

The MISSIONARY VOICE

September

MISSION STUDY NUMBER

1917

After the War, What?

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THE MISSIONARY VOICE

VOL. VII.

NASHVILLE, TENN., SEPTEMBER, 1917.

No. 9.

EDITORIAL

Out of the World War, What?

It seems safe to predict that out of the great world war will come one of two things: either the personal return of our Lord and the establishment of his kingdom upon earth, or such radical political and economic changes as will go far toward the realization of that kingdom by natural means. Many premillennialists, holding that the present dispensation is to terminate in the

second coming of Christ, are wondering seriously whether the present world-engulfing chaos may not mark the near approach of the end. Certainly there is much, both in the Word and in current events, to raise the question. That Jesus clearly and purposely taught his followers to look for his personal return cannot be questioned. That Paul and the other early Christian writers held this

faith is equally clear. That there are many prophecies which suggest it one must admit. Giving these statements their most natural and self-evident interpretation, it is impossible to escape the premillennial view. One who accepts that view cannot fail to await with eager expectancy the outcome of the present situation. Nor are they illogical in fearing that the world has but just begun to drink the bitter cup of the great tribulation. Their comfort, however,

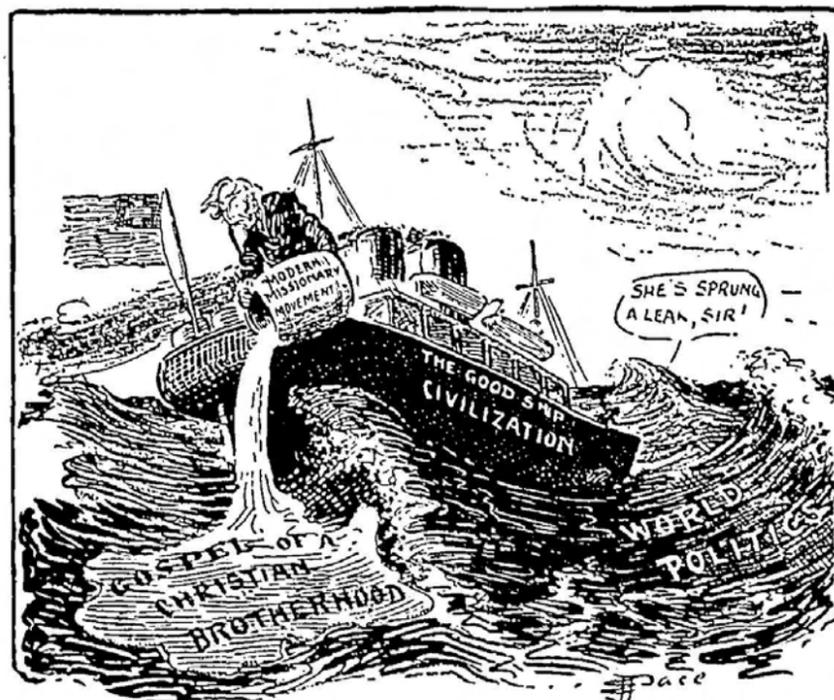
is in looking forward to the blessed restoration that follows, to the new heaven and earth and the eternal ages of peace and joy.

There are many, on the other hand (and modern theological thought seems to be tending in that direction), who take all these statements of our Lord and the prophets as figurative rather than literal. Instead of a cataclysmic ending of the age,

they expect an evolutionary process stretching far into the future, by which the race will slowly climb toward the ideal. Out of the world war they expect progress commensurate with the awful cost. They look for a democratic world, a League of Peace, a new sense of brotherhood, and a larger measure of economic coöperation and justice.

One cannot be dogmatic in matters of this kind.

They are matters of interpretation, and no man may claim infallibility for his view. But whatever our belief as to the Second Coming, we cannot doubt that out of the throes of these troublous times will come some wondrous thing. Let us watch and be ready, therefore, as our Lord so often admonished us, eager to hear his voice, to catch his spirit, to see the vision of the better day beyond, and to help, if we may, to bring it in. Charles Mackay's strik-



THE MISSIONARY SPIRIT ALONE CAN BRING PERMANENT PEACE.

Hard Times on the Mission Field.

THE following letter from Dr. A. P. Parker, of Shanghai, one of our veteran missionaries to China, throws interesting light upon the Board's appeal for a War Relief Fund for the missionaries:

"We are having pretty hard times here now, financially, in the mission. The rise in the price of silver and the consequent fall in the amount of silver dollars that we get for our gold drafts strikes us very hard. The rate for the gold dollar in silver is now only \$1.53. Last year we were getting \$2.20, and at one time the rate ran over \$2.50. Thus our salaries are less by more than thirty per cent as compared to less than a year ago.

"On the other hand, strangely enough, the prices of everything that we have to buy have advanced. Coal that we could buy less than a year ago for \$10 (Mexican) per ton costs now \$17 per ton. Butter that we could buy for 85 cents (Mexican) per pound now costs \$1.10 per pound. We could buy sugar at twelve pounds for the dollar, but now get only eight and a half pounds. Flour is now so costly that we cannot afford the American product and have to live on that which is made in China from native wheat. Everything else—clothing, hardware, stationery, etc.—has gone up far beyond the former prices. Even purely Chinese provisions, clothing, materials, and the like have all risen in price far beyond anything that has hitherto obtained. Our salaries are not sufficient to meet our necessary expenses. I do not write in any complaining spirit, but matters are really becoming distressing, and we have to appeal for relief to those who alone can afford the relief that we so much need."

ing poem, "Clear the Way," might well have been written for this very time:

"Men of thought, be up and stirring, night
and day;
Sow and seed—withdraw the curtain—
clear the way!
Men of action, aid and cheer them as ye
may!
There's a light about to beam;
There's a fount about to stream;
There's a warmth about to glow;
There's a flower about to blow;
There's a midnight blackness changing
into gray.

Men of thought and men of action, clear
the way!

Lo! a cloud's about to vanish from the day,
And a brazen wrong to crumble into clay.
Lo! the Right's about to conquer. Clear
the way!
With the Right shall many more
Enter, smiling, at the door;
With the giant Wrong shall fall
Many others, great and small,
That for ages long have held us for their
prey.
Men of thought and men of action, clear
the way!"



Mexico's New Day.

PRESIDENT CARRANZA is making good. Elected by the largest popular vote ever cast in Mexico, supported by the election in all the principal States of governors whose loyalty has been tested, he is slowly, but it appears surely, bringing order out of chaos and putting the new Mexico upon its feet. It is a gigantic task, of course, immeasurably bigger and more difficult than one can conceive who is not in intimate touch with

it. That real progress is being made is ground for the greatest encouragement.

The new constitution, adopted in February, is nothing if not modern—progressive or radical, according to one's viewpoint. Likely enough it is both. Progressive it certainly is in its provisions for representative government, civil liberty, economic justice, popular education, and, in general, the rights of the people as opposed to the special and

oppressive privileges heretofore enjoyed by the few. Radical it may be with regard to some matters. We believe, for example, that the rather severe limitations it lays upon the Christian propaganda will inevitably be modified. In the meantime they seriously handicap Protestant missions, without a doubt. Remembering, however, that they grew out of the grim determination to shake off forever the ecclesiastical tyranny of Rome, the Mission Boards will doubtless accept the situation in good part and make the best of it, confident that the hindrances will soon be removed.

The financial situation, which at the close of the war was desperate, has in great degree been relieved. The worthless paper money has been put out of circulation and replaced with silver. The peonage system, imprisonment for debt, and the miserable wage and unsanitary conditions of other days appear to be gone forever. The old privileged ruling class has been put into the background. The PEOPLE are coming into their own.

It becomes clearer every day that President Carranza, hated by the Catholic hierarchy and the exploiting classes, misrepresented and maligned by the jingo press, and misunderstood by many well-meaning people, is a high-minded patriot and a statesman of no mean ability. Our government may well do all in its power to strengthen his hands and help him to realize the high ideals of democracy and justice which he cherishes for his country.



Methodism Active in Texas State Schools.

THE Methodists of Texas, among the most progressive in our whole connection, are beginning to manifest keen appreciation of the opportunities afforded the Church for fruitful work among the vast student bodies of State institutions of learning. The several Texas Conferences maintain a Bible chair at the University of Texas, at Georgetown; the woman's missionary societies have built and are successfully operating a dormitory for Methodist girls at the College of Liberal Arts, in Denton, and have recently established a Bible chair in the same school.

In a recent letter to Mrs. F. B. Carroll, the director of the dormitory, the president of the college pays a high tribute to the work of religious development and conservation that the dormitory is doing and expresses the opinion that the missionary societies of Texas could render no more valuable service to the Church than by the

establishment and maintenance of an additional dormitory along the same lines.

The director of the Department of Education, commenting on the fine influence of the Methodist dormitory, says: "I believe one of the fields now unoccupied by the Church is in the State institutions. The Church should surround our State colleges with dormitories, so as to give them a distinctly Christian trend in the home life. This is vital to the future both of the Church and the schools."



Congo Mission Reaching Out.

A RECENT letter from Wembo-Niama brings word that a new station has been opened at Lubefu, a river point some fifty miles away. Dr. Mumpower opened the work there and then turned it over to T. E. Reeve, one of the new recruits, who is handling it alone. A lonesome post it must be, too, with the nearest English-speaking people fifty miles away. In spite of all that, however, he seems to be enjoying it and is making a fine impression. The region is thickly populated, and it is expected that a great work will speedily develop there.

E. B. Stiliz writes from Wembo-Niama: "Our great need is for more workers and trained evangelists to go out to the surrounding villages."



Southern Methodists in Fifth Place.

THE report of the Foreign Missions Conference of North America, just issued, shows that of the 195 denominations and societies in the United States and Canada engaged in foreign mission work, our own Church ranks fifth in total contributions to this cause. The Methodist Episcopal Church comes first, the Northern Presbyterians second, the Northern Baptists third, and the Congregationalists fourth. The total for all the Churches and societies in 1916 was \$26,214,137, of which the sixteen Methodist boards and auxiliaries gave \$5,623,826.



An Unconscious Humorist.

It was an American humorist who, during the Civil War, announced that he was determined to prove his patriotism, even if he had to sacrifice all his wife's relatives to do it. An unconscious bit of humor that deserves to rank alongside is the following from a recent letter in answer to one of the Board's appeals. The writer will pardon our use of it; it is really too good to keep.

"I realize fully," he says, "the needs men-

tioned in your letter of the 31st; but having recently given a brother-in-law and a sister to foreign mission work, I feel that I have already contributed generously and sufficiently toward the cause."

Luckily, not everybody views the matter in that light. We remember, for example, the Arkansas layman who not only gave his sister to the foreign work, but guaranteed and supplied her entire support so long as she was on the field.

National Prohibition to Be Submitted.

THE United States Senate, by a two-thirds majority, has voted to submit to the States an amendment to the Constitution absolutely prohibiting the liquor traffic. The act provides that unless three-fourths of the States shall ratify the amendment within six years it shall be inoperative. The joint resolution now goes to the House of Representatives for concurrence. Inasmuch as the calendar is clogged with uncompleted war measures, it is possible that consideration will be deferred until the regular session beginning in December.

Oklahoma School of Missions.

THE sixth annual session of the School of Missions for Oklahoma was held in Oklahoma City, June 3-9, with an enrollment of 343. Fourteen denominations were represented, the Presbyterians leading in numbers. The leaders and speakers were: Mrs. D. B. Wells, of Chicago; Rev. S. C. Partridge, of Kansas City; Mrs. Hallie Linn Hill, of New York; Miss Ruth Shipley, of Cincinnati.

A Church That Supports Eight Missionaries.

THE Presbyterian Church for which Dr. Henry Sloane Coffin preaches supports eight missionaries. All the expenses connected with these eight missionaries are supplied by the Church. The time has come when many of our larger Churches should not be content with supporting one missionary; they should support two or three or half a dozen. This is the day of large opportunities and large obligations.

Significant Conference on the Negro Problem.

Too great importance can hardly be attached to the Law-and-Order Conference recently held at Blue Ridge, N. C., with special reference to the race problem and

mob violence. We are convinced that the Conference was entirely within the facts in saying that "the solution of this problem is essential to the task of making democracy safe in America, that America may help to make the world safe for democracy." The attention of our readers is called especially to the findings of this Conference, which appear elsewhere.

Here's Hope for Yucatan.

GOVERNOR ALVARADO, of Yucatan, one of the most progressive of Mexican leaders, states that in Yucatan there are twenty-five hundred school-teachers and only five hundred soldiers. Good! Mexico has long had too few of the one and too many of the other. Governor Alvarado evidently knows where the emphasis belongs.

A Cheerful Giver.

MR. W. H. VINCENT, of Capron, Va., inclosing a check for one thousand dollars for the support of Dr. J. B. Ross in Korea, writes: "Inclosed find my check for Dr. Ross's salary for 1917. I hope to be able to send more this year. I appreciate the great demands of the missionary enterprise and want to do my best. God bless you and your work!"

Sailings of Missionaries.

FROM Vancouver, August 9, by steamer *Monteagle*, Misses Clara Park and Mittie Shelton, for China; Miss Hortense Tinsley, for Korea.

FROM Vancouver, August 16, by steamer *Empress of Japan*, Misses Marie Raffo and Sallie Lou McKinnon, for China; Misses Carrie U. Jackson, Ida Hankins, and Grace McCubbins, for Korea; Misses Mabel Whitehead and Katherine Hatcher, for Japan; Dr. Louise Ingersol, contract physician, and Miss Grace Haight, who went out at her own expense, for China.

FROM New York, August 15, by steamer *Vauban*, Misses Lelia Epps and Lydia Ferguson, for Brazil.

FROM New York, August 30, by steamer *Manchester*, Mr. and Mrs. J. A. Stockwell and baby, Dr. and Mrs. Hugh D. White, Misses Etta Lee Woolsey, Etha Mills, and Kathron Wilson, bound for the Congo Mission, via Cape Town.

