

The
MISSIONARY
VOICE

March

STEWARDSHIP NUMBER

1917

WEEK OF PRAYER
AND
SELF DENIAL

—
“Twenty New Missionaries
in a Week”
—

APRIL 1-8, 1917
—

A Call to Strengthen the Line

(See Editorial)

THE MISSIONARY VOICE

VOL. VII.

NASHVILLE, TENN., MARCH, 1917.

No. 3.



"Twenty New Missionaries in a Week."

THE CALL OF A GREAT OPPORTUNITY.

THREE years ago our Church was called upon to rally to this slogan in the annual Week of Prayer and Self-Denial. The response was prompt and generous. Ten new missionaries were equipped, sent out, and maintained for a year as the result of that week of intercession and consecration.

Not only so, but thousands in the homeland were blessed by an enlargement of vision, a deepening of devotion, and by the privilege of a closer partnership with our Lord in his work of world-redemption.

Again the call goes forth—"Twenty new missionaries in a week." Its appeal is peculiarly timely and urgent. During the last two years of heavy financial limitation upon the Board, reinforcement of the thin lines of our missionaries, far-flung to the ends of the earth, has been practically impossible. Workers have dropped out by death and illness and other providential causes and the Board has been unable to fill their places. Unnumbered doors of opportunity have opened—and we could send no man to enter. Hands have been held out pleading for messengers of the cross, and, with aching hearts, we have had to put them aside till conditions should be more favorable.

That time, we believe, has come—the time to answer the call of God as it has been voiced in the call of opportunity. The Board's debt has been so lightened that it is possible once more to sound the advance and go forward.

We believe our great Church is willing. We know it is abundantly able. The task of supplying the twenty odd thousand dollars needed to equip and send out twenty new missionaries and sustain them for a

year is a mere bagatelle to two million Southern Methodists.

Yet, little as it is, how much it will mean! Twenty new missionaries—twenty new voices proclaiming the gospel to those who have never heard it, twenty new lives invested in the inbringing of the kingdom, twenty new soldiers marshaled under the banner of Christ for the Christian conquest of the world! Who can imagine the infinite possibilities of such a devoted group, going forth at our Lord's command, accompanied by his presence and power, and overshadowed by his love? And all this can be made possible by the prayers of the Church and by the laying upon God's altar of the fruits of a little self-denial.

Where else could one find a cause so worthy of the sacrifice demanded? How else could one so worthily observe the anniversary week of our Lord's passion and resurrection—the week preceding Easter?

This is the call of the Week of Prayer and Self-Denial, April 1-8, for the sending of twenty new missionaries. The Church will hear and heed it if the Church is given a chance—and will do it gladly. Whether it shall have that chance depends upon you, readers—pastors, lay leaders, missionary committeemen, leaders of missionary organizations, leaders of Sunday schools and Epworth Leagues. It is for YOU to say whether YOUR Church or society shall have the chance to help. A program, literature, and envelopes are being prepared and will be sent free of charge for use of any Church or organization. Write for a supply to-day, giving name of charge and number of members.



Love of Country and Love of Christ.

A CONTRAST THAT SICKENS AND SHAMES.

THE CASUALTIES OF WAR.

By a careful comparison of statistics from different sources the following are estimated to be the total military casualties of the belligerents to January 1, 1917:

Great Britain	1,400,000
Russia	8,700,000
France	3,800,000
Italy	850,000
Servia	500,000
Belgium	225,000
Roumania	350,000
Other entente	20,000

Total entente15,845,000

Germany	4,500,000
Austria-Hungary	4,250,000
Bulgaria	200,000
Turkey	400,000

Total central powers 9,350,000

Grand total casualties, 25,195,000. Of these, a fourth, or 6,300,000, are dead.

This, of course, is only a rough approximation.

THE MONEY COST.

While the indirect money cost of the war in ruined towns and fields, diminished productivity, and maimed and slain human beings can never be known, the following is an approximation of the direct money cost to the different belligerent governments of the conflict to January 1:

Great Britain	\$15,000,000,000
Russia	9,500,000,000
France	11,000,000,000

Italy	3,000,000,000
Minor entente nations.....	2,500,000,000

Total entente\$41,000,000,000

Germany	\$15,000,000,000
Austria-Hungary	7,700,000,000
Turkey	1,000,000,000
Bulgaria	300,000,000

Total central powers.....\$24,000,000,000

Military cost to neutrals due to war\$ 700,000,000

Grand total direct military cost of war\$65,700,000,000

The indirect cost is probably twice as great as the direct cost, giving \$196,000,000,000 as a rough approximation of the loss to humanity by two years and five months of inhuman conflict. Nearly two hundred thousand million dollars!

The war is now costing \$110,000,000 a day.

THE SICKENING CONTRAST.

Behold now this sickening contrast and be ashamed:

Twenty-five million men engaged in mortal combat, for love of country. Only twenty-five thousand furnished by all the Churches for the Christian conquest of the race!

One hundred and ten million dollars a day freely poured out on the altar of Mars by the nations at war. Only thirty millions a year laid at the feet of Christ to proclaim his gospel of peace to a benighted world!

In the face of facts like these, what shall we answer when we are called to give an account of our stewardship?



Preparing for the Missionary Centenary.

HUNDREDTH ANNIVERSARY OF METHODIST MISSIONS TO BE FITTINGLY OBSERVED.

THE committee appointed at the last annual meeting of the Mission Board to plan for the celebration of the hundredth anniversary of American Methodist missions held a meeting on January 30 and took preliminary steps.

Bishop James Atkins was elected Chairman and Dr. W. W. Pinson Secretary. The Secretary made a statement concerning the

proposed celebration in coöperation with the Methodist Episcopal Church. A subcommittee, consisting of Bishop Atkins, Mrs. R. W. MacDonell, and Dr. Pinson, to meet a like committee from the Methodist Episcopal Church, was appointed for the consideration of definite plans. It was the sentiment of the committee that there should be three great joint conventions, held in

different sections of the country, and that a brief history of world-wide missions of American Methodism should be prepared for circulation. It was felt that the centenary should be made emphatically educative in order to bring the Church face to face with its entire task at home and abroad.

To gather material for this purpose the committee recommended that a survey of our mission fields be made with reference to the missionary progress, possibilities, and needs of each, and that Rev. J. A. G. Shipley, of the China Mission, who is now at home on furlough, should be assigned to this task. A committee consisting of Drs. Rawlings, Chappell, and Moore was appointed to study the question of preparing suitable literature for the celebration.



Resignation of Dr. Ed F. Cook.

THE announcement will be received with keen regret, both at home and on the mission fields, that Dr. Ed F. Cook, Secretary of the Foreign Department of the Board of Missions, has tendered his resignation, to take effect at the May meeting. For eleven years Dr. Cook has been connected with the Board, four years as Educational Secretary and the past seven years as Foreign Secretary, during all of that time rendering service of the highest order.

The experience and knowledge thus acquired, added to a conspicuous record for missionary leadership as pastor and presiding elder in the South Georgia Conference, before being called to the service of the Board, ranks Dr. Cook as a recognized authority on the various phases of the missionary enterprise.

This fact was clearly recognized in the call which came to Dr. Cook some months ago to become Director of the Department of Missions of Moody Bible Institute, Chicago, a call which after mature consideration he has accepted. The new position is directly in line with his life-long interest and training and offers an illimitable field of missionary service. More than a thousand students in residence, in preparation for missionary and other forms of religious work, and several thousand under instruction by correspondence, afford an opportunity for wide and expanding influence of which any man might be glad to avail himself. Every year the institution sends a score or more of its graduates into the foreign field and hundreds into definite religious work at home. In offering his resignation Dr. Cook says: "I could not now surrender my office,

THE TIME OPPORTUNE.

The sentiment of the committee was unanimous that the hour is most opportune for such a movement. The world is open to the gospel message as never before. The Church is awaking to the task of evangelization at home and abroad. Methodism is seeking to unite her forces, that she may conduct a world-wide campaign without the waste and weakness of division. It is, therefore, a fitting time to review the common history and face anew the common task. It is no extravagant expectation that the proposed centenary will furnish an opportunity for lifting the whole Church to a higher level of missionary intelligence and missionary devotion.

give up the work so dear to me, and sever the relations which have been so intimate and pleasant, but for the conviction that I can render a more constructive and permanent service to the cause of missions through other avenues."

While Dr. Cook's resignation will be sincerely deplored, the love and prayers of the Board, the missionaries, and the Church at large will be with him as he goes to his new field of labor.



Board's Receipts Show Handsome Gain.

AN increase of \$94,052 is the gratifying showing made by the Board's total income for 1916 as compared with that of the preceding year. The gain for Foreign Missions was \$64,635 and for the Home Department \$23,988. Woman's Work shared in the total gain to the extent of \$36,705. The figures in detail are as follows:

INCOME, 1916.

Foreign Department: General Work.	\$ 665,577
Foreign Department: Woman's Work	318,731
Foreign Department: Total.....	\$ 984,308
Home Department: General Work.	\$ 129,152
Home Department: Woman's Work.	286,129
Home Department: Total.....	\$ 415,286
For Scarritt Training School.....	\$ 7,028
For Independent Specials.....	2,015
Grand total, all sources.....	\$1,408,638
Grand total, 1915	1,314,586
Increase	\$ 94,052

AGAIN**Mexican Day in the
Sunday School****MARCH 25**

IF YOU HAVE NOT RECEIVED MATERIAL YET, WRITE AT ONCE TO REV. E. H. RAWLINGS, Box 218, Nashville, Tenn.

Don't Fail to Observe It!**A Penny a Week—To Save a World!**

ONE of our pastors, whose charge had just undertaken the support of a married missionary on the field at one thousand dollars a year and had already remitted the first thousand, writes as follows in regard to the matter: "Our offering is large only in comparison with the little that others are doing. When I think of what is left after this is given, I feel that we are still unprofitable servants. There ought to be five hundred charges in our connection that would rise up and do what this charge has undertaken. I do hope that our example will inspire others to cease playing at missions and do something worthy of themselves and worthy of our glorious Christ. But this will never be done till our preachers not only possess the missionary spirit, but are possessed by it."

A consecrated layman of Virginia says: "I am one with the missionary leaders in asserting that we should so arrange our giving that, while not neglecting the general and benevolent work at home, we should send to the foreign field beyond the United States at least half of our contributions, this being by far the greater field and being so poorly equipped with workers. We should not neglect the one, of course, but neither should we leave the other undone."

How far the Church is falling below the splendid standards set forth above is indicated by the fact that the annual assessment for foreign missions averages but twenty-four cents per member, and that the average annual contribution to this cause from

all sources, woman's work included, is less than a penny a week. This is surely a measure of our ignorance and thoughtlessness rather than of our real interest in the world's evangelization.

**The First of the "Pioneers."**

To a devoted layman, Mr. O. B. Riley, of North, S. C., goes the honor of being the first to respond to the Board's call for a corps of "pioneers." Immediately after the call went out for a "pioneer fund" to provide for urgently needed extension of the work, Mr. Riley, always responsive to the missionary appeal, answered with a check for one thousand dollars. Had the Church at large the vision of opportunity and privilege that inspires the comparative few like Mr. Riley, its task of world evangelization would soon be done.

**New Nurse for Soochow Hospital.**

THE excellent staff of our Soochow Hospital has been further strengthened by the addition of Miss Mabel Thomas, who sailed in January. Miss Thomas is a graduate of the University of Pennsylvania School for Nurses and has had three years of hospital experience. It is needless to say that she is thoroughly qualified, having been



MISS MABEL THOMAS.

accepted by the Board of Missions and approved by the China Medical Board of the Rockefeller Foundation, which furnishes her support as part of its contribution to our medical work in Soochow.

Prohibition the Issue in 1920.

To make national prohibition the paramount issue of 1920 is the avowed purpose of William Jennings Bryan. No slogan could be more timely or more worthy of Mr. Bryan's splendid Christian character and brilliant leadership. With twenty-four States in the prohibition column and sixty million of our population living in dry territory, it is high time for the political leaders to take cognizance of the issue and fall in with the movement to sweep the saloon from the continent.



Annual Meeting of Woman's Missionary Council.

THE annual meeting of the Woman's Missionary Council will be held at First Church, New Orleans, April 12-20. The city is preparing to entertain the Council royally, and a very interesting program will be rendered. Misses Bennett and Head, just back from the Orient, will fill two evenings with a first-hand report of missionary conditions in China, Japan, and Korea. Dr. Harry F. Ward, of Boston, will speak on "A New Work in the Home Field," and Miss Julia Lathrop, Secretary of the Children's Bureau, will address the Council on "The Nation's Children." Bishop Lambuth will consecrate the deaconesses and missionaries and will conduct the devotional hour each day.



