think of an adequate answer, and many men resolved to accept their share of the responsibility.

Among the strongest features of each convention were the denominational conferences, to which one entire afternoon was given. In these the delegates of each communion gathered for conference under the leaders of their own Church and adopted plans for conserving the interest and inspiration of the conventions, to be carried out principally along denominational lines.

LET the VOICE convey your Christmas wishes. See second page of cover.

The Campaign in the South.

THE National Missionary Campaign in the South will consist of conventions in fourteen of the leading cities of that section. These conventions begin in Houston, Tex., January 19 and go east and northeast through the Gulf and Atlantic Seaboard States, through Richmond into Virginia, and turn west from there through Kentucky, Tennessee, Arkansas, Oklahoma, and conclude with the convention at Fort Worth, Tex. These conventions follow each other closely, as is seen from this schedule:

Houston, Tex., January 19-21, 23.
New Orleans, La., January 23-26.
Jackson, Miss., January 26-28, 30.
Birmingham, Ala., January 30-February 2.
Atlanta, Ga., February 2-4, 6.
Columbia, S. C., February 6-9.
Greensboro, N. C., February 9-11, 13.
Richmond, Va., February 15-17.
Lexington, Ky., February 20-23.
Nashville, Tenn., February 23-25, 27.
Memphis, Tenn., February 27-March 1.
Little Rock, Ark., March 1-3, 5.
Oklahoma City, Okla., March 5-8.
Fort Worth, Tex., March 8-10, 12.

The boards are preparing to take an active part in these conventions and to obtain practical results from them. Much emphasis will be put upon the denominational objectives in the afternoon meetings of the denominational conferences.

Though none of the conventions will be held before the middle of January, convention committees are organized, and arrangements are already being completed for executive secretaries in most of the cities. The Southern conventions will be served by Team C, under the leadership of Field Secretary D. Clay Lilly, of Nashville, Tenn. Dr. Lilly led the conventions in the same section of the National Missionary Campaign in 1909-10. Some of the members of the team are as follows: Team leader, D. C.

Lilly, Field Secretary, Nashville, Tenn.; Rev. John N. Mills, D.D., Washington, D. C.; Lieut. Col. E. W. Halford, New York City; Bishop W. R. Lambuth, Oakdale, Cal.; Dr. J. T. Henderson, Chattanooga, Tenn.; Rev. Worth M. Tippy, D.D., New York City; Rev. J. F. Love, D.D., Richmond, Va.; Rev. W. W. Pinson, D.D., Nashville, Tenn.; Dr. E. C. Cronk, Columbia, S. C.; Dr. R. W. Patton, Atlanta, Ga.; Dr. S. J. Corey, Cincinnati, Ohio; Dr. E. W. Smith, Nashville, Tenn.; Dr. E. M. Poteat, Greenville, S. C.; Rev. J. G. Dale, Chester, S. C.

Financial and industrial conditions in the South are reported by Dr. Lilly to be improving, and the outlook for the campaign is growing better each week.—*Men and Missions.*

A Great Work Abandoned for Lack of Support.

REV. I. T. CAMERON, who for the past six years has been in charge of Italian work in the Pocahontas coal fields, with headquarters at Welch, W. Va., has been transferred to Tampa, Fla., to take charge of the Italian mission in Ybor City. He has had a very interesting work in West Virginia and gives it up only because of inadequate support of the work on the part of the Annual Conferences interested, the Pocahontas field having been for the time abandoned. In view of the need of that field and the magnificent opportunity it offers to the Church, it seems exceedingly unfortunate that the work should be given up. It is earnestly to be hoped that it may speedily be enterprised again. Brother Cameron had greatly endeared himself to the people, and the work had begun to assume very gratifying proportions when inadequate support made its abandonment necessary.

China—Republic or Monarchy?

ONE wonders sometimes if life on the edge of a volcano isn't much like life in China at the present time. Too true it is that nowadays it is hard to tell, with all the underground rumblings, when the next eruption is going to take place. The discussion over the proposed change in the form of government for China the past month has caused no little uneasiness in certain sections of the country. And it is true that still there are foreboding clouds on the horizon.

Whether or not China should be a republic or a monarchy, we shall not attempt to say. Should we advocate a monarchy, we might be threatened with bombs, as was the new monarchical newspaper in Shanghai, whose office was wrecked and whose editor resigned, having been forced to do so by intimidation. The fact is, we do not believe that the form of government for China is the all-important thing that matters now. Republic or monarchy is immaterial. What China needs right now and will need for some time to come are peace and quiet and stability and confidence in the government on the part of the people.—*China Christian Advocate.*

Death of Mrs. N. H. Bowman.

WE are grieved to announce the death of Mrs. Irene Serena Bowman, wife of Dr. N. H. Bowman, which occurred at Beeville, Tex., on October 13. Thousands of our readers who knew Dr. Bowman personally or through his work in Korea will sympathize with him deeply in his loss. Mrs. Bowman's health failed while Dr. Bowman was located at the isolated station of Choon Chun. They then transferred to Seoul, where Dr. Bowman immediately took rank as one of the most popular and successful members of the faculty of Severance Medical School and Hospital, treating in

one year fifteen thousand patients. Mrs. Bowman's health, however, continued poor and last year necessitated their return to America, though they confidently expected to return to Korea.

Mrs. Bowman was the daughter of Mr. and Mrs. E. F. Randall and is survived by her mother, a brother, and sisters. She leaves an eleven-year-old daughter and an infant son.

Christianity Winning despite the War.

IN recent letters to the homeland missionaries tell of the influence of the war upon the natives among whom they are laboring. They picture the native attitude as one of astonishment that nations professing to be Christian should have so far forgotten the teachings of Jesus Christ as to enter on a war which has shocked the entire world. Yet the missionary work goes on. Instead of halting and weakening, the gospel is winning more glorious victories than ever. During the first year of Europe's war seven thousand of the high officials and literati of China have accepted Christianity and are organized in Bible classes. A wave of evangelism is sweeping across Japan. Ten thousand new converts are awaiting baptism in India. Uganda, in Africa, has become a Christian nation and lately crowned its new ruler with Christian ceremonies. South America is witnessing a remarkable awakening. Korea is adding its thousands to the followers of the cross. And we learn of wonderful religious revivals in Bulgaria and even in some of the countries where war is now raging.—*Baltimore-Richmond Christian Advocate.*

Hope of Peace in Mexico.

THERE is ground at last for hope of the early coming of peace in Mexico and the establishment of a stable form of government. At this writing General

Carranza appears to have pushed all organized opposition into a corner and, with recognition by the United States as an aid, may be expected shortly to put it down completely, though guerrilla warfare and brigandage on an unorganized and desultory basis will probably continue for some time. One of our missionaries, Rev. L. B. Newberry, has re-entered the country, going to Mexico City; but it does not yet seem safe to permit any general return of the missionaries. It is generally conceded, however, that as soon as peace is really established the Protestant missionary will have a more favorable reception and a greater opportunity for effective work than ever before. Here's to the success of General Carranza in establishing a stable government and inaugurating in Mexico a new day of progress and prosperity!

Back to His Post.

BISHOP CANDLER, in charge of the Mexican Conference, has appointed Rev. L. B. Newberry presiding elder of the Mexico and Guadalajara Districts and has given him permission to return at once to Mexico, making his headquarters in Mexico City. Since Rev. R. C. Elliott was forced to leave Mexico City some months ago by illness, the Board has been without an American representative in the whole of Mexico. Brother Newberry, with the true missionary spirit, has been anxious for months to return to the country; but his return was not considered safe until the recognition of the Carranza government made the relations between the United States and Mexico more friendly and stable.

What Shall I Give That Friend for Christmas?

WHY not a gift that will just "keep a-coming"?

Why not an all-the-year-round reminder?

Why not a gift that represents the real spirit of Christmas and conveys it afresh to your friend every month?

Why not a gift that will be in the highest sense useful to your friend and your friend's friends?

"Hard to find such a gift," you say?

Not at all. A year's subscription to the MISSIONARY VOICE is the answer.

Let it answer for you the puzzling question, "What shall I give?" Nothing could be more suitable, nothing more convenient.

For particulars see second page of cover.

"The Call of the State University."

AN instructor in one of the State universities of the South writes the Editor as follows:

I want to thank you for your article on State schools in a recent VOICE. It is certainly timely and to the point. If those in authority saw things as you do, we Methodists at this university would be better looked after. Just at present Theosophists, Unitarians, Jews, and Catholics are financing movements to rob us of our young Methodists here, and, alas! we can't even get a Bible chair provided.

University of Virginia Will Have a Missionary Representative.

THE student body of the University of Virginia has pledged one thousand dollars a year for three years for the support of Mr. W. W. Brockman as a missionary of this Board in China. Mr. Brockman, who is now the General Secretary of the University Young Men's Christian Association, has been accepted by the Board and will be sent out as soon as all arrangements can be made.

THE VOICE would like to receive and forward all your magazine subscriptions. Send for our "Magazine Guide for 1916."

Interesting Letter from the Congo.

WE have just received a sprightly letter from John A. Stockwell telling of the baptism of the first class of converts of our Congo Mission and giving an interesting account of many of the peculiar traits and customs of the people. This letter will appear in our next number, and our readers will do well to look out for it.

Campbell White's Successor.

WE are pleased to announce that the resignation of J. Campbell White as Secretary of the Interdenominational Laymen's Missionary Movement will make no break in the work nor in any way change its plans. Mr. W. B. Millar, his successor, who has for five years been associated with Mr. White in the secretaryship, now takes full responsibility and will carry on the work vigorously and with the wisdom of experience.

Needed—A Campaign against Disease.

THE Southern Sociological Congress is authority for the statement that in Nashville, Tenn., 424 babies under one year of age died last year, that there were 344 cases of typhoid, that in ten months of 1915 there have been 344 cases of typhoid and 78 of diphtheria, and that there are now not less than 2,000 cases of pellagra. The statement is made that the city has 78 miles of streets on which no water connection has been laid and 141 miles of streets without sewers.

Sending the Best.

ONE of our exchanges says: "The little Church at Antioch sent its two great preachers, Paul and Barnabas, to be missionaries to the heathen. Are we willing to make such sacrifices?" We ought to be, but we are afraid that the home

Church is not ready for that yet. The policy at home seems to be to take the strong men for the well-organized churches and those that are able to do big things financially and think that almost anybody who is willing to go will do for the heathen.—*Wesley Christian Advocate.*

A Shame to the Churches, if True.

"GIRARD," in the *Public Ledger*, calls attention to the significant fact that the collections or offerings in all the nine hundred Churches of Philadelphia on a recent Sunday did not equal the \$137,000 paid to see the Harvard-Yale football game, although the congregations numbered ten times as many as the football spectators.

Revival Campaign in the Southwest.

PLANS are on foot for a great simultaneous revival campaign to be held next spring throughout Texas, Oklahoma, and New Mexico. Committees on evangelism, representing the several sections, held a meeting in Dallas recently and drew up tentative plans which will be submitted to the several Annual Conferences in that territory. One of the promoters says: "It is hoped to make this the greatest ingathering ever known in the Southwest."

A Cure for Leprosy.

"TWENTY-THREE lepers have been discharged from Culion Asylum as cured," says Dr. M. A. Rader, a missionary of the Methodist Episcopal Church in Manila. "This fact is all the more striking," adds Dr. Rader, "because it is a rigid rule to keep patients on inspection two years after they become negative." Released patients are required to present themselves for examination every three months.

Culion is a government institution,

started as an experiment, which has been watched with interest. The remarkable cure has been brought about largely by Dr. Mercado's application of a medicine known as chaulmoogra oil.

PERSONAL AND NEWS NOTES.

BORN to Dr. and Mrs. Earl W. Anderson, Choon Chun, Korea, a daughter.

A CHRISTMAS gift that is fresh every month—the MISSIONARY VOICE. See second page of cover.

EACH Church should support two pastors, one for the thousands at home and the other for the millions abroad.—*Jacob Chamberlain.*

IT gives us great pleasure to report that Mrs. F. P. Manget, wife of Dr. Manget, of Huchow, China, who has been critically ill, has greatly improved and is now out of danger.

BISHOP E. E. Hoss passed through Shanghai *en route* from Australia to Japan on the Tenyo Maru September 17. From Japan he went to Korea to hold the Korean Conference on September 29. He is expected in Shanghai about the middle of the month.—*China Christian Advocate.*

THE China Medical Board of the Rockefeller Foundation has endowed ten medical fellowships to make it possible for medical missionaries on furlough to take postgraduate work. Each fellowship provides not only for the expense of the postgraduate work, but also for the salary of the missionary while taking the work.

JOHN AND ROBERT HENDRY, sons of Rev. J. L. Hendry, of Huchow, China, are engaged in educational work in China, John as a teacher in Soochow University and Robert as a teacher in the Presbyterian College at Hangchow.

The latter will return to the United States in February to finish his collegiate work in Southwestern University, Georgetown, Tex.

FOR your Christmas giving let us suggest the MISSIONARY VOICE as something attractive and "different." See second page of cover.

CO-OPERATION FOR THE SAKE OF EFFICIENCY.

THIS is the day of coöperation in missionary work. Union, federation, affiliation, coöperation—all these words and others are used to express various phases of the general idea that greater efficiency in missionary operations can be brought about by closer coördination of the various forces at work. The opinion is widespread that better conservation of men and money can be secured by union and coöperation than has hitherto been the case in various branches of missionary work.

Missionary propaganda is carried on in China by more than seventy different societies and agencies. The most of these have inaugurated and prosecuted their work, for the most part, quite independently of the other bodies working in the same field. A situation has, therefore, grown up in which there has been a good deal of overlapping, with a consequent loss of effectiveness in many directions.

It was for the purpose of reducing this and to bring about a better correlation of missionary forces that the China Continuation Committee was organized. The work of this committee is, therefore, practically to seek out methods by which the various missionary agencies in China can unite where possible and coöperate under all circumstances with a view to securing the utmost possible efficiency in the use of the forces at work.—*China Christian Advocate.*



A Trio of Great Institutions.

Vashti Industrial School.

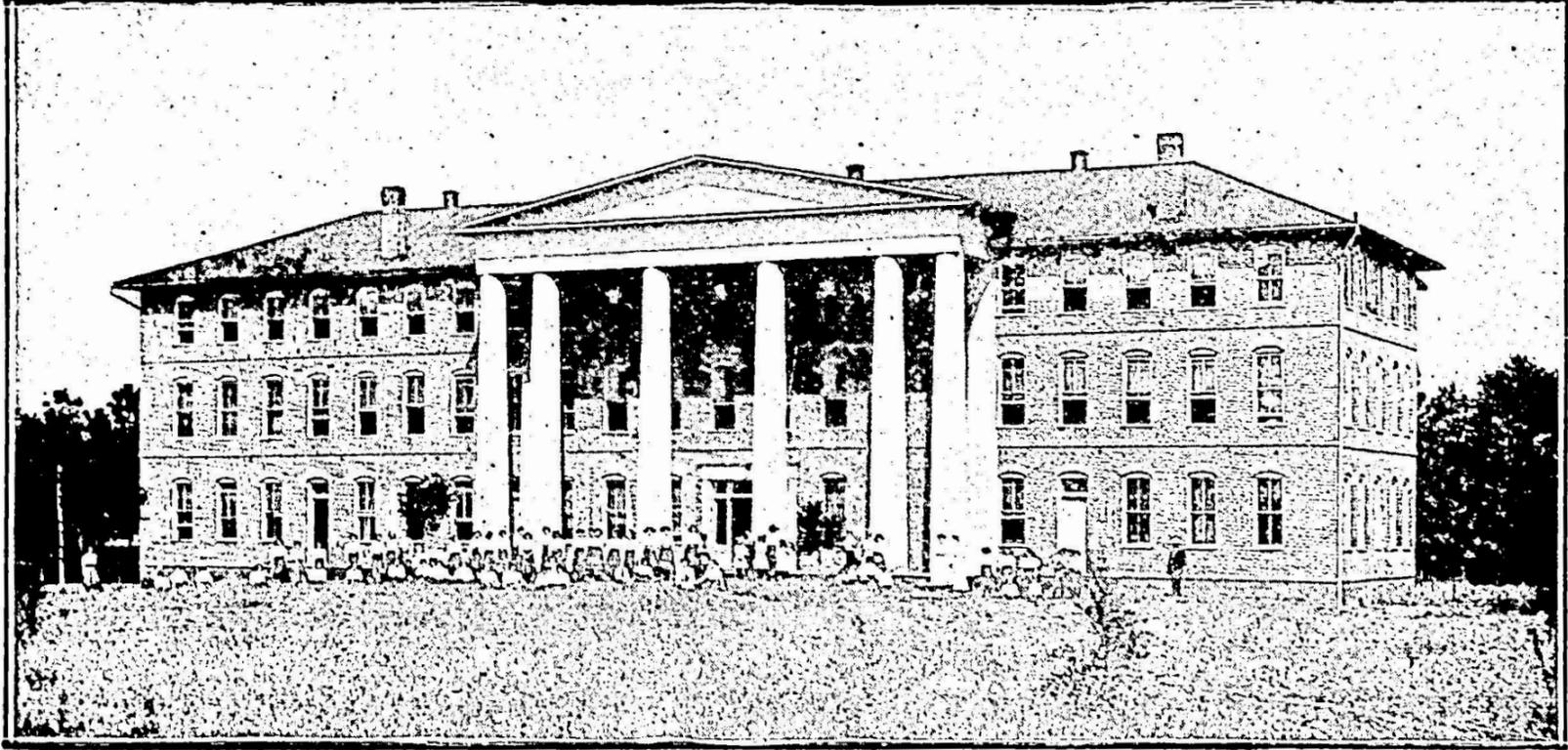
MRS. R. W. MACDONELL.