FROM Vancouver, August 28, by steamer *Empress of Russia*, Mrs. W. J. Callahan and Miss Manie Towson, for Japan.

Most of the above are going out for the first time and will reënforce substantially the line at the front.

A MESSAGE TO PASTORS

FROM THE

World Alliance for International Friendship

Dear Brother:

You will soon be planning your Church programs for the coming autumn and winter.

Among the new topics that demand nation-wide attention is that of establishing Christian international relations in which friendship, justice, and good will shall be actually practiced. For this, however, some form of a League of Nations and a World Court must be set up. All international difficulties should be brought into court. To secure these ends our people must be properly trained and organized.

All Christian leaders, and especially pastors, have peculiar responsibilities in this matter, as they have their own unique contribution to make to this cause.

If America is to Christianize her relations with China and Japan, with Mexico and Latin America, and really help in setting up a better world order, our Christian citizenship must be more accurately and adequately informed on these problems. **In addition to an occasional sermon, might you not once a month devote a prayer meeting to their consideration?**

The World Alliance for International Friendship invites every local Church to cooperate in this great new task confronting us. Millions of Christian citizens must unite in this movement. No war nor any great cause was ever won by individuals, or even by regiments, fighting separately.

To aid pastors and other leaders we have prepared attractive, instructive, and inspiring literature providing material and suggestions for sermons, prayer meeting topics, and courses of study.

Will you not send for a package (25 cents), take time and thought to understand our plans, and wheel your local forces into line for the great drive of the Christians and Churches of America for world justice and good will?

Cordially yours,

SIDNEY L. GULICK, Secretary

105 East 22d St., New York City



Southern Leaders Discuss Race Problem.

RECOMMENDATIONS MADE LOOKING TO ITS SOLUTION.

A SIGNIFICANT Conference on Law and Order, with special reference to mob violence, has just closed at Lee Hall, Blue Ridge, N. C. The three outstanding features of the Conference were the distinctively Southern and widely representative character of the attendance, the perfect frankness with which actual facts were faced, and the assembling of invaluable first-hand material on migration and the latest phases of the negro problem in form suitable for publication. The Conference was attended by fifty educators, ministers, club women, Church workers, doctors, judges, State officials, officers of the Y. M. C. A. and the Y. W. C. A., and social workers from all parts of the South.

Fifteen addresses delivered at ten absorbing sessions were discussed from every angle. The concrete result of these discussions is expressed in the findings of the Conference—resolutions reported by a representative committee and ratified by the Conference as a whole. The findings of the Conference were as follows:

"1. The so-called 'negro problem' is a detail of the age-long and universal human problem of how the different peoples of the earth . . . can dwell together in peace, harmony, and mutual helpfulness, and not in discord and mutual destructiveness. In but very few places on our planet has this lesson been learned; hence the ceaseless wars, conflicts, and frictions. The friction between the races in the South is but a part of this whole.



W. D. WEATHERFORD, PH.D.,
Chairman of Blue Ridge Law-and-Order
Conference and a recognized authority
on the race problem in the South.

"2. Probably the most fundamental and important element in the complex negro problem is the economic one. Heretofore the strong, either in body or mind, have used their strength to exploit the weak for their own advantage and aggrandizement. The negro being weak has naturally been exploited. When in the new era that is dawning the strong shall use their powers, not to exploit the weak, but to serve them, then the negro, along with other weak and backward races, shall receive not only a square deal, but help and encouragement to develop to the fullest their native capacities for the enlargement and enrichment of all human life.

"3. This Conference deprecates any lack of certain and speedy justice by due process of law in the case of any and all crime.

"4. All officers of justice who resist any attempt at public disorder on the part of a mob should be publicly commended in the highest degree.

"5. Public sentiment should be so cultivated as to make it impossible for any officer to retain public office who

does not to the utmost of his ability carry out his full oath to enforce the law he is sworn to uphold.

"6. We hold as fundamental that for the negro, as well as for all other human beings, home ownership is the basis of security, stability of citizenship, full-statured civic responsibility, law and order, and social progress.

"7. We recommend the establishment of

Law-and-Order Leagues everywhere to correct unfortunate conditions and improve surroundings that lead to insanitation, poverty, disorder, and crime, and anticipate and prevent mob violence whenever threatened.

"8. We urge the importance of regular and fearless charges to grand juries by trial judges on the evil of mob violence.

"9. We look forward to the time when physical and mental examinations by recognized experts shall be made of all persons on trial in our criminal courts.

"10. We indorse the formation of a Southern Speakers' Bureau of Law and Order, the members of which may be called on to speak before all bodies concerned with social problems, looking forward to the establishment of similar bureaus in every Southern State.

"11. We realize the immediate need of a fund for publication and extension work, and to this end we urge that contributions be sent to Dr. W. D. Weatherford, Nashville, Tenn.

"12. We suggest that abundant literature on race problems be placed in all libraries throughout the South. A reading list can be had from Dr. Weatherford.

"13. We suggest the editing of textbooks on elemental morality, on the lives and works of noted negroes, and on the problems and progress of the negro race, to be placed in the regular curriculum of all negro public schools.

"14. Since the chief remedial force for the prevention of mob violence is the development of a right public sentiment, and since women have a large share in the creation of

public sentiment, we believe there should be concerted action by women for the education of white women on the evils of mob violence, through the agencies of the home, the women's clubs, the Church organizations, the schools and colleges. We believe that the women need to impress upon the men of the country that mob violence is not an effective protection of womanhood. We believe, further, that no race is stronger than its womankind; and therefore we exalt the integrity of the home as the largest asset of any race, white or colored. We believe that true chivalry on the part of all men demands respect for womanhood, either white or colored.

"15. A committee shall be appointed to submit for the consideration of State Teachers' Associations, State conventions of political parties, State Press Associations, and State Church conventions, short resolutions urging obedience to law and condemning mob violence.

"16. That this committee prepare and submit to State Boards of Education, for use in public schools in connection with the study of civil government, a monograph setting forth obedience to lawfully constituted authority as a paramount duty of citizenship.

"17. We pledge to each other and to the people of both white and black races in the South our utmost endeavors to allay hurtful race prejudice, to promote mutual understanding, sympathy, and good will, to procure economic justice, and, in particular, to condemn and oppose all forms of mob violence."



Child Labor and the War.

THE thirteenth National Conference on Child Labor closed its sessions at Baltimore with conviction firmly established that, whatever war measures this country is obliged to adopt, there should be no let-down in the standards for child protection. Time and again this note was struck as Julia C. Lathrop, Dr. Stephen S. Wise, Dr. Felix Adler, and Owen R. Lovejoy pointed out the vital necessity of continuing all efforts to further our American democratic ideals while this country takes part in the fight for world-wide democracy.

The lowering of standards abroad was used by Miss Lathrop and Mr. Lovejoy as an illustration of the fact that the excitement of war is fatal to the training and development of the younger generation and that social advance is retarded when

childhood is impoverished. Thousands of children besides war orphans and refugees have been directly affected by the war in the belligerent countries. Juvenile delinquency has increased, more children have been employed under adverse conditions, special measures have been necessary to protect the health of mothers and babies, and home life has been broken up by the increased employment of mothers.

Dr. Felix Adler spoke of the fact that the tide of democracy is rising in Europe and that the people there will turn to us for help in the solution of their problems of free government. "In some respects we can confidently point to our example," said Dr. Adler. "But do we want Russia to adopt, along with our other institutions, our system of child labor?"

The rest of the sessions were devoted largely to a discussion of the measures for which the Federal child labor law has paved the way. Enforcing officials, Hon. John Price Jackson, of Pennsylvania, and Hon. Charles J. Fox, of Maryland, expressed their satisfaction that the Federal law would reach some obstinate forms of child labor that the States had not been able to handle—the canneries of Maryland, for instance—and that the coöperation of State and Federal enforcing officials would lead to a much more thorough enforcement of child labor laws. Miss Lathrop said she believed that the Federal statute would greatly stimulate legislation in the States.

At the session devoted to the agricultural problem Mrs. G. H. Mathis, Field Agent and Agricultural Lecturer of the Alabama Bankers' Association, said the trouble in the South was that many of

the farmers were so poor that they were obliged to use their children. The solution, she felt, lay in teaching these people how to run their farms so as to make them pay, and then the children would be sent to school. Dr. Edward N. Clopper, of the National Child Labor Committee, spoke of the agricultural problem as the "illusion of the near," so near to us that we are unable to see it.

Other ways for making the world a better place for children were suggested by C. C. Carstens, of Boston, and Roy Smith Wallace, of Philadelphia, who advocated the codification of all child welfare laws in order to avoid the present confusion and duplication, and by Dr. John Dewey and Hon. P. P. Claxton, who emphasized the need of Federal aid to elementary education as a means of equalizing the educational opportunities of children throughout the country.



Suggestions for City Mission Boards in View of the War Situation.

MRS. R. W. MACDONELL.

REALIZING that City Mission Boards and workers, in view of the tremendous activity of the Red Cross in their communities and of the war situation in general, are wondering whether they should retrench, and what should be their policy, it seems wise to publish this statement of the attitude of the settlement workers of the country as a whole. At a meeting of the National Conference of Charities and Corrections held in Pittsburgh June 3-13 considerable attention was given to the probable effect of the war, and especially the activities of the Red Cross, upon organized social service work and institutions. The experience of England and Canada shows beyond a doubt that the war will have a decided effect and that workers must expect it. The consensus of opinion on the subject was about as follows:

1. That the war and the activities of the Red Cross will have a winnowing effect upon all social service institutions. All institutions that the communities do not recognize as being of real value will be neglected financially.

2. That at first especially there will be a tendency to hold back from giving to the support of such institutions, but that as time advances the war will open the hearts of men, and many will be more liberal than ever. This has proved true in Canada.

3. That all settlements and their boards

and workers should realize that community work is needed as never before, that under no conditions should they retrench, that they should make their appeals to contributors stronger than ever, and that they should keep their work constantly before the public.

4. Settlements should be urged to tie up their work with the essential things, in view of the country's need; they should find their place in the war program of the nation and demonstrate their great value to the community by allowing their buildings to be used for purposes that will help the Red Cross, and, if necessary, they should even volunteer the services of their trained workers to help and also take the lead in programs for civilian relief. The settlements must vitalize their summer and fall programs by relating their activities to the special emergency. Classes in economy, first aid, etc., should have a prominent place in the settlement work. The present situation should be regarded as a challenge to do such things as will be vitally important to the community's life in this hour of strain and tension.

5. Red Cross representatives from Washington who were present at the Pittsburgh Conference said over and over that they desire, as an organization, to work through local existing agencies in all communities.

There seemed to be a general feeling that the National Red Cross would probably at an early date issue a statement urging all communities to continue to contribute to the support of existing social agencies and not to allow these agencies to retrench, but rather to strengthen their program and to offer themselves and their buildings and their bodies of workers to the Red Cross. In other words, the Red Cross desires to relate its work to already-existing agencies for social service, and feels a vital need for them. The three challenging words

seemed to be, "Coöperate, serve, or die." The call was to coöperate and serve; the word "retrench" was not to be known.

6. That those settlements working among foreign peoples should redouble their efforts to Americanize them, because those who belong to the groups that make up the Allies are more receptive than ever before to American ideals and principles. This, therefore, is our great day of opportunity to come into close and sympathetic touch with them, an opportunity that has never before come to us and may never come again.



Educational Evangelism in Holding Institute.

JAMES MARSHALL SKINNER, PRINCIPAL.

For more than thirty-five years Holding Institute, Laredo, Tex. (formerly known as Laredo Seminary), has been giving instruction to Mexican young people under positive Christian influences. It has grown to be the largest Christian school for Mexicans in the United States where English is made the basis of instruction. It has come into

dren are devoted to the Church almost to the point of fascination. It is very difficult to combat influences, ideas, and prejudices that have held sway for generations. Yet that is what the school has had to do.

The betterment and development of the students who have had their training here cannot be questioned. Many of the wide-



GRADUATES OF HOLDING INSTITUTE.

touch with every phase of Mexican life. That it has been faithful to its trust cannot be denied. Its call to a high Christian life has ever been clear and distinct. Almost all who enroll as students for the first time are of Roman Catholic faith. They come with the superstitious devotion to that form of belief so characteristic of the Latin peoples. Though many of the men are liberals in religion, the women and chil-

awake, hustling Mexican men and women in all the honorable walks of life, both in Texas and Mexico, received their instruction in this institution. Nor have they forgotten the debt, but are loud in their praise of the school and frank in giving it due credit.

But much as the school has contributed to the material success of its students, the question of prime importance is, "What has it done for their spiritual life?" In this

respect the school has made a name for itself and established an influence the extent of which will not be known until "the books are opened." As already mentioned, the students entering are almost all Romanists. The school, being equipped with Christian teachers, makes its influence felt from many angles—through the Sunday school, the Leagues, the preaching services, the chapel exercises, and, above all, the daily life of the teachers. Young people for nine months out of the year held to this régime, supplemented by special revival services, return to their homes changed, and changed for all time. They may not break with Rome the first year; indeed, they rarely do. Some never do. But seeds of truth have been planted in the rich soil of young life which almost always germinate and bring forth a harvest of righteousness.

After several months in the school, many children profess conversion and join the Church, either while the special revival services are in progress, or on Decision Day. Such children return to homes and communities where Romish influences are active and where it is not easy to live for Christ. Under such conditions one cannot wonder that some deny the faith and return to their first love. But, thanks be to God, many stem the tide of opposition and become flaming evangelists of a new and bet-

ter faith, not only maintaining their own integrity, but winning souls for Christ and the Church.

Possibly the best manifestation of this new life, from the community standpoint, is seen in the young women who go out on the ranches to teach school. Where there is not a Church organization of any kind, and with little or no assistance, these girls organize Sunday schools and carry them on according to the pattern shown them in the "Seminary." Thus they become centers of light and power. Where there is a Church organization these faithful girls are a great help to the preacher, for all of them can sing well, and many can play.

If a tree is known by its fruit, there cannot be the slightest doubt that Holding Institute is carrying on an educational evangelism that is permanently fruitful in the life and Christian character of many Mexican boys and girls.

