

# The MISSIONARY VOICE

OCTOBER  
1918



WESLEY HOUSE CLINIC  
MACON, GA.

# THE MISSIONARY VOICE

Published Monthly by

## THE BOARD OF MISSIONS

of the

METHODIST EPISCOPAL CHURCH, SOUTH

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The price of subscription is fifty cents net a year. Agents allowed a commission of five cents on each annual subscription, new or renewal.

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Address all communications and make all remittances payable to THE MISSIONARY VOICE, 810 Broadway, Nashville, Tenn.

Entered as second-class matter at the post office at Nashville, Tenn., under act of March 3, 1879.

Acceptance of mailing at special rate of postage provided for in Section 1103, act of October 3, 1917, and authorized on July 5, 1918.

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# THE MISSIONARY VOICE

VOL. VIII.

NASHVILLE, TENN., OCTOBER, 1918.

No. 10.



## Missions for Self-Preservation.

GOVERNMENT ADOPTING IMPORTANT FEATURES OF MISSIONARY PROGRAM.

It is interesting to note that ideals and methods that heretofore have been peculiar to missionary propaganda and work have of late been officially vindicated and widely adopted by the government as measures of national self-preservation. Among these may be mentioned the Americanization movement to which the administration is now giving careful attention. For years the missionary societies have been doing identically this form of work among foreigners as a matter of Christian brotherhood and helpfulness. Social settlements, night schools, institutional Churches, and like missionary agencies have been seeking to give the foreigners among us a knowledge of English, primarily as a means of reaching them with the gospel message. No other agency appeared to give the matter any concern. The foreigner in America might remain for life a foreigner, unable to speak the language, incapable of self-protection, and wholly out of touch with our social and religious life. Only the Church and the missionary agencies felt any obligation for him or manifested any interest in him.



KEEP THE TORCH BURNING.

Government finds home mission methods indispensable to national safety.

Now comes the war, bringing with it the necessity of unifying the nation and eliminating as far as possible all discordant factors. The Americanization of the foreigner straightway is seen to be a national necessity and is taken up on a large scale by the government. As a matter of fact, it has been just as necessary all along, only we have not recognized it. Heretofore we have put it purely on the basis of philanthropy. Now we see that it is no less a measure of self-interest and self-preservation.

Another movement of the same sort is that for the conservation of child life. For years the home mission agencies have been concerned for the elimination of oppressive child labor and the guaranteeing to every child of his birthright of play and education. These agencies were working at the matter solely from an unselfish viewpoint. To them it was an altruistic obligation to give to American childhood a Christian chance in life.

Now, under the stress of war, emphasizing the necessity of conserving every national resource, child conservation is recognized

as among the most fundamental needs. Under the Child Welfare Bureau of the Department of Agriculture a national campaign is being conducted to this end. Surveys are being made in thousands of communities, enrolling and examining children by millions and supplying mothers with information as to the proper care of children.

Child Welfare Week was observed nationally, and Play Week is planned. The whole nation is being educated from every possible angle in the value of childhood as a national asset and in the necessity for its conservation. We are coming to see at last that what the missionary agencies have been trying to do from an unselfish standpoint is vital to our preservation as a nation. We ought to have seen it long ago.

These instances illustrate the fact, mentioned before in these columns, that the whole missionary program, both foreign and home, is just as necessary and as vital from

the standpoint of self-interest as it is from that of altruism. We cannot help a neighbor individual or a neighbor nation without indirectly helping ourselves. We cannot neglect the one or the other without suffering the consequences.

\* \* \*

This was illustrated on a large scale in our relations with Mexico, a country which we might and should have Christianized years ago, but which, neglected, has become a menace, immensely costly to us in money and in blood. With China and Japan we may reasonably expect a similar experience if we deal with them in a similar unchristian and selfish fashion. We must either Christianize them or else some day grapple with their paganism in a struggle for the preservation of our civilization. We must either propagate our faith in Christ or suffer and perhaps perish at the hands of enemies whom Christianity would make our friends.