PERHAPS 1915 has been the most successful year in the history of Vashti Industrial School. Ninety-three girls replied to roll call when I made a visit recently, and it is hard to imagine a happier set of girls. I asked Professor Bishop where these girls came from. His reply was that fifty-eight are from Georgia, and the others are from twelve different States. "How many of these

were not properly protected and were sent to us for safety and are supported either by individuals or by State and city appropriations."

SELF-GOVERNMENT.

The discipline seemed perfect, and I asked how it was obtained. "We govern ourselves," the principal replied. "Now and then we have a family conference,



MAIN BUILDING, VASHTI INDUSTRIAL SCHOOL.

girls do we support out of our appropriation?" was the next inquiry. "Fifty of them are your wards," he replied. "The remaining forty-three came from broken homes, where the mothers must be breadwinners, or the fathers need to have their daughters under special supervision. Twelve came from juvenile courts. This does not mean that the latter are wayward girls, for some of them are the best in the house. They

at which every girl who has a grievance, whether against teacher or student, lays it before us. I shall have a conference to-night, so that you may see how this plan of self-government works." Accordingly, after evening prayers he said: "Girls, we want to talk about our problems to-night." One of the teachers reported disorder in the study hall, and immediately the guilty girl arose, giving the cause for her disorderliness. Another

er explained that there were two others who had part in it, and, without inquiry from the principal, they explained their connection with the disturbance. There was no discussion; but after the statements had been heard, the principal kindly inquired, "Girls, do you think it was right?" and the offenders hung their heads. One little girl complained that the housekeepers were partial and had not distributed the cream for the morning cereal evenly. Later one reported some petty thieving.

For a half hour this conference lasted; and when it closed I said: "But you did not settle anything." "Yes, we did. The housekeepers will be more careful after this to share and share alike. For several weeks there will be better order in the schoolroom, and the question of petty thieving will not come to the surface again." The most severe punishment given is the denial to a culprit of the privilege of working with her section or the imposing of additional work. By the time girls have been in this institution three years, habits of industry, self-respect, and self-reliance are pretty well developed.

The New Year at Brevard Institute.

C. H. TROWBRIDGE, PRINCIPAL.

BREVARD INSTITUTE opened on September 2 with an enrollment that was satisfactory both in number and in the spirit of the students and teachers. A great disappointment of the occasion was the absence of Mrs. T. F. Marr, who heretofore has always been with us with words of encouragement and advice.

Mr. T. C. Chao, a professor in Soochow University, who is now studying at Vanderbilt, was with us for several days and spoke each morning at chapel exercises. He is a clear, logical thinker, and his delivery is very attractive and forceful. He presented gospel truths

EQUIPMENT NEEDED.

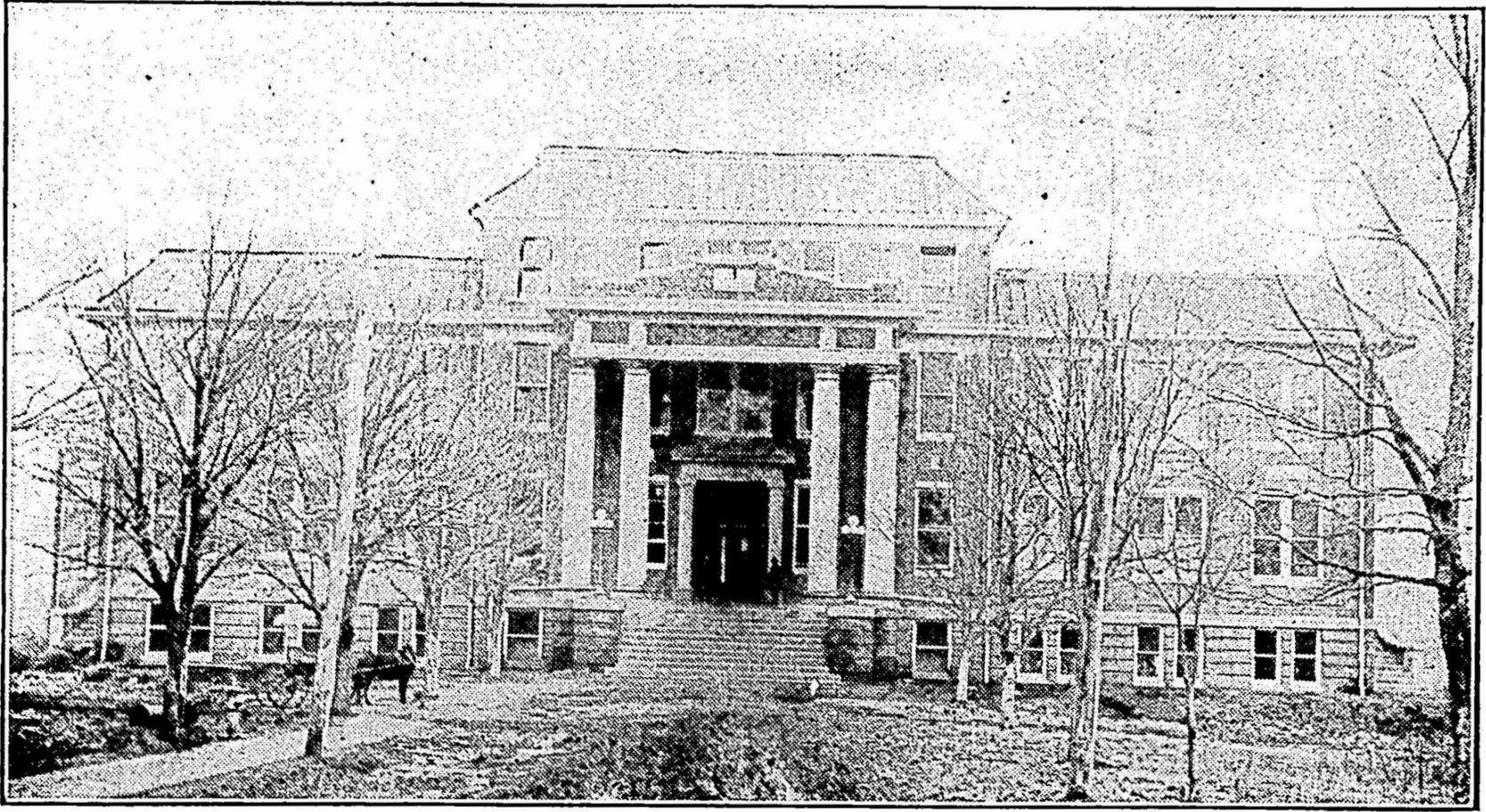
The equipment is meager; and, in view of the lack of space and modern arrangements, one marvels at the harmony which prevails. The dining room is crowded, and it was confided to me that the supply of table linen is low. One insistent need is another teacher, whose salary might be met by some generous man or woman. The investment would yield large returns. The teachers are enthusiastic over the work, and the spirit of happiness and harmony abounds.

The sewing department needs every form of equipment. Miss Chamberlain has for several years had this work in hand and looks eagerly to the time when the new building for which the Week of Prayer collection was taken last year may become a reality. Only nine thousand dollars was realized, and we cannot undertake it till more money is available. At least eleven thousand dollars additional is needed to repair and build sufficiently to meet existing necessities. We cannot do efficient work without better preparation.

which made a deep impression. The result of his talks and of the efforts of the teachers and Christian students showed itself a little later when a revival broke out of itself at one of the chapel exercises. In this and following meetings fifteen or twenty students were converted or reclaimed, and the spiritual tone of the student body was greatly strengthened.

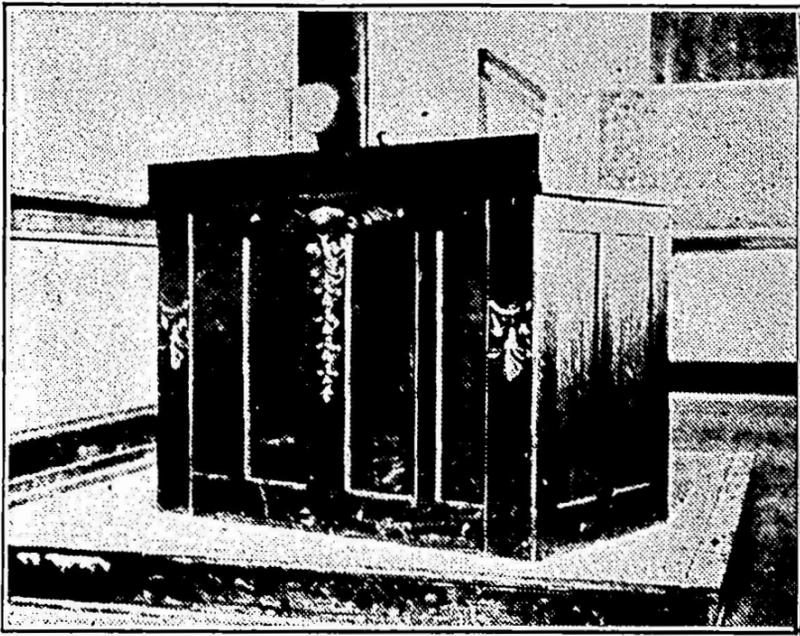
SELF-HELP.

In almost every other respect too there seems to be at least the usual improvement. There are a great number of students on the campus who find it nec-



NEW BUILDING, BREVARD INSTITUTE.

essary to earn part or all of their expenses, which adds to the student body a desirable seriousness and earnestness. It has been necessary to open up a number of industries and to extend the scope of some which have been in operation heretofore. Arrangements have been made for a ladies' tailoring depart-



DESK MADE BY A BREVARD BOY.

ment. This is in charge of a graduate of our domestic art course, who is assisted in the plain sewing by some who have not yet completed the course. The carpentry shop accommodates an unusually large number of boys who are doing

more elaborate work than ever before. The sorghum furnace has been fitted up for canning, and a great many cans of vegetables have been put up for winter use. The printing press also is kept busy.

The value of the new building becomes more evident all the time. Its convenience is making possible better work on the part of teachers and students, and it is being fully used to that end. Its beauty and solidity have probably had a great deal to do with the fact that the students have been so contented this year. It is rare that homesickness plays as small a part in the school life as this year.

Some few changes in methods have been adopted, all of which promise an increase in efficiency. An honor roll is being posted each month, showing the names and grades of those whose scholarship averages ninety per cent or more. The literary societies will this year contest with each other for points in scholarship, deportment, debate, composition, athletics, and all other student activities. Certificates will be issued at commencement to students of any grade whose

department and scholarship records are very high. In these and other ways a special effort will be made to encourage and stimulate the students to do their best.

The faculty is made up largely of the teachers who worked together so harmoniously and so successfully last year. Four of the younger members of last year's faculty are in colleges or conservatories this year, making further preparation. The new teachers are taking hold of the work in a way that is satisfactory from every standpoint.

From many points of view the prospect is very encouraging, but perhaps on that very account Brevard needs the prayers of her friends as never before. With the enlargement of the school's equipment, we feel a greater responsibility and a greater need for divine help.

Fall Opening at Paine Annex.

THE Annex, Paine College, Augusta, opened with a large enrollment and a promising outlook for the year. Special attention has been given to the plans for



COOKING CLASS, PAINE ANNEX.

the domestic science department. The new matron, Mrs. Boyd, is a graduate of Hampton Institute, having completed the work in domestic science and

THE DEATH OF MRS. MARR.

The recent and sudden death of Mrs. T. F. Marr has given a shock to the Institute and leaves a sadness here which cannot be expressed in words. To all who knew her she set an example of consistent living, of regular attendance at church and Sunday school, and of philanthropic interest in the needy of the community. Her interest in Brevard Institute had always been strong, effective, and wholesome. Her position of leadership in the women's societies in the Conference and as the wife of one of its ablest preachers has given her wide opportunities and heavy responsibilities; but all of these seem to have deepened her spiritual perception and her love for the holy ideals of our Church. She has been a power for good. While a considerable number did not know Mrs. Marr personally, a general spirit of sadness at our loss pervades the campus.

in the course for matrons. She comes highly recommended by Miss Elizabeth Hyde, for many years Dean of Woman's Work at Hampton Institute. Miss Hyde's indorsement is a thing to covet, for it is a guarantee of efficiency and integrity. Mrs. Boyd has served as matron at the Johns Hopkins Negro Orphans' Home and Hospital and thus adds experience to preparation. She is a member of the Colored Methodist Episcopal Church and accepts her work as a religious trust.

The teachers of sewing and cookery also come well recommended. They are from Fisk University and the Tennessee State Normal School, at Nashville. We must remember the new matron and her coworkers in our prayers. They represent us in our efforts to aid in the mental, moral, and industrial development of the colored youth of our land.

The Response of Texas to a Crying Need.

ESTABLISHES HOME AND SCHOOL FOR DELINQUENT GIRLS.

FEW States have as yet recognized their responsibility for the care and direction of the girl who, for lack of proper training or because of an unfortunate environment, has become a member of that ill-fated class known as delinquent. Her cause has been left to the care of churches, Doors of Hope, and other social service agencies. Texas is to be commended for her forward step in this direction. She has recently provided for a school for delinquent girls, located at Gainesville, which it is her ambition to make one of the best of the kind in the United States. The school will be equipped with the most modern buildings and facilities; and thorough courses in literary, vocational, and domestic training will be given. Girls will be received at the school only through the juvenile courts of the various counties, and no girl over eighteen years of age will be admitted. Once given into its care, however, they will be under its direction until they are twenty-one. Only college graduates will be employed as teachers in any department.

All Southern Methodist women will

have a peculiar interest in the institution because of the selection as superintendent of Dr. Carrie Weaver Smith, of Dallas. Her service during the last four years as house physician at the Virginia K. Johnson Home was highly successful, characterized by wisdom, love, and patience. Dr. Smith is a native of Georgia and is a graduate of LaGrange College, of that State, Scarritt Bible and Training School, of Kansas City, and the Woman's Medical College, of Philadelphia. Prior to her engagement at the Virginia K. Johnson Home she served one year at the Worcester Memorial Hospital, Worcester, Mass. She has been at all times a close student of the delinquent girl and has had a large experience in dealing with that class. As a further preparation she is spending six months traveling through Texas, studying the home conditions of the girls she will have under her direction. She will also visit schools of similar nature in other States.

We bespeak for Dr. Smith and the new institution the sympathy and cooperation of all who are interested in the important work to which she is devoting her life.

Big Universities Will Train Social Workers.

JOHNS HOPKINS INTRODUCES NEW DEPARTMENT.

As the result of a demand extending over several years and more immediately as the outcome of the interest aroused in Baltimore last winter by the lectures and study classes conducted by Edward T. Devine under the auspices of the Social Service Corporation, Johns Hopkins University has announced certain courses for social workers as an extension of the college courses for teachers in connection with Goucher College.

Professors Jacob H. Hollander and George E. Barnett, of the university, who have been prominently identified with practical social work, will give lectures on social problems, including poverty, unemployment, trades unionism, and social insurance. Another new course will cover social psychology; while existing courses on the subnormal child, economics, education, hygiene, and psychology will be more closely related than heretofore to the everyday needs of those engaged in social work.

These courses will be open to both men and women without restriction, except as to a reasonable standard of previous education. A two-year and later a three-year graded course can be arranged, and a special degree is in contemplation. This year the field work will probably be handled by division among various social agencies, but thereafter a central director of field work may be engaged.

COURSE AT HARVARD ON PLAY AND RECREATION.