As one who has been in close, vital touch with the work for many years, I believe that at the last day among the triumphant throngs glorified through great tribulation Holding Institute will be represented by many faithful ones come up from the plains of Texas and the mountains and valleys of Mexico, who received the vision of a better life within the sacred precincts of the school.



Safeguarding the Soldier.

MRS. WOODALLEN CHAPMAN, IN PHYSICAL CULTURE.

OUR soldier boys need to be made to feel that their country expects them to live up to the highest ideals of manhood. Nelson's stirring message might well be revised and inscribed upon the heart of every young recruit, with the broadest possible interpretation put upon it: "America expects every man to do his duty."

The first duty of every soldier is to keep himself in the best possible physical condition. The soldier who weakens his body through self-indulgence is a traitor to his country.

Nothing will so strengthen the soldier in his struggle to keep clean in thought and action as the knowledge that this is expected of him.

Especially heavy responsibility rests upon the parents of these boys who are leaving home to enter the maelstrom of war.

You fathers who have never talked with your boys about the temptations that may come to them and who have never made plain to them the meaning of their marvel-

ous powers, dare you let your sons enter the danger zone of army life without one word of warning from your lips? . . .

If they return to you blear-eyed, foul-mouthed, riddled with physical and moral diseases, can you ever shake off your burden of blame? Now is your opportunity.

And you mothers, speak to your boys about the sacredness of a woman's life. Make them understand something of the burden of motherhood, that they may never thoughtlessly drag some weak young girl into the net of tragic circumstances.

It is the boy himself who must fight his battles. Our greatest service is to awaken in him the desire to come out the victor.



THE Northern Baptists are carrying on a great home mission work. They report 356 missionaries doing work among twenty-six different nationalities. In their foreign-speaking Churches there is reported a membership of 74,428 members.



The Young Woman's Co-operative Home.

A USEFUL BY-PRODUCT OF HOME MISSIONS.

MISS MAY ORA DURHAM.

VAST and sudden changes in society demand equal changes in the activities of the Church. Twenty-five years ago a man said, in the spirit of the apostle, "I am debtor to the barbarians," and lost himself in the Upper Missouri River region working among the Indians. Years were passed in lonely labor, when suddenly there broke in upon his solitude construction gangs of aliens to build a railroad. Greeks they were. So the missionary added modern Greek to his accomplishments, sent to Athens for Greek Testaments, and amended his life motto to read: "I am debtor both to the Greeks and to the barbarians." After the Greeks came Japanese; and as the work developed, men of various other nationalities were added, until to-day one standing on the village platform waiting for the train may sometimes see as many as twelve nations represented. It was like that other apostle who went into the wilderness to preach a simple evangel, and lo! Jerusalem and all Judea went out to him.

God pursued this man of the obscure, single-hearted mission with all manner of complex social problems. He could not free himself from them. So the home mission organization, which in its infancy had as its prime object the sending of boxes of supplies to needy preachers, or perhaps building parsonages for them, could not continue to confine itself to this field; but as year by year the social conditions have changed and new problems have presented themselves, home mission aims and methods have been transformed to meet them. Nowhere do we find this redirected home mission effort better exemplified than in the development of the Young Woman's Coöperative Home in the city of Houston, Tex.

Home missions to-day attempts to achieve social justice piecemeal, but does not intend to stop until the work is done. "Home missions proclaims a gospel in which justice in the collective life of men is regarded as a by-product of religion, but as one of the essential exercises of religion itself, as interpreted by Christ." To whom should justice be given if not to the hundreds of thousands of our sisters who are out in the world earning their livelihood by the sweat of their brows?

Several years ago a group of missionary women in Houston, Tex., saw great need

of directing their efforts in some special line of Christian work. There seemed to be great need for settlement work in a certain section of the city, and after careful investigation a Wesley House with varied activities was established. One day two girls who worked in a factory near the Wesley House came to the deaconess with the request that they be allowed to board there. The story they told of the unsatisfactory way they were living was so appealing that they were allowed to stay. Others came and still others, till presently the original activities of the settlement were but a small part of the responsibility carried by the local missionary workers. God had helped them to find the greatest need at the time, a home for working girls.

An investigation was made, which revealed the fact that a large per cent of the girls employed in the stores, factories, and laundries did not have their homes in the city, but had come from the smaller places, lured by the attractions of the city or by the larger wages paid. It was also found that the places where many of these girls had to live, because of their poor wages, were unspeakable. It was found that all sorts of envoys of Satan were untiring in their efforts to trap the unprotected girl; that the employing agency was not always fair to the girl who had no one to take a personal interest in her; and that many girls were not capable of earning a living wage because they were wholly unequipped for life. The business men, as well as the Church, were appealed to for help in the solution of the problem. To-day there is in Houston a fitting expression of the social service spirit of the Church and the citizenship in the Coöperative Home.

This Coöperative Home gives to the working girl away from her own home an attractive, comfortable place to live, with substantial, well-served meals, for the moderate sum of \$3.50 per week. She finds deaconesses who are interested in her, who study her, help her to find a position, and many times help her to get the further education and training which she needs to make her efficient in the business world. There is some one to visit her at her place of work, showing the employer that she has a friend in the city. She finds an attractive home life, with music, social gatherings, and a place

to entertain her friends. The young girl does not always choose the best of friends. Here she finds one who will help her in her friendships. Perhaps she does not know very much about sewing and yet greatly needs to make her own clothes. Here she finds some one who will gladly teach her. In all her perplexities and problems, her joys and sorrows, she finds a sympathetic friend. In this Home the Master is the Head, and a realization of her need of him may come through daily association with the workers as they try to live the Christ life, or through the Bible class or the Sun-

day school class, or even the daily family prayers, where the Word is read.

To this Home may go any girl of reputable character who is away from her own home and does not make a wage sufficient to enable her to board in a respectable place. So to-day, in the name of the Master; the women of Methodism in Houston, and the men as well, are seeing that justice is done to the young working girl by giving her the chance every girl deserves, and by training her morally, physically, and spiritually, so that she may in turn, at her place of work or perhaps in her own home, help to give others a chance.



By-Products of Home Missions in Kansas City.

CONTRIBUTED.

IN the fall of 1897, at the suggestion of the Melrose Auxiliary of the Woman's Parsonage and Home Mission Society, the home mission societies of the several Southern Methodist Churches in Kansas City formed a Union for the purpose of doing more active and systematic work. Headquarters were opened in the old Campbell Street Church, in a very needy district, and Miss Elizabeth Streater, a graduate of Scarritt Bible and Training School, was employed to take charge of the work.

After the work was established and in good running order, the Training School formed a Missionary Nurses' Association in connection with it, the results of which have been most gratifying. During the first five months the nurses made more than three hundred visits.

After the first few years the women realized the need of owning a building and started a fund for this purpose. In 1903 Campbell Street Church burned, and the Methodist Church Society invited the women to unite their funds and efforts in erecting a new building to serve both as a church and a settlement house. The beautiful Institutional Church, built at the cost of \$75,000, was the result.

In February, 1906, the North End Day Nursery moved into this splendid structure. What a day of rejoicing it was! God had surely blessed us more than we deserved. At this time we had only one worker, but in three years there were three deaconesses carrying on the work.

Soon after entering the new building we were asked by the Juvenile Court to care for its charges under twelve years old un-

til definite disposition could be made of them. This we did, using some of our classrooms as dormitories. Still the work grew. In 1911 we had four deaconesses employed and in 1914 five.

The building was now too small. We were overcrowded with the court children and felt that we must have some place in which to care for them more adequately. And the Lord, who had brought us all the way and blessed us so abundantly, now put it into the heart of a noble Christian woman to donate for this work her lovely home in the best section of the city. The gift was made in November, 1915, and the Thomas M. Spofford Receiving Home for Children was formally opened the following July.

Surely the Lord has prospered us. Twenty years ago a small rented building; now two magnificent plants, each valued at \$75,000! Twenty years ago a yearly expenditure of \$784; to-day a yearly expenditure of \$18,392 to carry on the many-sided enterprise!

Our day nursery at first cared for from ten to seventeen children. There are now enrolled in all departments of our work about two thousand persons. We have all of the gymnasium work, classes, clubs, clinics, and pure-milk station that go with settlement work, and for the past five years we have supported a Daily Vacation Bible School, with an enrollment of over three hundred, under the supervision of our deaconesses.

"Great is the Lord, and greatly to be praised." If we "attempt great things for God," we may "expect great things from God."

THE REGIONS BEYOND

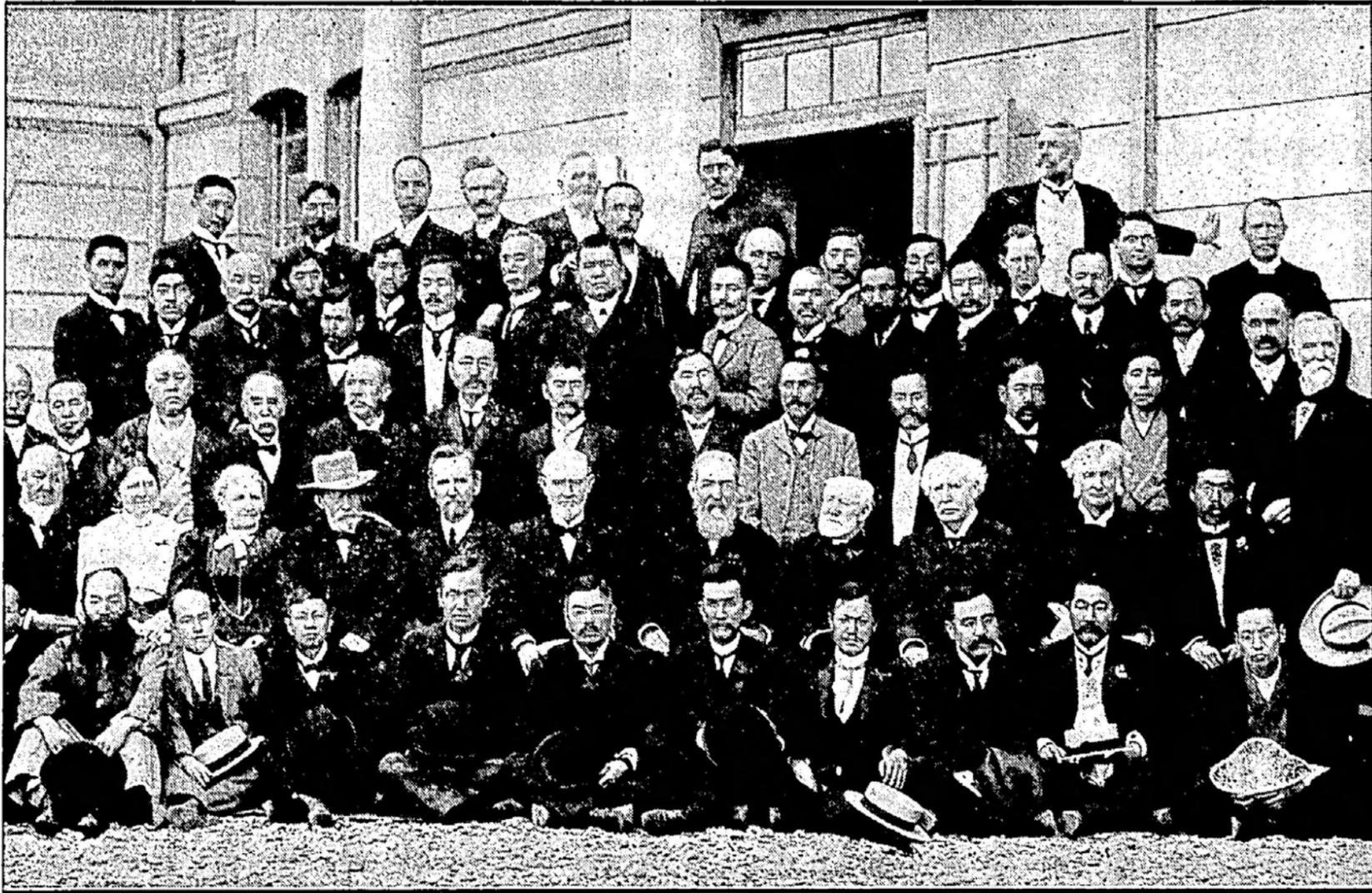
Was It a Mistake?

A MISSIONARY'S VIEW OF METHODIST AUTONOMY IN JAPAN.

REV. S. A. STEWART.

ON this side of the Pacific no one asks this question any more, though it seems that there are a few on that side who still discuss it. All the missionaries that I know, and the Japanese too, think that it was a wise and timely thing to do. And their opinion ought to be worth consideration, though it may be somewhat biased.

er than some of the other denominations, Japanese Methodists did not demand their autonomy in Church affairs as soon as some of the others; and having the advantage of the experience of the other Churches, some of which had a more or less stormy transition period, our change was accomplished with a minimum of friction.



FIRST JAPANESE GENERAL CONFERENCE.

GROWING SELF-CONCIOUSNESS.

There is a time in a boy's life when he comes to a realization of his personality. It is a very important and delicate time. Not to recognize this growing sense of personality may lead to an estrangement between parent and child, or even to a breach of home relations. The same is true of institutions and nations.

It was at such a time that the Methodist Church of Japan was formed. Being young-

One of the most significant results of the formation of the Japanese Church is the fact that three bodies of Methodists, all more or less unconscious of each other and each working in its own way, have been welded together in a strong, united Methodist spirit. The Church members say, "Our Japanese Methodist Church," with a feeling of possession and personal attachment that marks a new day for them. They have a fine and worthy Church pride. They are

jealous for their Church. To have accomplished this great task in the brief period of ten years is a striking example of what is possible in the way of Church union.

Allow me to say that I do not think there was as much in common among the three branches of Methodism working here in Japan before 1907 as there is between the two largest branches of Methodism in the United States. Certainly there was no such overlapping in Japan as in America, for we had a distinct distribution of territory. While the need may not have been so great here, the results accomplished have been more than the most sanguine hoped for. I believe the same will be true in America when that much-desired union is accomplished. So much for the side remark.