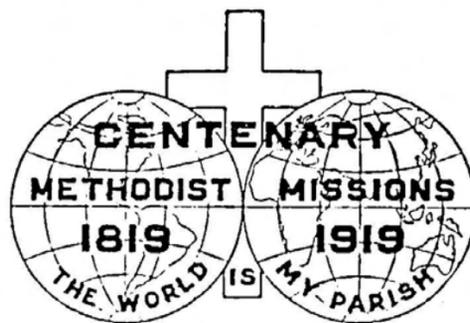


## Dallas Meeting Solid for the Centenary.

ALL ANNUAL CONFERENCES FALLING IN LINE—LAYMAN PROMISES HALF MILLION DOLLARS.

"THE greatest missionary meeting ever held west of the Mississippi River" is the way the Centenary meeting in Dallas, September 17-19, is spoken of. There was an attendance of one thousand of the leading spirits of Methodism, lay and clerical, including a hundred presiding elders. The places of meeting were crowded to capacity at session after session, and a strong program was carried out without a hitch. Not a doubt was expressed as to the ability and willingness of the Church to achieve the Centenary goal through intercessory prayer and Christian stewardship. On every side were manifested high enthusiasm and consecrated determination to put over the greatest plan ever conceived in Methodism.

Bishops Atkins, Mouzon, Ainsworth, and Cannon were among the speakers, as well as a number of missionaries. The women took prominent part in the proceedings, indicating their complete committal to the Centenary program. In every respect the meeting



was highly gratifying and full of the promise of unanimous coöperation and splendid success.

The same story comes from the various Annual Conferences, every one of which, up to this time, has given its complete and enthusiastic indorsement to the plan and accepted and pledged its apportionment. One of the notable features of Centenary Day at the Western Virginia Conference was the announcement by Bishop Hendrix that a layman in his episcopal district had expressed himself ready to contribute to the Centenary Movement \$100,000 a year for five years. Another layman sent word by his pastor that he was ready to undertake the support of a foreign missionary under the Centenary plan.

More and more the evidence accumulates that the Church is getting a vision of the sublime possibilities of the Centenary Movement and is preparing to rise as one man to answer the supreme call of opportunity.

**W**E'LL not save the world by pennies. If we save it, we'll save it as we save our country—with liberty bonds. Discipleship means doing God's business in God's way.—*Bishop John M. Moore.*

## "At the Sign of the Towel."

A MINISTRY OF SERVICE THAT SPOKE LOUDER THAN WORDS.

FLETCHER S. BROCKMAN, of the International Y. M. C. A., tells a wonderful story of the evangelistic value of social service as illustrated among the Indian contingent on the European front. When the Indian troops were embarking at Calcutta, the Y. M. C. A. chief asked permission to put a secretary on each transport. The British officers, fearing that Christian teaching among the men might cause discontent and mutiny, denied the request. Seven times the Y. M. C.

A. man tried in vain, but finally secured this conditional consent: "If you will agree that the secretaries shall not mention the name of Christ, you may put them on." He thought the matter over and came back with this reply: "If I agree that these men shall not mention the name of Christ, but will live as nearly like Christ as they know how, will you take them?" The authorities agreed, and the most spiritually-minded men of the Y. M. C. A. staff were selected and put on the ships. Mr. Brockman tells the wonderful sequel in these words:

"Then what happened? Among Orientals the lowest man on earth is a barber. In China the only man whose sons are not



"HE TOOK A TOWEL, AND GIRDED HIMSELF, AND BEGAN TO WASH HIS DISCIPLES' FEET."

eligible for the public examinations is the barber. Well, at first there was nothing for the secretaries to do. But finally the hair of the Indian soldiers needed cutting; and although they themselves were of the lowest class, there was not one of them who was low enough to act as barber to another. And then came the time of these university men, who were called 'sahib' by the Indians. They said: 'This is the thing for us to do.' And they started around serving as barbers.