An advance in the recognition given to the growing field of recreation is marked by two new courses of study offered this fall by the Division of Education of Harvard University. They will be directed by George E. Johnson, formerly director of playgrounds, Pittsburgh, and for the past two years in charge of the course in play and recreation at the New York School of Philanthropy. Mr. Johnson will have the cooperation of Mr. Joseph Lee, President of the Playground Association of America and author of "Play in Education,"

and of Dr. Joel E. Goldthwait, lecturer on orthopedic surgery in the Graduate School of Medicine, Harvard.

One of the courses, play and recreation, will deal with the twofold problem of play as related to growth, development, and education in childhood and early youth, and of recreation as related to the right of leisure in youth and adult life. The prospectus announces that this course will be of interest to those who are responsible for the education of children or for the social life of adolescents and adults, whether in the capacity of executive, supervisor, teacher, or play leader.

The other course, play in education, will be of special interest to prospective or active superintendents of schools and to principals and teachers who desire to make a wider application of play in their educational work or to participate in play and recreation work in connection with either a school or a municipal system of play and recreation. This course will present the more general biological, educational, and social aspects of the subject.—*The Survey*

The Bible in the Public School.

1. IN eleven States and in the District of Columbia the law is favorable to the use of the Bible. These are Georgia, Indiana, Iowa, Kansas, Massachusetts, Mississippi, New Jersey, North Dakota, Oklahoma, Pennsylvania, South Dakota. In Mississippi the provision is found in the State Constitution. The law of North Dakota declares that "the Bible shall not be deemed a sectarian book. It shall not be excluded from any public school."

2. In eleven other States either the courts or the State school superintendents have decided that the use of the Bible in the schoolroom is lawful. In Maine, Michigan, Kentucky, Ohio, Texas, and

West Virginia favorable decisions have been rendered by the supreme courts. In Arkansas, Idaho, Rhode Island, Utah, and Vermont the State school superintendents have so decided.

3. There are thirteen States where there are neither laws nor opinions bearing directly upon the matter. These are: Alabama, Colorado, Connecticut, Delaware, Florida, Maryland, New Hampshire, North Carolina, Oregon, South Carolina, Tennessee, Virginia, and Wyoming.

4. In eight States there are opinions rendered against its use either by the supreme court, the attorney-general, or the State school superintendent. Illinois and

Wisconsin are the only two States in which the supreme court has so decided. There is a decision by the supreme court of Nebraska against the sectarian use of the Bible which has been regarded by some as adverse to any use of it, but this is not a fair interpretation. The attorneys-general have declared its use illegal in California, Missouri, Minnesota, and Washington. The school superintendents have given similar opinions in Arizona, Montana, and New York. In the last-named State opinions are conflicting, each superintendent deciding the question according to his own wish in the matter.

5. In two States it would be difficult to find a school in which the Bible is read, although there are no decisions against it. These are Nevada and New

Mexico. It is quite generally read in the Protestant sections of Louisiana, while in the Roman Catholic sections it is excluded.

As to the extent to which the Bible is used, it is not easy to get complete information. In most of the schools embraced in the first and second classes as given above the information at hand indicates that it is used. As to the third class, no uniformity prevails. In some States the Bible will be found in the majority of the schools, while in others it may be found in but few. In the fourth class, notwithstanding the adverse opinions, there are many schools in which it is used. Even the opinion of the supreme court of Wisconsin allows the reading of portions that the judges consider nonsectarian.—*Baptist World*.

Practical Suggestions to the Churchgoer.

THINGS TO TAKE TO CHURCH.

1. YOUR Bible.
2. A notebook and pencil.
3. A quiet, prayerful, reverential spirit.
4. A longing for a personal blessing.
5. A desire to be a blessing as well as to receive one.
6. The love that "seeketh not her own."
7. The consciousness that you are going to worship God in the name of Christ and the power of the Holy Spirit and not to please yourself.

THINGS TO DO AT CHURCH.

1. Take your seat early.
2. Sit at the front and in the far end of the pew that late comers may be accommodated.
3. Cheerfully give seat or book to strangers.
4. Pray for the pastor and worshipers.
5. Make notes of texts, Scripture references, striking sentences, and vivid il-

lustrations. You may find use for them all.

6. Do promptly whatever is requested of the audience.

7. At the close give a kindly welcome to strangers.

THINGS TO BRING HOME FROM CHURCH.

1. Gratitude for the privilege of public worship.
2. Zeal for work with God in the salvation of men.
3. Greater love for the souls of the backsliders and impenitent.
4. A new sense of the joy of fellowship.
5. An inspiration for the coming year.
6. A resolution to invite some one to the next service.
7. A reverential spirit which will not stop to gossip or criticize, even in thought, either the preacher or his sermon.—*Georgia Sunday School News*.

"LOVE knows no boundaries of race or clime."

WORK AMONG ITALIANS IN TEXAS.

REV. FRANCISCO ZITO, BRYAN.

IN Bryan and the surrounding country there are 621 families, of which 338 are Catholic and 283 are infidel.

Several months ago, when I came to Bryan, I did not find a single Christian Italian. I started out with the help of God to work among them and discovered that they were all ignorant of the grace of God and full of superstition. The gospel was preached to them, and I opened a school to teach them to read; but when the Catholic priest heard about it, he told them that we were false prophets and that we Christians (Americans and Italians) worship a goat's head.

Dear American brothers, pay attention, because the Italian priests do not preach the gospel; they preach superstition and ignorance in order to keep the people under them and reign undisputed. They prohibit the people from reading the Bible, telling them that only the priests have the right to read it. They work to take possession in America as they have done in Italy.

The work is hard, and I would not have you forget to pray for us. I can now report five converted families, comprising twenty-seven individuals.

FRENCH MISSION, HOUMA, LA.

REV. C. V. BREITHAUPT, PASTOR.

HOUMA MISSION is located in the most densely populated rural section of the United States. There are one hundred thousand white people living in the section served by the Houma Mission, and there are less than one thousand Protestants of all denominations among the hundred thousand.

Our Church placed a man on the ground six years ago, and now we have three hundred members and about

\$7,000 worth of property. This year there have been fifty-two accessions, and there is a one-to-win-one campaign on just now to run the accessions up to seventy-five.

There are all the difficulties to be contended with here that are to be found in any place where the population runs ninety-nine per cent Romanist.

The pastor is assisted by Misses Eliza Iles and Kate Walker, deaconesses, and by Miss Anatole Martin, French assistant. A number of institutional features are carried on.

CONCERNING DANCING.

DR. ROBERT E. SPEER answers the question, "Does it do any harm for a Sunday school teacher to dance or to look on while others dance?" as follows:

In all the dancing mentioned in the Bible and in much of the dancing in ancient times outside of the Bible lands men and women danced separately. If that were the rule to-day, there would be no harm in a Sunday school teacher's dancing or watching others dance, and probably there would be very little interest in dancing. Even the old "square dances," where men and women danced together, but never did more than touch hands, have gone out of fashion. The only dances that survive to-day are dances in which men put their arms around women. This is the simple, unpleasant fact. The only dances which interest people are dances which allow men and women to take attitudes toward one another which, but for the dance, would be regarded as the height of vulgarity and impropriety. Were it not for the fact that dancing of this sort has been allowed by custom, its introduction as a new thing would be impossible in reputable society.

There are four further simple statements which can be made about "round dances": First, they distinctly lower the character of conversation; they breed frivolousness. Secondly, they are wretchedly indiscriminate. How can a woman allow a man to behave toward her person in a dance in a way that she would not tolerate in any other place? And if a man is clean, how can he find pleasure in doing in a dance what he would scorn

to do if he called upon his partner in her own home? Thirdly, "round dances" do defile some minds. To denounce such minds does not justify such dances. And, fourthly, in the eyes of heathen visitors they are unspeakably vulgar. Surely we ought to be slow to do that which marks us as indecent and vulgar in the eyes of well-bred or even ill-bred heathen.

CHAUTAUQUA FOR NEGROES.

[We reprint the following from a Richmond, Ky., paper in the hope that it may be an incentive to like efforts in other communities. Miss Belle H. Bennett was elected President of the Chautauqua described below and was tireless and unsparing in her efforts to make it a success.—EDITOR.]

THE colored Chautauqua, which opened in this city last Wednesday morning and closed Sunday night, was the greatest event ever witnessed in colored circles in this community. Large crowds were present from every section of the county, and some of the most distinguished colored educators in the United States were here and lent their genius in making the Chautauqua a signal success. There were lectures on scientific subjects. Agriculture and home-building were given a great stimulus; and every lecture pointed the way to higher standards, better methods, a more refined manner, and upright living. There was also a good musical program. The Chautauqua was financed by popular subscription on the part of both the negroes and the white people, and never was money better spent. Every contributor who heard any of the lectures and witnessed the deep interest taken by the colored people and their good behavior throughout was fully repaid and more than pleased with the investment.

THE CASE FOR THE MINIMUM WAGE.

THE argument of Louis D. Brandeis before the Federal Supreme Court to uphold the constitutionality of the Ore-

gon minimum wage law, the first to be tested, is reiterated by Mr. Brandeis in the *Survey*. He says:

The first thing the people of Oregon did was to ascertain to what extent, as a matter of fact, women in industry in that State were working for a wage less than the necessary cost of decent living. It was found that in the State of Oregon, whatever might be the case elsewhere, a majority of the women to whom the investigation extended were working for a wage smaller than that required for decent living.

The next inquiry was as to what happened to women who work for wages smaller than the minimum cost of decent living. It was found that in Oregon a large number of such women were ruining their health because they were not eating enough. That was the commonest result. They scrimped themselves on eating in order to live decently in other respects or in order to dress and hold their jobs. Those that ate enough roomed under conditions that were unwholesome, or they were insufficiently clothed. Besides those who lacked these ordinary necessities of life, the investigators found another class of women whose wages were inadequate but who supplied themselves with the necessities by a sacrifice of morality.

Such are the results which the Legislature found would flow in Oregon from women working at less than living wages, results which affect not only the present generation, but also future generations. Hence the Legislature was confronted with this alternative: either to seek and possibly to find a remedy or to fold their arms in despair and say: "The resulting unhappiness of our people and the ruin of the commonwealth must be accepted as one of the crosses that man and States must bear." The Legislature did not adopt this second alternative, and it therefore looked about for a remedy.

"A CUP OF COLD WATER."

SHE could not give much to the Lord's work; her scanty income barely sufficed for herself and four small children. She could not spend much time visiting the poor and ill; those sturdy boys coming home from school must find mother waiting. Yet the widow longed to do

something for the Master, brighten some life, gladden some heart for his sake. The answer to her oft-repeated prayer appeared at her own door one bleak winter day—that most seldom welcomed visitor, an agent.

The vendor of patent clothes hangers, a frail, slender body, blue with cold, drooping with fatigue, had scarcely begun her stereotyped speech when the widow glimpsed and grasped her opportunity. "Come right in and warm yourself by my fire. No, I can't buy; but do just have a cup of tea with me." And before the worn-out wanderer knew what was going on she was drawn into the cozy room and tucked up on the roomy sofa before the blaze, while her hostess bustled off to boil the tea and cut the cake.

It was such a pleasure to see this tried soul refreshed and resting that the widow tried it again and again, substituting raspberry shrub for tea in summer, but with a welcome always warm, till never a woman came to the vine-clad cottage in the hope of sales but went away with comfort and sympathy instead. Nor did she fail to tell them of the "very present help" she herself had known in the time of trouble.

"Yes, I've found a field of work 'at my door,'" she confessed after the minister broke in on her thus engaged. "Talk about cups of cold water! Shrub and tea are my line."—*Exchange*.

"TOO YOUNG TO BE A CHRISTIAN."

A LITTLE boy of some eight years is reported to have said to his mother: "I want to be a Christian." The mother, greatly surprised at his words, replied: "Why, you are too young. What has put such a notion into your little head?" "Well, mother," rejoined the child, "I have been walking through the cemetery, and a good many of the graves are

shorter than I am." This reply should have taught that mother a wholesome lesson. The average child eight years of age never heard of "logic," but he can do some reasoning out of his own head. The parent, if wise, will not assume that a child of that age has not reached "the age of accountability."—If you hold him responsible, why should you imagine that God will not? If he is required to obey you, why may he not be required to obey his Maker?—*Western Recorder*.

WHY KANSAS LIKES PROHIBITION.

From William Allen White's story of how Kansas "swore off" and of why the "swear-off sticks," in the *Saturday Evening Post*, we cull the following facts:

Kansas consumes *per capita* per annum \$1.25 worth of liquor for all purposes, as against the average American consumption of liquor of \$21 a head.

Forty-eight of Kansas's one hundred and five counties did not send a prisoner to the penitentiary last year.

Eighty-seven counties did not send an insane patient to the asylums.

In fourteen counties no jury has been called in ten years to try a criminal case.

Fifty-three counties have empty jails.

Thirty-eight counties have empty poor-houses.

The Kansas death rate is seven and one half per thousand, the second lowest in America.

Bank deposits have increased in ten years from \$100,000,000 to \$220,000,000.

The average holding of taxable property is \$1,666.92, the largest in America.

Kansas has decreased its State debt faster than any other State.

It has over eight thousand students in its colleges and in other educational institutions above the high school grade, more according to population than any other State.

It has 39,468 students in the high schools.

"Thus we find," says Mr. White, "that the State having the largest number of students in colleges, according to population, having next to the lowest death rate, and having the smallest State debt in proportion to its population is the State in which the smallest average expenditure is made for liquor. We have saved about twenty dollars a head from our liquor bill to spend for things worth while."

AN IDEAL FOR THE IMMIGRANT.

AMERICA does not consist of groups. A man who thinks of himself as belonging to a particular national group in America has not yet become an American.

You dreamed dreams of what America was to be, and I hope you have brought the dreams with you. No man who does not see visions will ever realize any high hope or undertake any high enterprise; and just because you brought the dreams with you, America is more likely to realize the dreams you brought. You are enriching us if you come expecting us to be better than we are.

The significant occasion of these words, uttered by President Wilson, was a public reception in Philadelphia to five thousand newly naturalized citizens.

WHAT IS A CHRISTIAN?

A CYNIC once gave the following definition of a Christian: "A Christian man is a man whose great aim in life is a selfish desire to save his own soul, who in order to do that goes regularly to church, and whose supreme hope is to go to heaven when he dies." That cynic exactly described what a Christian is not, rather than what a Christian is. The principal thing which Christianity seeks to extirpate from a man's nature is selfishness. The more Christlike a man becomes, the less selfish he is. A Christian is one who, conscious of sin and helpless, puts his trust in Jesus Christ as a Sav-

iour and then strives to be obedient to Jesus Christ as King. A Christian is one in whom Christ is formed by the miracle of regeneration and through whom Christ works for the salvation of a lost world. A Christian is one who repents of his sins, accepts Jesus Christ as his Saviour, and yields his life to Christ and his service.—*Selected.*

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

NEW SOUTH WALES, Australia, is wrestling successfully with the problem of religious education in the public schools. Each teacher is required to give general religious instruction, which means ethical teaching and Bible lessons of a non-sectarian nature. Aside from this, each religious organization is permitted to have the children of its own faith for an hour a day, in which to give definite instruction according to its own tenets. The system is said to be working admirably and is attracting attention, not only in Australia, but also among educators in other parts of the world.

WELFARE WORK FOR CONVICTS.

MOVING pictures have invaded the Tennessee penitentiary recently and are now a part of the educational work being carried on there among prisoners. A school for convicts is being favored in Missouri by State officials. A new improvement in the State prison at Jackson, Mich., is to be a grade and high school department under the direction of the State Superintendent of Public Instruction. This school will offer a diploma to prisoners who complete its course, and the diploma will entitle them to enter the freshman class of any college in the State. At Folsom prison, near Berkeley, Cal., M. J. Jacobs, of the University of Berkeley, has established

an effective educational work in the prison, in which four hundred of the one thousand and one hundred prisoners have taken an active interest. Fifteen prisoners teach in these courses, five of them being life-termers.—*M. N. G.*

WAR TAKES THE BEST.

ARMIES are made of picked men. The thousands that are reported maimed and killed include no defectives, no dwarfs, no cripples, no imbeciles; they are not the chaff and ruffraff of humanity. They are men sifted and winnowed for their quality. Their strength, their courage, their trained intelligence were the race's hope of a posterity better still. Such are the effects of camp and battle that, if the race were minded to keep its forces drained low, if it preferred to breed its oncoming generations from the nubbins and the scrubs, it could devise no program more telling than war, repeated and widespread. For the better the fighters, the surer their loss. Whatever war may be in song and romance, in practical eugenics it is the worst calamity of all—the continuous extinction of the fittest.—*National Herald.*

SEGREGATION A FAILURE.