SENSE OF RESPONSIBILITY.

In the second place, along with growing self-consciousness has come a new and fine sense of responsibility. This is manifest in a number of ways. It does our hearts good to see how our Japanese Methodists are shouldering their financial responsibility. As you perhaps know, they are annually decreasing the amount of the subsidy received from the three American Methodist Boards. This means, of course, that they are increasing in self-support. The number of self-supporting Churches has grown from sixteen in 1907, when the Japan Church was organized, to twenty-eight at present. The last Annual Conference levied an assessment of ninety-five sen (47½ cents) per member for missions, which is practically all home missions, but includes work also in Formosa and Korea.

In the matter of perfecting the machinery of the Church likewise they are making good progress. They have established a central business bureau in Tokyo, where all the general business of the Church is conducted. The various boards have their offices there, and a Central Business Committee manages the connectional affairs, especially the finances.

DEMOCRATIC TENDENCIES.

As you have doubtless heard, the bishop here is elected for a term of eight years only, being eligible to reelection. This works well, and the people are pleased with the plan. For presiding elders, double the number needed each year are nominated by the Conference, and the bishop appoints from these nominations. At the last General Conference there was a decided tendency to limit the powers of the bishop and to grow in the direction of democracy in the management of the Church. This is in accord with the spirit of the times, a tendency which I observed in our own General Conference three years ago at Oklahoma.

Also in the direct work of active evangelism the Japan Methodist Church is manifesting a strong sense of responsibility. The work is being planned intelligently and with great zeal, and the battle against evil and sin is being pushed in genuine Methodist fashion. This is bringing Methodism to the front. For a long time the Congregational Church was far in advance in Japan. Recently the Presbyterian Church has taken the lead, and the Methodists are now third. However, an interesting fact is that last year the Methodist Church had more adult baptisms than any other denomination in Japan. The figures were:

	Baptisms.	Membership.
Methodists	2,422	14,089
Congregationalists ...	1,512	19,521
Presbyterians	2,389	29,519

Very probably the Japan Methodist Church will have second place within the next ten years. Of course we Methodists of Japan are in the forefront in Sunday school work. We are ahead of all other denominations in this regard, a fact which augurs well for the future of the Church.

Now, brother reader, if you have any further doubts about the wisdom of having founded the Japan Methodist Church, come out and see for yourself.



Helen Lee Richardson.

AN APPRECIATION BY MRS. J. B. COBB.

"Of such as she was there are few on earth;
Of such as she is there are many in heaven;
And life is all the sweeter that she lived,
And all she loved more sacred for her sake;
And death is all the brighter that she died,
And heaven is all the happier that she's
there."

The news that Helen Lee Richardson is dead staggers us. But she is not dead; beautified, purified, she lives to-day in the presence of our glorified Lord. All the characteristics that marked her life—the tenderness, the strength, the unselfishness, the ever-increasing desire for the redemption of

China, the intense love for her girls, and the constant longing for their best and highest development—are intensified in the light and beauty and joy of heaven.

Even when a young girl Miss Richardson's heart turned toward China, and she began to equip herself for that God-given work. The same spirit that prompted her then to give her best to the Lord attended her to the close of her rich, full life.

Miss Richardson went to China in 1890. Her first months there were months of waiting and study. Then came several responsible positions, all preparing her for her life work in McTyeire School, Shanghai. The school, the first in that part of China for the education of high-class Chinese girls,



HELEN LEE RICHARDSON.

Entered into rest July 19, 1917.

was planned by Dr. Young J. Allen and opened by Miss Laura Haygood in 1890. Miss Richardson became connected with it in December, 1894. This brought her into close companionship with Miss Haygood, a broad-minded, great-souled woman, whose strong character and abounding love so entwined themselves about the young woman as to become the controlling influence in her life. Long after Miss Haygood's death Miss Richardson almost daily talked of her and her plans and hopes for McTyeire and kept constantly in the minds of the girls her high ideals.

Miss Richardson continued as the able leader of McTyeire from the time of Miss Haygood's death, when the school was in its infancy, till her own call came, when the

school had outgrown its bounds and become two institutions, the preparatory and the high school, occupying buildings in different parts of the city.

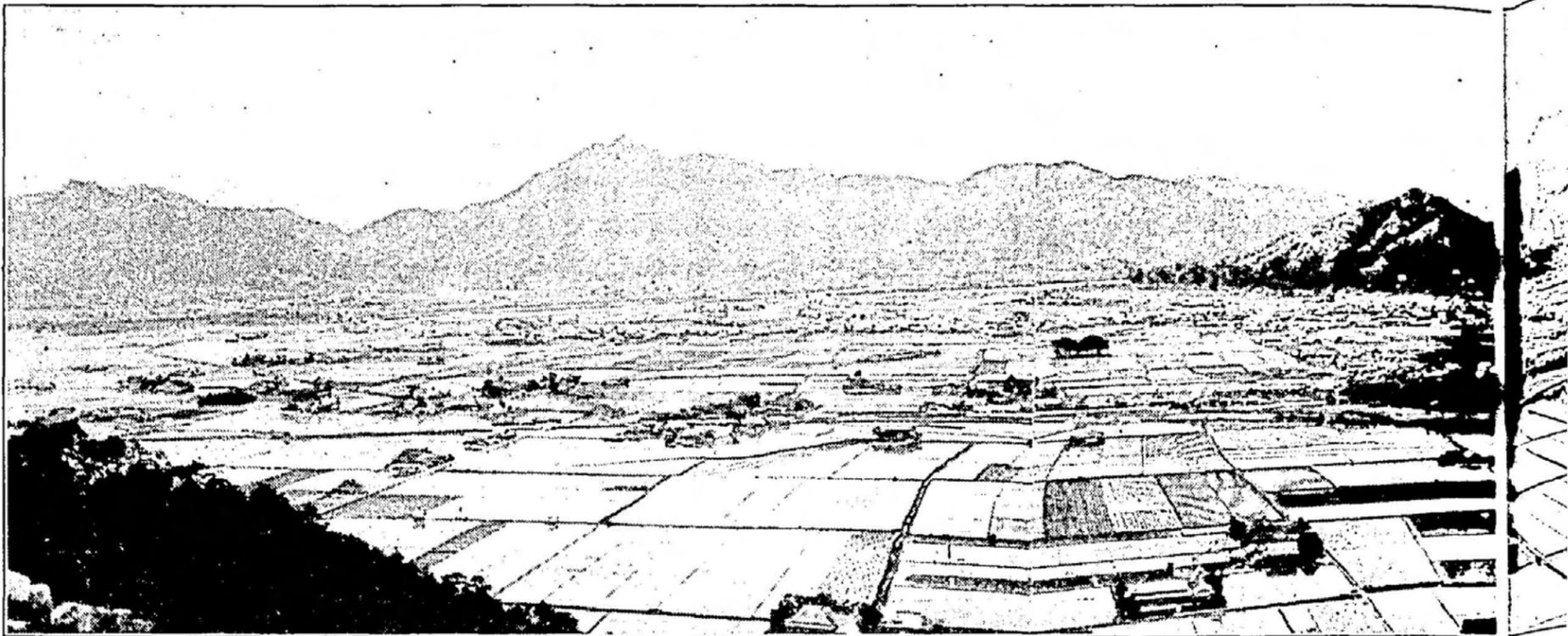
As a principal Miss Richardson was pre-eminently successful; every detail of the management came under her observation and showed the touch of her hand. Her tender sympathy and her knowledge of Chinese life and thought brought her into close communion with the pupils and their families.

Miss Richardson's patrons included the most prominent people of Shanghai, most of whom were ready to assist the school by influence and money. In November, 1913, there assembled in the parlors of McTyeire fourteen of the most influential men of Shanghai, with Wu Ting Fang, the former minister to the United States, as chairman, and Mr. Tso, the Secretary of the Y. M. C. A., as secretary. They decided that they would raise sixty thousand dollars with which to buy land for the new school projected by Miss Richardson. The reputation of the school, gained principally through Miss Richardson's wise leadership, extended throughout most of the provinces of China, commanding patronage from all over the country. Hence when Miss Richardson visited Peking a few years ago she was shown the most marked courtesies by the highest families of the city.

In 1913 Dr. John R. Mott held conferences in various parts of China, the most important being the national conference at Shanghai. The body was a small one, and when Dr. Mott learned that Miss Richardson was not a member he made her a co-opted member, that the conference might have the benefit of her judgment.

Miss Richardson's life in China did not always lead through flowery paths, for there were intricate problems to be solved and trying conditions to be met. While her conduct amid these perplexing difficulties may not always have met the full approval of every one, all were satisfied that she had followed the course which she conscientiously believed to be the right one.

During her twenty-seven years of work in China hundreds felt the influence of this blessed woman. Many redeemed women of the new China, purified, saved through her teachings, will pay loving tribute to the life and worth of Helen Lee Richardson. Hundreds of her pupils, hundreds of the women of China who knew and loved her, and hundreds of others on this side of the world weep together over their heavy loss. We pray that the Lord Jesus will help us



A SCENE IN CENTRAL JAPAN—PART OF ONE MISSIONARY'S PARISH—CITY OF MITAJI
REV. N. S. OGBURN, J. D. S. T. S.

to "see things as he sees them." We sit today in the valley, but the "valley is only a part; the sunlit hill is a greater part." Helen Lee Richardson is in the full sunlight with the Father.

"In the clear morning of that other country,
In Paradise,
With the same sweet face that we have
loved and cherished,
She shall arise."



Failure to Develop Native Leadership.

AN ELEMENT OF WEAKNESS IN THE CHINESE CHURCH.

EXTRACT FROM REPORT BY DR. WILLIAM A. BROWN.

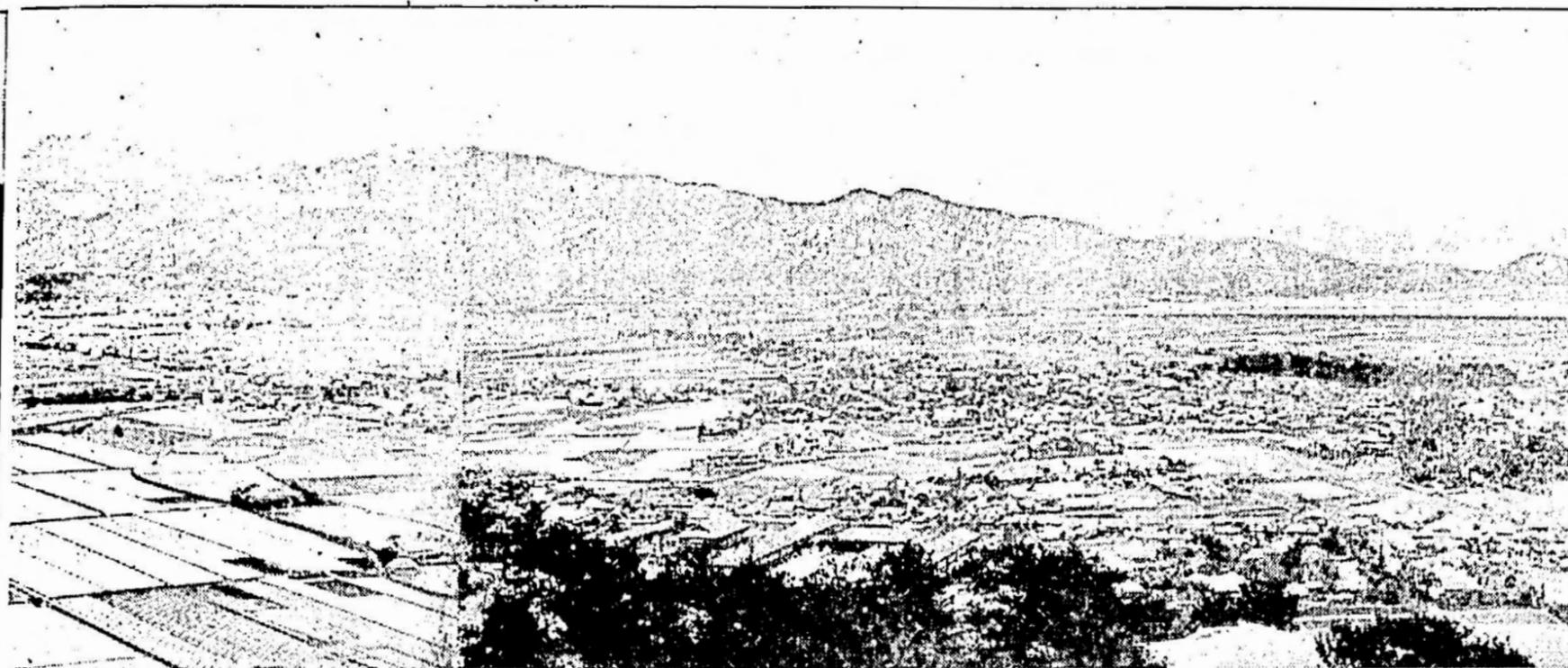
WHEN one remembers how long Protestant missions have been at work in China, how many and how able the missionaries, how great the influence of Christianity upon many phases of Chinese thought and life, it is discouraging to find the Chinese Church still so weak and to see the contrast between it and the Japanese Church in independence and efficiency.

The cause of this state of things is complex. It is due partly to the Chinese character, which has been accustomed for generations to accept without question the leadership of superiors; but in part also it is the result of a mistaken policy on the part of the missionaries. Until recently they have kept control of all matters, and only within the last few years have they come to realize the importance of divesting themselves of some part of the authority which is now theirs.

This attitude is due in part to causes which were unavoidable. When the missionaries first went to China they had to establish such points of contact as they could, and these were naturally among the more ignorant and undeveloped classes.