Proposed Christian College for Mexico.

ON another page will be found an interesting article by Dr. G. B. Winton on the educational situation in Mexico, a subject in which for a quarter of a century Dr. Winton has taken a keen and intelligent interest.

During 1915 he prepared for a voluntary committee, consisting of leading college presidents and business men, headed by President Dabney, of the University of Cincinnati, a careful survey of educational conditions in Mexico. This paper the committee has recently given to the public. It recommends as the first and most available measure the founding of an independent college in Mexico, somewhat after the manner of Robert College in Constantinople. Help in normal, industrial, and agricultural education is also recommended.

The appearance of the pamphlet evoked an immediate and cordial response. The leading papers gave it extensive and sympathetic notice, and it was the occasion of bringing out the fact that a number of

other voluntary agencies are busy with the same idea. Most of them probably do not care as yet for publicity, but not less than four separate movements, in addition to that led by Dr. Dabney, were found to be under way. The enterprise, therefore, may be expected to take shape rapidly as soon as more favorable conditions come about in Mexico.



"IN THE LAND OF ARARAT."

BY MRS. W. W. PINSON.

THIS is a tender little biography of Mrs. Elizabeth Freeman Barrows Ussher, written by her father, John Otis Barrows. The book is full of action and interest. Mrs. Ussher from her childhood through her girlhood remained strong in her purpose to go to the foreign mission field. It was her consuming desire. After receiving a liberal education, achieving distinction as a student, she went to one of the most difficult and dangerous mission fields. She was appointed to Turkish Armenia by the American Board of Commissioners for Foreign Missions and was stationed at Van, and she was there when the massacre of Armenians occurred in 1915. Even *en route* to the field she encountered many difficulties and faced real dangers, always with undaunted courage.

A little love story like a silver thread is woven into the darker background of the tragic story. Young Dr. Ussher, who was the escort of the young girl missionary from Constantinople to Van, was the fortunate winner of her affections.

She was untiring in her labor of love among the poor women of the country, both Mohammedan and Christian. She engaged them in a lace industry and thus cared for many of the very poor by the sale of their handiwork. It has been truly said of her: "Her life was full of service, full of peril, full of strength, freely and cheerfully given in the home, the hospital, and wherever there was need." Her cheerful optimism and untiring devotion were amply tested amid the harrowing scenes of the cruel Armenian massacres, and nobly stood the test. After passing through the terrible siege of Van, she succumbed to the dreaded typhus fever, and thus lost her life; but her life was not lost, for she gave it freely as a sacrifice for others.

This story is worthy to be commended to all young people, and is especially adapted to inspire and interest girls who are forming their life's ideals.

"In the Land of Ararat," by John Otis Barrows. Published by Fleming H. Revell Company, New York and Chicago.

What We Owe and How to Pay It.

A Man in Business With God.

THE TRUE STORY OF A FAITHFUL STEWARD.

MEN AND MISSIONS.

THERE died a few years ago in one of our Southern States a lawyer, quiet, reserved, successful. He was widely known and had won distinction in many cases carried to higher courts. His kindness to the poor, his devoted service to his Church, and his unwearying efforts to bring men to Christ were recognized; but it was only at his death, when there came into the hands of the administrator of his estate several worn account books, running over many years, that he was really known. Very commonplace books, the entries set down in a neat and careful hand, with here and there a fern or clover leaf gathered by the way, but they contain the story of a man's walk with God, the investment of the talents He had committed to his care.

There are two accounts one with himself and one with his Lord. On one page, entered from month to month, his receipts, regular income, interest on stocks, securities, real estate; his legal fees, increase in values of investments. Against these he set down his expenditures. Everything was put down. Small sums for fruit, a shoe polish, presents for friends, physicians' fees, traveling expenses. Almost always the first item on the page for dis-

bursements is the tithe—his debt paid to God.

MAN A TRUSTEE.

Evidently he decided early in life that he was but an administrator for God. Farms, banks, stocks, bonds, salary, legal gifts, energy, foresight, thrift, influence—all were talents entrusted to him, and for them he must give account.

If he must render an account to God, could he have done it honestly if he had not kept one? So every cent expended was carefully recorded. The books reveal no sums for extravagant luxuries. As his practice widened and the years brought increasing wealth, the gifts grew larger, but personal comforts or pleasures did not. It is a record of self kept under that God might gain.

SYSTEMATIC GIVING.

The earlier books indicate that the tenth of his net income was regularly given at first; but very soon it be-

came more, possibly a fifth or a fourth, as if joy in service and in giving had steadily grown with growing wealth. No gain in values failed of entry. On one page there is an entry of \$884.73 advance in land values; another of \$250, the rise in bonds. These appear on God's side of the ledger.

THE TWO SEAS.

THERE is a sea which day by day
Receives the rippling rills
And streams that spring from wells
of God,
Or flow from cedared hills.
But what it thus receives it gives
With glad, unsparing hand,
And a stream more wide with a deeper
tide
Pours out to a lower land;
But doth it lose by giving? Nay;
Its shores of beauty see,
The life and health and fruitful
wealth
Of Galilee!

There is a sea which day by day
Receives a fuller tide,
But all its store it keeps, nor gives
To shore or sea beside.
What gains its grasping greed? Behold,
Barrenness round its shore;
Its fruits of lust but apples of dust,
Rotten from rind to core;
Its Jordan water turned to brine
Lies heavy as molten lead,
And its dreaded name doth e'er proclaim
That sea is—Dead.

—Rev. R. Glover.

IMAGINE a rose that would say to itself: "I cannot afford to give away all my beauty and sweetness; I must keep it for myself. I will roll up my petals and withhold my fragrance."

But, behold, the moment the rose tries to store up its colors and treasures of fragrance, to withhold them from others, they vanish. The colors and fragrance do not exist in the unopened bud. It is only when the rose begins to open itself, to give out its sweetness, its life, to others that its beauty and fragrance are developed.

So human selfishness defeats its own ends. He who refuses to give himself for others, who closes the petals of his charity, and withholds the fragrance of his sympathy and love, finds that he loses the very thing that he tries to keep. The springs of his manhood dry up. His finer nature becomes atrophied. He grows deaf to the cries of his fellow men for help. Tears that never are shed for others' woes sour to stinging acids in his own heart.

Refuse to open your purse, and soon you cannot open your sympathy. Refuse to give, and soon you will cease to enjoy that which you have. Refuse to love, and you lose the power to love and be loved. Withhold your affections, and you become a moral paralytic. But the moment you open wider the door of your life and, like the rose, send out without stint your fragrance and beauty, you let the sunshine of life into your own soul.—*Selected.*

When he found at the end of the year that he had already given above the standard he had fixed, the books show that the sum in excess was not carried over as a balance to his credit in the next year, but was left as an overpayment in his account with God.

THANK OFFERINGS.

Over and above these sums which he regarded as debts to God are those set down as thank offerings. One item, \$666.67, a thank offering for some unrecorded mercy.

Again and again the words occur, "A thank offering." Hospitals, orphanages, foreign missions, or ministerial relief received them.

The same clear perception of personal responsibility to God which inspired him in life shines out in the formal document of his will, with its many bequests to charities and church, ending with these words: "I hope this will prove satisfactory, as talents committed for God's service, and so used as at the end to bring, 'Well done, good and faithful servant.'"



A Young Man and the Lord's Money.

W. B. RILEY, D.D.

WILLIAM COLGATE, a lad of sixteen, had left home to make his fortune. His entire belongings were in a little bundle, which he carried in his right hand. Down the old tow path toward New York City he trudged.

He met an old neighbor, the captain of a canal boat, who said: "Well, William, where are you going?" "I d n't know," he replied. "Father is too poor to keep me at home any longer and says I must now make a living for myself." "There's no trouble about that," said the captain. "Be sure you start right, and you'll get along. What trade do you know?" The lad told him that the only trade he knew anything about was soap and candle-making.

"Well," said the old man, "let me pray with you and give you a little advice, and then I will let you go." They knelt on the tow path, and the old man prayed for Wil-

liam and then said: "William, some one will soon be the leading soap maker in New York. It can be you as well as any one. Be a good man. Give your heart to Christ. Give to the Lord what belongs to him of every dollar you earn. Make an honest soap. Give a full pound. I am certain you will yet be a rich and a good man."

Arriving in the great city, homeless and friendless, the youth remembered the old man's parting words of advice. He was thus led to Christ and into the Church. The first dollar he made brought up the question of the old captain. By a study of the Bible he learned that the Lord requested a tenth, and instantly he adopted it. Ten cent out of every dollar he kept holy to the Lord. A few years and he was a partner in the business that employed him. A little longer and he was the sole owner. He was won-

derfully blessed. He then gave two-tenths. He became richer still and gave three-tenths and afterwards five-tenths.

He then educated his family, settled all his plans for life and told the Lord he would give him all his income. Schools which now bear his name are monuments to his

benevolence. He gave, and the Lord gave to him, even as he promised.

To-day one of the greatest businesses in America bears that boy's name, and its products are known throughout the civilized world. "Them that honor me I will honor." The Lord is keeping his word.



Proportionate Giving.

ADAPTED FROM ADDRESS BY ROBERT E. SPEER.

WE are not to think of the tithe as a symbol of legal Judaism. Its claim rests upon moral considerations that would have made tithe-giving the duty of man, even if the Jewish law had never been enacted. Indeed, the principle was in operation long before it was expressed in any legal enactment, just as the observance of the Sabbath antedates the law and is no way dependent upon it. I should like to suggest a few of the practical moral considerations upon which rests the principle and the obligation of the tithe:

First of all, *the gospel ought to lead and enable men to do more than pagans and Jews.* The Jew in the old dispensation was expected to bring his tithe, in addition to his taxes and various other offerings. The generosity of many pagans equals the old Jewish standard. Unless the motives of the gospel lead men to give more generously than the Jews and pagans gave, then the motives of the gospel must be inferior to Judaism and paganism.

Secondly, *the Jew and the pagan faced no less difficulties in the way of practicing a principle like this than we face.* As a matter of fact, they faced greater difficulties than we. The Jew had no such currency passing through his hands as passes through ours. He gave of his orchards and fields, or he set aside one-tenth of his soil, that its produce might be regarded as not his own, but God's. If these men could override such difficulties and, in spite of poverty and limitation, pay their obligations to God, it is not asking or expecting too much that Christians should do so.

Thirdly, *we need some practical abiding principle like this to make sure that the principle of stewardship is a reality in our lives and that we are not swept into self-deception.* It is the easiest thing in the world for a man, without realizing it, to rob God of his due. Just as we need the Sabbath to make sure of the recognition of all time as sacred to the Lord of life, so do we need the tithe as a recognition of obligation to God in the matter of our wealth.

In the fourth place, *God never would have ordered it if it had been a mere transitory matter, or if it had not been for our good.* He does not need tithes for himself. All tenths of our wealth he can take away if he pleases. Tithe-giving is needed by man, and God made it clear as something for all time. If it was good for men three thousand years ago, it is good for man still. Its foundations lie deep in a fundamental need of human nature.

Fifthly, *money is the most perilous thing with which we have to cope, next to the baser, sensual nature.* The New Testament is full of warnings against it.

In order to escape that peril, we need the protecting grasp of some great and secure principle. Such a principle the tithe affords.

In the sixth place, *our Lord himself recognized and approved the validity of the tithe.* None of these moral ideals did Christ abrogate. He reënforced and sanctioned every one of them. He explicitly indorsed the tithe: "You give tithes, and this you ought to have done."

Seventhly, *there is no objection that holds against the principle of the tithe that does not hold also against the principle of the Sabbath day.* Both rest on the same ground of Old Testament sanction, New Testament recognition, moral claim, and adaptation. Every argument for keeping the Sabbath day holy upholds the principle of the tithe.

Eighth, *it is the only sure way of giving God his right share.* If we say, "I will scrupulously pay what I owe to every other creditor," and then for the Lord of all pick up the crumbs that are left, the chance is that he will get far less than his right. The only sure way of securing to the uses of God in the extension of his kingdom what it needs is to set aside carefully for him the first tenth.

Ninth, *it is only so that the causes of Christ in the world will get what they need.* They never will get it by any haphazard method. The adoption of the tithe would pour into the treasuries of the Church and

the great philanthropies all that they would need for the work that must be done.

Tenth. I think every man will find, as every man who has passed through the experience can testify, that *the acceptance of a principle like this marks a distinct era of spiritual enlargement in his life.* It carries him forward and leads him out into a wider expanse. The whole thought of God's love and presence and human duty becomes more vivid.