“CHICAGO is through with the segregation-of-vice idea,” says Mayor Carter H. Harrison. “We can never entirely eliminate prostitution in any large city. But we can drive it under cover, and we can make it unprofitable for those who would capitalize the weakness of others. Segregation is a farce. The city cannot go into partnership with such a business.”—*Exchange.*

“CHRISTMAS comes but once a year,” but your Christmas present will keep on coming—if it's the MISSIONARY VOICE.

SERVICE THE HIGHEST EXPRESSION OF LOVE.

SERVICE is ever the highest expression of love. It is love in action. Even God, the All-Wise, could find no better way of revealing to us that he is the All-Loving too than the way of sacrifice and service. Lo, “the Son of man came not to be ministered unto, but to minister; . . . and taking upon himself the form of a servant, . . . he humbled himself, and became obedient unto death, even the death of the cross.”—*Anon.*

CATHOLIC HATRED OF PUBLIC SCHOOLS.

THE bitterness of the Roman Catholic hierarchy toward public schools is notorious. One of our Methodist Episcopal contemporaries has gone to the trouble gathering a few specimens of what they say about them. We append a few as samples. Here they are:

I frankly confess that the Catholics stand before the country as the enemies of the public school.—*Father Phelan.*

The public schools have produced nothing but a godless generation of thieves and blackguards.—*Father Shaner.*

I would as soon administer the sacraments to a dog as to Catholics who send their children to the public schools.—*Father Walker.*

We would much rather our children should grow up in ignorance than be taught in a school that is not Catholic.—*Catholic Quarterly Review of Boston.*

Let the public school system go where it came from—to the devil.—*Freeman's Journal.*

Unless you suppress the public school system as at present conducted, it will prove the damnation of this country.—*Father Walker.*

Education must be controlled by Catholic authorities, and under education the opinions of the individual and the utterances of the press are included, and many opinions are to be forbidden by the secular arm, under the authority of the Church, even to war and bloodshed.—*Catholic World.*

What do you think of these utterances?—*Western Methodist.*

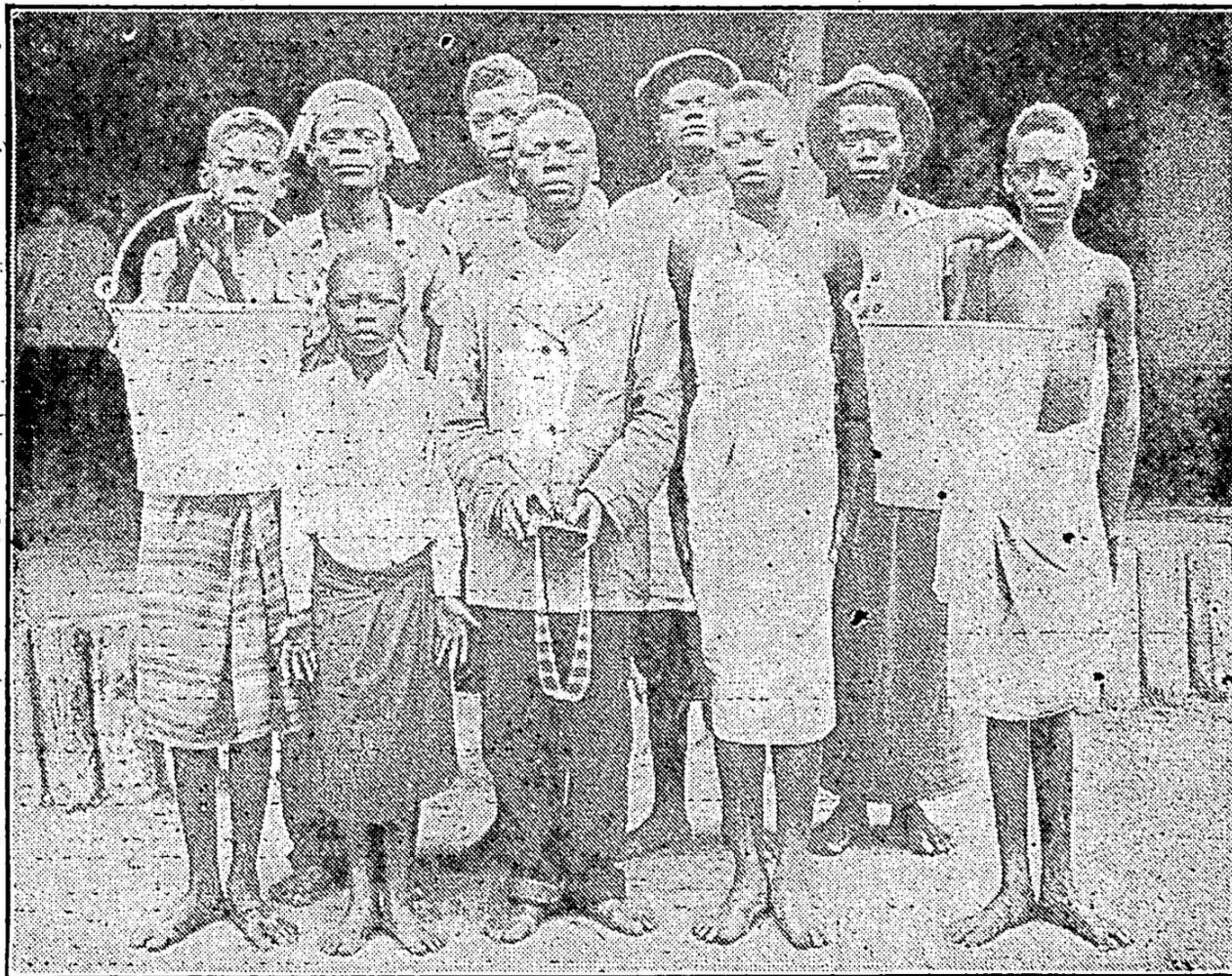
THE REGIONS BEYOND

Itinerating in the Congo.

DR. D. L. MUMPOWER, WEMBO-NIAMA.

Thursday.—We are now at Kachi, only one hour from Lubefu. It is seven o'clock in the evening and very dark. In the tropics evenings are short. Within a half hour after the sun has set night has fallen, and it is night of the blackest black, "darkness visible," to quote Milton. We have had a very pleasant day

village having come in from their work in the forest, we called the people together in the chief's veranda and held an unusually good meeting. There were present six children, thirty-one women, and thirty-nine men, besides the fourteen of our own caravan. The people did their best to learn the songs, but of



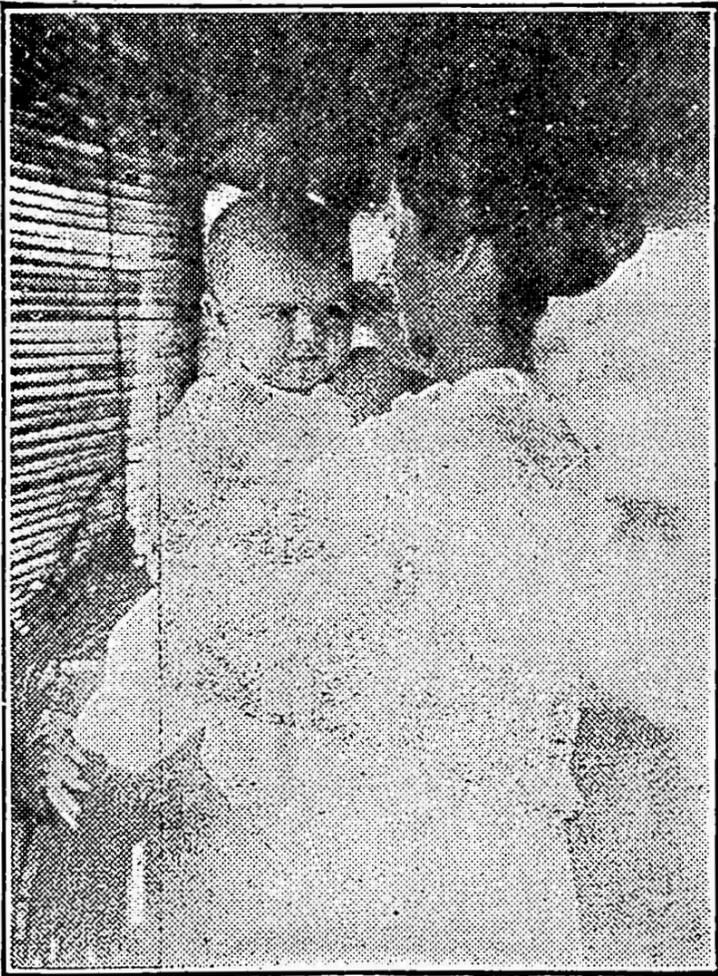
BOYS IN TRAINING FOR EVANGELISTIC WORK.

here. The chief has been kind and unusually active in getting his people to come to our services. This morning as soon as we arrived we went to a little village close by and had a "palaver" with the people. They gave good attention, and every one of them shook hands with me when the service was over. In the afternoon at five o'clock, the men of the larger

course they did not succeed in so short a time. They listened attentively to the evangelist and bowed respectfully during the prayer.

Friday.—We had another very good service this morning. There were not as many present as there were yesterday afternoon. Before leaving Kachi this morning I pulled three teeth and waited

on three other patients. We left the village with a very good impression of the chief, and I am sure he felt likewise about us. The French officer of the State met me at Lubefu and said he was ready to proceed with the work of measuring off the land that our mission desired to ask of the government. This is where my French, poor as it is, came in well. Not many of the State officials speak English; therefore if one expects to travel much in this part of Africa and



WALTER LAMBUTH STOCKWELL, WEMBO-NIAMA.

pay due respect to the government French is a *sine qua non*. My French has improved much since coming to the Congo. I did not make very many mistakes to-day. Once while talking about the making of brick, which is carried on to a small extent at Lubefu, I asked the official how long it is necessary to "boil" the brick, when I meant to say "burn." On another occasion when I was asked if we had enough food at Wembo-Niama I mistook the French word "food" for the word "fever," the two words sounding somewhat alike and very much so when one is trying to catch all the other

words in the sentence. I replied that we had had very little, only one of the missionaries being troubled, and that he had no more at present; that our baby had so far had none at all. This was all very true as far as fever was concerned. The official was kind enough not to laugh at my mistakes.

Saturday.—I began to travel toward home to-day. I am now at Nganda, where I shall stay, or, as the native puts it, "sit down," to-morrow, Sunday. The sick folks have swarmed in on me to-day. There seems to be an unusual number here, although the village is not situated in an unhealthful locality. Perhaps it is on account of the distance from water. I notice that the people are not very cleanly. All forms of maladies, all ages of patients, all conditions of life! I grew sick at heart as I thought what little chance I had to help them in the two brief days I am to spend here and still more depressed when considering the awful toll that sin requires of those who travel its highway. Sometimes I have felt like turning away and running from the responsibility, but one cannot be a man and do that. So I have given relief where relief was possible and whatever measure of encouragement could be given under the circumstances. The people seem utterly regardless of higher things in life than eating and talking. I think it is the worst village that I have yet visited. This statement is made, however, on but superficial observation. No doubt the people can be inspired by the persistent and earnest and fearless presentation of the gospel. The chief is best described by calling him a dude. He sits around all day dressed in his best suit of clothes and tries to show as little hospitality as possible to the stranger within his gates. Still, he should not be blamed, I suppose; and beneath the surface veneer of pride and conceit there

may be solidity of character and true affection. In the midst of such people it is a comforting thought that there are surely some of them, even though few, who have higher aspirations and will hear the call when it comes to them.

Sunday.—Morning service at seven o'clock. About thirty-five present and fifty women and girls standing huddled together a short distance from us. At the close I was made glad by the appearing of a boy from one of the villages we had passed through last week. He said he wanted to go to our mission and learn to read and write. Later two boys from this village asked to go with me, and I said yes. Within two or three years these boys, with the proper instruction and encouragement, will become useful helpers to us in the propagation of the gospel. They are about sixteen years old, just at the right age to receive lasting impressions. I hope to get other boys as I pass through other villages. At Wembo-Niama we hope to have within a few months a boys' home, where we can give special training to boys especially capable of learning, whom we hope to make Christians and helpers in their native villages. In preparation for the

evening service the evangelist and I made a house-to-house visit. There were many interesting scenes. I shall mention one. It represents the village doctor, the "medicine man," at work. His patient is a woman, whom I judge to be thirty-five years old. She complains of pain in the back, in the neck, and in the arms. The doctor places her upon a low stump which stands close by a small tree. She grasps the tree with her right hand. From a gourd which he holds in his left hand the medicine man takes a black mixture, and he puts it upon various places on the back, neck, and arms of his patient, afterwards putting some of the medicine on the tree which the woman is grasping. To prove to me that his mixture is not deadly, he opens his mouth and places a rather large quantity of it on his tongue. The treatment was very interesting, and I longed for the power to talk to him and get his opinions. Some of the places on which he placed the medicine were over important nerves. I wondered if he knew anything about anatomy. He was perhaps guided entirely by symptoms, having learned by long experience the most likely sites of pain.

St. John's Church, Soochow.

BEAUTIFUL MEMORIAL ERECTED BY ST. JOHN'S CHURCH, ST. LOUIS.

NICHOLAS CHAPEL, as the old Soochow Church was called, was built in 1882. The money for this church was furnished by Mr. J. H. Buffington, of Covington, Ky., and the building was named "Nicholas Chapel," in honor of his wife, whose maiden name was Nicholas.

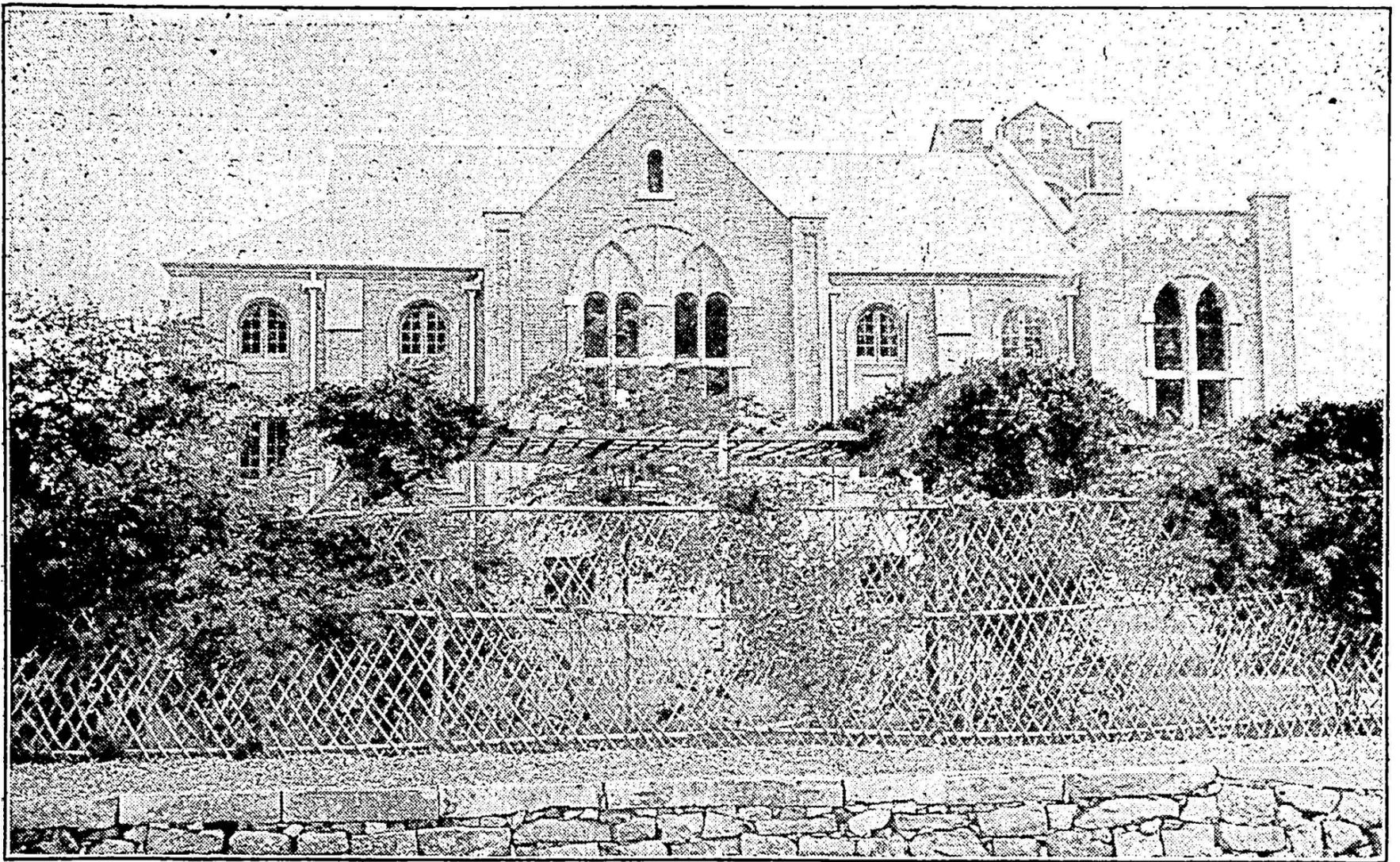
This little church was built of brick, with a seating capacity of about two hundred and fifty. The membership consisted mostly of students from Buffington Institute, now Soochow University. At that time it was thought by many to

be very much too large, but it was not long before the chapel was filled.