"Then it was not long before those soldiers began writing home, saying: 'When we left home there was no Mohammedan who cared for our souls; there was no Hindu priest on the boat; there were no Buddhists who looked after us. But these Christians, they have been brothers to us; they have acted like they were servants to us. There is nothing they have not done for us. Put my daughter or my son into the missionary school. We want to know what the Christian religion is.'

"And any man who lives the life, though he may for the moment keep his mouth shut, can bear the testimony that needs to be borne."



## The Modern Dance.

SHALL IT BE CONDONED OR CONDEMNED?

BROAD-MINDEDNESS is surely to be commended and sought after, but where moral issues are at stake it is a virtue that may easily be carried to extremes. The modern dance, we are convinced, is one of these danger points. Making an unquestionable and powerful appeal to the senses, permitting relations between the sexes that under other conditions would shock all our standards of modesty and decency, tending to break down the barriers of reserve and reverence that are the natural safeguards of

womanhood, the round dance is without excuse among cultured Christian people. It is distinctly bad for many, dangerous for most, and questionable for all.

Yet many good people, in their desire not to appear narrow and prudish, are tempted to condone or pass it in silence, meantime handing their daughters over into the embrace of any young fellow who asks the favor of a "dance." Such a reputation for liberality is likely to be purchased at too great a price. Multitudes have paid for it

ere this in humiliation and heartbreak. Where the character and safety of our boys and girls are at stake is no place to compromise with vicious customs, however popular or fashionable they may be.

In a recent number of the *Baltimore-Richmond Christian Advocate* Bishop Cannon enters a vigorous protest against this custom, particularly as it affects communities adjacent to army camps. Calling upon our preachers to take a stand against this seductive evil, he says:

"Our ministers cannot afford to approve even by silence in these war times conduct or methods which they have felt obliged to condemn in the past. Round-dancing is always accompanied with danger to the participants, and the promiscuous dancing which is carried on on a large scale in connection with the army is doubly dangerous."

In the same connection Dr. Cannon published a letter recently sent the *El Paso Herald* by Mrs. Sallie Blackwell Jones, a Virginia mother now resident in El Paso, who protests earnestly against the teaching of dancing in the public schools of that city. We quote from her letter in the hope that others may be encouraged to speak out on this timely subject:

"1. Do the majority of the parents of El Paso desire that dancing should be taught in the public schools for which they pay

taxes? I truly believe a roll call would show that they do not.

"2. Are mothers right in thinking the dance increases the popularity of their sons and daughters? The devil puts up a big bluff along this line; but if you have spunk enough to call the bluff, the mother will find that no real man goes to the dance to select his wife. And certainly she does not want a daughter-in-law who can be entertained in no other way.

"3. 'It makes our girls graceful.' Sometimes it makes them disgraceful too. There are plenty of other exercises that give grace of body; and grace of manner is an inward trait outwardly expressed. Oftentimes the graceful dancer is totally lacking in it. Let no one call you an old foggy 'because dancing is a fine art.' True art never debases, but rather elevates. Does dancing by the sexes do this? Does the immodest dancer camouflaged as 'aesthetic' do this?

"4. Can we call it a high grade of intelligence that can find no other kind of amusement to make an evening party interesting? Have our school children to be taught that their heel sense is superior to their head sense? . . .

"5. The dance is the open door to shame—for our girls—but especially for our boys. Mothers of El Paso, are you willing for your girls and boys to go through that door? If not, speak out and put the teaching of dancing out of the schools."



## "We Cannot All Be Missionaries."

MISSIONARY INTELLIGENCER.

HARDLY any statement is heard more often than this. It is regarded by many as a first and fundamental truth. Thousands excuse themselves from giving any consideration to the claims of Christ upon them on this ground. They say: "Of course we cannot all be missionaries."