In the eleventh place, *it may bring the great religious expansion and awakening for which we long.*

"Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Horace Bushnell says: "One more revival, only one more is needed, the revival of Christian stewardship, the consecration of the

money power to God. When that revival comes, the kingdom of God will come in a day." Mr. Gladstone even went so far as to say: "I believe that the diffusion of the principle and practice of systematic beneficence will prove the moral specific of our age."

Lastly, I believe in this principle because, regardless of anything that will flow from it, *it is fundamentally right.* It does not matter what effect it may have on our lives, whether it pinches or cramps. We believe in it because we think it is right.

Let me lay the emphasis lastly on the rich privilege of being justified in giving at least a tenth of our income. Before I do anything else with my money, I have a right to set aside a tenth for my Lord. What a joy that brings into life, that we may act as banker for God!

This practice delivers one from the worry of debating every separate appeal that comes, and makes him a free and glad trustee, happy in the privilege of stewardship.



How to Determine the Tithe.

REV. R. W. WOODSWORTH.

SOME people have a very strange and altogether dishonest way of determining the amount of their tithe. They deduct taxes and house rent and living expenses, and then tithe the balance; and it often happens that, after all these rake-offs, there is very little left to tithe. Such a method is certainly not the Scriptural idea of the tithe, and those who practice it do not bring "the whole tithe" into the storehouse. Let us see to it that we deal honestly with God in this matter. Our entire net income should be tithed.

"But," asks the inquirer, "what constitutes my net income?" Perhaps we cannot better answer this question than in the language of "Layman," the author of that excellent tract, "What We Owe and How to Pay It." On this point he writes as follows: "If you are a farmer, it is all the money you receive for the products of your farm, the cash value of all your family consumes, and also the fair cash value of all you obtain by barter or exchange. From this gross amount, it is fair to deduct, before tithing, all money paid for hired help and taxes on your farm; but not taxes on land which is held for speculation. You should deduct from the gross income the cost of farm and building repairs and also a fair amount for the annual depreciation in the value of farm implements, tools, etc."

"Suppose my lands and stock increase in value?"

"Take no account of it until you sell them or a part of them; then tithe the increase of price you receive above the amount originally paid."

"Suppose I exchange the products of my farm for articles other than money?"

"Estimate the cash value of what you receive and put aside one-tenth of it. If you do not have the money, make a 'ticket' of one-tenth of the amount and place it where you keep your tithe. When you next have money to redeem the ticket, do so, and destroy it.

"If you are a physician, your net income is your entire income less your professional expenses, such as office rent, medicines, cost of keeping a horse, etc. If you care to take account of professional books and instruments, deduct from your gross income a fair amount for their depreciation in salable value each year.

"If you are a lawyer, substantially the same rules apply as to a physician.

"If you are a minister, it is the total amount you receive, less the same rule as above applied to books necessary for your studies, also traveling and other expenses connected with your parish duties.

"If you are a merchant or a manufacturer or a banker, of course you keep accurate

accounts. Your net income is the gross profits of your business, less strictly business, but not family or personal, expenses.

"If you are a mechanic, clerk, or employee and wage worker in any capacity, whether by the day, month, or year, your net income is your total income, less legitimate expenses connected with your work, such as carfare, depreciation in value of tools, etc."

The above suggestions will prove very helpful to those who are seeking light on this phase of the subject.



SHOULD DEBTS BE PAID BEFORE TITHING INCOME?

"SHOULD I not pay my debts before tithing my income?" No. As well talk about not paying interest on the money you borrow to use in business because you owe a grocery bill or other debts. Your tithe is of all debts the most sacred. Under such a rule, all you would have to do to escape all obligation to give or pay anything would be to keep in debt. Besides, the universal

experience of the very large number who have commenced tithing while in debt has been that with the remaining nine-tenths they were able to pay their other debts more easily and promptly than if they had tried to keep the whole for that purpose.



WHERE SHALL THE MONEY COME FROM?

THE Church's business is to spread the gospel. This costs money. What arrangement did God make to get the money?

1. Haphazard method? Loose change as the members happen to have it.
2. Gushy method? When feelings are moved by special appeal.
3. Merchandise method? Oysters, ice cream, fancywork, theatricals.
4. Corkscrew method? Deacons to waylay members with shotguns.
5. Systematic method? Weekly, thoughtful, personal, proportionate paying, with the tenth as a minimum.

Which do you think is God's plan? Which is yours?



A Financial Standard for Every Church.

THE following financial plan, formulated and adopted by the First Presbyterian Church, of Columbia, South Carolina, is presented here as affording a standard that might well be adopted by every congregation:

THE PLAN.

1. The tithe is the only plan for receiving gifts through the Church which has ever received divine approval. Wherever it has been seriously adopted, in every age, it has brought a rich blessing to individuals and to congregations.

2. We do not know that the tithe is prescribed in the New Testament, but we are certain that modern Christians should do no less than ancient Hebrews. The need now is greater, our ability is greater, and surely our desire is not less. No Christian should ordinarily think of spending more than nine-tenths of his income upon himself.

3. Exceptions should not deter us from trying this plan. The very rich should give far more than the tithe, and the very poor may need our aid, but these classes are not largely represented among us. Single persons with large incomes and with no one dependent upon them should give more than the tithe, but such exceptions should not interfere with our trying the plan on its merits.

4. We must leave to the individual and to the family the exact mode of computing the tithe, remembering that it is better not to vow, than to vow and not pay. It is a fearful thing to lie to God.

5. We recommend that the family be the unit in estimating and in paying the tithe. If the young people have independent incomes, they may well manage their own contributions, but father and mother and dependent children ought to support the Church as a family.

6. We recommend that where practicable each family, at the beginning of the Church year, prepare a family budget, especially for benevolences.

7. The main portion of what the members of this Church give to the Lord's work should be paid, we believe, through the treasurer of the Church.

8. The subordinate societies, such as the Sabbath school and the Christian Endeavor, should not be forgotten in preparing such a budget and in making any pledges.

9. Local charities, such as the tuberculosis camp or the rescue orphanage, may well be supported from the tithe of Christians. Such contributions may be sent through the Church treasurer. In fact, any money which may properly be paid from one's tithe may be sent through the treasurer.



An Italian Herald of the Cross.

A TROPHY OF THE GOSPEL IN NEW ORLEANS.

BY MISS MARTHA A. NUTT.

His story reads like a romance. Indeed, it is a romance, not of fiction, but of reality. It is a living demonstration of what a life yielded to God can be and do. A. Palmisano is a trophy of Protestant missions, delivered from the yoke of Rome and become a herald of the living Christ.

A year ago, going to the home of one of our faithful Italian members where death had entered, I found a crowd—the house full of women and the yard filled with men. In the back yard, with open Bible, pointing out the way of life to those about him, was this hero of the cross. As I drew near he said: "Sister, this is a sad hour for us, but the greatest opportunity we have ever had. Here are all these people, and they do not know our Christ."

A. Palmisano was born in Italy, but while a young man emigrated to America and settled in New Orleans. He prospered and brought up a large family. One day a fellow countryman entered his shop and showed him a Bible, the first he had ever seen. He opened it at the twentieth chapter of Exodus and his eyes fell on the commandments. Slowly he read: "Thou shall not make unto thee any graven image, . . . thou shalt not bow down thyself to them nor serve them."

"I never knew this before," he said. "I am all wrong." God's Word had brought conviction; tears streamed down his cheeks.

Days passed, and his load did not lift. God's Spirit was striving with him.

One day he slipped away to a near-by Protestant church, where he knew other Italians worshiped. He had never been in a Protestant church before. Falteringly he entered and to his amazement met face to face the man who had given him the Bible. Their tears mingled, the load lifted, and into his heart there came a great calm.

Years have passed. Persecutions have come without number, but the man who found God that memorable day has never wavered in his allegiance or grown weary in the effort to lead others to Christ.

This is but one illustration of what the gospel is accomplishing among the teeming Italian population of New Orleans. There are said to be from thirty-five thousand to forty thousand Ital-

ians here. All the trades are filled with them, and they are conspicuous in the professions. A large part of the city's wealth is in Italian hands. They are a frugal, hopeful, lovable people; yet by the masses the gospel is unknown and unheard.

To some, New Orleans is the great pleasure-loving winter capital of the South; to others it is a center of trade. To us it is a city of limitless opportunity for the proclamation of the living Christ to those who know him not.



STATUE OF "ST. MARGARET," NEW ORLEANS.

Erected in 1884 to the memory of Mrs. Margaret Haughery, an illiterate Irish widow who for forty-six years devoted herself to the service of the needy of New Orleans, helping to found three homes for orphans and one for the aged and infirm. At her death she left a fortune of \$600,000 to carry on the work.

Mary Werlein Mission, New Orleans.

ITS COMMUNITY, ITS WORK, AND ITS OUTLOOK.

BY EMILY WALKER KERR.

THERE are many people who will tell you that in all our connectional work there is no more important station than Mary Werlein Mission. Yet few people not in actual touch with the work done there realize how broad is its scope and how big the possibilities it furnishes for the establishment of one of the greatest mission centers in the South.

Situated in one of the most congested sections of New Orleans, the conditions which surround the Mission are appalling. The old houses are disease breeders, and conditions described by missionaries in foreign lands can be told of many of the homes in this section. But physical conditions are not the worst of the story: the ignorance



KINDERGARTEN CHILDREN, ST. MARK'S HALL,
NEW ORLEANS.

and superstition of the people concerning divine things are almost past belief.

As the work done is largely that of relief and rescue, there comes extensive feeding of the hungry and clothing of the destitute. Many of the men who apply for help are unfit for work because of lack of food and of sufficient clothing to present themselves for employment. The Mission averages feeding one hundred men a month, and clothes as many as can be provided for. Free reading rooms and free baths are furnished—these being the only free baths for men in the city. The average number using the baths is six hundred a month.

Besides this work among the "down-and-out men," your missionary is giving her life to social and evangelistic work in the homes of this tenement district. Modern philanthropy that puts the main emphasis upon preventive work is apt to look to child-

hood and adolescence as the only fields for labor. But it has been proved that the mother in the home is the most important factor in preventive work—that any work that *stops with the child* is apt to fall short of success that is permanent. So to the mother in the home we go with new inspiration and new ideals of life.

The primary end in view combines the following activities:

1. Cottage prayer meetings.
2. Fresh air work.
3. A community parlor in the Mission and a free reading room for men.
4. Coöperation with city street commissioner for cleaner streets.
5. Coöperation with charity organization in preventing pauperism and with juvenile court in preventing crime, with minor courts, parish prison, and detention home in helping in the moral management as applied to crime and delinquency of boys and girls on parole and probation.
6. Placing in homes and institutions old people and children who are homeless and orphaned.

In these fields of social endeavor we are helping in a process of prevention—prevention of disease, of poverty, of sin—thus contributing, we trust, to the character, efficiency, and development of the community.

A systematic plan of studying the community has been adopted—investigating its conditions in general, its life, labor, and aspiration, and the outlook of the various groups entering into the American composition. We have sought for the improvement of its environment by helping to enforce school laws, better housing conditions, social control over preventable diseases, hospital social service, sanitation, sex hygiene, infant health, nursing, and by the unfolding of community life along such lines as neighborhood life, housing in tenements, and democracy at work.

The field presents new developments and interesting experiments with pauperism, poverty, relief, rehabilitation, family budgets, cost of living, social insurance for sickness, accident, invalidity, unemployment, and old age. Indeed, there is abundant opportunity for the Christian worker along advanced social and philanthropic lines, for original research along industrial lines in this factory district, for studying the rela-

tions of the community to capital and labor, minimum wage and labor legislation, factory inspection and cooperation in industry, and other vital issues.

In our "relief" work, while we have invariably assumed an attitude of sympathy and assistance, we have made a frank and searching inquiry into the sources of the trouble. In doing this we have made com-

prehensive and thorough investigation of each phase of the problems presented, have worked out plans for dealing with the situations thus revealed, and have laid the facts before our city mission board. We believe that these steps, followed by a careful campaign to arouse interest, will surely bring practical results in the uplift of the individual and the community.

A Worthy Code of Ethics for the Business Man.

NO DOUBTFUL SUCCESS DESIRED—THE GOLDEN RULE IN EVERYDAY LIFE.

THOSE who study war and its causes say that the root of bitterness and strife between nations lies often in the competitive selfishness of business and trade rivalries. International relationships can be made over only by a new spirit—a spirit of cooperation and service that shall displace the narrow selfishness that leads to hate and strife.

It is impressive to consider in this connection the "Code of Ethics" adopted in 1915 at the annual convention of Rotary Clubs, a great international organization of business men. Here are some of its more significant paragraphs:

"My business standards shall have in them a note of sympathy for our common humanity. My business dealings, ambitions, and relations shall always cause me to take into consideration my highest duties as a member of society. In every position in business life, in every responsibility that comes before me, my chief thought shall be to fill that responsibility and discharge that duty so that when I have ended each of them I shall have lifted the level of human ideals and achievements a little higher than I found them.