Naturally the missionary stepped into a position of leadership which he has retained ever since. When his converts were poor, he had to help them; when they were persecuted, he had to protect them; when a Church was to be organized, it was along the lines which he prescribed. The familiar charge that the Chinese Christians are "rice Christians" is the reflection of this early situation. Grossly unjust in its main contention, it yet contains an element of truth. Not a few Chinese, impressed by the superior power and influence of the foreigners, entered the Christian Church from selfish motives, a practice which was encouraged by the preference given to professing Christians in some of the mission schools in the assignment of financial aid.

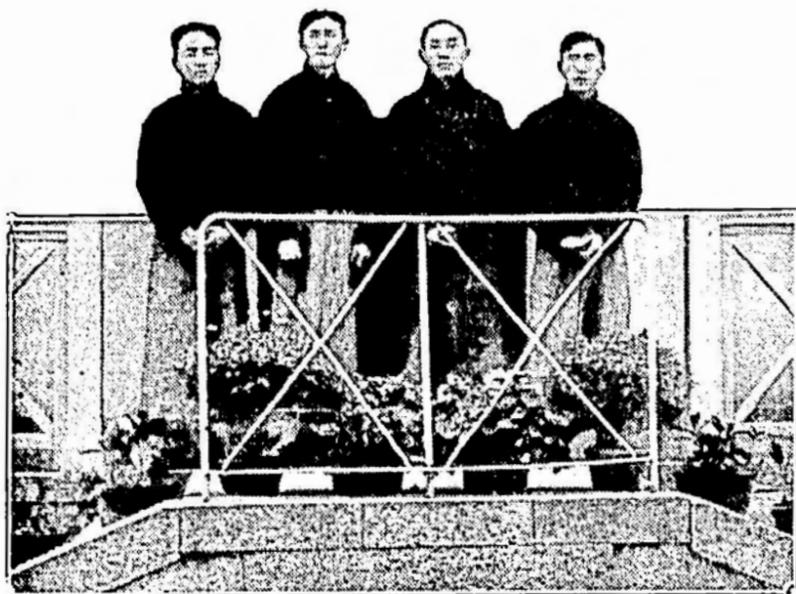
The result of this state of things was reflected in the character of the native ministry. Men entered the ministry, as at one time they used to enter it at home, because it was the line of least resistance. They brought to their work little independence or initiative, and when they went out to preach they were content to repeat the doc-



THE RIGHT—RICE FIELDS IN FOREGROUND—OTHER TOWNS AT BASE OF MOUNTAINS.
THIS TERRITORY.

trines which they had been taught, believing that this was their full duty.

Fortunately, things are changing for the better. Among the men who are giving themselves to the work of theological education in China are some of the finest and best-equipped men I know. They see clearly the difficulties and are working intelligently to correct them; and if they can re-



NURSE GRADUATES, SOOCHOW HOSPITAL, 1917.
Each has had three years' training, and all are Christians.

ceive adequate support from the Church at home, we shall see marked progress in the next few years.

The point to be insisted upon is the fact that there is material for Christian leadership in China if only we can discover it and, when discovered, properly utilize it. Nowhere on my trip did I meet personalities that impressed me more than some of the Chinese Christians. Men like C. T.

Wang, C. Y. Cheng, David Yui, and Chang Po Ling are the peers of any men anywhere, but it is only in recent years that such men have been given the recognition which their abilities deserve. Fortunately, a better day is dawning. The weakness of the present system is being generally recognized, and steps are being taken to correct it. The system of financial aid to prospective candidates is being revised so as to discourage the insincere professor of Christianity. Important positions are being filled by Chinese, and their counsel is sought in matters of missionary policy. The Young Men's Christian Association has taken the lead in this matter. Its General Secretary in Shanghai is a Chinese, and Chinese occupy responsible positions in its work in other cities. A Chinese is associated with Mr. Lobenstine as his first assistant on the Continuation Committee. On the Board of Managers of Nanking University are representative Chinese.

After all, the key to the situation is in the hands of the Chinese themselves. It is not the missionaries in Japan who are responsible for the Japanese native Church, but the Japanese. It will be so in China. One of the strongest independent Churches of which I learned is in Tientsin, and the explanation of its strength is the personality of one man, Chang Po Ling. The hope of China lies in the fact that other Chinese are arising who, with him, feel that the future of China depends on the development of a strong native Church. The greatest service that the missionary body can render China is to cooperate with these men in the realization of their ideal.

Gingling College, Nanking.

A NEW INSTITUTION FOR THE CHRISTIAN EDUCATION OF CHINESE WOMEN.

A FEW years ago a group of women interested in the higher education of Chinese women decided that a college for women in Central China was needed to give the young women of China opportunities equal to those offered their brothers. In the great valley of the Yang-tse, from the sea up to the borders of Sze-chuan and north and south for several hundred miles, there was no place where a girl had a chance to do real college work and get the training which would fit her for leadership. Ten institutions gave something in the way of collegiate education to young men in this same region. The situation was as if in the United States east of the Rockies there was not one college for women.

It was decided to locate the new college in Nanking; and in order that it might be a strong, well-equipped college, five American Mission Boards pledged themselves to the enterprise. The name given to it was Gingling College, Ginling being the old classical name for Nanking. The Mission Boards cooperating are: The Baptist, Christian, Methodist Episcopal, Methodist Episcopal, South, and Presbyterian.

The purpose of the institution, as stated in the preamble to the constitution, is: "The furtherance of the cause of Christ in China, the advance in education necessary

to provide trained leadership, the education of Christian women for Christian service, and the promotion of higher education under Christian influence."

More and more the better classes in China are appreciating the educational work done by the Christian Church.



FITTING CHINESE WOMEN FOR LEADERSHIP.

THE Bible Teachers' Training School for Women, located at Nanking, China, was established in 1913, and offers full Bible-training to women graduates of high schools and colleges. Seven Mission Boards cooperate in its support and management. Our own Miss Mary Culler White is one of the Board of Managers and contributes much to the institution by her enthusiasm and efficiency. Miss Ruth Brittain is a member of the faculty and is doing excellent work.

It is the purpose of the school to give a thorough knowledge of the Bible and to train the students in varied forms of Christian service. Constant prominence is given to the great fundamentals of the Christian life, such as the efficacy of prayer, the power of Christ to save from sin, and the energizing power of the Holy Spirit and the Word of God.



Developing Christian Leadership in Latin America.

SYNOPSIS OF REPORT TO PANAMA CONGRESS.

INDISPENSABLE QUALIFICATIONS.

THOSE who are to be leaders of the religious life of Latin America need to be richly qualified. They must have a definite personal experience of God and a clear vision of God's plan for humanity and of their relation to that plan. They must have a keen sense of the brotherhood of man and a sure and tactful sympathy. A fourth essential is broad culture, owing to the natural brilliancy of the Latin-American mind.

THREE METHODS OF SECURING LEADERS.

1. The young men in State and national colleges and universities must be reached. No plan for the moral uplift of the Latin people should leave these out of account. As go these students, so are likely to go the nations they represent. To win them we

must treat human problems, intellectual and moral, with unflinching honesty, and we must put ourselves in sympathetic touch with the best in their national aspirations.

2. Some of those preparing for Christian leadership may well be sent to North America and Europe for special training. This affords better educational facilities and a broader outlook. These advantages, however, are largely offset and in most cases overbalanced by the fact that one trained in a foreign land is in danger of losing sympathy and touch with his own people.

3. For the most part, then, the leadership of the native Church must be trained at home. The question that most concerns the missionary body is, how to provide adequately for this training. A standard must be set and lived up to that is high enough

spiritually, morally, and intellectually, to attract the best. Broad and careful intellectual preparation should be required as a prerequisite to theological study.

IMMEDIATE STEPS.

What can be done immediately toward meeting the pressing demands for native leadership?

1. Let each foreign worker and each native leader of gifts associate with himself one or two of the most promising young men of his circuit or station. Let him direct their reading, stimulate their religious life, instruct them in the fundamentals of Christianity, and gradually project them into active evangelistic work.

2. Let summer schools or institutes be held for young ministers and candidates.

3. Interdenominational Bible schools should be established at central points and well staffed.

4. Foreign study should be made possible for a limited number of specially gifted men; but this number should be kept at a minimum.

IMPORTANCE OF LAY LEADERSHIP.

It should not be forgotten, however, that lay leadership is no less necessary than clerical. Protestantism should be the last to support the idea that the work of evangelism is solely the work of the clergy. Missionary effort should, therefore, lend itself earnestly to the development of Christian initiative and leadership among the men of all callings and pursuits. The farmer, the business and professional man, the government official, no less than the ministry, should be expected and encouraged to become active factors in building the kingdom of God. Only so can well-rounded Christian character be developed in any land.



Threats of Excommunication Vain.

PEOPLE HEAR THE GOSPEL DESPITE PRIEST'S ANATHEMAS.

REV. W. G. BORCHERS, PIRASSUNUNGA.

I AM just back from a ten days' evangelistic trip with Rev. Elias Escobar, who is my assistant this year on the Boa Esperanca and Dourado Circuit. He is a lawyer and local preacher. We had a number of gracious services during the ten days, preaching in towns and on large coffee farms.

During the trip we visited Ribeirao Bonito, the county seat, where the gospel had never before been preached. Mr. Escobar becoming ill, our work there was limited to private conversations, one illustrated lecture, and two illustrated sermons, which I gave with the stereopticon. The first evening we had two hundred and fifty present. The priest, learning who we were, called the people together the following evening and warned them to have nothing to do with us; that we were bad men teaching a vile doctrine. But most of them, having heard us the evening before or having heard others speak well of us, left his meeting and came to ours. The house was running over by the time we began speaking. That means that at least three hundred and sixty-five people heard.

The next day the priest was furious. He called the people together again and, after telling them what harm we were doing with our false teaching, told them that if any one went again to hear us from curiosity

he would commit a mortal sin, and if he went conscientiously he would be at once excommunicated. The people, however, left his meeting and came almost in a body to the hall where we were preaching, to hear again the pure gospel of Jesus Christ. The third night many were turned away for want of standing room. The order was extraordinary. In fact, I have not had better attention anywhere in Brazil.

We gave no opportunity for any one to publicly manifest faith in Christ. We thought they should know more of the gospel first, but we were exceedingly gratified at the apparent general interest. We feel sure that the foundation has been laid for a good work in Ribeirao Bonito, which Mr. Escobar will continue, since I have my hands more than full already with the demands of two large circuits.



DOES IT MATTER?

YES, it matters much whether we pray or not. Prayer does things; and if God's people do not pray, things do not get done. What the mission field needs to-day, more than men, more than money, is prayer. For if the Church prays, the men and the money will come, and come just to the extent to which they can be wisely utilized. Lord, teach us to pray.



Authorized Mission Study Books, 1917-18.

FOR ADULTS.

"An African Trail." Jean Kenyon MacKenzie. (Foreign Mission study.)

"Sons of Italy." Antonio Mangano. (Home Mission study.)

FOR SENIOR YOUNG PEOPLE.

"The Lure of Africa." Cornelius H. Patton. (Foreign Mission study.)

"Missionary Milestones." Margaret R. Seebach. (Home Mission study.)

FOR INTERMEDIATES.

"Japan the Key to the East." Edward Leigh Pell. (Foreign Mission study.)

"From Plaza, Patio, and Palm." Eva Clark Waid. (Home Mission study.)

FOR JUNIORS.

"African Adventurers." Jean Kenyon MacKenzie. (Foreign Mission study.)

"Bearers of the Torch." Katherine Crowell. (Home Mission study.)



Reviews.

[ALL the books for the year may be ordered of Smith & Lamar, Nashville, Dallas, or Richmond, at the prices shown below, postage prepaid.]

AN AFRICAN TRAIL. By Jean Kenyon MacKenzie. 248 pages. Illustrated. Paper, 37 cents; cloth, 57 cents, postpaid.

This is a book of unusual interest and value. Miss MacKenzie's letters from Africa were published in the *Atlantic Monthly* and later appeared in book form, under the title, "Black Sheep." The literary excellence of "An African Trail" is attested by the fact that the *Atlantic* has requested the privilege of publishing also two chapters from it.

This is not a book of travel, though it presents many vivid pictures of life in the Kamerun country. It is rather the story of the Bulu's approach to God. There is nothing like it in missionary literature.

The first chapter, "The White Man in Africa," brings the reader face to face with many of the famous missionaries, and along with each his notable African converts and friends.

Chapters two and three, "The Bulu" and "The Bulu and God," make the native live before us, with his virtues and vices, his superstitions and charms, and his hazy ideas of Nzambe, the great God, "who created the world and forgot it." Then the African evangelist appears with the story of Jesus, son of Nzambe; and awe, wonder, and compassion fall upon the crowd in the palaver house.

"The Ten Tyings" (Chapter IV.) tells of the ten commandments of the Bulu, from which it is easy to lead him to their summation in the law from Sinai.

Interest grows with every step of the "trail" and culminates in great joy as in the concluding chapters, "The New Tribe" and "The New Custom," the reader beholds the result of twenty-five years of missionary effort in the turning of thousands to Christ and the regeneration of great communities.

Women readers will find of peculiar interest the story of female emancipation from slavery and fetishism, vividly drawn from life.

* * *

SONS OF ITALY.

To him who reads this book with open mind the Italian immigrant will never be a "Dago" again, but a brother man in dire need of love and sympathy. Ignorant of our language and customs, exploited by landlords and labor agents, herded and driven by heartless bosses, shown less humanity than the beasts they drive and less care than the tools they use, the Italians in America are made to live before us by one of their number who knows. It is not a pleasant picture, but one we need to see, and of absorbing interest withal.

The writer, Prof. Antonio Mangano, Director of the Italian Department of Colgate Theological Seminary, is himself an Italian immigrant who has become an American Christian citizen of the most worthy type. Having traveled the road himself, in the

meantime keeping in intimate touch with the life and struggles of thousands of his countrymen in America, there is perhaps no other man so well fitted to write and interpret the story in all its aspects.

The writer has a rare faculty for clothing bare facts with the flesh and blood of human personality. The reader has not gone six lines into the book till his heart is gripped by the story of Tommaso, the immigrant boy, landing friendless and alone at Ellis Island. Hard upon this follows the story of Savelli, the Italian section hand, and then that of Filomena, the factory girl, each drawn from life and illustrating vividly some vital phase of the problem.