This statement, however plausible, is not true. All Christians can be missionaries, and, what is more, all Christians are required to be missionaries. The commission was given to eleven men, but to them as representatives of the Church universal. The truth is this: The Church of Christ is essentially and necessarily a missionary organization. The one work the living Lord assigned his followers was that of going into all the world and preaching the gospel to the whole creation. They were to be his witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth. This duty rests upon

every believer, and he cannot evade it and be innocent.

To be sure, all Christians cannot go to China or to Africa or to India or to Latin America, and it is not necessary that they should. The work at home must be prosecuted with vigor. A strong base of supplies at home is necessary to success abroad. At the same time all Christians everywhere can have a share in the work of giving the gospel to all the nations. All can go somewhere or help others to go.

A woman who was lamenting that she could not go to some remote field and that there was nothing she could do at home was asked who her neighbors were, the people living in the same building and in the same block. On investigation it was found that seven or eight nations were represented in that small area around her own door. She was asked if she ever spoke about Christ to the man that brought her meat, or

the man that brought her vegetables, or the man that brought her milk, or the man that brought her laundry. She never had, but she was anxious to go to some distant part of the globe to serve as a missionary. God brought work to her hand, and she was not willing to do it. No one need stand all the day idle because he can find no work to do. There is an abundance of work waiting to be done. One who cannot go to a remote country can go to the next door or to the

next block or to the next county or to the next State.

All can go in prayer, in sympathy, in encouragement, and in gifts of money. Even those who are shut in can help in these ways and in other ways. And Christians whose age or health keeps them from the forefront of the battle, or whose limited education disqualifies them for doing the work that the Lord wants done, can send substitutes or help to sustain representatives.



## Living Links with Mission Lands.

SOME OF THE MANY ASSIGNMENTS RECENTLY MADE.

THE Church at Dublin, Ga., of which Rev. W. H. Budd is pastor, has assumed \$500 of the support of Rev. Paul E. Buyers, of Brazil. A good woman in this congregation, Mrs. T. J. Pritchett, has had her own missionary in China for five years. Three missionaries—two pastors and one doctor—supported by one Church, Brother Budd being one of the missionaries!

The Sunday schools of the Columbia District, Upper South Carolina Conference, Rev. R. E. Stackhouse, presiding elder, have assumed the support of a missionary in Japan at \$1,200. Rev. T. W. B. Demaree, in charge of the Oita Circuit, has been assigned. Fine luck to the schools in this great undertaking, and congratulations to the presiding elder!

Miss Bettie Ridgeway, of Meridian, Miss., will soon start to China for the purpose of teaching in Soochow University. One-half of her support has been assumed by Mr. R. Moseley, of Stonewall, La. The other half, \$300—who will take it? We rejoice to have Mr. Moseley in our great and growing company of coöperating friends. Rev. H. W. Ledbetter is his pastor.

Our Church at Greenville, Ky., Rev. W. C. Frank, pastor, has recently had a very happy experience in accepting Rev. R. G. Moore, who is soon to sail for China. Mr. Moore is a new missionary and is looking forward with great joy to his work in that field. The good people of Greenville invited him to make them a visit a few weeks ago. The results were satisfactory both to the Church and to Mr. Moore. They will not soon forget each other.

Mr. Courts Cleveland, one of our stanch Methodist laymen of Granbury, Tex., wanted to have a part with one of the missionaries in giving the gospel to those who have it not. He made his desire known, and Rev. A. L. Dyer, of Japan, was assigned as his personal representative. His entire salary

has been assumed by Mr. Cleveland. No finer investment could be made. There are other laymen who would like to have a missionary partner. If they will write to the Board of Missions, the matter will speedily be arranged to their satisfaction.



### How about Your Pastor's Salary?

IN the light of the tremendous increase in the cost of living that has marked the last few years, every Church Board of Stewards, particularly those in small towns and rural districts, should consider seriously whether it is paying its pastor a living salary. How can a man with a family be expected in these times to live on fifty or sixty dollars a month? There are multitudes of pastors who receive no more and many who get less. The average is less than seventy-five dollars a month.