There were not ten members in the entire Soochow District when Nicholas Chapel was built; now there are several thousand. A new church has been needed at this place for fifteen years. St. John's Church fills this need.

A CHRISTIAN CONTRACTOR.

There have been many interesting happenings in connection with the building of this church. The Chinese constructor played a prominent part in making the



ST. JOHN'S MEMORIAL CHURCH, SOOCHOW.

edifice possible. He was converted while building Anderson Hall for the Soochow University. This church is largely his thank offering, for he undertook the contract, determined not only not to make a cent out of it, but even to contribute all that he could in addition. He has smilingly remarked on numerous occasions, "The Heavenly Father certainly is helping me out; it never rains except at night and on Sundays," which has been almost literally true since he began to lay bricks last October.

A CHURCH WITH A GREAT FUTURE.

Before the new church was built the facilities were wholly inadequate to handle the rapidly growing congregation and Sunday school. For the past two years the Sunday school has been so large that two sessions have been necessary, one in the morning and one in the afternoon. The new structure enlarges tremendously the possibilities of the Church. It can become a University Church, serving the four or five hundred male students of Soochow University and

several hundred girls attending the Laura Haygood School. It is adjacent also to the two hospitals, and its corps of workers will have a special field of ministry through these plants. During the year 1914 the old Church had enrolled five hundred and twenty-two members. The new Church should show a big increase.

St. John's Church, St. Louis, supplied the money, \$13,000, for the erection in China of this beautiful monument to Christianity.

FOUR HUNDRED AND SEVENTY THOUSAND CHRISTIANS IN CHINA.

THE *Missionary Review of the World* says that 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. There are 235 hospitals and 200 dispensaries, which treated last year 1,322,802 patients.

The Loyalty of a Chinese Girl.

MISS SALLIE J. SMITH, HUCHOW.

SHE belongs to a wealthy, influential family, a large clan, proud of their ancestors and their worship, looking back upon a long line of substantial, influential ancestor-worshipping progenitors, conservative as only such a Chinese family can be. They are too proud, perhaps too sincere in their faith, to yield to other beliefs. Yet out of this family has come one of the most loyal and beautiful Christian characters we have ever seen. You cannot know how bitter have been her experiences, how cruel the methods resorted to in order to make her yield. Father and mother and all those dear to her have done their utmost to induce her to give up her faith; but in the most beautiful and humble spirit, though with unshakable determination, she clings on and says: "I cannot deny my Lord." The mother has even threatened suicide unless the daughter consents to yield. Day after day such pressure has been brought to bear, but through it all she has been true.

In order to keep her family from resorting to desperate means, it was thought best to take her name off the Church book. She consented to this, however, only after making an open declaration that she would never yield her faith and that her name was taken off the roll only at the command of her parents. This hard experience has but increased her faith and love, her zeal and influence. None can doubt her sincerity and fidelity.

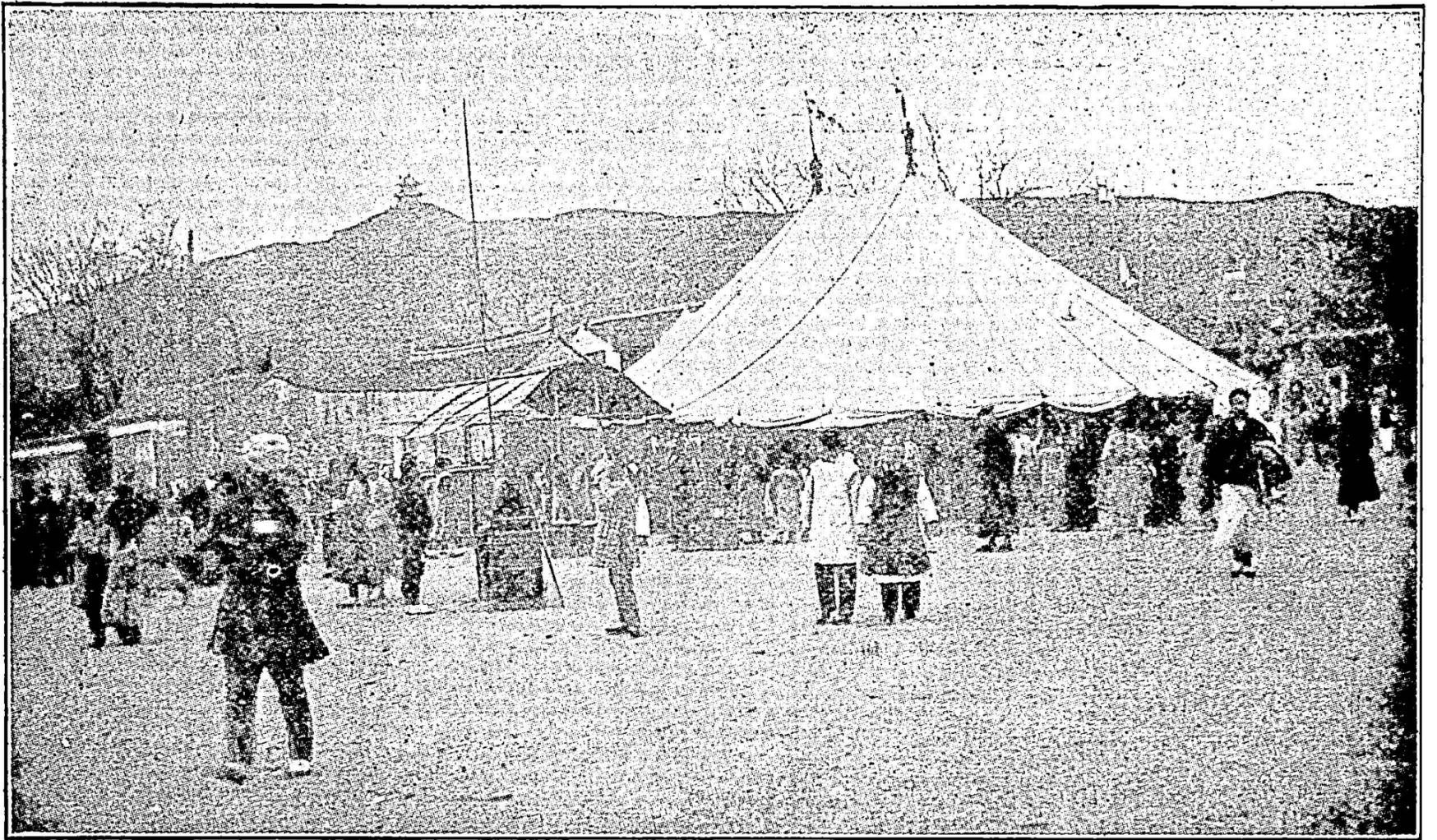
Just now she is passing through a time of special trial. She fears her family will force her to marry a heathen, a thing to which she feels she can never consent. She has been allowed to continue her studies. She hopes her parents may permit her to become a teacher, by which she may be saved from the fate she dreads and may have the privilege of giving her life to the cause she loves. Will not all who read her story give her their prayers in this trying crisis?

Two Hundred Dollars Well Spent.

REV. W. B. NANCE, SOOCHOW.

ON our way back to China we spent the first Sunday in January, 1913, at Shreveport. The next day we had dinner in the country home of a godly couple who sent me to China by a contribution made just about twenty years ago. We had a delightful visit with them, and as we were leaving they gave us each a hundred dollars to use on our return to China in any way we saw fit. Part of the money was used in thoroughly screening our house. As a result we have banished the quinine bottle, which for many years was one of the necessities of life, and can almost control the fly menace.

Soon after our return plans were being discussed for acquiring a gospel tent for Soochow District. The remaining \$100 of that gift became the nucleus of the fund, which grew rapidly. The tent materialized in time for the Eddy meetings for students last fall and has been in use at various places in the district ever since. I send a picture taken at Changshu in midwinter, when the Presbyterians and Episcopalians joined us in successful meetings. The missions in Soochow are planning a union evangelistic campaign for this fall, in which our tent will again be put to good use.



EVANGELISTIC TENT, SOOCHOW DISTRICT.

VOLUNTEERS FOR EVANGELISM AND SOCIAL SERVICE.

THIS is a group of Soochow University students and a Bible woman who volunteered for evangelistic and social



SOOCHOW STUDENTS ON EVANGELISTIC TOUR.

service, working during vacation. They go through the country not only preaching, but teaching health, sanitation, agriculture, home-making, the care of children, and whatever pertains to better housing and living.

PATIENTS ON THE FLOOR.

DR. W. H. PARK, SOOCHOW.

THE hospital is full again, and we are having to put some patients on the floor until beds can be vacated and hire boats for others until rooms can be vacated. We are having a hard time of it because the hospital is too small. Money keeps coming in, however, from our Chinese friends in spite of wars and hard times, and there may come a day when we can build a new hospital.

Dr. Russell is taking charge now, and Dr. Snell is getting ready to start home on furlough. He has earned it, has worked hard, and has done good work too. So please don't work him too hard when he gets home.

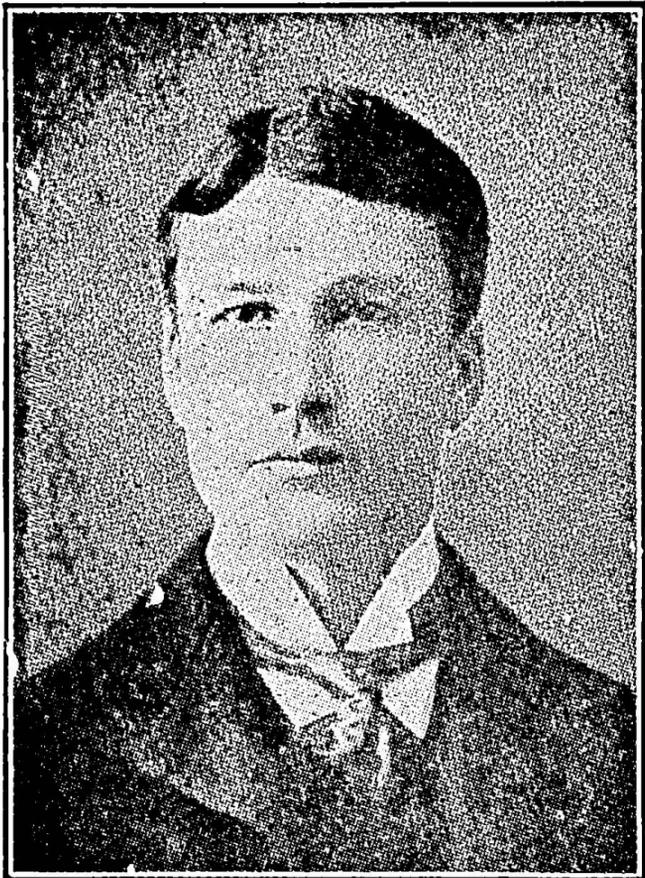
The kindergarten is as beautiful and as flourishing as ever.

REV. PAUL E. BUYERS writes from Capivary, Brazil: "I have visited all the points on my work except one. Had one profession of faith, baptized six children, and have some candidates for Church membership."

A Clinic in Comparative Religions.

DR. ROBERT E. SPEER, IN MISSIONARY REVIEW OF THE WORLD.

THE clinic was held in Tap Teang, in the Province of Trang, Monthon of Pucket, in the lower peninsula of Siam.



DR. ROBERT E. SPEER.

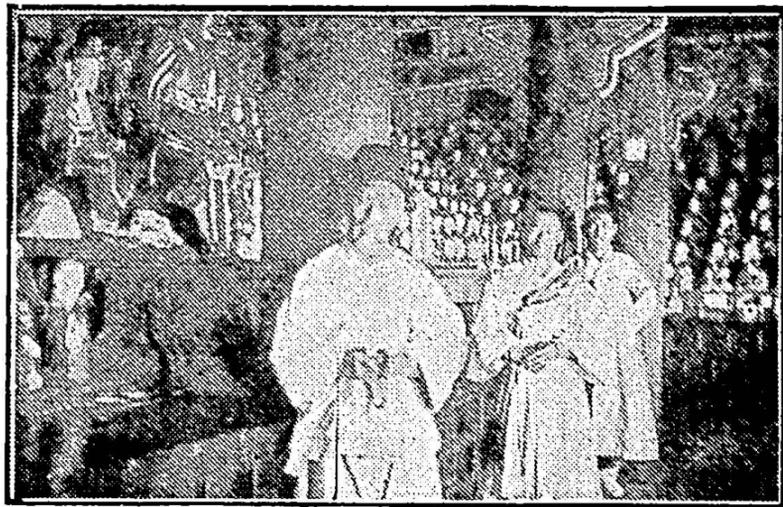
The participants sat in the broad passageway that ran through the missionary's house and served as a dining room, reception room, and library. It was the hot season, and the tropical sun was blazing without. Across the lawn was the jungle from which tropical birds were calling. Pineapples, coconuts, pomegranates, and a score of fruits were ripening in the garden. Village people and lonely dwellers in the forest passed silently by with their burdens, in a many-colored stream of life on the road by the jungle edge.

CHRISTIANITY VERSUS BUDDHISM.

The clinic was in the nature of a comparative study of the power of Christianity and Buddhism to meet human need. It was not an academic study from a distance of ten thousand miles. The participants were men who had been brought up in Buddhism and knew it thoroughly

from within. They had honestly tried its way and have now as honestly tried Christianity and have also known it from within. They were, therefore, able to make such an intelligent and authoritative comparison as cannot be made by Western Christians, who have learned Buddhism only from books or by Buddhists who have either never studied Christianity or have derived all their knowledge of it from nominal Christians.

Only a few steps away from where we sat was a Buddhist wat, with its shed of Buddhist images, its palm-thatched houses of priests and novices, and its wat school for the boys of the village. Some of the priests passed by on the jungle road, with their chelas bearing their rice bowls after them. For centuries the influence of Buddha had lain upon the land, and the clinic was against the background of reality.



BUDDHIST TEMPLE AND PRIESTS.

We began with the question: "What did you not find in Buddhism that you have found in Christianity? Was this discovery the actually compelling reason for your acceptance of the Christian faith?"

BUDDHA WITHOUT POWER TO SAVE.

Loop made the first reply. He was a short, sly man who had been for seven

years in the priesthood of Buddha. For all these years, he said, he had felt the need of a Saviour. That need Buddhism had not met and had not professed to meet. Buddha succeeded only in saving himself and frankly told his disciples that he could not presume to save any one else; that every man was to be his own savior. How, indeed, could Buddha save or help? The salvation which he himself sought and attained was annihilation in Nirvana. How, then, could he aid those who were still struggling in the toils of life? There could be no access to Buddha, for Buddha himself had ceased to exist.

Loop said that his Buddha prayers reached no one. An extinguished Buddha could not hear them, and the Buddha doctrine was that there was no God to hear. All that Buddha could do he had done. He had left his example and his exhortations. With these every man must work out his salvation for himself. Therefore if Buddhism is true and Buddha has attained extinction by his way, there is no saving help through him for man. If, on the other hand, there is such saving help from him, and if he can hear and answer prayer, then Buddhism is false, and Buddha has not attained the end he sought.

Not to salvation, but to despair, had Buddhism led the heart of Loop. But with joy and deliverance he learned of

the living Saviour, Jesus Christ, by whom, as the present and accessible power of God, he obtained salvation that is real now and is rich with abounding and eternal significance forever.

THE CHINESE LAUNDRYMAN.

The clinic was interrupted at this point, greatly to its enrichment, by the visit of the Chinese laundryman of Tap Teang, Kuon Luing—"Sunny Jim," the missionaries call him. He came in like a sunburst with his genial smile and irrepressible, contagious laughter. He had been for sixteen years in America and had been baptized as a Christian in the Green Avenue Baptist Church in Brooklyn. After returning to Southern China, he had come south in the great immigrant invasion of the Malay Peninsula. He had found his way to Trang and then inland to Tap Teang. He was himself a treatise on comparative religions. Whoever wished to compare Christianity and Buddhism needed only to look at Kuon Luing and his neighbors. His life bore witness to the light of the knowledge of God which shone in the face of Jesus Christ. His pride in his two children, not in his boy only—that would have been intelligible—but in his older daughter also, was in itself the manifestation of a new social principle in the community.