. . . Fundamental in a code of trade ethics . . . are the following principles:

"1. To consider my vocation worthy and as affording me distinct opportunity to serve society. . . .

"3. To realize that I am a business man and ambitious to succeed, but that I am first an ethical man and wish no success that is not founded on the highest justice and morality. . . .

"9. To consider no personal success legitimate or ethical which is secured by taking unfair advantage of certain opportunities in the social order that are absolutely denied others, nor will I take advantage of opportunities to achieve material success that others will not take because of the questionable morality involved. . . .

"11. Finally, believing in the universality of the Golden Rule, 'All things whatsoever ye would that men should do unto you, do ye even so unto them,' we contend that society best holds together when equal opportunity is accorded all men in the natural resources of this planet."

The Outlook for Peace.

CHRISTIAN ENDEAVOR WORLD.

It is not so hopeless as some of our papers would lead us to believe. They report the startling things said by the jingoists on both sides of the water, the wild blood-and-thunder screeches of swash-bucklers who exclaim as they brandish swords dripping with imaginary gore: "Zounds! Let us fight!"

This is the attitude of navy leagues and army leagues and munition makers in every land, but it is not the attitude of the mass of the people in any land.

Indeed, the unanimity of the responsible utterances that come even from belligerent countries concerning the provisions they would make to secure the future peace of the world is remarkable. Whether they all

mean what they say is another question; but in order to stand right with their own people the leaders declare (all except the fire-eaters) that they are not fighting for conquest or for territory, but for national preservation.

They even profess to be willing to favor disarmament and a league to enforce peace.

Surely this is hopeful, not only for the ending of the present war, but for the establishment of a state of permanent international amity.

The *New York Nation*, as sane and well-edited a journal as is published in the United States, referring to a book entitled "Toward a Lasting Peace," remarks that

It "contains a long list of peace proposals and resolutions passed by various conferences and conventions in America, Great Britain, Germany, France, Switzerland, and Holland, as well as by seven international congresses and associations. The interesting thing about these various peace proposals is their striking unanimity. In spirit they are almost one, as might indeed have been expected; but there is a surprising agree-

ment in detail as well, a large number of them insisting upon at least the following points: no annexation except with the consent of the population annexed, popular control of international relations, development of international arbitration courts, limitation of armaments.

Let us take heart; the "fight for peace" is not a losing battle. In the divine order of things, it is destined to win.

Council of Women for Home Missions.

BY MRS. R. W. MACDONELL.

THE Council of Women for Home Missions held its tenth annual session at the Broadway Tabernacle, New York, January 9, 10, 1917. This organization came into existence in December, 1908, its purpose being to unify the efforts of all national woman's home mission boards and societies by consultation and coöperation.

Mrs. George Coleman, of Boston, had been president of the body since its beginning, and the delegates were made sad by the fact that she declined to stand for reëlection. She has blazed the path, and her uniform courtesy has endeared her to every member. Mrs. Fred Smith Bennett, of New York, was selected as her successor. There is every promise that Mrs. Bennett will carry the work forward with zeal and ability.

The reports of standing committees were never more interesting. The Study Course Committee showed 48,000 volumes of adult study books used during the year, 5,500 of the junior text-books had been distributed and sold, and 2,257 of the teen-age books.

The report of the Children's Committee was most interesting. A questionnaire sent out to all of the denominations represented revealed the fact that over eighty per cent of the churches have no children's organization because they are unable to secure leaders. In churches where there are home mission societies seventy-seven per cent of the children belong to the children's societies; and of the members, eighty-five per cent earn their own offerings; ninety-three per cent of the children lead in prayer. From the results of this investigation we are led to believe that the next generation will be a better prepared, readier people than those who are in leadership to-day. For this we must praise God.

With regard to children's work the Council recommended that local missionary societies see that public libraries be supplied with thrilling and inspiring home mission biographies and stories and that children be urged to read them; that an appeal be made

to the United Society of Christian Endeavor for more definite home mission topics for juniors and intermediates and to the various mission boards for definite home mission helps for the topics for 1917; and that wherever possible interdenominational study classes for leaders in work for children be conducted.

Reports from the committees on students and colleges, comity and coöperation, summer schools, and Home Mission Day of Prayer were each illuminating. Mrs. Luke Johnson, of our own Church, was the chairman of the last named. The report of Mrs. Johnson's committee as to program and promotion effort was received most enthusiastically.

The Council urged a more intelligent and sympathetic understanding between the women of the Church and the women in industry, recognizing that in some cases a chasm exists between these two classes and insisting vigorously that the women of the Church should make every effort to bridge it. The women's boards were urged to take action looking to this end.

The Committee on Comity urged sympathetic and personal service with and for all foreign women and children in order that to the homes of these strangers there may be presented the ideals of American Christian home life. Each constituent body is urged to prepare literature adapted to this end.

A joint session of the Home Missions Council and the Council of Women for Home Missions was held also, at which the progress of Indian missions was discussed, led by Rev. Thomas Moffatt, Miss Elizabeth Vermilye, and Rev. Henry Beats. A discussion on "The Conservation of Human Life," led by Rev. Charles Stelzle and Miss Grace Scribner, was also most interesting. The social hour took the form of a dinner on the opening evening. Mrs. John S. Allen was toastmistress, and with peculiar graciousness of manner and speech made the occasion one of interest and profit. Mrs.

Luke G. Johnson spoke, representing the South; Mrs. Westfall, of Chicago, represented the Middle West; Miss Scannons, of Maine, spoke for the North; while Dr. J. E.

McAfee represented the great city of New York. We left the festal board with a closer sense of fellowship and a deeper sense of our common problems.

Successful Work At Brevard.

FALL TERM BEST IN HISTORY OF SCHOOL.

In many respects Brevard has never known so successful a fall term as the one just past. The enrollment has been very large, and the students have been unusually earnest and industrious. The boys' department has grown particularly, both in regard to numbers and equipment. Last summer \$700 worth of woodworking machinery was purchased, which enables the school to do any ordinary woodwork in an efficient manner. The carpentry class is developing a number of boys who by their work will soon be earning a large part of

steel drying cabinet has been installed in the laundry, a concrete floor will be laid in the laundry, and new stone tubs will be purchased. A new floor has been laid in the sitting room and halls of the girls' dormitory, and an oak stairway has been erected between the first and second floors. We expect to refloor the upper halls as soon as the money is available.

The household economics classes are about through with their textbook work. After the holidays they will use the kitchen laboratory for actual practice in cook-



STUDENTS JUDGING STOCK, BREVARD SCHOOL.

their expenses. They are turning out chairs, tables, umbrella stands, writing desks, office furniture, bookcases, and other substantial and useful articles.

Another development is the dairy. The new barn is not yet complete, but is in use, and a considerable amount of milk and butter is being put on the table. The boys care for the cows, and the undertaking seems to be quite profitable, helping materially to keep down the cost of board.

A number of conveniences are also being secured for the girls. An excellent

ing and the study of balanced rations, economical buying, etc. Classes in home nursing, home bookkeeping, and the care and feeding of children will also be organized. The domestic art classes are producing in considerable numbers coat suits and shirt waists for the students. Thus those who do the work are not only learning, but are helping materially to pay their expenses.

A strong class is preparing for commercial work. So many have been the calls for stenographers and bookkeepers this

winter that it has been hard for the students to remain long enough to finish the course. The telegraphy and printing classes are small, but they have been doing excellent work.

Religious conditions in the school have

been good. Two or three times revivals have broken out and students have been converted. It is not unusual for the interest at the chapel services to culminate in special meetings for those deeply interested.

The Honor System in Prisons.

MEN may honestly differ as to the methods used by Thomas Mott Osborne while in control of Sing Sing prison, but the trend toward a more humane system in the treatment of prisoners is one of the facts of the times. In Sing Sing the prisoners have self-government, no guards or rifles being necessary. They are permitted to be at ease and converse while at meals, to have more freedom in the open air, to play games, and to have social and literary gatherings. They know these privileges depend upon good behavior, so when one transgresses he is taken in hand by fellow prisoners, not by prison authorities. The men are made to feel that they still possess manhood, that they did not leave hope behind on entering prison walls, that incarceration is not to be a perpetual badge of shame and outlawry.

The St. Louis *Star* declares that the reformatory effects of such management are marvelous—"Sing Sing graduates actually stay out of jail, while the output of the old-fashioned prisons get back into jail quickly

in large numbers." The old school reader's homely maxim that kindness is never thrown away, even on a dog, is based on the experience of the ages. We have a little instance in Tennessee. In one of the eastern counties all the county prisoners are made "trusties." It is of record that for years only one ever betrayed the trust reposed in him.

The warden of the Missouri State prison is credited with an intention to introduce the Osborne system. The *Star* says that if he will "introduce even a partial honor system of a genuine character which will be the beginning of prison reform, forward-looking men and women of Missouri, students of reform methods in the handling of criminals, will rejoice. It will give an initial impulse to the great work they have so long endeavored to get started, but whose inertia they have thus far been unable to overcome. As one of the first fruits of Governor Gardner's administration it is most auspicious."—*Nashville Tennessean*.

Missionary Work Among Miners.

THERE are more than six thousand coal mines in the United States. The majority of the miners are foreign-born, speaking but little English, living in crudest shacks and so segregated as to know but little of the good things of this great country. It is reported that two thousand miners are killed annually by accidents, some of which might have been avoided had the miners understood English. So great has been the suffering in Illinois that a law was passed at the instance of the labor unions, prohibiting the mines from employing men who speak no English.

There are a great many women and children about the mines, and through these the deaconesses of our Church have found in different fields an open door. Friendly visiting soon results in the establishment of the kindergarten. The wives of the miners are glad to have some one care for their children, especially at the time they are cooking for their boarders, for every miner's wife is expected to make a place in her home for unmarried miners. The "boarders" constitute a big factor in the miner's living,

supplementing his meager earnings. The kindergarten introduces the deaconesses to the mothers, and before long mothers' clubs are organized.

A great feature of the work are the English classes which the men attend. In such classes the deaconesses have prepared a number of men to stand examinations for citizenship.

Should you visit Thurber, Tex., Welch, W. Va., Hartshorne, Okla., Jennings, Ky., or Flat River, Mo., you would find in each place a Wesley House, with at least two resident deaconesses. These centers stand as interpreters of our best civilization and for the molding of character by giving education and religion to the people to whom they minister.

"How much owest thou to my Lord?" The tragedy of money-making is that it becomes an end in itself instead of a means to an end. "When a man begins to amass wealth," says J. Campbell White, "it is a question as to whether God is going to gain a fortune or lose a man."



Deaconess Outlook.

FLORENCE WHITESIDE, EDITOR.

THE EDITORIAL "WE."

ALL the year the editor of this page has kept silent, not once using her prerogative to write an editorial, express her opinions, or tell her experiences. There are some good reasons for breaking the silence now, one of them being that, because of the failure of others, I am called upon to fill our space in the VOICE.

Besides I want to set a good example to the six division editors and get all the workers used to editorials. We are going to take our stand for an equal division of labor and prompt responses from all the workers.

Each division will be in charge two months of the year, and will be asked for items of interest and expressions on topics of mutual helpfulness. We meet so seldom, why should we not discuss our problems with each other? Why can we not use our page as a clearing house of ideas? Some of us often feel that we are not doing much, that nothing new and interesting can be said about our work, but we might ask questions or suggest some topic which we would like to have discussed. We can surely express opinions, even if we cannot tell experiences. Can we not hear something from each worker this year?

A VISIT TO VASHTI.

There is another reason why I want to speak—that I may tell you of an interesting experience. It was recently my joy to take a motherless girl to our Vashti Industrial School. The day spent in visiting the

school gave me a new vision of consecration and earnestness of purpose lived out in the humblest and simplest way. The girls speak affectionately of "Father Bishop" and "Mother Bishop," and love seems to be the ruling principle of the home. The most advanced of the students show wonderful development.

We may finally get State homes established for our unprotected, dependent girls, but it will take far more than legislation and appropriations to make such institutions what they ought to be. Unless the superintendents and teachers are devoted to the cause and filled with the spirit of the Master, the work done will not accomplish its purpose.

Thank God for the vision which led to the founding of Vashti. May the good done there provoke others unto good works, until there will be a place provided for every homeless, unprotected teen-age girl!

A MEETING WITH OUR PRESIDENT.