The preacher is expected to give his whole time to his charge. He must dress fairly well; he must take religious papers and buy a new book occasionally, if he is to be a fit leader of his flock; he must give more or less freely to the Church's work; his children are entitled to an education. If he can accomplish these things on the average meager salary of a Methodist preacher, he is a genius of finance. If he gets by, even after sacrificing most of them, he will do well.

Clearly there are but two things our Churches can logically and honestly do: they should either open their hearts and pay their preachers decent salaries, or else release them and let them go to work at something which will afford a reasonable living for themselves and their families.

### Caperton-Forster.

ON August 14, in Candler College Church, Havana, Rev. John F. Caperton and Miss Manelle C. Forster were married, Rev. O. K.

Hopkins performing the ceremony. Both are well known to our readers as members of the missionary force in Cuba. The bride, who is the daughter of Dr. Charles R. Forster, of Wesleyan College, Macon, Ga., has been teaching in Eliza Bowman School, Cienfuegos. The groom, the son of a Texas Methodist preacher, went to Cuba for evangelistic work eight years ago. His present appointment is at Santiago, where the happy couple are now at home.

#### Wedding Bells in China.

CARDS have been received in this country announcing the marriage of Miss Bertha O. Attaway and Mr. Maurice Thomas Price in Soochow, China, June 28, 1918. Mr. and Mrs. Price will be at home after October 1 in Shanghai. Miss Attaway went out as a missionary under our Board in 1913. The best wishes of many friends follow her in her new relation.

#### Another Board Merges Missionary Magazines.

It is generally conceded among the Mission Boards of North America that the merging of the various Southern Methodist Boards was a great step in advance. This idea, in which we were pioneers, is gradually being adopted by other denominations. The latest example is the merging of the several missionary magazines published by the Disciples, which will become effective at the beginning of the new year. The *Missionary Intelligencer*, speaking of the change, says: "It seems best to have a magazine which will represent all the work. We believe that the subscription list of such a journal would be increased greatly and that it will undoubtedly help to unify our work and have a fine educational influence among our people. With the plans for the unification of the missionary societies, the great campaign of the Men and Millions Movement, and all the other movements toward unity, the time is ripe for such a magazine."

#### New National Child Labor Law Introduced.

CONGRESS will be able to pass a constitutional child labor law, in spite of the deci-

sion of the Supreme Court on the first Federal law, according to Prof. Thomas I. Parkinson, Director of the Legislative Drafting Research Fund, Columbia University. Mr. Parkinson has drafted a new bill which has been introduced in the House of Representatives by Congressman Keating as a war measure. "If this measure should be adopted," says Mr. Parkinson, "it would effectively control the premature and excessive employment of children during the war and would permit of careful study of the whole situation as a basis for permanent legislation to take the place of the original act."

The past few months have seen a startling increase in the amount of child labor in this country. In some States the number of work permits issued to children in two months has exceeded the number ever before issued in an entire year. England and other countries are now making efforts to correct conditions due to neglect of the children in the first years of the war, a fact that may well be a warning to us.

#### National Prohibition at Last.

FOR generations the Christian conscience of the nation has been struggling toward national prohibition. At last the goal is in sight. On August 29 the United States Senate almost without opposition passed a measure providing for complete war time prohibition beginning July 1, 1919. There is no question but that the House will pass the bill.

In the meantime the various State legislatures are fast ratifying the national prohibition amendment. Fourteen States have already ratified, and the list rapidly grows toward the necessary thirty-six. Weighed and found wanting, the days of the drink traffic are numbered. Strange that we so long permitted it to live!



JESUS came to save men not only from the penalty of sin, but, better yet, to save men from the love of sin and from its power. "The mind of Christ," not mere forgiveness, is heaven's best gift to men.