What Christ Has Done for the Korean Home.

MATTIE WILCOX NOBLE, SEOUL.

FIRST of all, Christ has elevated women in Korea. A recognized helpfulness of true womanhood is asserting itself in the home and among the girls. Formerly no right of leadership or refined copartnership was ever vouchsafed her. Now she often goes side by side with her husband to church and is even permitted to eat with him. Women of the well-to-do

classes no longer are obliged to hide themselves in the women's quarters; neither does the young woman of any class, when she goes walking, have to throw a long coat over her head, drawing the front together under the eyes, nor carry a large hat, between eight and nine feet in circumference, to conceal her features. The coats, veils, and enormous

hats are fast disappearing, and women are beginning to feel the sunshine and the open air. True, it is a transition period, but light and freedom are coming to women through the gospel.

Protection has come to childhood with the education of the individual and the elevation of home life. Now special care is taken of the health and the moral development of the child. Modesty, for the child's sake, is studied by the parent. Flagrant immodesties are still to be seen; but, could newcomers to Korea lift the



KOREAN WOMAN AND HAT.

veil of several years ago, the great contrast between conditions then and now would be clearly recognized.

The religion of the Bible has made a place for the little ones. At first, when only small portions of the Scripture had been printed, babies were brought to the altar for baptism quite slippery in their original birthday clothes. Now they are brought well dressed and sometimes gorgeously arrayed. When a baby girl is born, instead of condolence being offered to the parents, friends now say that they have received a gift from God. One of the most beautiful sights I have ever

seen, it being also a symbol of advancement, was at the first Parents' Day services in Korea for the Cradle Roll babies. There were some two hundred babies, with their mothers, present; and at one side sat some fathers, a few of whom proudly held their baby girls.

The Bible has given an impetus to learning and has brought education within reach of many. Formerly only women and girls of the dancing-girl class were allowed to learn or to read. Now all doubt as to the respectability of one's wife or daughter learning to read has passed. I have known women nearly seventy years of age to sit down and, little by little, learn to read. One of the finest Bible women in Korea learned to read after she was thirty years old. She is now a scholar in Bible literature, as well as a woman of deep spiritual insight.

The Bible has given a touch of social life to men and women. Before the Bible came there were no halls or buildings where men and women gathered to listen to sermons, lectures, and music, or to witness any entertainment. Since the gospel has been preached, both sexes meet in the same room to hear and see. They sit on opposite sides of the room, to be sure, and, in most cases, with a partition between. At a social held in our home at the close of a woman's Bible institute, many games were enjoyed by the women, young and old. One would search very far to find a more joyous company. Play was new to them, and they laughed till tears rolled down their cheeks.

Cleanliness, beauty, and contentment are brought to the Christian homes. I recently met an old lady and her daughter whom I had taught eighteen years ago. The old lady was deaf and leaned on her staff as she gave me a whole-souled greeting. In recounting the events of the early days, the daughter

said that her mother had always carried out to a marked degree my teachings on cleanliness and that all these years she

had been a living example of the beauty of cleanliness and had taught the lessons to scores of young people and old people. Formerly water was little used by the sick and aged.



SCHOOLGIRLS, CHOON CHOON.

But, greatest of all, the Bible brings to the homes of the people Jesus the Saviour, who gives salvation, peace, joy, and hope to the Koreans who were crushed under the bondage of heathenism and over whom the gloom of the centuries had settled. Now on those who have received from him rests the light of the divine life.—*Korea Mission Field.*

The Faith of New Converts.

REV. C. W. THORNE, WESTERN KOREA.

LAST year we had the happiness of baptizing several families in one village. Some months later there was a great outbreak of cholera. The heathen were filled with terror and prepared a great sacrifice to the cholera goddess. Quantities of fowls, eggs, coconuts, raw sugar, butter, and other gifts were brought to the goddess to appease her wrath. In addition to this, a buffalo was beheaded, that its blood might be a propitiation to her, while a great sacrifice of thirty-two goats was offered upon her altar. But, in spite of all this, the scourge broke out again worse than ever, and the people died like flies. One reason for this was that, having made such offerings to the deity, the stricken people dared not take any medicine or remedies of any kind for fear of angering her still further.

While all these fearful scenes were taking place the little band of Christians stood firm and utterly refused to take any part in the idolatrous rites; neither were their minds filled with superstitious

terror, like those of their heathen neighbors. God, they said, would protect them. And he did. Out of the whole of the little Christian community, numbering some thirty persons, not one was attacked, and all were kept in peace.

And yet *these were converts of only a year's standing.* Had the cholera outbreak occurred twelve months before, they would have been found trembling with fear and dancing with the maddest of the cholera goddess's worshipers. What a wonderful power is the grace of God in the heart and life! Here were heathen men and women who all their lives had been full of superstition and terror, afraid of demons, and terrified by their gods; and yet in one short year they had been brought to a childlike peace and trust in Jesus Christ.

THE HEATHEN CONVINCED.

Nor were the heathen unaffected by the change. During the epidemic, prayer was made several times a day by the assembled Christians; and others came,

that they might have a share in the benefit. One poor widow had a son dying of the disease; but he was cured by the cholera mixture we sent out, and a whole family of five children were saved by the same means. The poor people were so grateful that they gave largely to the

Sunday collections in the little church, and the heathen generally were so amazed at the faith and joy of the Christians under trial that they said: "Now nothing remains for us to do but to become like you and serve the Lord Christ."

Mexico Wide Open to the Gospel.

A CHRISTIAN worker in Mexico voices the general opinion of missionary experts when he says that the present unsettled conditions have created among the people an unprecedented desire for the gospel of Christ.

It may surprise some to know that in a great part of Mexico there is compara-

worthless to-day, making it impossible for merchants to import articles. Nevertheless, people continue to carry on their various trades. The worst conditions are to be found in the cities. In the small towns and country districts work goes on about the same as usual."

Dr. John W. Butler, of Mexico City, has made the statement that this is the golden opportunity for Christian work in Mexico. The religious interest manifested has never before been equaled. Missionaries are doing a larger work than ever, and Protestant mission schools have more students than they can possibly handle.

The feeling against Protestantism that strongly prevailed for so many years is now fading away, since Mexicans are coming to realize that Christ is a vital power to those who trust him.

Several officers of the various Mexican armies are young men who have attended mission schools and naturally have created a favorable sentiment toward the missionaries. Mexico needs Christ and, better yet, is beginning to realize her need of Christ.—*Exchange*.



DISTRIBUTING TRACTS TO MEXICAN REFUGEES.

tive peace. Even in the districts where fighting is going on, conditions are not the same as found in most war-stricken countries. They are not to be compared with the unrest and devastation in the war zones of Europe.

"There is not a state of anarchy in Mexico," writes the missionary. "Bandits do not roam about the country, plundering and murdering. The great crisis that Mexico faces to-day is one of finance. Mexican money is practically

HE that saveth his time from prayer shall lose it; he that loseth his time in communion with God shall find it in blessing.—*Wilder*.

No Time to Write.

REV. J. M. LANDER, PETROPOLIS.

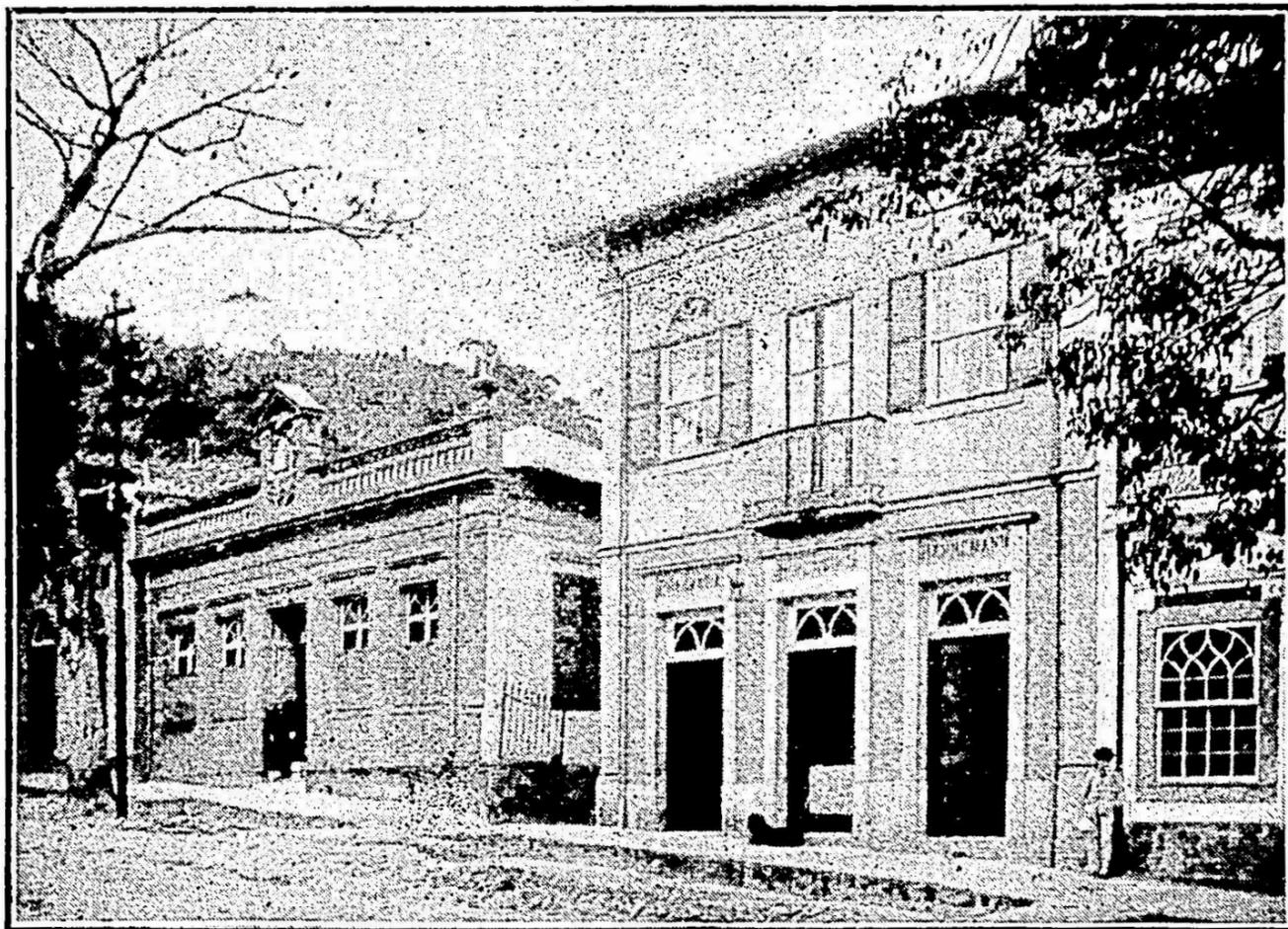
SOMEWHERE I have read of a facetious criticism of missions in the torrid zone in which it was declared that the missionary's life consisted in efforts to keep cool under the banana trees, and in writing reports home. Neither of these accusations can apply to me. In the first place, one seldom suffers here from the heat. We never have ice water, keep no refrigerator, and never see a soda fountain. In the second place, I can find very little time for writing home, either

seventy-five and a collection of six dollars.

We have celebrated Children's Day, having two hundred and thirty-five present. Nine members were received, and six children were baptized.

We celebrated Mothers' Day with considerable interest.

Our stewards meet with the pastor every Monday night and talk over all Church matters with a cup of tea. Our finances are up to date.



CHURCH AND PARSONAGE, PETROPOLIS.

reports or letters. In addition to my regular duties as pastor of a growing Church, my work as editor of our *Revista Juvenil*, cards, Children's Day program, etc., consumes all my time and strength.

Our work moves along fairly well. We have received twenty-four members since Conference and on next Sunday expect to receive seven or eight more. Our Sunday school is considered one of the best in Brazil, last Sunday reporting an attendance of one hundred and

Petropolis is an entrenched stronghold of Romanism, and our struggle is like that on the battle line in France. Many people look at us like the French look at the Germans and count it a sin to go into our church.

Our college is doing a good work, and the Parochial School is improving.

THE VOICE Magazine Club wants to quote you lowest club rates on all the leading periodicals. Send for catalogue.

Notes from Many Lands.

NEW WORKERS IN JAPAN.

MISS ANNETTE GIST and Miss Charlie Holland, who were recently sent by the Woman's Department to increase the force in Japan, will spend the year studying at the Union Language School, in Tokyo.

A MISSIONARY SOCIETY IN KOREA.

Last spring a Gospel Society was organized among the women of our Church in Wonsan for the purpose of doing house-to-house visiting and personal work. This work was carried on successfully for some time, and a good class of nonbelievers has been brought together. In Wonsan also is the Woman's Missionary Society, organized for the purpose of sending out messengers into the country districts where there are many heathen villages. To support this work the salaried Bible women give one-twentieth of their salary each month, to which is added voluntary offerings of from five to fifteen cents a month. Two women spent May and June going from village to village with good results. They endured many hardships, walking over the mountains, sleeping on cold floors, and eating only millet, but they rejoiced that they were able to reach many who had never heard before.

COOKING CLASS A POINT OF CONTACT.

Owing to the insistent request of Koreans, Miss Mamyé Myers has begun in a small way a class in foreign cooking in connection with the Bible Institute in Seoul. The Koreans greatly enjoy our bread, biscuits, cakes, tea, and coffee and want to use them in their homes. Besides, the railroads are creating a demand for lunches. The native food is not adapted to this, for it cannot be carried. American food is popular.

This has been the means of getting a new class of women for the Bible work.

A SLAVE CLASS.

What would you think if you were asked to teach a class of slave girls next Sunday? In the primary Sunday school which is held in the Senah Staley Kindergarten in Soochow there has been started recently a slave girls' class. The rich Chinese have slaves—girls from ten to twelve years old, who care for the children. What a privilege to tell them of Jesus, who sets the captives free! Miss Margarita Park, who has charge of the kindergarten, has two classes—one for the poor and one for the rich.

OUTGOING MISSIONARIES.

Miss Emma Christine sailed for Brazil on November 27. For several years she has been in charge of the school at Ribeirao Preto, but at the last Conference she was appointed director of the Isabella Hendrix School, at Bello Horizonte. During her furlough Miss Christine studied at Peabody College and at the Normal School in St. Louis.

Miss Mary Culler White, district evangelistic worker in Soochow, sailed November 20. Sailing with Miss White is Mrs. T. F. Lew, who goes to assist in the Kindergarten Training School, in West Soochow. Mrs. Lew was educated in our schools and then came to America for further preparation at Columbia University.

GUADALAJARA.

"Only two letters have come from the States in five months. . . . How horrible is this war! Only those in a war-stricken country can know the suffering and inconveniences, besides the awful fact of so many dying without God. In the last battle a bullet hit the Instituto Colon, the first in all the series of bat-

bles, though little damage was done. Prices are enormous. Even the corn and frijoles are five or six times the normal price. A package of Quaker oats is \$6; shoes from \$30 to \$60 a pair; no woolen goods less than \$30 a meter. Under the new law a teacher cannot teach anything of the Bible in the school nor accompany the pupils to the church and give them a lesson."

SCHOOLS IN CHINA.

According to the latest census by the Board of Education in China, there are 35,880 schools of all grades, with 892,514 students in the government and private schools throughout the country, exclusive of missionary institutions.

In 1913 the Chinese government spent \$5,207,215 for education. During the last revolution many schools were discontinued. The present Minister of Education announces his intention of stressing elementary education and the training of teachers, with some emphasis also upon industrial schools. He is also working to secure a levy for a special tax for the support of schools.

CHRISTIAN LITERATURE IN JAPANESE SCHOOLS.

A change in the attitude of many teachers and leaders in the government schools in Japan has been noted recently. An English teacher in a large government school in Kyoto has been very active and successful in securing access for Christian literature in the public schools. Through his efforts six hundred non-Christian schools are being regularly supplied with literature setting forth the doctrines of Christianity. The first Christian service with prayer and singing ever held in the Imperial University was held last December, with two hundred and sixty men present.

UNION WOMAN'S COLLEGE.

The various women's boards in this country have appointed representatives on an Interdenominational Board of Control which will take up the work of establishing a first-class Union Woman's College in Tokyo.