Returning from Thomasville, I fortunately missed connection and had the pleasure of a day in Atlanta with the Wesley House workers. Miss Breeden and I talked extensively of plans for the Workers' Conference, especially for making this page more helpful to us all. Together we made out a kind of year-book, which we hope may be carried out.

New courage and inspiration for going forward was gained by this conference. I felt wonderfully stimulated, and hope that all of you may profit by my experience.

Scarritt Bible and Training School.

THE Six Weeks' Course began Jan. 3 and proved very interesting. The weekly tours of inspection were most valuable, as Kansas City stands preëminent in social welfare work. The visit to McCune Farm on January 18 was a revelation—a hive of industry, a developer of efficiency, and a moulder of strong, stable character. Boys are sent to this farm by the Juvenile Court and serve out their sentences there. When their terms expire each goes out with a trade whereby he can earn a living as farmer, dairyman, mason, carpenter, cabinet maker, accountant, or electrician. The boys build the houses on the farm—eight in number now—and make most of the furniture. The

younger boys attend school, alternating between educational and vocational work.

Among the Church workers enrolled for the Six Weeks' Course were two wives of ministers of our Church, Mrs. George S. Sexton, of Texas, and Mrs. E. D. Lewis, of Tucumcari, N. Mex. Their enjoyment of the course and of the life in the school was very gratifying. We could wish that many others would follow their example.

Among our guests this month we are glad to record Rev. George S. Sexton, D.D., *en route* to Washington City; Mr. Burge, formerly of Kansas City, now of Los Angeles; and Mr. Herman Bowmar, Sunday School Secretary, St. Louis, Mo.



What An American Saw in Asia.

WILLARD PRICE, IN WORLD OUTLOOK.

I saw hundreds of villages in which modern sanitation was absolutely unknown.
I saw glittering Oriental cities, the pride of the East; and under the shining lacquer and gold paint I saw suffering and filth and want that no man can describe.
I saw rotting bodies, empty minds, naked souls.
I saw Disease, stalking up alleys, wading ankle-deep through garbage to enter the doors of the people.
I saw in one land the stains of parental vice on the skin of two out of five of the children.
I saw a mother selling her babies that their older brothers might not die of starvation.
I saw pallid factory girls of twelve and even ten years of age, who worked thirteen hours a day, seven days a week, standing constantly while at work, and received a pittance of a third of a cent per hour. This, moreover, in a mill advertised as the "model factory of the Orient!"
I saw things which I have not the heart to set down, and you would not have the heart to read.
I saw life in its lowest terms.

And Yet.

I saw love in its highest terms.
I saw Christ yearning over Asia.
I saw the response of Korea to that yearning. A nation turning to Christianity at the rate of thousands a week.
I saw the dawning of a new China, not in the political kaleidoscope, but in the spiritual changes which have led to the abolishment of opium, and have brought six thousand of China's strongest leaders to accept Christ.
I saw a three-hundred-year-old statue of Buddha, and almost in its lap an impermanent three-year-old automatic telephone booth. The ancient religions of the East are being found wanting and cast aside.
I saw the mission schools from which the Chinese government has selected the first ten girls to be sent to American colleges under the Boxer Indemnity Fund. They were the best equipped ten that could be found in China. All were graduates of mission schools; all were Christians.
I saw hundreds of closed shops on Sunday. Neighboring them I saw hundreds of open shops, consuming all the Sunday business. Every closed store was owned by a Christian—not a "rice Christian," but a real Christian, whose pocket had no rule over his conscience.
I saw a beaten medical missionary board our ship at Wuhu and heard him tell of the crushing overburden of medical work that had killed his predecessor and was killing him.
I saw everywhere undermanned hospitals, undermanned schools, undermanned churches; a missionary force powerful in quality, petty in quantity.
I saw Asia, sore, ragged, and dull, with her foot on the threshold of the house of Christ, hoping for an invitation to enter.
I saw, upon returning to America, a rich and happy nation, eager and generous to a fault, but unthinking, storming the movie theater, swallowing a lump in their throats for pity of the ragged child in the play—while Asia waits.

The Story of Malandola.

AN AFRICAN SLAVE GIRL WHO BECAME A WORLD WINNER.

BISHOP WALTER R. LAMBUTH.

WHEN Malandola was a little girl she lived with her father and mother in the deep, dark African forest. Her father had an enemy. One day, with several other girls, she was sent to the spring for water. Suddenly a man sprang from behind a tree, knocked Malandola's water jar off her head, and, throwing her over his shoulder, disappeared amid the cries of her companions.

Malandola was sold to a chief and never saw her father and mother again. The chief and his warriors made her walk many weeks along the trail to the southwest, taking her and other prisoners to

his village a long time, learning to beat rubber out of the bark of the rubber tree, to make cassava pudding from the root of the manioc and the art of catching ants and drying them for food. She was quick to learn and during her journeys had picked up many words from the several tribes she had lived with until she could speak not only Baluba and Lulua, but three other languages or dialects besides.

In course of time the chief who had bought her began to drink the strong palm wine and when drunk would beat his attendants and wives, for he had many. Later still he began to suspect some of them of plotting to kill him. He sent for the witch doctor and had him administer the poison cup to test their innocence or guilt. The common belief is that if the accused is innocent the poison will be rejected; if guilty, in a few minutes the accused will fall dead at the feet of the chief. Malandola and two other girls, fearing their turn might come next, ran away into the forest, where they lived on roots and nuts and slept on leaves or between the roots of giant trees. They had not been out long before a Belgian captain came that way with several soldiers. He took the girls with him lest they should be devoured by leopards and brought them to Luebo. There they were placed in the girls' school taught by Miss Fearing, from Talladega, Ala., who had sold her little house and lot and paid her own expenses to the Congo, saying: "There are many teachers in America; I will go where I am needed most."

In this school Malandola found she was a sinner and that Jesus died to save her. She was the happiest one in the mission when through faith in Jesus she found her sins were washed away. She at once began to do what she could to bring others to accept him. Her face became radiantly happy, and all her long, hard journeyings were forgotten. So quick was she to learn that she led her classes. In languages she was a marvel. Dr. W. M. Morrison found this out and had her help him while preparing his dictionary and grammar of the Baluba-Lulua languages, in the introduction to which he gives her credit.

Malandola married Mudimbe, the leading evangelist of the Presbyterian Mis-



MALANDOLA, SURROUNDED BY HER CHRISTIAN FAMILY.

sell them to the Portuguese in Angola, whence they would be shipped to the island of San Thome to work on the coffee and cane plantations. Before reaching the border, however, they met some hunters. One of them liked Malandola's looks and bought her for a good price. Her feet by this time were blistered and sore, but her new master was kinder to her, and she had her face turned homeward again; so her heart was light.

Finally they reached a tribe not many hours from Luebo, the mission station of the Southern Presbyterians. There Malandola was sold once more, this time to a chief, who intended to make her his wife when she grew up. She remained in

The Missionary Call.

It is something to be a missionary. The morning stars sang together, and all of the sons of God shouted for joy when they saw the field which the first missionary was to fill. The great and terrible God, before whom angels veil their faces, had an only Son, and he was sent to earth as a Missionary-Physician. It is something to be a follower, however feeble, in the wake of the great Teacher and only model Missionary that ever appeared among men. And now that he is the Head over all things, King of kings and Lord of lords, what commission is equal to that which the missionary holds from him? May I venture to invite young men of education, when laying down the plan of their lives, to take a glance at that of a missionary?—*David Livingstone.*

sion, an earnest Christian. When Professor Gilbert and I reached Luebo on our first trip to Africa, Mudimbe offered to go with us to explore the country of the Bate-tela, a cannibal tribe, far away to the northeast. Malandola told me she would give him up for Jesus' sake. Mudimbe went with us all the way to the village of Wembo-Niama, the great chief; and, to the astonishment of both, they found they had known each other when they were boys. Two years later, with our three first Congo missionaries and their wives, I went back to Wembo-Niama, and we founded there our Southern Methodist Mission.

This last time Mudimbe and Malandola offered to go as missionaries. We gladly accepted them, and, with their five children, they walked the two hundred and fifty miles to the new mission. Mudimbe loves his wife; for during that whole journey over the hills and through the swamps he would not let her carry the children, as she is not strong. He finally came down with fever because of overexertion, but we held the caravan, treated him, and finally reached Wembo-Niama's country safely. Mudimbe and Malandola remain at their post, thankful to have a share in bringing their fellow Africans to Christ.

Japan the Picturesque.

INTERESTING TRAVEL LETTER FROM MISSES BENNETT AND HEAD.

WE are again in the land of the Mikado, the land of temples and shrines, of picturesque houses, and even more picturesque people. After our voyage across the Pacific, we landed at Yokohama and had ten days full of interest and gracious fellowship with our missionaries, men and women of the Japan Mission. The visit was all too brief. With the promise to return, we hurried away to meet with the workers in Korea and China in their Annual Conference sessions. We have had three months in those two mission fields, a time too short to see and know all that has been done by the elect few who are giving their lives to proclaim the gospel of our Lord to the millions round about them.

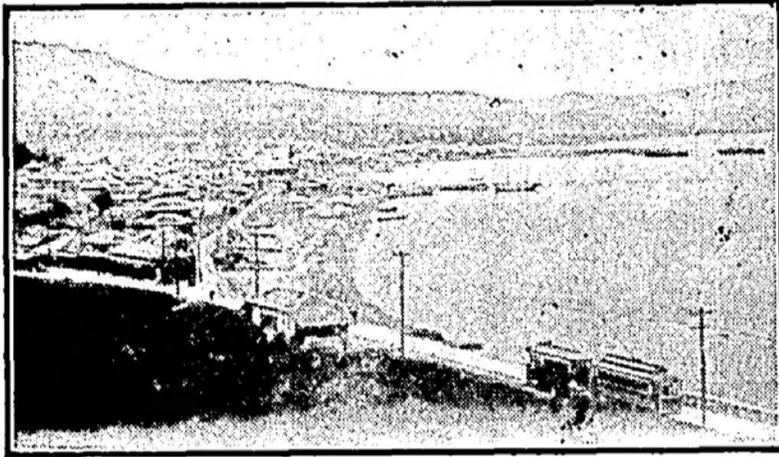
Our purpose is to spend a short while in each station, see in some measure the work of each missionary, and talk with each one of the needs, the hopes, and the desires for his or her special work. During the past week we have been at Oita, Beppu, and Nakatsu and have seen not only the central stations, where the missionaries live and work, but have visited also the outstations, where in rented rooms or chapels the gos-

pel is preached and Sunday schools or Bible classes are taught from day to day.

Oita is a town of forty thousand people, but for a stretch of about twenty miles around the beautiful Oita Bay, gathered in hamlets, villages, and towns, there are more than a half million people. All could be reached with comparative ease by Bible women, native preachers, and missionaries, if only there were enough of these workers to enter the open doors.

Beppu is a celebrated watering place, famous for its hot mineral springs. In many places with a bore of only a few feet the water bursts out in great streams and flows down the drains at the side of the streets, steaming as if from boiling caldrons. Beppu is a city of hotels and sanatoriums, and thousands of people from all stations in life frequent the place for the hot baths and for medical treatment. Rev. W. J. Callahan, while presiding elder, secured a lot for a church, but as yet we have for a preaching place only the front room of an old dwelling that was on it. In this room with its meager equipment worships a baptized membership of fifty

men and women; while upon the hillsides and in the valleys stand beautiful temples and picturesque shrines, making forever their appeal for loyalty to the age-long religion of the people. Is there not at home some child of God who could give the money to build a church and kindergarten rooms, into which could be gathered a local mem-



BEPPU AND INLAND SEA, JAPAN.

bership, and where many visitors would learn to know the Lord Jesus and go back to tell of him in far-away places?

At Nakatsu we have one missionary family, an earnest man and his wife, giving themselves without stint to a great congested group of people, while they look out over another section adjoining them with more than half a million people and not a missionary. This beautiful section on the northern end of Kiushu Island is part of the mission laid out by the sainted Dr. J. W. Lambuth and his son, our own Bishop Walter R. Lambuth. It was at Oita that, in a time of persecution, these two men with a fellow worker knelt in prayer and the Holy Spirit descended upon them in such power that they fell upon their faces and were not able to rise for hours.

The splendid public school system of Japan is reaching the youth of this fair land in all of these sections. Well-educated and well-trained teachers are in charge of the schools and a compulsory education law compels the attendance of Japan's children from the kindergarten to the middle school (about our high school). A generation of this mental development will make Japan doubly secure as a world power, with an influence over other Oriental lands that no Western nation can possibly possess. Now is the time for the Christian forces of the world to double their efforts for the Christianization of Japan.

It is true that there has been and there is a revival of Buddhism. It would be strange if this had not come. The Japanese are a religious people. There are to-day more than two hundred thousand temples and shrines scattered over the empire.