### OUR OVERWHELMING NEED.

I am sure I am not overstating the case when I say that the great, crying, tremendous, overwhelming need of the Church and of our country in this hour of its crisis is the dawning of an era of the hunger and habit of intercessory prayer. Our prayers must take on an agony of desire. We must *wrestle, wrestle, wrestle* until we prevail.—*Bishop J. F. Berry.*



## A NEW ORIENT

GEORGE SHERWOOD EDDY

**R**OBERT MORRISON landed in South China a century ago and preached the gospel in danger of his life, beaten by his own servants, publicly insulted, laboring seventeen years to translate the Scriptures. After seven years, in secret and in danger, he baptized his first convert. The Chinese in those days stretched across the river a chain cable, forbidding access to all foreigners, like the great wall of exclusion which shut out the hated "foreign devil" and his new ideas and religion.

Here in the city where Morrison seemed to labor so long in vain, we have seen gathered what was said to be the most influential audience of non-Christians ever assembled in an evangelistic meeting in the city. Here with open mind and earnest purpose they listened to a presentation of the gospel, and here several hundred non-Christian men have publicly taken their stand and entered the Christian life. A new day is dawning, a new Orient is being born, and the call comes to the West for us to enter our great heritage of opportunity for service and the regeneration of the Orient.



### Literary Work in China.

REV. A. P. PARKER, D.D., SHANGHAI.

IN all mission fields the missionary propaganda is conducted through one or more of four departments—evangelistic, educational, medical, and literary. These departments are interdependent and coordinate. No program looking to the world's evangelization is complete which ignores any one of them. Each is vital to the consummation of the end in view.

Medical work perhaps takes the strongest hold upon the imagination both of the people in the mission field and in the Church at home, and rightly so. Its claims of recognition are established. Educational work also appeals with great force to the people to whom the missionary goes, as well as to those at the home base who support it. Great Christian colleges and schools are intrenching them-

selves in the strongholds of heathenism and call incessantly for the best that the Church has to give in men, money, and prayer. The claim of the educational department of missions is vital and must be met.

Not so picturesque or compelling is the evangelistic branch of missionary work—that branch of unremitting toil, of weary routine—the preaching of the word in towns and villages, by the waterways and on the roadside, as well as in the churches and chapels. But this, the chief branch of the work, is now receiving more emphasis, if possible, than in former years.

Hitherto, however, the importance of adequately providing for the literary department, which is the handmaid of the other three, has been less clearly recog-

nized. Yet the literary arm of the service has antedated and vitally affected all other departments of the work. Without literature missionary progress would have been impossible. Dr. Young J. Allen rec-



REV. A. P. PARKER, D.D.

ognized the supreme importance of this branch of the work and devoted a large portion of his long residence in China to it. Dr. Timothy Richard, General Secretary of the Christian Literature Society, has given the whole of his later years undividedly to this work and constantly and persistently pressed its claims upon the attention of the Churches in England and America.

In the very beginning of work on any mission field the Bible has to be translated into the language of the people. Hymn books have to be made for use in public worship. Tracts, booklets, and catechisms have to be prepared, containing simple compends of Christian doctrine for distribution among the non-Christians and for the instruction of candidates for baptism and those who may have been received into the Church.

As the work grows, more books and larger books are needed on the life of

Christ, theology, apologetics, Church government, Church history, Christian biography, etc. Printing presses and publishing houses are needed to print the books and keep them on sale. As schools are established and grow in numbers and range of instruction, schoolbooks are needed, grading from the simplest beginners' textbooks to the profoundest treatises on scientific and other subjects, including the evolution of a system of nomenclature to facilitate the impact of Western thought upon the minds of the people. Books on all sorts of miscellaneous subjects are required and must be prepared for the spread of general information — books on familiar science, general history, political economy, ethics, biography, travel. A practically limitless range of subjects must be covered, necessitating a great variety of books, varying in style, size, and manner of treatment, to meet the demands of the different classes for whom they are prepared.