The book is very comprehensive, the chapter headings indicating its range: "Italian Colonies in America," "Italian Life in Italy," "Religious Backgrounds," "The Italian as a Citizen," "Assimilating the Italian," "Italian Protestant Churches," "The Italian's Contribution to the America of Tomorrow." There is not a dull page in the book, nor one without significance. Study classes taking it will be richly repaid in interest, in information, and in practical suggestions for the solution of the immigrant problem. Price (postpaid), paper, 40 cents; cloth, 60 cents. R. B. ELEAZER.

* * *

JAPAN, THE KEY TO THE EAST.

This book, prepared by Dr. Edward Leigh Pell, is a brief history of the Christian movement in Japan and especially of our own part in it; a discussion of conditions, needs, difficulties, encouragements, and outlook; in a word, the cream of what one should know to give one a deep and permanent interest in Japan missions. It will be issued in September.

* * *

THE LURE OF AFRICA. By Cornelius H. Patton, D.D. Paper, 40 cents; cloth, 60 cents.

The author of this book is preëminently qualified for his task, because of long experience in the missionary work and of his recent visit to Africa as Secretary of the American Board (Congregational), at which time he made a close and discriminating study of Africa's needs and African missions. The book is the work of a keen eyewitness highly sensitive to Christian opportunity. The things he saw and experienced fired his soul. I heard him upon his return tell the wonderful story, and it so thrilled me that I have been anxiously awaiting the appearance of the book. Both title and contents are most attractive.

The great continent about which the author writes lures the traveler on to see the longest river in the world, the most expansive desert, ninety per cent of the world's diamond fields, and untold forests of red and brown mahogany. The author says it is worth a trip to Africa to see Victoria Falls, on the Zambezi, whose waters, a mile wide, leap 343 feet into the abyss, out of whose awful depths arise vast clouds of mist that form myriads of rainbows in the tropical sun.

Africa is Christianity's battle ground. Dr. Patton divides the continent into four zones: The North, the stronghold of Islam; the South, the stronghold of Christianity; the Sudan, the zone of Mohammedan advance; Central Africa, the zone of Christian advance. These two gigantic religious forces, like the armies of Europe, are clashing in a desperate battle, struggling for the mastery of Central Africa. Which will win the victory?

Every Mohammedan is a missionary. His dominant purpose is to spread Mohammedanism. "Islam or the sword" is the battle cry. Dr. Patton denies that Islam is a step toward Christianity. It is anti-Christian. If Islam grips Central Africa, the missionary task will be harder than it is to-day.

The book contains a most interesting chapter on "The Debit and Credit Account" of so-called Christian civilization. The question is raised as to whether England, Germany, France, and Belgium have been a blessing or a curse to the people of Africa. Surely nations will have to give account, just as individuals, for their conduct.

The closing chapter is a remarkable setting forth of the power of Christianity to transform individual and social life. Africa is a laboratory in which the test is now being made whether Christianity can meet the world's need. Its clashing of races, its depth of human depravity, cannibalism, savagery—into these conditions Christian missions have gone and already have triumphant victory to report. Christianity is meeting the need wherever it has a fair chance.

This textbook is packed with facts, and yet it is so readable that, having begun it, one can lay it down only when the last line has been read. The man who does not want to be captivated by the sweep of the world missionary movement would best fight shy of "The Lure of Africa." Does one desire thrilling stories of adventure? How about a huge snake entering the house and, lifting its ugly head five feet from the floor, contending with the missionary for the mas-

tery? How about driving away a quartet of lions with the crack of an ox whip?

If one seeks the inspiration of a Pentecostal movement, let him read of the Christian community of 300,000 Zulus, or of the congregation of 5,000 in the Kamerun, with 246 received into the Church on a single Sunday morning. If one wishes to see Christianity calmly confront a cannibal tribe and in a single generation transform brutal savages into humble, honest, joyous Christians, he should read "The Lure of Africa." One will find there also the thrilling story of the establishment of our own Congo Mission by Bishop Lambuth.

C. G. HOUNSHELL.

* * *

FROM PLAZA, PATIO, AND PALM. A book of borrowings compiled by Eva Clark Waid. Price, 30 cents.

Leaders of young people's organizations will hail with delight this new book on Spanish-speaking Americans in Cuba, Porto Rico, and the United States. Each chapter is planned to give a general view of some Spanish-American situation and to make a personal appeal for helpful service from other young Americans. Full programs are included, with helpful suggestions for development, and a specially selected bibliography will open a wealth of information to seekers after a wider knowledge.

The six chapters deal with: (I.) "When the Old World Sought the New," (II.) "New World Plazas," (III.) "Sunshine in the Southwest," (IV.) "The Palms of Cuba," (V.) "Porto Rico Patios," (VI.) "What the New World Gives the Old."

The author's personal knowledge of the subject, her wide reading, as well as an intimate acquaintance with the group for which she writes, have resulted in a delightful study book for the "teen age."

* * *

MISSIONARY MILESTONES. By Margaret R. Seebach. Paper, 35 cents; cloth, 57 cents.

This is a book of beginnings. Because of that fact it is interesting and instructive. The mission study class that diligently and conscientiously uses this book will be enlightened and inspired. The Church member that knows Church history, even in meager outline, is intelligently strong and inspirationally capable of leadership in maintaining and promoting the Christian faith. The weakness of many modern Christians is due to a sad want of real knowledge of what the Church has done, is doing, and proposes to do.

These six chapters scan in a brief way

the movements of Protestantism since Martin Luther. The first chapter is devoted to Luther and the Reformation under his leadership. On this fourth-centenary occasion all Protestantism should be made to realize its indebtedness to this great liberator of religion, the Bible, and government. This generation in this American republic should be inspired to its own task, in behalf of religious liberty and pure Christianity, which immigration has imposed. The second chapter tells of the influences that led up to the Reformation and also of the movements for Protestantism in other lands and under other leaders. What of Melancthon, Zwingli, Gustavus Adolphus, Calvin, Beza, Hubmaier, Tyndale, Cramner, Knox, as well as John Huss, Wycliff, and Savonarola? These make the "Landmarks of Liberty," whose lives and service stir the best blood of every Protestant.

The other four chapters deal with the religious beginnings in our own land. It is fine to live anew the lives of the early settlers who came to America in order to have a place in which to worship God in accordance with the dictates of conscience. John Eliot, Roger Williams, Zinzendorf, Otterbein, Francis Asbury, William McKendree, Jesse Lee, Freeborn Garrettson, Francis Mackenzie, George Fox, Jacob Albright were pioneers for the kingdom of God. Our national ideals came from them more than from the political leaders of the early day. The story of the home mission movements and their leaders is as fascinating as it is informing. For men of courage, heroism, devotion, statesmanlike ability, look to these missionary heroes.

"Missionary Milestones" will form the basis for a charming study. Those who read and study it with supplemental reading will receive great inspiration and help.

JOHN M. MOORE.

* * *

AFRICAN ADVENTURERS. By Jean Kenyon MacKenzie. Paper, 30 cents; boards, 50 cents.

This is a delightful story of our little brown brothers who live in far-off Africa. Miss MacKenzie is also an adventurer in Africa. She knows the African boys and girls, speaks their language, and has journeyed far into their dark forest and even into the homes of the dwarfs.

Old as well as young will enjoy the many adventures of Assam, Mejo, and their sister Asala, all of whom were "of the tribe of God." It is very interesting to read how sixteen-year-old Assam and thirteen-year-old Mejo during vacation go on a five days' journey alone into the forest to another vil-

lage to conduct a school, so that other African boys might hear of "the things of the tribe of God" and learn to read and write. For Mejo says: "I see that for a person of the tribe of God, even if he is no more than a child, there is work to do." With deep interest we follow them on their adventure through the forest and to their safe arrival in the distant village, where everything is in readiness for the school, with one hundred and twenty-five pupils anxiously waiting to begin to learn.

We read also how Bekalli, son of the headman Mekok, is jealous of these boys and causes them much trouble; how Mekok becomes very ill, and Bekalli accuses the little school-teachers of causing his illness; and how Assam saves their lives and takes Mekok to the white doctor to be healed. We feel sorry for little Mejo left to conduct the school alone and very much admire his bravery.

To learn how Mejo succeeded with the school, how Mekok was cured and Asala permitted to attend the girls' school, how Bekalli became a friend, and to know all the other interesting adventurers you will have to read the book.

Suggestions to leaders for "African Adventurers," by J. Gertrude Hutton, will be found very helpful. It gives valuable directions for handwork and interesting and practical methods of teaching the book. This pamphlet would be helpful also to teachers of the adult and young people's study books on Africa. ALTHEA JONES.

* * *

BEARERS OF THE TORCH. By Katherine Crowell. Paper, 29 cents; cloth, 45 cents. Pamphlet of helps, 10 cents.

Boys and girls always like people who do things. "Bearers of the Torch" will prove most interesting, because it is the story of boys and girls who did big things. At the dawn of the fifteenth century there was no easily understood language, no knowledge to speak of, no paper to write on, no easy and quick way to make a book. But a "bunch" of boys began life in that century who were to change all that. One discovered a way to make paper out of rags, another invented the printing press, and another discovered a new world. Still another, Martin Luther, started the Reformation and translated the Bible into German, thus lighting the torch for the world.

Then in two hundred years came the Wesleys and Whitefield, who passed the torch on to America; the little Welsh girl who caused the founding of the Bible Society; Mr. and Mrs. McFarland, who carried the

torch to New Mexico; William Duncan and the cannibals of the North Pacific; Sheldon Jones and Alaska.

Thus the torch has been borne, and still it needs to be borne. God may call you to put the fire and strength of your youth into the noble work of bearing the torch to the Indians, to the negroes, to the mountaineers, to the immigrants, to Porto Rico and Cuba and Alaska. PHALA HAWKINS.

* * *

CUT-OUTS.

All children love cut-outs, and these prepared by Miss Applegarth for Juniors, to be used with the new textbook, "Bearers of the Torch," provide most attractive helps for leaders of Junior Missionary Societies. Price, 10 cents a set.

* * *

PAGEANT.

Prepared by Miss Cornelia F. Bedell. A dramatic development of ideas and suggestions contained in the new home mission textbook, "Bearers of the Torch." This pageant may be conducted along simple or elaborate lines or may be presented as a pantomime or as a series of tableaux. Price, 15 cents.

* * *

JAPANESE FESTIVALS.

This is a charming booklet by Miss Margaret M. Cook, one of our missionaries and principal of the Kindergarten Department of Hiroshima Girls' School. It consists of lessons for children and a manual for teachers. The lessons are intended for use in Sunday schools, children's organizations, and in the home. In her own inimitable way Miss Cook has made the picturesque and charming child life of Japan very real, and American children who come in contact with this volume will be brought to a better understanding of the black-eyed, merry-hearted children of Japan.

While each chapter is complete in itself, the same characters appear throughout the book and sustain the interest of the story. Miss Cook has told in a most interesting way of the great festival days in Japan and leaves with the children the hope that through the chance meeting of the mother with a Christian friend a new festival is destined to come into the year of O Yuki San and Ichiro San, even the birthday of One who is the children's Friend the whole world over.

The book also includes suggestions for pronunciation of Japanese words and directions for using objects in the teaching of the books, as well as valuable footnotes

containing reliable information about Japanese customs. We consider this book most valuable and would like to see it widely used throughout our territory.

* * *

SPECIAL HELPS FOR STUDY CLASSES ON AFRICA.

"Helps for the Leader," 10 cents; "Outline Map of Africa," 20 cents; Review of "African Trail," with sketch of Jean Kenyon MacKenzie, 2 cents; "Lighting the Dark Continent" (an African play for children), 10 cents. Order from Home Base Secretary, 810 Broadway, Nashville, Tenn.

The adult textbook, "An African Trail," lends itself to a study of our denominational work in Africa, and for this purpose the following will be needed: Board of Missions Report, with leaflets on Africa, 10 cents. The *Missionary Voice* for 1912, 1913, 1914 contains the account of Bishop Lambuth's journey to Africa and the establishment of the mission.

Maps and charts, curio outfits, costumes, and missionary pictures for use with the books on Africa can be obtained from the Missionary Education Movement, 156 Fifth Avenue, New York City. Write them for catalogue of missionary material.



Give.

WHY?

To give is godlike. "God so loved the world, that he gave his only-begotten Son." Selfishness is sin. Our Lord has so constituted us and so ordered his providence that our gifts to him and to others in his name become the means of our highest spiritual development.

God claims our gifts. Our income is a trust committed to our care by God, to be used for his pleasure. Surely he would have us devote a part of it to his work.

We are grateful. He has done so much for us that our heart longs to show its appreciation. Jenny Lind, when commended for her liberality, said: "It is the only return I can make unto the Lord for the gift he has bestowed upon me."

TO WHAT?

To the work of the Church. Our Lord has commanded his followers to preach the gospel to every creature. This work cannot be carried on without the expenditure of money. Churches must be built. The running expenses must be met. Messengers must give their whole time to the ministry of the Word. Missionary operations must be sustained. Every believer is under solemn obligation to contribute his share to the sacred cause.

To the poor. Our Lord said: "Ye have the poor with you always." The strong are commanded to bear the burdens of the weak. Willingness to help God's poor is one of the evidences of true piety.

God could dispense with our help if he pleased. He could rain manna from heaven upon the poor. He could evangelize the world by means of angel preachers. But he has honored man by making the success of his work on earth to depend upon our gifts.

How?

Regularly. The giving habit should be formed. Some give only when they feel happy or when their failure to give would be noted by men. Our giving must be from principle. It should be attended to as faithfully as an honest man pays his house rent or store bill. Remember that the Church treasurer depends upon your regularity for his regularity in dealing with Church affairs. The Church ought to have the best reputation for business honesty and just dealing, but for it to pay its bills the members must pay their dues. "Upon the first day of the week let every one of you lay by in store, as God hath prospered him." (1 Cor. xvi. 2.)