There are said to be ten thousand in and about Kyoto. For thousands of years it has been the Japanese custom to build shrines by the roadside, where the wayfarer may enter and refresh his soul. Some of these temples are the most beautiful structures in Japan, the most beautiful, indeed, in all the Orient. They are served by tens of thousands of priests dependent for support upon the offerings made by worshipers. With many the office has descended from father to son for generations. Would it be natural for these men and the great body of earnest worshipers who attend the temple services to allow without protest another religion to take possession of the land?

Japan's religious leaders have done what her political leaders have done. They have watched the growth and development of the Christian religion. They have been forced to see its growing influence in the land, and with a wisdom and moderation second only to what might have been expected of those who worship the true God they have copied the methods of Christian evangelism, from the cradle roll of the Sunday school to the great organized efforts planned after the Young Men's Christian Associations of America and England. They have introduced into their temples pipe organs and trained choirs, a thing unheard of in all the past centuries of Buddhist worship. They have renewed the furnishing and ornamentation of their temples until many of them are filled with beautiful works of art. They have established theological schools and even a university for the training of their priesthood. Some of their men are well versed in the religions of the world



HOT WELLS, BEPPU.

and are able defenders of the Buddhist faith.

All this is but a by-product of the Christian effort. Japan's great student body is the key to the future. Many of her young men are in the colleges and universities of America and many others have taken

graduate and postgraduate courses in Christian schools and universities. A great work has been done among them by Christian and missionary teachers. If these forces could be doubled now, another quarter of a century might see Japan become one of the Christian nations of the world. Are there not in the student bodies of the home-

land many young men and young women who will give themselves with joy to the task of winning to the Lord Christ these splendid young men and women of Japan? His voice is sounding out to them as it did to that group on the mountain side in Judea when he said: "Go ye, and lo I am with you."

Stirring Stories of Lives Transformed.

FRUITS OF MEDICAL WORK IN KOREA.

BY MISS GILBERTA HARRIS, SONGDO.

Just twenty years ago the first mission work was begun in Songdo, a city of fifty thousand inhabitants. Now our own denomination has there three large churches, our largest boys' school and largest girls' school in Korea, a school for widows, a Bible school for women, and a large hospital. Let us look at some of the evidences of the Christian faith that would be most apparent to the stranger.

First of all, on Sunday morning he would hear church bells in several directions (I'll never forget how sweet they sounded to me on my first Sunday morning in Korea) and, following the crowds, would find they led to the churches. Passing along the streets, he would see that a number of the stores and shops were closed—those belonging to Christians. God has richly blessed the work in Songdo, and in hundreds of homes where Christ was not known twenty years ago the people have torn down their devil and ancestral shrines, have ceased to look to Buddha and Confucius and to idols made by their own hands, and have Jesus Christ enthroned in their hearts.

The Christian schools established by the Mission have inspired not only in the Christians, but in a great many nonchristians also, a desire to educate their children. Consequently there are girls and boys from many nonchristian homes in our schools. Before Christianity came to Korea girls were not thought to possess a mind capable of learning, so they were not given any education whatever.

My work as a nurse has been necessarily almost altogether in the hospital. Before Christianity entered Korea there were no hospitals, no nurses, and no real doctors. The so-called doctors were only torturers, with no knowledge of medicine, knowing only the use of needles and burning, with which they tortured the poor sufferers who came to them for relief. Now there are seven young Korean men who have graduated in Western medicine and are practicing in Songdo. Two of these are with Dr. Reid in Ivey Hospital. Most of them are

Christians. Some of them graduated from the Union Christian Medical College in Seoul and some from the government medical college. In our hospital we have ten nurses, all Christian young men and women, some graduates and the others in training.

Below are given a few instances that have come under my observation here, illustrating the results of medical missions in the transformation of character.

When Dr. Reid arrived in Songdo there was awaiting him a woman who had been sick a long time and had been unable to perform her duties as wife and daughter-in-law. As a consequence her husband had thrown her away and her mother-in-law had sent her back to her parents. The latter were very poor and she had only her wedding rings, worth about one dollar, to pay for the necessary operation and treatment. She was cured. Later her husband became a Christian and they were reunited in a Christian home. The last we heard of them they were very happy and God had given them a little son.

There is nothing more degrading to a human being than the habitual use of opium. Among our patients are many who come to be cured of this habit—sometimes twenty at a time, both men and women. One of the first opium addicts treated was Yi Won Bong, who had sold all he had, even his oldest daughter, then a very small girl, for money to buy opium. While in the hospital for treatment he accepted Christ as his Saviour, and ever since has been a good Christian and a most faithful servant in the employ of the hospital.

There was another, Kim Joe Gil, who was doing good work as a tinner, when he became addicted to the use of opium and lost all he had. He became a Christian while in the hospital. He is now one of the most earnest and joyous Christians I ever saw and is constantly laboring to lead others to Christ. He also has a prosperous business again.

One day a woman came to the hospital to have a tooth pulled, and another woman

came with her. Our Bible woman told them of Christ, and they received her message gladly. The next Sunday they came to church and gave in their names as new believers. After the service they asked our Bible woman to go home with them and destroy their devil shrines, which she did. Among the things there dedicated to the devil were some old coins that were of no value as currency, but they sold them for about ten dollars and gave the proceeds to the Church.

A sorceress came to us for an operation. While in the hospital she heard the story of Christ (as every one does who comes here), and she believed. One morning at our prayer service she asked the privilege of speaking and gave a clear testimony of having received forgiveness of sins. As is true of most Korean Christians, she immediately began telling others of Christ and exhorting them to believe. She came to us a sorceress and left us a happy Christian.

The Growth of a Great Mission School.

FIVE HUNDRED STUDENTS UNDER CHRISTIAN TUTELAGE—EVANGELISM THE PRIMARY AIM.

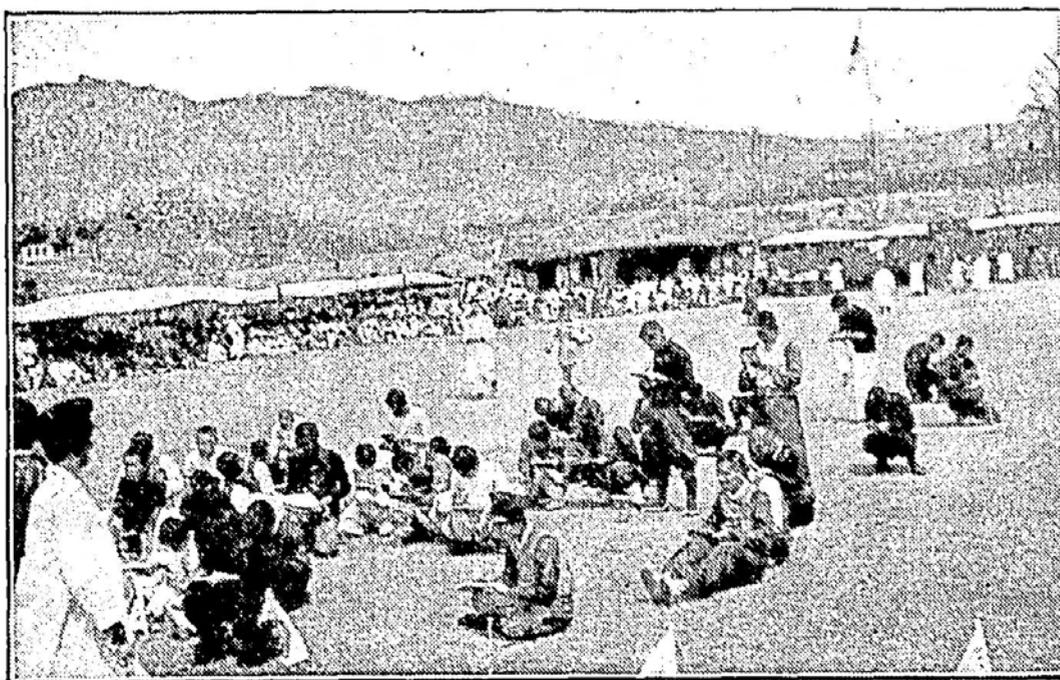
REV. A. W. WASSON, PRINCIPAL ANGLO-KOREAN SCHOOL, SONGDO.

THE enrollment of the Anglo-Korean School last year was 521, an increase of 150 over that for 1915, which in turn was an increase of 123 over the preceding year. Not mere pride of numbers, but the fact that each student is under the influence of Christian teachers, daily Bible study, chapel exercises, and other religious activities of the school, and may become a herald for Christ

average as a whole and won the first, second, and third places on individual records.

NEW PRIMARY SCHOOL BUILDING.

A substantial two-story stone building, with six splendid classrooms, a chapel and basement, has been completed, and enough funds have been appropriated to properly equip it. The good people of the Lynch-



FIELD DAY, ANGLO-KOREAN SCHOOL.

to his non-Christian relatives, makes us profoundly grateful for every increase in the student body.

The teachers have their hearts in the work. Out of seventeen teachers, thirteen have not been absent a day during the last twelve months.

A committee of the Educational Federation of the Missions in Korea sets the final examinations and grades the papers of the senior students in all mission schools of middle school grade. Of the eight schools taking these examinations this year, the students from this school made the highest

burg District, Virginia Conference, contributed the funds. The teachers in this department are all earnest Christian young men and graduates of the Middle School.

GOVERNMENT APPROVAL.

School inspectors and higher officials have repeatedly made favorable mention of the school. Among the new students received into the high school were forty who came from government common schools. Some of them stated that they had been advised by their Japanese teachers to come to this school. These facts go to show that the

authorities will permit the government common schools to become feeders of this school if we are properly prepared to cooperate with them.

Our most urgent material need is for a middle school classroom building. Part of the stone needed has been on the proposed site for seven years, and we earnestly hope the Board will soon be able to authorize the erection of the building.

Although sometimes impatient at the delay, I no longer have any great anxiety about the material equipment of the school or the size of the student body. The Church in America will, I am confident, furnish the equipment needed, and the school properly equipped and conducted will not lack patronage. Our real task is a spiritual one—to plant in the minds of the students a confident faith in spiritual realities and to develop in them something of the Master's heroic spirit of service that dares to do right, no matter what the cost. If the school is true to its mission, we shall soon see throughout the Church the results of its work in well-equipped preachers, teachers, and lay religious leaders, and in consecrated, capa-

ble business and professional men and manual laborers.

INCREASE IN MEMBERS AND IN SELF-SUPPORT.

REV. M. B. STOKES, CHOON CHUN.

Good progress was made in the Choon Chun District during the past year. We had a net gain in membership of nearly one hundred and an increase in contributions for self-support of about fifty per cent. This advance is due, in large measure, to the faithful and efficient work done by the Korean pastors.

Rev. Sin Suk Ku, our district evangelist, was kept busy all the year holding revivals, leading in evangelistic services for the heathen, teaching in Bible institutes, and helping the pastors in their work. He has never once failed to do what has been required of him, and his spirit at all times has been most beautiful. Just now he is in the midst of a campaign of tent meetings in non-Christian villages. When this is over, he will make a round of the circuits of the district, stirring up the people in the interest of self-support.

The Educational Revival in Mexico.

REV. G. B. WINTON, D.D.

EVER since the beginning of the agitation for national independence and popular government in Mexico—a hundred years ago, now—the leaders in these patriotic movements have seen that the chief obstacle to success is popular ignorance. An illiterate population cannot govern itself. This is an axiom. Industrious efforts to develop in Mexico an educational system have therefore marked every popular uprising there. But the inertia of centuries had to be overcome. There was little demand for schools among the people. There was, moreover, active hostility in two quarters—the Church, which had almost unlimited moral authority, resisted the principle of public schools as irreligious. Worse still, the wealthy citizens who controlled legislation refused to tax themselves to provide educational funds.

Confronted with such a trio of enemies, it is not surprising that plans for popular education often got no further than the paper stage. This even when the liberals were in control. More than half the time during this century of Mexico's political independence, they have not been in control.



All of which explains why the present Constitutional government is working at the task of establishing and rehabilitating schools almost *de novo*. It is a prodigious task. Nobody understands that better than Mr. Carranza and his associates. Yet it is fundamental. This too they recognize, and they are bending their energies to it as to no other single detail of their program. Prof. Andrés Osuna, educated in a Massachusetts normal school and later an M.A. of Vanderbilt University, with eleven years of experience as superintendent of schools of the State of Coahuila, is coming to be the most commanding figure in Mexico's educational revival. It is his dream to separate school administration in all the States from politics and to introduce the best and most modern pedagogic methods. He is at present superintendent of schools in Mexico City and the Federal District. It is probable that a plan will ultimately be adopted somewhat similar to that of the United States. The Federal Secretaryship of Education will be abolished and States left free to develop their own plans, under the general supervision of a Federal Commissioner.