THE MOHAMMEDAN MENACE.

THE Mohammedan religion still continues to be one of the great hindrances to the progress of Christianity, as the following from *World Outlook* will disclose:

Every eighth person in the world is a Mohammedan.

From one to five times a day two hundred million of the human race turn their faces toward Mecca and repeat the prayer: "There is but one God, and Mohammed is his prophet."

The slogan of the Moslem to-day is: "Africa for Islam."

Each Moslem trader is a missionary of his faith. Penetrating to every nook and corner of the Dark Continent, he is enlisting new adherents by the hundred thousand.

Mohammedanism is spreading three times more rapidly in Africa than is Christianity. For every thirty-three natives who become Christians, one hundred become Mohammedans.

Slavery, polygamy, and the demoralization of character during the twelve centuries of Moslem control have made North Africa a moral desert.

Lying is a fine art in Moslem lands. Mohammed declares: "A lie is allowable in three cases—to women, to reconcile friends, and in war."

Moslem "holy cities" are centers of immorality.

This is the challenge the Christian Church faces, not only in Africa but in Southern Europe, Arabia, Persia, India, Malaysia, and China.

FORCES MAKING FOR UNION ON THE FIELDS.

THE reason why Church union is progressing more rapidly on the foreign field than at home is because of the heavier

burden borne by Christian workers in non-Christian lands. The work there is vaster, the problems are more urgent and discomfiting, the foes to be met and vanquished are more numerous and formidable, the result being that the representatives of different communions are forced into coöperative enterprises and forms of fellowship from which they would have shrunk in a Christian land. The non-Christian vineyard is so vast and the laborers are so few that instinctively men draw together in spite of the barriers which otherwise would keep them apart. The power of arduous work for God to knit together separated hearts is nowhere so magnificently exhibited as in the foreign field, and they are no doubt true prophets who declare that it is the foreign missionary who is to teach the Churches at home the blessedness and power of a united Church.—*Dr. C. E. Jefferson.*

RECREATION MOVEMENT TAKING ROOT IN THE ORIENT.

RECREATION is a world need. To what extent has our splendid American recreation movement spread to the countries of the Orient? There are only a few little beginnings. A start has been made in Manila. Through the coöperation of the Young Men's Christian Association and the Playground and Recreation Association an experimental playground in Tondo, a congested district, was opened on New Year's Day, 1913, Governor Gilbert presiding. Success came at the very first. The attendance ran into thousands. The effort now is for a complete Manila system; and then should come extension throughout the islands. The Filipino Legislature is quick to appreciate work toward social betterment. Members return to their homes with strong convictions that their

towns should have the same improvements as the capital.—*C. M. Goethe, in The Survey.*

TWO HUNDRED PATIENTS IN TWO HOURS.

WE commend the following to doctors in America who are waiting for patients, and to medical students who want to invest their lives in a great way. It is from Miss Ella C. Hoxie, an American Board missionary in India:

One day I went out to a native village, ten miles from Ahmednagar, with Dr. Eleanor Stephenson and her native nurse, to one of her dispensaries. A schoolhouse was her distributing center, and the people flocked around it by scores. We visited the sick in their homes, first going to the house of a high-caste Brahman. There was a man half paralyzed in that dark room. Dr. Stephenson told him to come to the hospital. There were people with every imaginable disease; and as the doctor went from one house to another, followed by dozens of pitiable natives, hearing their tales of hardship and giving them medicines, it seemed a mission such as Christ performed. Babies drugged with opium swung in baskets from the ceilings, while the unsanitary surroundings of the place seemed a veritable breeding place for disease. There were two hundred patients in two hours' time, and the gratitude of the people was touching. When they learn to know the Christians and through the doctors learn that the missionaries are their friends, it is much easier to reach them. How much they need to be taught that their women have souls!

AWAKENINGS IN SOUTH AMERICA.

"No one remembers when there were so many calls from unoccupied cities as are coming to our attention day by day," writes Bishop H. C. Stuntz, from Buenos Aires, Argentina. "Never in the history of the evangelization of this continent have so many converts been gathered into the Churches as during the past few months. And never have the doors of opportunity stood so widely ajar, bid-

ding us enter into the larger fruitage of our work in States and cities where our Church has long been active."—*Christian Advocate*.

CHINESE STUDENTS AT NORTHFIELD.

ON the last day of the Northfield Conference, in July, three Chinese students were baptized. They represented the Columbia University, the Worcester High School, and the Worcester Grammar School. Ministers from the Methodist Episcopal Church and the Presbyterian Church and the pastor of the Chinese Presbyterian Church in New York City took part in the services. Out of the fifty-three Chinese delegates at the Northfield Conference, only a small number are not members of the Church.

CHINESE IDOL SELLER TURNS TO CHRIST.

L. D. PATTERSON.

At the love feast on Sunday during the Shanghai District Conference a man testified to the great blessing he had received from the Conference. Before he had been a sorcerer and made his living by selling paper gods. When he finished his testimony the presiding elder asked him if he was not willing to give up his old trade. He said he was. He went home at once, brought his entire stock of idols, and burned them before us all. Some one asked him how much they cost him, and he replied: "Half a month's rice for myself and family."

The presiding elder made up money to reimburse him; but he refused to take it, saying that it would be no sacrifice for Christ if he allowed us to repay him, and that if we would only permit him to sell Bibles he would be perfectly happy and thought he and his family would not suffer. From an idol vender to a Bible colporteur! As the flames which con-

sumed the empty vanities died away we all stood around and sang "Onward, Christian Soldiers," and as I stood there with the ashes of the charred divinities falling around me that bugle blast of the living God meant more to me than it ever meant before.

The elders of the city turned over the city temple to us for the evening evangelistic service for men. Think of it! The gospel preached within the very shrines of heathenism! We preachers stood on the side of the temple opposite the idols and facing them, while in between stood some four hundred men quietly, intently listening to the story of Jesus. Their backs to the idols and their faces toward the gospel—that is prophetic of the future of this great nation. I could not refrain from exclaiming, "Hallelujah! The Lord God Omnipotent reigneth."

Toward the close of the Conference I remarked to a Chinese brother, whose home is at Tsaung Lien Daung, how marvelous it was to me that these men would come every night and stand patiently for two hours and listen so eagerly to the message. He replied: "Ah, teacher, all the Christians here have been praying for this District Conference for a year." That explains why there was such unction on the entire Conference, why a thousand people came every day and night to hear the Word of God, why old and young alike were enabled to break with idolatry and publicly destroy its symbols, and why there was a list of new probationers as long as one's arm.

THE woes of Chinese medical treatment bear with special hardship on Chinese women. Their physical miseries are beyond estimate. The presence of an educated Christian medical woman in the sick room is one of God's best gifts to China.—*Arthur H. Smith*.



THE HOME BASE



How the Every-Member Canvass Did It.

THE church was vacant. It had been receiving home mission funds for more than fifty years. It seemed a good chance to test the effectiveness of the Every-Member Canvass. So I notified the clerk of session that I would pay the church a visit and see what could be done to put it on a better basis before the arrival of another pastor. The clerk replied that I need not come, as the church was in fine condition, and I could put in my time more profitably elsewhere. However, I went.

Before a good audience I explained the every-member plan. They adopted it, and Monday morning I started out upon the canvass. I found that the church had been raising about \$350 for current expenses and practically nothing for benevolences.

The very first man I approached was the clerk of session. He informed me again that I was wasting my time, as the plan would not work there. Under pressure he at last subscribed just half the amount he had previously been paying.

Before Wednesday night the canvass was completed and the report given at the midweek meeting. Practically every member was present, including the clerk. The amount secured was \$900 for current expenses and \$125 for benevolences.

When this announcement was made, the clerk got up and said that he had lived in that community for several years, and *he knew* that the people could not give so much and would not pay it.

I replied that the canvass had been

conducted with perfect fairness, and no one had been over-urged. The subscription read "until further notice"; and if there were any persons who wished to reduce their subscriptions, they could do so then and there. No one took advantage of the opportunity.

Then it was suggested that, although a very unusual thing to do, I would be glad to have the list read, stating the amounts, and the officers would be at perfect liberty frankly to take exception in case it was thought any one had subscribed too much.

The clerk, anticipating that his might be the first name read, promptly got up and said: "O, Presbyterians are honest, and they will pay what they promise." Thus ended the first lesson.

The church at once ceased to receive help from the Board of Home Missions, and within one year a manse was built for the new pastor.—*The Assembly Herald.*

THE Church of Christ as a whole, including all denominations, gives less for the cause of the evangelization of the world than is expended in idolatrous worship at the shrines of a single heathen deity in India, the Goddess of Cruelty. Meanwhile Christians, after all their expenditure on comforts and luxuries, "lay up" annually nearly one hundred times the amount they give to foreign missions.—*Eddy.*

The Thomas M. Spofford Receiving Home for Children.

MISS M. L. GIBSON.

"To live in hearts we leave behind
Is not to die."

THIS sentiment finds expression in the munificent gift which will soon add new luster to the welfare work of the Methodist Episcopal Church, South, in Kansas City, as a memorial to one who loved his fellow men and who will live in the hearts of little children sheltered in the beautiful home that will bear his name.

Because of the interest of the late Thomas M. Spofford in the philanthropies of Kansas City, his widow, Mrs. Bebe Spofford, as a memorial to her husband, will give into the control of the Institutional Church her mansion, fully equipped, as a receiving home for children. The value of the gift is placed at one hundred thousand dollars. Mrs. Spofford is a member of Central Church and a loyal Methodist.

Experts, assisted by the deaconesses of the Institutional Church, will carefully inspect the Spofford home and decide what alterations must be made to fit it for its new uses. The institution will be under a superintendent and a corps of experienced deaconesses drawn from the present staff of the Institutional Church and from the Scarritt Bible and Training School.

For years the juvenile court has sent its neglected children to this church, and lately these children have made the church so crowded that many more have been turned away for lack of room. In one week twenty-one applications had to be refused. This mansion is a timely gift to the Institutional Church and its constantly growing field of usefulness.

BUSINESS WOMEN'S BIBLE CLASS.

IN response to a request from a number of young business women of Kansas City, the Scarritt Bible and Training School has organized a class designed expressly for them, which meets each Thursday evening at the school for Bible study. The class is taught by Mrs. M. L. Hargrove, the head of the Bible Department. Sixty have been enrolled as members. The topic for the first course of study as chosen by the class is "The Teachings of Jesus Applied to Everyday Life." Many of these business women had been in classes taught by Mrs. Hargrove in the Young Women's Christian Association. Some in the present class have studied the Bible under Mrs. Hargrove for three or four years. The enthusiasm of the class is inspiring.

Woman's Missionary Council.

PROGRAM FOR JANUARY.

LIGHT AND LIFE FOR WOMEN.

BIBLE lesson: "My Gift of Love and Gratitude." (2 Cor. viii. 7-9; Mark xiv. 1-9.)

Hymns 654, 349.

Prayer.

Installation of officers.

Leaflet: "Appeal for Support of Work and Workers."

(568)

Pledge cards (distribution and collection).

BIBLE LESSON.

(Mark xiv. 1-9; 2 Cor. viii. 7-9.)

It is well for us at the beginning of the new year to rekindle our devotion to the Master by a study of this touching incident in his life. This woman's gift drew from Jesus the words of highest

praise that he ever spoke regarding any act. He said, "She hath done a good [literally a beautiful] thing to me"; and, finally: "Wherever in the whole world my gospel shall be preached, this that this woman hath done shall be told as a memorial of her." Surely we can with profit make an earnest scrutiny of a gift that was so grateful to him and seek to find the secret spring of such a devoted act.

As we study the incident we find:

1. It was manifestly a gift of love and gratitude. The giver felt a tremendous devotion to One who had so enriched her life.

2. She brought her rarest treasure and lavished it unstintingly upon the object of her affection. She thought nothing too good for her Lord.

3. She was undaunted by those who, less loving than herself, thought her gift a useless waste. She endured the scorn and scolding of the unsympathetic on-lookers.

Shall we not cultivate a self-forgetful love for the Master as we gratefully review his goodness through all the years of our lives, and shall we not give him the best we have? "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Matthew Henry asks: "Did he pour out his soul for us, and shall we think any box of ointment too precious to pour upon him?"

Put the First Thing First.

I MEAN the January meeting. Make it the best meeting of the year. It is the most important, for the success of the whole year depends to a large degree upon what is done in the January meeting. These things we must do:

1. We must install the new officers. A form for this is found in "Helps for

Those of us who are like-minded with this woman will find that to give our all to him is the best investment we can make. Nothing is wasted on Christ. Nothing given him is lost. On the other hand, we shall find that "it is a miserable and ruinous parsimony to refuse him anything."

"THEY . . . SUNG A HYMN."

(Matt. xxvi. 30.)

THEY sat within the 'upper room'

At evening dim.

He spoke of His impending doom;

And then, as fell the gathering gloom,

They sang a hymn.

I wish I could have heard that song.

'Twas sweet, I know;

For loving John could sing out strong,

And Peter's bass would roll along

So rich and low.

Voice after voice took up the strain

As it arose;

The sweetness of that grand refrain

Excluded thoughts of loss or pain

And cruel foes.

But purer, sweeter than the rest,

His voice was heard.

And angels in the regions blest,

With hands on throbbing harp-strings pressed,

Drank in each word.

And then Gethsemane and prayer,

"Thy will be done";

Alone to grieve and suffer there,

Alone, but for the angels' care

Of the Father's Son.

—John H. Shray, in *Record of Christian Work*.

Missionary Societies," and additional copies in leaflet form can be had free from Mrs. B. W. Lipscomb, Home Base Secretary, 810 Broadway, Nashville, Tenn. Spare no effort to make this ceremony most impressive.

2. Make use of the special leaflets prepared by the administrative secreta-

ries and sent out this month to be used in presenting the work supported by the Woman's Missionary Council at home and in our six foreign fields. Let these leaflets be used in the most effective way you can devise (not read), that all present may get a new vision of the magnitude of the work and have a deepened sense of the privilege and responsibility of the women of Southern Methodism.

3. Distribute the pledge cards and have them signed and collected. A suggestive form for this part of the program is in this issue of the VOICE. Remember that this is merely suggestive; and an interested, earnest woman can add features that will increase its effectiveness. It would add to the meaning of the Scripture lesson if it were used just before the cards are presented.

4. Prepare the following charts: (1) A stewardship chart, representing a large pledge card; (2 and 3) charts representing the work of the Home and

Foreign Departments as given in the special leaflet; (4) a chart showing the officers of the Woman's Missionary Council, the Conference society, and the auxiliary, as given on the last page of the MISSIONARY VOICE for June, 1915; (5) a chart containing the first installment of the "Continued Story for Auxiliary Members," as given in this issue of the VOICE. Material for this story will appear from month to month.

A CONTINUED STORY FOR AUXILIARY MEMBERS.

Chapter I. Join the auxiliary. If there is none, help to organize one.

Chapter II. Attend every meeting when there is the slightest opportunity.

Chapter III. Before going, pray earnestly for God's blessing on the meeting.

Chapter IV. Accept willingly and perform to the best of your ability, after careful preparation, any part that may be assigned you on the program.

How to Use the Pledge Cards at the January Meeting.

1. HAVE a poster made in the form of a large pledge card, with the words of the pledge and the inscription on the reverse side of the card in letters large enough to be read across the room.

2. See that pledge cards are provided and in the hands of the Corresponding Secretary at the time of the meeting.

3. When the work has been presented as outlined in the leaflets, let the Corresponding Secretary rise and say, in substance:

"The support of the work which has been presented to us is our privilege and responsibility for another year. It is ours to have a part in the greatest enterprise ever set on foot—that of making the name of Jesus known in non-Christian lands and of changing unchristian conditions in our own land. This part we have through the agency of these in-

stitutions and workers. We shall be able to do this by our earnest intercession in behalf of our workers. Prayer is our most powerful medium of blessing and the most effective measure we can employ for them, and not one of us must fail in the year before us to pour out daily our souls for them in prayer victorious.

"Pray larger prayers;

Alone for thine and thee
God does not keep

His treasure-trove of good.

For others ask,

And let the whole world be

Thy Father's house,

Home of thy brotherhood.