Systematically. A fair proportion of our income belongs to the work of Christ's Church. The Israelites gave twenty cents on every dollar, one-tenth to the Levites and one-tenth to the support of the tabernacle. And in every third year another tenth was given to the poor. In these gospel times all that we have belongs to God, and every person must determine for himself before his Lord how much of his income may justly be retained for the needs of himself and those depending upon him and how much must be given to Christ's work.

Cheerfully. Everything depends upon the spirit with which we give. When Andrew Fuller had made an appeal for foreign missions, a wealthy man hesitatingly offered ten dollars. "Does this come from your heart?" asked Fuller. "If it does not, I do not wish to receive it." The man's face flushed; and, taking the money back, he offered one hundred dollars, saying: "Take this, sir; this comes from my heart."

Missions in the Sunday School.

Japan—Program for October.

PREPARED BY BLANCHE WYATT.

SUGGESTIONS TO MISSIONARY COMMITTEE.

Most of our knowledge is gained through the eye gate. Older people enjoy seeing the missionary lesson as well as hearing it, and it is the most direct and sometimes the only way to grip the attention of children. Invest more time and more money in this feature of your work—your big work of educating the entire membership of your Sunday school.

Arrange the platform of the Sunday school room to look as much like a living room as possible. Three or four young ladies will dress like Japanese. No handsome silk kimonos are necessary. Flowered crêpe paper will suffice perfectly, either plain or trimmed with a special paper with Japanese figures, which is supplied by Smith & Lamar in ten-foot bolts at 25 cents per bolt. This special paper will add greatly to the attractiveness of the costumes.

Decorate the room, the lights, etc., with Japanese lanterns or with pieces of paper left from the costumes. Smith & Lamar handle Japanese flags at ten cents each, or one dollar a dozen. Many of our programs this year will be about Japan. Start a collection of things Japanese; you will need them twelve months. Exquisite hand-painted place cards are sold for fifty cents a dozen. These might be used to send a message from the Missionary Committee into each class, announcing the next Sunday as Missionary Day. If the invitation is passed around the class for inspection, it will afford delight and make an excellent opportunity to urge the pupils to bring a larger offering the next Sunday for Japan. Many other uses may be found for these beautiful cards. Pasted on handmade Japanese charts, they will be very effective.

Have a rehearsal of this program. It can be done in twenty minutes. Do not let it be stiff. Don't let the young people sit in rows and one ask a question and the one across reply. Make it informal and avoid the appearance of the whole thing being done from memory.

Three or four young men or women should be carefully selected to complete the group to give the dialogue. Have the group come to the platform in couples and be

seated, as if to spend an hour in the home of the young ladies who have just returned from Japan.

DIALOGUE.

Young Man. Miss —, did you find what you expected to find in Japan?

Reply. Yes and no. It's queer what notions we get of a country and how firmly we believe in them, but I think they are mostly conclusions drawn from a few pictures of the country that we have seen here and there. Now, I thought all Japan would be a mass of cherry blossoms and trailing wistaria. I wasn't prepared for great hotels and steel towers and Ford automobiles and street cars. Why, in Tokyo the Imperial Hotel is as modern as anything in New York; and as fine as it is, there is being erected another that is still finer, at a cost of over a million dollars. One certainly doesn't have to sit on the floor by a tiny little Japanese table and eat with chopsticks, as most of us think.

Another Young Man. I can hardly bring myself to think of anything but thin fiber walls and vines trailing over beautiful paper doors in Japan.

Another Japanese Girl. Neither is it easy to think of oil derricks and drilling machinery there. Maybe I had heard that Japan is rich in oil, but if I had I had not thought of the Japanese having modern means of getting it out. We saw plenty of evidence of modern industry, however. It was a frequent shock to my fancied dreamland Japan to come suddenly upon a great tall steel tower. There was no end of large concrete and brick buildings and department stores.

A Young Man. Miss —, all my life I have heard that Japanese banks employed only Chinese cashiers. If that's true, of course it means that the Japanese don't trust each other in business dealings. Did you have occasion to observe the workings of the banks?

First Young Lady (enthusiastically). I certainly did! I had some funny bank experiences. I'll tell you about them sometime. I had heard that same thing about the cashiers before I went to Japan. Well, we found not one single Chinese cashier in any of the banks. A missionary we know

spoke regretfully of that report. There is no ground for it. The Japanese are keen business men, and they know a great deal about coöperation.

One of the Young Ladies. The Japanese women are keen too. And, Mr. —, we were amazed at the large number of business women in Japan. We had always thought of a dream Japan with lovely women, gowned in gorgeous kimonos, training vines and growing flowers, decorating their doll-like houses, and busy keeping things beautiful. I never in my life thought of a Japanese woman going to work or going shopping. We went through a department store one day. It was funny to see little boys taking from the women at the door the curious shoes the Japanese wear. They slipped cloth coverings over our shoes. The store was more beautiful than anything we have ever seen. An orchestra played at the foot of a marble stairway, which led to regions filled with beautiful things. The store was five stories high and had an exquisite roof garden. There were elevators, but we preferred to climb the stairs. One whole floor was filled with silk—silk of every color and of every design that the wildest fancy could conceive. The roof garden furnished the delight of a tea house and a brass band.

Young Man. Did you Sunday school workers get a chance to observe Japan's Sunday schools?

[Chorus of "Yes."] *One continues.* We made the chance, of course. My! we should have a world of Sunday schools in America, one in every corner, if they could be conducted here at as little cost as in Japan. We found that a Christian Sunday school in Japan can be supported for twenty-five dollars a year. But, Mr. —, there are not more than sixteen hundred Protestant Sunday schools in the whole country. They have enrolled one hundred thousand pupils. Recently the Buddhists have become the most progressive people you ever saw. They liked our Sunday schools and determined to

imitate them. Would you believe it if I told you that as we walked down Japanese streets, past Buddhist temples, it was a common thing to hear familiar Church music, such as "O for a thousand tongues to sing my great Redeemer's praise"? On inquiry, a missionary told us that we need not be encouraged; the Buddhists were not singing our Redeemer's praise. They simply adopted our Sunday school methods, music and all, and in our songs they have substituted "Buddha" for "Jesus." Imagine a host of Japanese children singing our hymn, "Jesus loves me," but substituting the name of Buddha for Jesus, "Buddha love me"! In a year and a half they have organized twelve hundred Sunday schools, and lined up more than two hundred thousand pupils.

Young Man. What if the people of our Sunday schools knew that? What would they think and do about it?

A Young Lady. Well, I am informed that the Board of Missions has set 1918 for the study of Japan in our Sunday schools. They will tell this story in our quarterlies.

Young Man. That is a good way to help conditions in Japan. This year two thousand five hundred and eighty-one of our Sunday schools have been making special contributions to promote the work our Church is doing in China. If that many schools make special gifts to Japan during 1918, many a Protestant Sunday school can be opened there. We would catch up with and surpass the Buddhists in the number of Sunday schools established, and surely we ought to. It just won't do to lose our opportunity to reach the children.

Young Lady. Let's decide to talk to our own Sunday school and our own classes about our part.

[Several answer together, "Good!" One continues: "Let's go on to our classes now. Then let's get together later and report progress." As all move off, one says: "Very well. Remember a Sunday school can be supported a whole year for twenty-five dollars."]

Woman's Missionary Council.

PROGRAM FOR OCTOBER.

THE KINGDOM OF GOD COMING THROUGH
TRAINED LEADERSHIP.

BIBLE lesson: "How They Gave after the Captivity." (Neh. x. 28-39.)
Hymns 561 and 563.

Prayer for native workers in foreign fields.

Reports of officers.

Reports of committees.

General business.

Presentation of stewardship.

Presentation of mission study.

Topic: "Training a Native Leadership."

Topic: "By-Products of Home Mission Work."

Debate: "Resolved, that a trained native leader is more effective than a foreign missionary."



BIBLE LESSON.

HOW THEY GAVE AFTER THE CAPTIVITY.

(Neh. x. 28-39.)

THIS is the last of the series of the year's studies in Old Testament giving. It deals with the fourth crisis in the religious life of the Hebrew people, in which they renewed their covenant with Jehovah and restored the ceremonies and feasts by which the covenants were typified. We see in this instance, as in each of the three preceding, that the tithes and offerings by which the regular conduct of the worship was to be maintained were called for, and that joyfully and abundantly the people responded to the call. If, in the crisis described in the books of Ezra and Nehemiah, when, after a generation of captivity, the people returned to their own land, laid plans to rebuild the temple and restore the worship, they had withheld their gifts, their plans would have resulted in tragic failure. For God in wondrous wisdom has ordained that many of our highest dreams for his kingdom shall be made possible only by the consecrated use of our material possessions. This incident in sacred history is no exception to the rule, and we who ponder it to-day have reason to rejoice that this is true.

In the present-day crisis in the history of God's kingdom consecrated wealth and prayerful use of the material possessions committed to us will in a large measure make possible the highway for our God through the nations of the earth. God grant that the fidelity of his children of other days may inspire us to-day!

Rev. R. W. Woodworth says: "If we are to grasp the problem of the world's salvation and solve it, the question of finance must be dealt with as an essential factor. The Church cannot meet her obligations and perform her mission to mankind without facing this question seriously and on her knees before God."



WE are now in the midst of our three months' Bible school. We have about twenty women, and the work with them is very interesting—*Miss Bertha Tucker, Choon Chun, Korea.*

SUGGESTED CHART FOR PRESENTATION OF STEWARDSHIP.

SO then every one of us shall give account of himself to God. (Rom. xiv. 12.)

THE silver is mine, and the gold is mine, saith the Lord of hosts. (Hag. ii. 8.)

EVERY man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. (2 Cor. ix. 7.)

WHICH [money] while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. (1 Tim. vi. 10.)

ALL the tithes . . . is the Lord's: it is holy unto the Lord. (Lev. xxvii. 30.)

REMEMBER the words of the Lord Jesus, how he said, It is more blessed to give than to receive. (Acts xx. 35.)

DISTRIBUTING to the necessity of saints. (Rom. xii. 13.)

SO shall I keep thy law continually forever and ever. (Ps. cxix. 44.)

HONOR the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. (Prov. iii. 9, 10.)

IF there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. (2 Cor. viii. 12.)

PRESSED down, shaken together, and running over, shall men give into your bosom. (Luke vi. 38.)



THE COUNCIL MINUTES.

IF your auxiliary has not received the Council Minutes, communicate with your District Secretary or the Home Base Secretary, 810 Broadway, Nashville, Tenn. If you have received the volume, lay plans for the best possible use of it as a book of reference and study for the auxiliary. Full reports are given from every worker and line of work at home and abroad. A careful study of these reports will put your auxiliary in possession of much valuable information.



HAVE YOU TRIED THIS?

THE Wesson Auxiliary, Mississippi Conference, used a unique method in the Bible hour. Each member, in response to the request of the leader, selected in advance a favorite verse or passage of Scripture, read it, and commented on it. Nearly the entire membership entered into the service, which proved to be a benediction to all.

Suggestions for the October Meeting.

SINCE the Yearbook offers such a full program, it will be well to arrange an extra meeting with a special program on mission study. The September VOICE contains short reviews of the books for the new courses in mission study. These may be given briefly at the special meeting.

The superintendent of mission study will have in hand by the time of the October meeting a leaflet bearing the title "Mission Study in a Nutshell," which may be used in presenting the subject of mission study. This leaflet may be used as a conversation or as a catechism, in either of which a number of women may take part. A clever use of it could be made by having a class presided over by the mission study superintendent, who would use the question-and-answer method of teaching. Whether mission study is presented at the regular or at a special meeting, let every effort be made to get this subject attractively before the membership of the auxiliary. The course of study is so fine that no woman can afford to miss it.

Do not omit the presentation of stewardship. See chart suggestion in this issue of the VOICE. Have statement of the finances of the auxiliary to date, showing how nearly the ten per cent increase is being reached. Set the goal for the last quarter's collections. The article "Give," in this department, is a strong presentation of stewardship.

KEEP A FILE OF THE VOICE.

In other departments of this issue will be found helpful articles on the several topics. If a file of the VOICE is accessible, good program material may always be found in back numbers. Every auxiliary should keep a file of the magazine for that purpose.

If the article in the August number, "To the Women in the Missionary Societies" (page 253), has not yet been read before your auxiliary, place should be made for it in the September or October meeting. It will clear the air for some earnest people who are seeking the right way in the present maze of distracting appeals for funds.



Selected Thoughts on Stewardship.

THAT is no personal consecration at all which is not a purse-and-all consecration.

"Let every one of you [individually] lay by him in store on the first day of the week [systematically], as God hath prospered him [proportionally]." (1 Cor. xvi. 2.)

The subject of money and covetousness is mentioned in one out of every six verses in the New Testament.

Read Deuteronomy xxviii. 1-12.

Right giving is a part of right living.

The living is not right when the giving is wrong.

The giving is wrong when we take "God's portion" of our income to spend on ourselves.—*Selected.*

In giving, a man receives more than he gives, and the more is in proportion to the worth of the thing given.—*George Macdonald.*

We give earth and receive heaven; we give the temporal and receive the eternal; we give things corruptible and receive the immortal; lastly, we give what God has bestowed and receive God himself. Let us not be slothful in such a commerce as this. Let us not continue poor.—*Augustine.*

The anarchy and chaos existing in the finances of the Church for the past century have been due to the fact that Christians have ignored and neglected the authoritative financial law of the kingdom.—*Christian Steward.*

It is desirable that a tenth of our means be dedicated to God, and it tends to bring a blessing on the rest.—*William E. Gladstone.*

One more revival, only one more, is needed—the revival of Christian stewardship;

Office and Library Furniture
Typewriters, all makes, \$10 and up
Sectional Bookcases
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the consecration of the money power of the Church to God—and when that revival comes, the kingdom of God will come in

a day. You can no more prevent it than you can hold back the tides of the ocean.—
Horace Bushnell.

Young People's Department.

PROGRAM FOR OCTOBER.