Meantime the disturbed conditions and the depletion of the public treasury make the extension of schools most difficult. The mat-



THE HOME BASE



A Call to the Men of Southern Methodism.

IT IS A CALL TO PRAYER. WILL NOT METHODIST MEN EVERYWHERE JOIN US?

THE world is passing at this moment through probably the most extraordinary period of its history.

There is hardly a mission field on earth in which there is not the sound of an unusual "going in the tops of the trees." Surely in a most unusual way God is working upon the heart and mind of the heathen world!

Young people by hundreds, indeed by thousands, are offering as volunteers to carry the gospel into these "regions beyond." Our country was never as prosperous as now. There was never as much money in actual circulation, and our men are not stingy. They are spending the money they are making. Indeed, it is to be feared that there is in our present prosperity an intoxication of indulgence and luxury extremely perilous to Christian character and the Christian home. If the danger is to be avoided, our men must find some worthy, unselfish object for the use of their money.

Over against this extraordinary situation, threatening its most precious ideals and interests and obstructing its largest opportunity, flames the holocaust of the greatest war that has come in human history.

We are most earnestly urging you, therefore, to join for the next two months in definite and daily supplication:

1. That the noble efforts of our President may be blessed of God, and that, through Him and others who are working unselfishly to secure that end, may speedily come a peace with such righteousness and such guarantees as shall make it the world's greatest prophecy of millennium.

2. That there may come to the men of

Southern Methodism more clearly than ever before God's call to the stewardship of money. The entire world is waiting for the gospel. Thousands are waiting to take the gospel to the uttermost parts of the earth, and they are waiting—for money to carry them! Let us pray that the men of our Church may see very clearly the opportunity; may feel keenly and even poignantly their personal responsibility; and may answer the call in a prompt and genuinely Christian use of the abounding prosperity with which God is blessing these wondrous times.

JOHN R. PEPPER,
President,
E. H. RAWLINGS,
Field Secretary,
A. C. TIPPENS,
Office Secretary,
Laymen's Missionary
Movement.

THE most significant discovery in the recent development of the Church has been the finding of the layman. He has found himself, and he has been discovered by the Church. In this discovery lie the hope and promise of a great spiritual democracy. The age of priestcraft has forever gone. The layman has come

to stay. With a newborn consciousness of personal responsibility, with a newborn vision of his duty with reference to the mission of the Church, with a newborn realization of his own inherent priestly, prophetic, and kingly qualities as a son of God and as a joint heir with Christ of the gifts of God, he stands to-day asking as never before: "Lord, what wilt thou have me to do?" He thinks he is hearing the answer of his Lord in the cry of the world's need. He is offering himself for service. He is saying: "Here am I; send me."—W. A. R. Goodwin.

HE IS COUNTING ON YOU!

He is counting on you!
On a love that will share
In his burden of prayer
For the souls he has bought
With his lifeblood and sought
Through his sorrow and pain
To win "home" yet again.

He is counting on you;
If you fail him—
What then?

He is counting on you!
O, the wonder and grace
To look Christ in the face
And not be ashamed,
For you gave what he claimed;
And you laid down your all
For his sake—at his call.

He is counting on you;
And you failed not—
What then? —Selected.

Discussion Groups for Men.

THIS is the season for organizing men into small groups for the discussion of missionary topics. The Churches have agreed upon the Every-Member Canvass as the best method of taking the collection for missions and other benevolences; and if the canvass has not been made, a good time to try it out is in March or April. But the canvass will be sure to fail unless some preparation is made for it.

Now there are other things to do to get ready, but perhaps the best single thing is a short, sharp, decisive course of discussions in some group of men, in connection with some attractive book.

Even where the Canvass has been made, a pastor could not do a finer thing for the men of his congregation than to bring a few of them in touch with great world movements in one of these discussion groups.

There are several books prepared especially for these discussions with men. They are all short, each containing four chapters and covering about one hundred pages. If a survey of the world-field is desired, at home and abroad, take "The Call of the World," by W. E. Doughty. If you desire a study of certain inspirational aspects of missions, such as "The Bible and Missions" or "Prayer and Missions," "Efficiency Points" (also by Doughty) is strongly recommended. A longer study but intensely interesting would be Dr. Moore's "The South

To-Day." Other excellent books for the purpose are listed on the back cover page of the VOICE.

In most cases the pastor would have to lead, but following are some of the groups that are admirably adapted for these discussions:

1. *The Men's Missionary Committee.*—It would fire them and prepare them as nothing else for making an Every-Member Canvass and otherwise looking after the finances of the Church.

2. *The Men's Organized Bible Class.*—Even when he is not the teacher, the pastor might arrange to lead the class in these discussions four successive Sundays.

3. *The Midweek Service.*—If in that service discussion on the chapters of a book were combined with a popular lecture, the plan would often redeem the service.

4. *The Board of Stewards.*—This will take courage and skill; but if the pastor prepared for it and got his Board sympathetically to agree to his plan, four meetings with the stewards, on "The Call of the World" or "Efficiency Points," might accomplish as much as a year's preaching and would probably revolutionize the missionary thinking and emphasis of the Church.

This delightful thing should be done in hundreds of our congregations in the next few weeks. It will be found abundantly worth while.

Missions in the Sunday School.

Children's Missionary Day—Program for April.

PREPARED BY BLANCHE WYATT.

INSTRUCTIONS to Chairman of the Missionary Committee:

1. Preparation is preëminently the key-word to success in giving this program. Have several rehearsals if possible, certainly one.

2. Do not feel under the necessity of using these programs entire if they seem impracticable. Feel free to select and adapt that which you think will be most valuable to your people; but what you do, do thoroughly.

3. Announce a week or two ahead that the program for this Missionary Day will be conducted entirely by the children. Call the

day "Children's Missionary Day." Make an effort to announce your Missionary Days very differently from ordinary announcements and advertise them so faithfully that they will be the best-attended services of the month.

4. Every school has a different problem and a different need. Write to Blanche Wyatt, 810 Broadway, Nashville, Tenn., making suggestions for these monthly programs, criticizing those furnished, telling of any original plan you have worked out successfully. We can all work together for a mighty advance in missionary interest among the young people, and the task is big enough to

challenge us and to be worthy of any trouble you may take to help. You will be working for all our 17,000 Sunday schools. All together—who will be the first to help?

PROGRAM.

Missionary song.

Leader. Every spring we have the happiest day in our churches—Children's Day. I think we ought to have two days for the children. This year, any way, we are going to have two. One of these we celebrate to-day, and we will name it "Children's Missionary Day." The first child to take part on this program is — [girl], who will recite "How You Can Help":

"The little ones in heathen lands
Hold up their tiny pointed hands
To wooden idols, old and grim,
Or made of stone.

And if you say, 'Can this be true?
What difference does that make to you?'
I'll tell you plainly what I think,
And it is this:

Suppose, instead of going West,
The apostle Paul, of all the best,
Had journeyed toward the golden East,
As well he might!

Why, you and I would still have been
In darkest ignorance and sin,
While folks in India and Japan
Would know of Christ.

I sometimes think, had it been so,
They mightn't have been so dreadful slow
To tell us the story of Jesus' love
As we have been.

I'd like for every child on earth
To know the Saviour, from his birth
To death on Calvary for our sins.
Now wouldn't you?

Now, some of us may want to go
When we're grown up; but this I know—
A way there is, right here and now,
That we can help.

Just thank the Lord that you are here,
Where children love him without fear;
Then give as much as ever you can
To send him there!"

Leader. A group [boys and girls] of our children will stand and quote the verses of our Scripture lesson, and they want you to think of God's guidance of the missionaries as you hear these words.

First Child. "And he said, Certainly I will be with thee."

Second Child. "The Lord is on my side; I will not fear; what can man do unto me?"

Third Child. "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

Fourth Child. "The Lord preserveth all them that love him."

Fifth Child. "And whatsoever ye shall ask in my name, that will I do."

Leader. — [boy] will tell us what happened at a Bible study class.

Boy. Not very long ago a teacher in a university organized a class for the study of the words of Christ. One night the class was discussing the sentence: "Ye are the salt of the earth." The teacher asked them to tell what the words really meant. Several said, of course, that salt preserves things. There was a Chinese girl in the group. She seemed to understand better than the others just how much Christ did mean, for she said: "Salt creates thirst." American Christians must be the salt of the earth, or, in other words, they must create thirst for Christianity in the heart of every nation in the world."

Leader. — [a small child] will recite "Jesus Loves You":

"I want to send a whisper song
Across the waters blue
And say to all the children there:
'Jesus loves you.' [Softly.]

If they should not quite understand,
They'll wonder if 'tis true;
So I will keep on whispering
'Jesus loves you.' [Softly.]

Leader. The children will sing in chorus. [To be sung to the music of 'Just as I Am.']

"Just as I am, thine own to be,
Friend of the young, who lovest me,
To consecrate myself to thee—
O Saviour, dear, I come, I come.

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay—
With all my heart, I come, I come.

I would live ever in the light;
I would work ever for the right;
I would serve thee with all my might—
Therefore to thee I come, I come.

Just as I am, young, strong, and free,
To be the best that I can be,
For truth and righteousness and thee—
Lord of my life, I come, I come."

Leader. — [a little girl, who will kneel and recite] will offer a prayer for the world's children.

"Once again, dear Lord, we pray
For the children far away,
Who have never even heard
Jesus' name, our sweetest word.
Little lips that thou hast made
'Neath the far-off temple's shade
Give to gods of wood and stone
Praise that should be all thine own.

Little hands whose wondrous skill
Thou hast given to do thy will
Offerings bring and serve with fear
Gods they cannot see or hear.
Teach them, O thou heavenly King,
All their gifts and praise to bring

To thy Son, who died to prove
Thy forgiving, saving love!"

Leader. The first recitation you heard has made you think, I know. Maybe you never thought how much it means to you that St. Paul traveled west rather than east when he set out in his missionary journeys. Have you thought how much of loss it means to those whose homes lie in the opposite direction? Our closing message suggests the thing your heart already prompts you to do. That message will be given you by — [a small child.]

Woman's Missionary Council.

PROGRAM—APRIL.

KOREA: THE KINGDOM OF GOD IN THE HERMIT NATION.

Bible lesson: "How They Gave for the Temple." (1 Chron. xxix. 1-17.)

Hymns 417 and 128.

Prayer: For the non-English-speaking population of the United States, for all who are working among them, that we may realize our responsibility and help them to become Christian citizens.

Reports of officers.

Reports of committees.

General business.

Presentation of stewardship. (See VOICE.)

Topic: "Fruits of the Gospel in a Korean City."

Topic: "Fruits of the Gospel in New Orleans."

Prayer for Council meeting, for Council officers.

BIBLE LESSON.

"HOW THEY GAVE FOR THE TEMPLE."

(1 Chron. xxix. 1-17.)

THIS Scripture contains another Old Testament account of how God's people gave. This time it is for the building of the temple. It had been the great desire of King David's heart to build a house for Jehovah, but he was not permitted to do so. However, he had the great joy of inspiring his people to make a most hilarious gift whereby all things needful were prepared for Solomon, his son, who God promised should build the house. As we study the incident we are impressed with the following:

I. Verses 1-8.—This gift made by this peo-

ple was a premeditated, prepared, planned, purposeful gift, brought under the leadership of a man of great vision and devoted affection for Jehovah. Without the vision and affection of David, these people would not have brought their offerings and would have missed the great privilege of building a house for Jehovah. We do not always remember to be grateful for leadership that seeks to draw us into broad places and liberal purposes. We are sometimes inclined to complain that the minister wants to build a church, or the Mission Board wants to enter an open door in our own land or in the non-Christian world. We resent often times the fact that Conference officers have increased our pledges at the Council meeting. How much we miss when we fail to respond to this kind of leadership!

II. Verse 8.—The people rejoiced and David also rejoiced. The explanation of the joy is in the fact that with perfect heart they offered willingly unto the Lord. Much is said by religious teachers of joy in the Christian life, and many rules are given for finding it, but not enough emphasis is placed on giving as a cause of joy. Giving "willingly with a perfect heart" is an unfailing source of joy.

III. Verses 10-17.—Their giving was a deeply religious and worshipful act. David blessed the Lord and proclaimed his power and glory. He acknowledged God as the giver of every material blessing and voiced the dependence of himself and people on God's bounty.

Surely we who live in the noonday glory of this Christian dispensation should not fail to measure up to the same standard of joyousness and willingness.

THE APRIL PROGRAM.