"There is another link by which we may connect ourselves with this great work, and that is by our gifts of money; and to-day I pray that God may help us to realize how wonderful a privilege it is

to be allowed to finance this partnership with God and thereby provide the necessary financial support for his kingdom. It may take the money that we would spend on our pleasures, even some that would be spent on our necessities. This should be no self-denial, but a joy of heart to us and a cause of deep gratitude for the part that we may do for Christ. The support of this work is not only our privilege, but our responsibility, as those to whom has been intrusted the gospel of Christ and without whose effort this gospel could not have its course. Moreover, it is our obligation as those who have had a large measure of dividends from the possession of the gospel, for it has made possible every social and individual blessing that crowns our happy lives. For all these things we have incurred a debt which we can pay only by giving the source of our blessings to every one of the children of God. In view of these reasons, which cannot fail to commend themselves to every thoughtful woman, I plead for a large and generous pledge from every member of this auxiliary.

"If we fail to make our offerings large enough to support the work planned by the Council, we shall have to recall some of our workers and close some of our institutions. When we consider the world need and the marvelous opportunity at the present time for meeting this need, we realize with sorrow that the provision made by us is far from worthy and adequate, even when we meet it fully. To fail of any part of it would be hurtful to God's cause.

"Give larger gifts;
 However poor thou art,
 Thou hast some wealth
 To keep or give away.
 Thou canst at least
 Some good or joy impart,
 And cheer thy fellow pilgrims
 On their way.

[Read form of pledge.] "Do not be afraid to make it large. By careful effort throughout the entire year you will be able to meet it. Let us promise to make payment of this pledge weekly, monthly, or quarterly."

4. When the cards have been given to every member present, let all heads be bowed and an earnest pray (or chain of prayers) be offered for guidance and faith to do a large thing for our Father's cause through our offering. Let there be no conversation, but a few moments of absolute quiet, while the cards are signed. If some women wish to keep the cards until the next meeting, let them do so.

5. When the cards have been collected, sing softly "Something for Thee" (Hymnal, 349).

6. After the meeting is adjourned, let the Corresponding Secretary and the Treasurer make a record of the pledges for future reference.

YEARBOOKS FOR 1916.

WITH the supply of literature for the first quarter there will come to each adult, young people's, and children's auxiliary a copy of the Yearbook of programs for the year. One copy is furnished free to each auxiliary; and if it is not received, the Conference distributor of literature should be notified. No auxiliary can afford to be without this attractive help for the year's work.

A large supply of these books is being prepared with the hope that the auxiliaries will make a far more extensive use of them than can be made with one copy each. Every member of adult and young people's societies should have one of her own. The topics for the meetings should be assigned months in advance to the members who will present these at the monthly meetings. There are two very desirable features in the new books: a

blank for the date and place of meeting and name of hostess and an extra page to be filled in by those auxiliaries that desire to hold two meetings each month. Let the president and program committee stress the importance of the use of

the Yearbook and urge each member to buy one.

The price is exceedingly modest. Adult yearbooks, 4 cents each or 35 cents a dozen; Young People's Yearbooks, 3 cents each or 25 cents a dozen.

A Word to the Auxiliary Corresponding Secretary.

MRS. BESSIE W. LIPSCOMB, HOME BASE SECRETARY.

As you take up your duties for the new year let us look at them seriously.

1. You must keep your auxiliary in touch with the connectional lines of our work by correspondence and reporting. For keeping your permanent records and that you may be supplied with blanks for reporting, a record book for auxiliary corresponding secretaries has been prepared and may be had of the Home Base Secretary, 810 Broadway, Nashville, Tenn., for twenty-five cents. This book will last you three years.

2. You will promote Christian stewardship in the auxiliary. This subject must be presented in the Bible lesson and in a study of some phase of the subject at the auxiliary meeting four times during the year—in January, April, July, and October. In January the pledge cards will be sent to you by some officer in your Conference. If you have not received them by the last week in December, write to your Conference

Corresponding Secretary about them. A plan for using the card at the January meeting is suggested in this issue of the VOICE. Make this just as impressive as prayer and planning can make it.

For the remaining meetings of the year no leaflets will be prepared and sent out with the regular literature each quarter; but you are asked to send ten cents to the Home Base Secretary for a packet of stewardship leaflets, which you will use as you see best at the other three meetings. Suggestions for using these leaflets and presenting the subject will appear from time to time in the VOICE in connection with the stewardship programs. In this way the Home Base Secretary hopes to secure the coöperation of every auxiliary corresponding secretary in our Church and to work with each one as she seeks to make the cultivation of stewardship bear rich fruit in the dedication of life and money to the Master's service.

For the Service of the King.

THE bugle call to service grows louder and continually more insistent, increasing in tenfold ratio as it comes laden with the note of burden and oppression of the lands where Christ is not known or where he plays only a minor part in the lives of the people. Some of us who have passed the age when preparation and going are possible wonder why more young women do not seek entrance at this wide-open door of opportunity.

We see in it manifold advantages: a channel into which the young life current may turn and, flowing over barren wastes, may bless many lives, causing them to bloom and brighten; an escape from emptiness and purposelessness in the individual life; and, above all, a fulfillment of God's wishes as shown in his commands, by making Christ known to those who need him so sorely. One has but to observe the restlessness and

feverishness of the lives of so many of our young women to-day to know that to many of them the yielding of self to the service of other women and girls in China, for instance, or Korea or India would bring to their lives the joy of vigorous and helpful work and save them from the discontent of listless inaction.

And the call to-day is to the trained, equipped, efficient woman. Indeed, so true is this and so rigid is the requirement of the mission boards that acceptance for service stamps a woman as capable and well trained. The non-Christian nations are demanding such schools for their girls as can be manned only by scholarly women; and if the Christian schools cannot furnish such, they will find them elsewhere. Thus the door widens and the grade ascends, while the need grows greater every day.

Read what the American Board of Commissioners for Foreign Missions says as to the qualifications desired in candidates for missionary appointment:

Single women comprise three classes, not always distinctly separated: (1) The evangelistic worker, (2) the teacher, and (3) the physician. For each class thorough mental training is essential. Many who have never had even the equivalent of a college course of training have done and can do most efficient evangelistic work among the women of the East. It is imperative that all should master thoroughly the vernacular of the women among whom they work, and even to do this a trained mind is essential. Let no college graduate think that her training is too thorough for this kind of work.

There is a great variety of teaching positions in the mission field. The grade of girls' schools in all the East is continually rising. Many of these have now assumed college rank, and the missionary who takes a position in one of these institutions requires a college degree and even postgraduate study. Native female teachers in the lower schools are frequently themselves college graduates, while most of the teachers in the primary and intermediate schools are trained native girls. The American missionary woman who has charge of these teachers and assumes the general con-

trol of such schools, in order to hold her position and command the full confidence and respect of the educated native teachers, should have college training or its equivalent. The necessity of such training is becoming increasingly apparent.

The woman missionary physician stands in the same need of a thorough medical training as is demanded for the male physician. No woman physician ought to contemplate medical work in the mission field upon a lower intellectual and professional equipment than is demanded for successful medical practice in the United States. . . . To some it may seem that these requirements are too severe and that because of them many a good man and woman will be prevented from going into foreign missionary service. There is no doubt that if requirements were lower many who are now detained at home would go out. Experience has shown that in most cases—and we acknowledge that there have been some marked exceptions—the work abroad can be best strengthened by refusing to send out partially trained and partially equipped men and women. Foreign work is so many-sided and the demands upon the missionary are so multitudinous and exacting that even the best equipped are constantly compelled to acknowledge their insufficiency for it all. It has been demonstrated upon the field (and the missionaries there are in hearty accord with the idea) that the work demands only the best-trained men and women of broad culture, thorough mental discipline, and genuine Christian experience.

All this preparation can but come to naught if underneath it all there is not a passion born of the Spirit to make Jesus Christ known to men. Without a conscious oneness with Christ in his purpose to redeem the world and a willingness to share his burdens and even to be partakers with him in his sufferings and death, intellectual culture can accomplish little. We must have men and women moved by the one mighty impulse to make Jesus Christ known to the world. If this is lacking, nothing is sufficient.

“For the service of the King,
Wanted! Let the summons ring.
Wanted over Afric's strand,
O'er the burning desert land;
Wanted out on India's plain;
Wanted in China and Japan,
In the market, on the river;
Wanted now and wanted ever.
Let again the echo ring—
Wanted! Wanted for the King.

Wanted—men of faith and fire;
 Men whose zeal will never tire;
 Men whose hearts are all aglow,
 To the world the Christ to show,
 Christ uplifted, souls to save
 From the gloom of death's dark wave;
 Men who dare leave father, mother,
 Business, pleasure, sister, brother.
 Louder let the summons ring,
 Wanted! Wanted for the King.

Wanted—women, tender, true;
 Women's work none else can do.
 Women sit in darkness yonder,
 While we hesitate and wonder;
 Women cursed with bands that tighten,
 Bands of caste, which none can lighten.
 Sisters, give a helping hand;
 Take God's peace to every land.
 Hear ye not the echo ring,
 Women wanted for the King?"

The Successful Close of an Auxiliary Year.

MRS. A. B. SMITH.

As we pass another milestone where the record of the year becomes history, let us look carefully on the backward track and see how much of real success has marked our efforts in our missionary societies. This, I believe, can best be determined by the measure of growth.

If there has been real life, there must have been growth. I do not refer to life that is bare existence, but life abundant that Jesus came to give us, life bubbling into action, joyous, free. Such life means growth.

Spiritual Growth.—Without this there can be no real success in missionary work. There must be in the hearts of the members of our societies an ever-increasing love for God, a consciousness of his power and presence, if the labor of our hands is to abide.

Intellectual Growth.—The exercise of spiritual graces tends to growth in knowledge of our Lord and Saviour Jesus Christ. Knowledge of him means knowledge of conditions of his world. For nineteen hundred years he has been saying to his disciples: "Lift up your eyes and look upon the fields." The time has come when missionary effort, to be effective, must be intelligent. To have had a really successful year as an auxiliary we must have had a live mission study class. As a consequence of an aroused conscience from knowledge of conditions comes the desire to meet the

needs in a definite way, to love our neighbor in a practical sense, ministering fully to his necessity through a strong social service department in our society.

Financial Growth.—As theory is made perfect by practice only, so spiritual and intellectual growth can best be measured by financial growth, for the latter reveals the depth and strength of both. "God so loved the world, that he gave his only-begotten Son." *If we really love, we will give ourselves and our money* to tell to the world the story and meaning of that sacrifice. If we have met our obligations quarterly, paying to Conference expense, retirement fund, and pledge proportionately, besides our monthly dues, we have had a successful year financially. Yet how pitifully small is the entire amount as the expression of our love to God and to our neighbor!

If, measured by the standard of growth, spiritual, intellectual, and financial, success has been ours, the love and enthusiasm of our lives must have reached out to the thousands of uninterested women of our churches and communities, seeking to enlist them in the great work of the world's evangelization.

With such a record for the year that is past we can enter upon the work of the new year with great strength and assurance and promises of an abundant harvest. But if, like Paul, "we have not

already attained," such thoughtful consideration may prove an incentive to larger love, zeal, and faith that shall result in

the achievement of real success ere another year shall close. God grant that it may be so!

Advertising the Auxiliary.

ANONYMOUS.

It was seeing a placard poster on a country roadside, advertising a missionary meeting, that led Robert Moffat to become a missionary. As he read the announcement of the meeting there came to him memories of the missionary stories that his mother used to tell him, and he asked himself the question: "Why should not I be a missionary?" The answer was a life spent in Africa.

This fact alone has made me an enthusiast on advertising our missionary meetings. I use posters, the blackboard, and the secular press. The posters can be hung in the vestibule or in other conspicuous places where they will attract attention. We can make many kinds of posters—calendar posters, motto posters, topic posters, or posters inviting members to the study circle and advertising meetings or entertainments. What we learn through the sense of sight makes a more lasting impression than what we hear. I use the blackboard constantly for a few terse sentences conveying information calculated to arouse interest or to excite inquiry about meetings of the auxiliary, Week of Prayer, entertainments, the election of officers, or any other missionary news. The items should always be newsy and brief.

We must be missionary boosters. The men who lead the procession in the commercial life of American cities and towns are the men who never hide their light, who are the largest advertisers, who are before the people constantly with the bargains which they have to offer, and who know the value of publicity. Why, then, do missionary women linger where the moss grows, when it comes to ad-

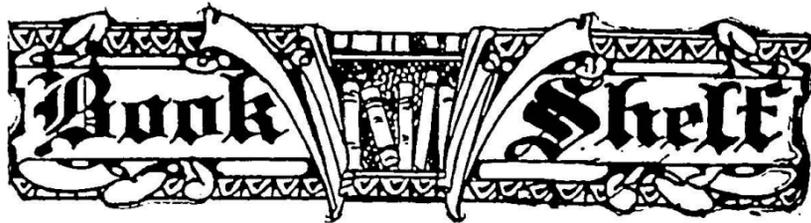
vertising? Why cling to the antiquated ideas of the oxcart period? This is the age of the publicity movement in the avenues of human endeavor. It is the age of printers' ink and progress and of wise men who read the signs of the times and keep in advance of their customers. I am sure that we as missionary workers do not properly advertise our goods.

Some of you will say: "All that takes time." I know from experience that it does take time, but it pays. It takes work, and one doing this advertising will even get knocks and discouragements. But what of that? The philosophy of life is like a bicycle. It goes well on the level and downhill and over good roads, but with the uphill and the mud one must needs get off and push. We are at the pushing time in our publicity work in the missionary society. We need more women to do publicity work. Any one can use the blackboard or make a poster. These latter can be gotten up at very small expense by means of a piece of cardboard or cloth, paste, pictures, and a few colored crayons.

We should advertise constantly in the daily or weekly press. It is advisable to use the same space all the time. No charge is made for such items. The news should not be given over the telephone, but should be written out plainly and sent direct to the editor.

Such a missionary advertiser is the bearer of good news. She stands at the gate to announce the victories won. She catches the shouts of triumph all along the line and sends them out to the rest of the army. She cheers with the news of the forward movements everywhere.

"The constant drip of water wears away the hardest stone;
The constant gnaw of Towser masticates the hardest bone;
The constant wooing lover carries off the blushing maid;
And the constant advertiser always gets the trade."



A LIBRARY OF PRAYER. Issued for the Woman's American Baptist Foreign Missionary Society by Fleming H. Revell Company.

THIS attractive set of books consists of four volumes: "Ministry of Intercession" and "With Christ in the School of Prayer," by Andrew Murray; "Quiet Talks on Prayer," by A. D. Gordon; and "Individual Prayer as a Working Force," by David Gregg. They are bound in cloth and boxed and are sold in the set, postpaid, for \$1.75. This library will prove a source of blessing to every individual who owns it. It is sold only in sets, but the single volumes will be most appropriate for gifts at the Christmas season. Order of Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn.

THE LOVE STORIES OF GREAT MISSIONARIES. By Belle M. Brain. Fleming H. Revell Company, Chicago. Price, 50 cents.

Miss Brain has brought out another book that will be a distinct help to the missionary cause. It is called "The Love Stories of Great Missionaries," and it is full of human interest that will not fail to bring any of its young readers into closer understanding of and sympathy for the heroism and problems of the missionary enterprise. Six love stories introduce Ann Haseltine and Adoniram Judson, Robert Moffat and Mary Smith, David Livingstone and Mary Moffat, James Gilmore and Emily Prankard, François Coillard and Christina McIn-

tosh, Henry Martyn and Lydia Grenfel. It may be used in advancing the conquest of the cross over the child world, as it is suitable reading for the period from twelve to sixteen years of age.

"A Missionary Hymnal." Compiled by Elsie Stewart Hand. For use in union services. Price, 10 cents per copy. (Postage, 4 cents.)

"How to Use." By Helen Barrett Montgomery. Programs, dialogues, and dramatic outlines for the textbook, "The King's Highway." Price, 10 cents; postage, 3 cents.

"On the King's Highway with St. Paul." Lectures delivered by Dr. Erdman during our Woman's Foreign Missionary Week at Northfield. Price, 10 cents. (Postage, 1 cent.)

"Pilgrim's Progress on the King's Highway." By Margaret Applegarth. A set of programs, suggestions, and attractive designs for girls who wish to study Mrs. Montgomery's book. Price, 10 cents; postage, 2 cents.

The promised book of "Prize Peace Stories" was issued by the Christian Women's Peace Movement in October. The book, of approximately two hundred pages, bound attractively in boards, contains the first prize story, "The Iron Cross," by James Church Alvord, and five other stories of great merit. Among these are "The White Zeppelin," "On the Field of Honor," and "The Red Cross Lady." This book will make a most desirable and appropriate Christmas gift. Price per copy, 75 cents. For sale by your Woman's Mission Board or M. H. Leavis, Agent, West Medford, Mass. Any Woman's Missionary Society or study class wishing to act as agent for the book may secure very favorable terms from Miss Leavis and thus aid the cause of peace and its own missionary treasury.