STEWARDSHIP—MISSION STUDY.

HYMN 387.

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

Prayer.

Business meeting: Minutes, reports of committees, reports of officers, and new business.

Topic: "Foreign Mission Training Schools."

Query: "Why I Believe in Foreign Missions."

An hour with our missionaries: Short typewritten sketches of foreign missionaries may be pinned on the backs of members and guests. The task of each will be to guess what missionary she represents, her only clue to her identity being suggested in the adroit questions of a friend who is reading the sketch on her back.



BIBLE LESSON.

"THE TEN COMMANDMENTS OF LOVE."

MARIA LAYNG GIBSON.

Topic for October, "Sincerity."

1. LOVE manifested through sincerity: "Love rejoiceth not in unrighteousness, but rejoiceth with the truth." (1 Cor. xiii. 6.)

Sincerity is a beautiful quality in the character of a young Christian, for sincerity and truth lie at the foundation of the religious life. A plain definition of sincerity is, "Honesty of mind or intention, freedom from hypocrisy or false pretense." School days afford fine opportunities for testing this virtue. One who is really sincere is not glad when fellow students show weakness or faults, but with gentleness and tact tries to help his comrade to win a victory over his besetting sin.

2. Sincerity manifests itself in daily life. (2 Cor. i. 12.)

The world hates a hypocrite; hence the Christian must prove his truth. What a splendid example of sincerity we find in St. Paul! How many of us can rejoice, as he did, because "in simplicity and godly sincerity we have had our conversation in the world"? If not, shall we not try harder

next week to be more sincere in word and in thought?

3. Sincerity manifests itself in the service of God. (Josh. xxiv. 13-15, 24-28.)

Picture this scene when Joshua made his farewell address to the people of Israel. He was a fine example of sincerity and pleaded with the people to fear the Lord and serve him with sincerity and in truth. His words and his life so influenced the people that "Israel served the Lord all the days of Joshua, and all the days of the elders that had known what the Lord had done for Israel."

4. Sincerity manifests itself through work for God and man. (Acts vii. 59, 60; Titus ii. 7, 8.)

The name "Stephen" means "crown," and he was the first Christian to receive the crown of martyrdom. He proved his sincerity, and when stoned to death "his face shone as it had been the face of an angel." The directions given by Paul to Titus may well be given to young men to-day, for they have a great opportunity to show themselves "a pattern of good works in sincerity." In camp, in trenches, or in battle they must be true to God and in the sincerity of love protest against wrong and evil-doing.

Suggestion for prayer: Help us, our Saviour, to show our love to God and man by the sincerity of our lives. Help us to speak the truth in our hearts as well as with our lips.



WHY STUDENTS SHOULD ENGAGE IN MISSION STUDY.

THE cry of the world at large to-day is for more information. The student, then, should realize that a study of the non-Christian countries brings him a breadth of outlook. In this way he will push back the horizon of his knowledge until it embraces the whole world. By learning to be a citizen of the world he will become a true patriot and be better fitted for service in his own station of life.

Furthermore, the study embraces events and facts that every student must desire to know. Every Christian civilization in the world is the direct product of missionary

enterprise and involves some of the greatest movements in the history of the race.

The study of missions also bears more or less directly on many other branches of study, some of which are history, sociology, ethics and philosophy, literature, medicine, and many others.

We would not have all students become active missionaries on the field, but we would have them all be equipped to lead in the missionary activities of the Church. We would have them understand and feel the full meaning and extensiveness of the phrases, "Thy kingdom come; thy will be done on earth, as it is in heaven," so they may pray in earnest: "Lord, send forth laborers into the harvest; for thine is the kingdom."—*Vera Steinman, in Lutheran Woman's Work.*



YOUNG PEOPLE'S MEETING AT HENDERSON-BROWN.

MRS. FRED ELZA.

WE had a most helpful meeting for our young people at Henderson-Brown College, Arkadelphia, July 2-7. There were more than seventy registrations. The program was strong and inspiring, especially the patriotic program on the Fourth, when the meeting reached its climax in an expressed desire on the part of many girls to do something definite for their country and their Christ. On the evening of the fifth we had a great outdoor meeting at which the Governor spoke. A band concert preceded, and special features in chorus work and pageantry made the evening interesting.

Miss Fuess was a great strength to us.

Her charming personality, her consecration, and the power of her spiritual leadership will be felt throughout the Conference. She met many young lives in which there is promise of future development. On the final evening of the Conference, after the preaching of Dr. Waldrop's closing sermon, "The Missionary Urge," a number offered themselves as missionary volunteers. We shall hold them on our prayer list and in our hearts as future possibilities.



A CHINESE FRANCES WILLARD.

ABOUT eight years ago Mrs. O. H. Willard, of Philadelphia, took a scholarship in Kiu-kiang, through the missionary society. Her protégée assumed her name and is known as Frances Willard Wang.

Who says that there is nothing in a name? Miss Wang felt a strong call to temperance work, and when she was only nineteen she was appointed National Superintendent of the W. C. T. U. in China.

In 1915 she graduated with honor from the Knowles Training School, in Kiukiang, and then came to America. Here she has been under the care of Miss Anna Gordon, President of the National W. C. T. U., living with her at Frances Willard's home, in Evanston, and attending Northwestern University.

The very spirit of Frances Willard seems to have fallen on Frances Willard Wang. May it continue to animate her when, at the completion of her four years' course, she returns to her own country to help make the homes of China what God wants them to be!

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MISS M. L. GIBSON, PRINCIPAL.

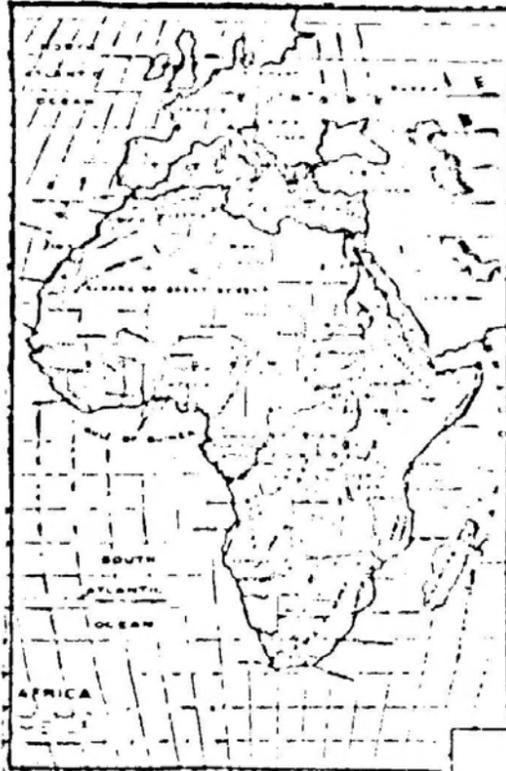
LIGHTS AND SHADOWS.

JULY brought our social enjoyment to a climax, as Miss Bennett spent two weeks with the household and Mrs. Hume Steele a few days. Miss Clara Park and Miss Mittie Shelton tarried a little while *en route* to China, and Miss Bessie Oliver stopped on her way from Korea. Two charming nieces of Miss Billingsley, sisters of Miss Eva Hyde, a missionary in Brazil, spent a happy week.

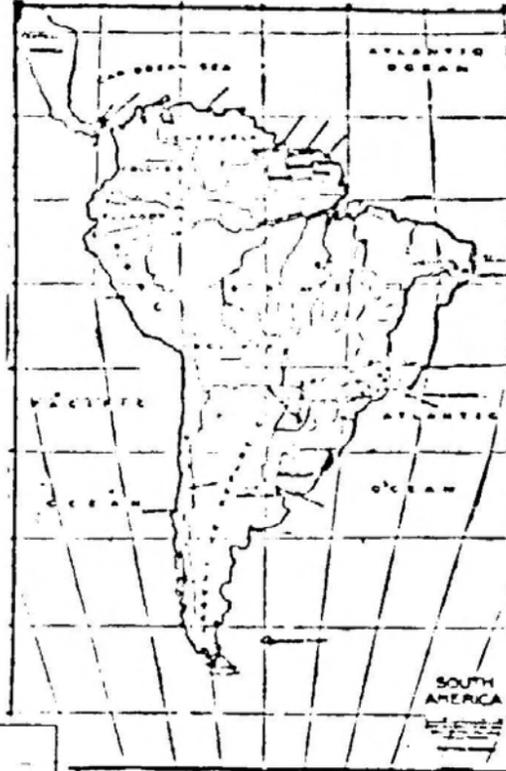
One shadow that has dimmed the sunshine of the summer has been the illness of our office secretary, Miss Emily Marion Cowley. Her absence has been keenly felt.

TWENTY-SIXTH ANNUAL SESSION.

September 13 will be the opening day of our twenty-sixth annual session. A few changes that will notably improve the building will be made before the opening day. Some changes in the courses and schedules will secure added efficiency. The new year-books and handbooks give all the information needed by applicants for entrance. They will be sent to any who may be interested. Letters from students considering enrollment for the session, term, or half term will receive prompt attention. Write to the Principal, Miss M. L. Gibson, Askew and Norledge Avenues, Kansas City, Mo.



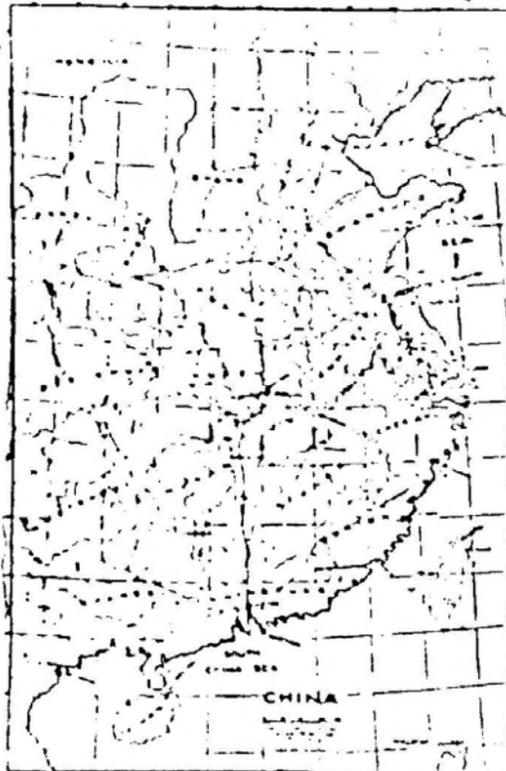
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are 28 x 42 inches in size, printed on paper-faced map cloth, with the mission stations of our Church indicated in red. They were prepared under the supervision of our General Board of Missions and are recommended for use in all mission study classes. Mounted on rollers.

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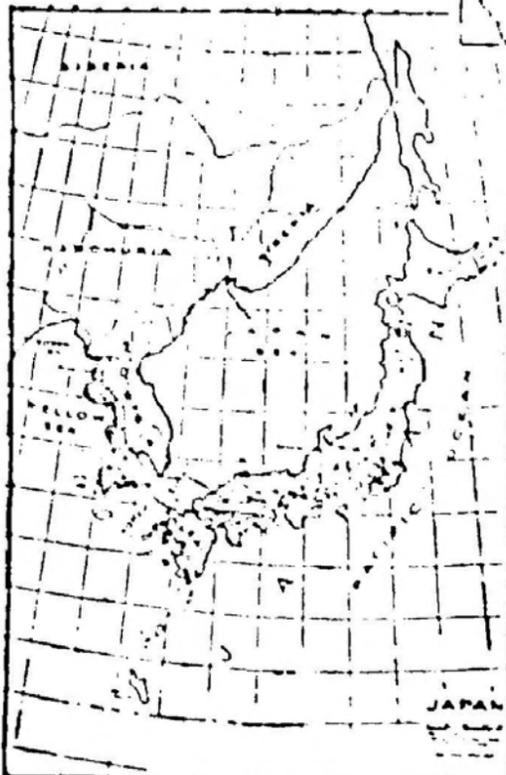


Outline Maps of
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These are the same as the other maps, showing only the outlines. Size, 28 x 42 inches. Printed on paper and folded.

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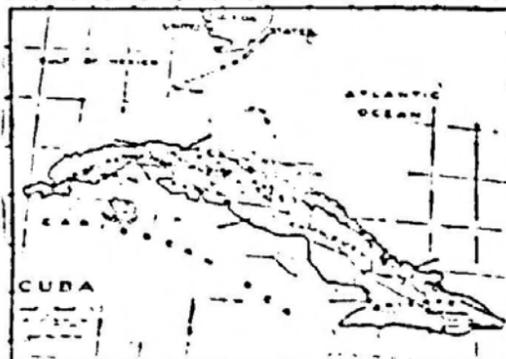
Price, 20c each.

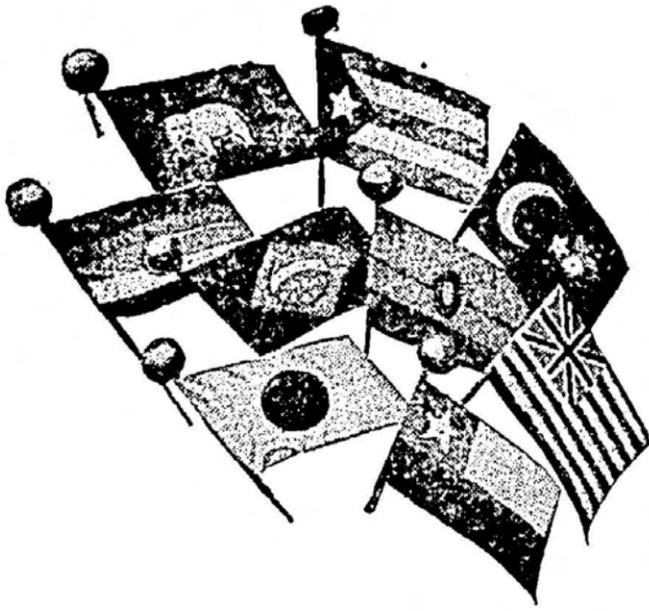


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MISSIONARY SONG LEAFLETS

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