THIS program is very full, hence each part must be carefully prepared beforehand. The Scripture lesson should be followed by the presentation of stewardship by the Corresponding Secretary or some one chosen by her. One of the three suggestions in this issue of the VOICE should be used for this presentation.

A map of the United States with New Orleans conspicuously marked, and a map of Korea (rough sketches will suffice) should be displayed on the wall.

After the topics for study are presented by using the material in the leaflets, a ribbon or colored streamer may be produced and one end fastened to New Orleans and the other to Korea, after which have some one sing as a solo hymn No. 423.

THREE SUGGESTIONS FOR STEWARDSHIP PRESENTATION.

I. POSTER.

USING 1 Corinthians xvi. 2 and the last clause of 2 Corinthians ix. 7 as texts, the following acrostic will make an effective poster which may be called "How We Shall Give According to the New Testament":

Generously.—As God hath prospered us. Not according to our own whims.

Individually.—Let every one of us. Not as someone else gives.

Christian Women and International Friendship.

MORE than one hundred outstanding leaders in woman's work assembled at a conference in New York City on January 13, to consider how the Christian women of America may make their most effective contribution to the promotion of international friendship and world-justice. Twenty-one denominations were represented. The delegates, for the most part, were leaders and officers of twenty-two mission boards, home and foreign, and of various interdenominational and philanthropic organizations.

The Conference was held under the joint auspices of the American Council of the World Alliance for Promoting International Friendship through the Churches, and the Federal Council of the Churches of Christ in America. The purpose was to secure the judgment of these leaders as to how the Christian women of America may cooperate most effectively in the movement for world friendship. After full and spirited discussion it was voted that the best results would be secured by having women "become an

First.—Upon the first day of the week. As an act of worship, putting God first.

Thoughtfully.—Lay by in store. Not giving what may happen to be left over.

Gladly.—God loveth a cheerful giver. We may be sure of God's blessing.

II. IMPERSONATION.

An attractive arrangement of the old leaflet, "Thanksgiving Ann," has been made for this purpose. It requires five characters and can be given in ten minutes. This can be secured from Home Base Secretary, 810 Broadway, Nashville. Price, 10 cents.

III. SHORT TALK.

Excellent material for talks on stewardship may be obtained from the articles by Mr. Speer and others in this issue.

PRAYER, THE PRIMARY NEED.

WHILE our work needs reinforcing, while we need more funds to carry it on, these needs are secondary. The one primary need is prayer. We go out to fight against the great enemies of God and mankind, against the powers of darkness and spiritual wickedness in high places; and for that service, for that warfare, if we are to be strong, it must be you at home who will make us strong. As long as your hearts and hands are uplifted to God in earnest supplication, just so long will victory be ours.—*F. Howard Taylor.*

integral part of the organization of the American Council" and "represented upon the Executive Committee." A Preliminary Committee of Nine was elected to suggest members for election to the American Council.

The Executive Committee of the American Council met on January 19, and took action welcoming the communication from the Conference and accepting the principle of the request. It plans not only to enlarge the membership of the American Council by the addition of women, but also to elect women to serve on the Executive Committee.

Mrs. Luke G. Johnson, one of the managers of our Board of Missions, was made one of the Committee of Nine. Equal representation of men and women on the Council was agreed upon, and since eight Southern Methodist men are members, as many of our women will be given membership.

HE who is not missionary in spirit is not yet truly Christian.

"WORLD MISSIONS AND WORLD PEACE."

Notice comes from Miss M. H. Leavis of a good supply on hand of "World Missions and World Peace," with copies of "How to Use"; also of "Maid in America," with charts and maps. We hope many more women in Adult and Young People's Societies will buy and read these valuable books. They should be on the library shelves of every one interested in the great missionary world movements. "World Missions and World Peace" is a book of permanent value, and its sale and usefulness are by no means past. Order through Smith & Lamar, 810 Broadway, Nashville, Tenn.

NEWS NOTES.

The Conference missionary meetings are on in full force. North and South Georgia, Central Texas, the Oklahomas and North Carolina Conference societies met during January. Much enthusiastic interest was manifested in all these meetings and each was an occasion of inspiration and blessing to all in attendance. The reports show growth on every line. All honor to our consecrated Conference officers and auxiliary members who so loyally stand behind the work.

* * *

Report has been received of a very attractive missionary social gathering, given in St. Paul's Church, Houston, Tex. Miss Althea Jones originated the unique entertainment, calling it "A Harmony Luncheon." Each officer responded to a musical toast by giving her plans for the year's work.

* * *

Encouraging reports of awakened interest and large plans for the year come from

Alexandria, Va., Court Street, Norfolk, Va.; Hartsville, Tenn., and Haskell, Tex. The latter tells of a successfully conducted Mission and Bible Study Class. The Missionary Voice is glad to print such good news.

THE COUNCIL DAILY.

The *Council Daily* will be published during the session of the Woman's Missionary Council at a cost of twenty-five cents for the full issue. Every care will be taken to avoid mistakes in the mailing lists and to insure the full edition reaching each subscriber. Send your subscription to Mrs. S. A. Montgomery, 7926 Elm Street, New Orleans, La.

As announced elsewhere, the Council will meet this year in New Orleans, April 12-20.

M ISSIONS
EANS THE
IND, THE
IGHT, AND THE
OTIVE OF THE
ASTER,
ULTIPLIED BY HIS
ESSENGERS.

BE GLAD—BE KIND.

If your life is filled with labor,
Just be glad;
You may find in some to-morrow,
Walking by your side, a sorrow,
So to-day, no trouble borrow;
Just be glad.

If you find a soul in trouble,
Just be kind;
You may thus God's love be proving,
By your own heart's tender loving,
So, as through the world you're moving,
Just be kind. —Selected.

Young People's Department.

PROGRAM—APRIL.

THE KINGDOM OF GOD IN KOREA.

Hymn 137.

Bible lesson: "Generosity." (1 Cor. xiii.)

Prayer.

Business meeting: Minutes. Reports of committees. Reports of officers. New business.

Topic: "How the Work Was Opened in Korea."

Map study: "Our Stations in Korea." (See Annual Report of Home and Foreign Work for 1915.)

Question: Who opened the work in Korea? What is she doing now?

Hour with Korea: Have several members dress in Korean costumes, show some Korean costumes, exhibit Korean curios, and have some one tell something of Korean life in America.

BIBLE LESSON.

THE TEN COMMANDMENTS OF LOVE—GENEROSITY.

(1 Cor. xiii.)

MARIA LAYNG GIBSON.

"Love envieth not." (1 Cor. xiii. 4.) Envy is pain at another's success and is a mark of selfishness. Generosity is the opposite of envy and is a mark of love. Abraham, the friend of God, is a wonderful example of generosity, of which we find in Genesis xiii. and xiv., three illustrations.

1. *Sacrifice of rights to avoid conflict in the presence of the enemies of God.* (Gen. xiii. 1-12.)

Contrast the acts of Abraham and Lot: the younger making choice that was selfish and unwise; the elder giving up for the sake of peace, the land promised to himself. "We be brethren—let there be no strife—the Canaanites and the Perizzites dwell in the land." Enemies are still in the land watching Christians, and strife in churches and between members of religious societies injures the cause of Christ.

2. *Sacrifice of self-interest to rescue another from the natural result of his own wrong doing.* (Gen. xiv. 12, 14-16.)

Lot's choice brought him into the wicked city of Sodom. See the result. (Vs. 11, 12.) For Abraham's action, read verse 16. Does he not present a fine example of nobleness of character and great generosity? When people are in trouble through their own wrong-doing, it is natural to condemn—it is Christian to help.

3. *Sacrifice of wealth rather than dishonor Jehovah.* (Gen. xiv. 21-24.)

Abraham would not accept riches from the king of Sodom. He envied neither friends nor foes their possessions. He was governed by principle and sought to honor God in all his dealings. How gloriously he was rewarded. (Gen. xiii. 14-18; xv. 5, 6.) To-day Abraham stands out as a type of magnanimity, which means large-souled generosity. Shall not we as a society copy his example and be willing to sacrifice our rights and our own interest for others, and to reject any means of money-getting for ourselves or our society that in any way brings dishonor to God or the Church?

PRAYER SUGGESTION.

To be kept from envy in competition with others personally or in Christian work. To be made generous in word and deed.

A Little Talk with Myself.

I AM GOING TO LOOK AT A FEW FACTS.

THE population of the world is estimated at 1,623,000,000. Of these, 495,000,000 are said to be Christians, 10,000,000 Jews, 200,000,000 Mohammedans, and 918,000,000 heathen. About two-thirds of the people in the world do not profess to be or call themselves Christians, while something like one-half have never heard the gospel, although practically the whole world is more or less open to missionary effort.

I AM GOING TO STUDY SOME GREAT WORDS.

"For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"Ye are the light of the world."

"As my Father hath sent me, even so send I you."

"Ye shall be witnesses unto me."

"Lift up your eyes and look on the fields, for they are white already to harvest."

"The harvest truly is plenteous, but the labourers are few."

"Go ye into all the world, and preach the gospel to every creature."

I AM GOING TO ASK MYSELF SOME PERSONAL QUESTIONS.

Am I going, or, have I ever gone, to the unsaved?

Am I praying for the unsaved?

Am I sending a messenger to the unsaved?

What is my attitude towards "the one-half who have never heard the Gospel of Salvation"?

I AM GOING TO PUT CERTAIN CONCLUSIONS TO MYSELF.

If I give nothing to Gospel missions, I shall practically favour the closing-down of every missionary enterprise.

If I reduce my usual gifts, I shall bring about a proportionate reduction in missionary workers and efforts.

If I continue my usual gifts, I shall help to hold ground already occupied, but there will be no advance.

If I give more than usual, and pray more, there will be an advance in the work of "harvesting" for Christ.

A FINAL WORD.

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

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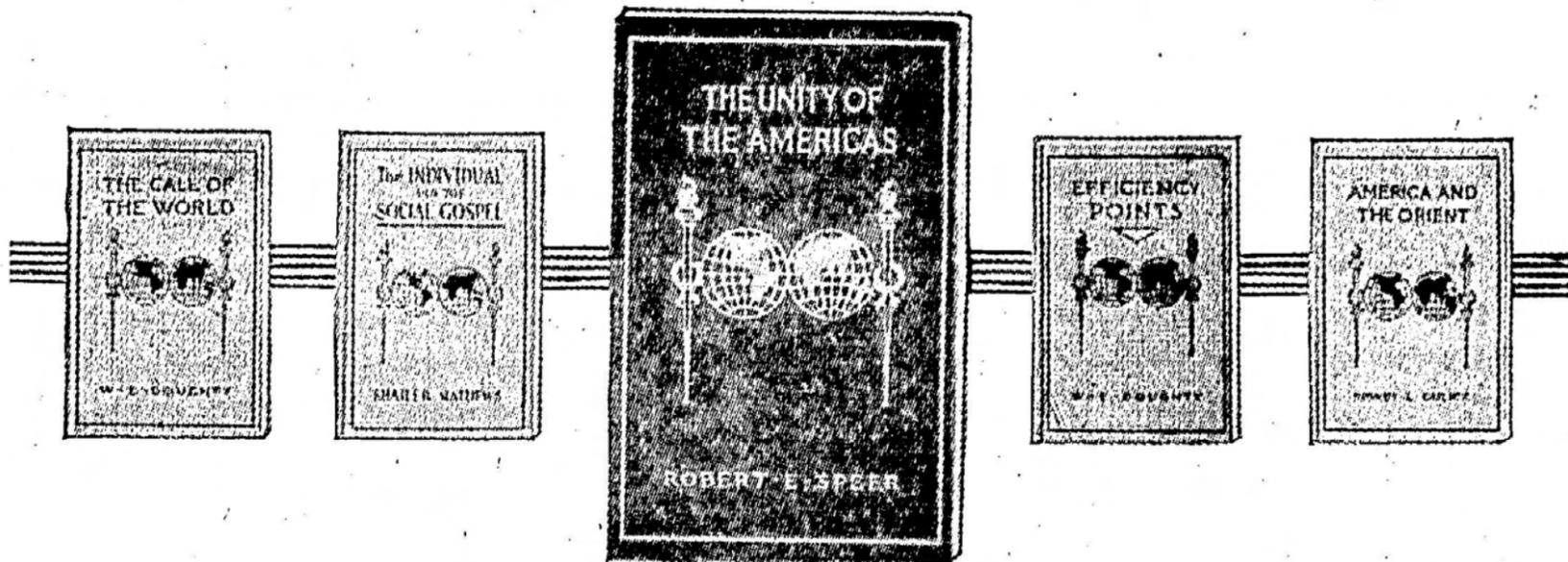
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