In China particularly literature is held in the highest esteem. So much do the Chinese respect letters, in fact, that all pieces of printed or written paper are carefully gathered up and burned, lest they be trampled underfoot or put to other improper use. In China, therefore, the literary arm of the service is of ex-



MORRISON AND HIS CHINESE HELPERS.

treme importance. The people's respect for the printed page affords an unparalleled opportunity for the propagation of Christianity by means of literature. As literature and education have had a vital

part from the earliest times in the making of this age-long civilization, a Christian book or tract commands attention even though its contents may, after perusal, be rejected. Scores of Chinese have been converted by reading some Scripture portion or some Christian tract or book who had never heard a sermon or seen the inside of a chapel.

The first work of Robert Morrison, the pioneer missionary to China, after he had obtained a fairly good knowledge of the language, was to translate the Bible into Chinese, or rather to revise the translation made by Carey several years before in India. Morrison's translation was used by the missionaries for many years. Other translations and revisions have been made in later years, not only into the literary style demanded by the scholars, but into the Mandarin (official) spoken language and into many of the other dialects spoken in different parts of China. This writer was engaged for several years as a member of a committee in translating the New Testament into the Soochow dialect and the whole Bible into the Shanghai dialect. These dialects are spoken, with various modifications, by about forty million people.

From the time of Morrison literary work

has been carried on with ever-widening scope and increasing momentum, depending largely on the voluntary efforts of men and women who have devoted odds and ends of their time to the making and translating of books, as they could find leisure from their regular work of preaching, teaching, or healing. There have been few, all too few indeed, who have been appointed to give their whole time to this branch of the service. And, as a matter of fact, a great deal of literary work has been done in China. Christian books and tracts on every phase of doctrine and practice have been prepared and published. Textbooks for use in schools and colleges of all grades and on all subjects have been translated or made by educationists. Medical missionaries have translated and published many treatises on medicine and surgery. Periodical literature occupies a prominent place. Weekly and monthly papers and magazines are published by the various societies. The China Sunday School Union is doing a great work in this field. This writer has been editorial secretary of this society for several years. Much has been done, but much more requires to be done. It is imperative that more men shall be set aside to this work by the various boards and more funds appropriated for its support.



## Chinese Women Organized for Missions.

### THIRTY-THREE AUXILIARIES REPRESENTED IN FIRST ANNUAL MEETING.

If a worker from one of our American Woman's Missionary Societies could have been in Changchow at the first annual meeting of the Chinese Woman's Missionary Society held May 8 last, she would have felt quite at home. In spite of the foreign tongue and the foreign garb and faces, the kinship of spirit and purpose, as well as the similarity in order of procedure, made it not unlike one of our own annual meetings.

This society was organized last year and has auxiliaries in thirty-seven Churches, thirty-three of which sent delegates to the meeting. All the officers of the society are Chinese women. The society is regularly affiliated with the other Conference societies of the Church, being the forty-first and the youngest organization.

Reports showed that there was raised for work other than that of the local Churches \$540. Of this amount, \$385 was sent to Yunnan for evangelistic work among the aborigines and \$50 to Africa to be used under the direction of the Board of Missions.

A freewill offering was taken that amounted to \$438.

A little incense burner, used for many years to burn incense to departed ancestors, played a unique part in the meeting. One of the women who wanted very much to make a gift to her society, but had no money, brought as her offering this once sacred heirloom, a relic of heathen days. The treasurer of her society brought the burner to the Conference. It was offered for sale, and the result was that right then and there it was several times filled to overflowing with offerings. The Conference then unanimously decided that the burner should be presented to the Woman's Missionary Council in America.

In connection with and following the missionary meeting the Annual Bible Woman's Conference was held. Delegates and visitors numbered 144. These Bible women receive only \$12 a month for their work. Yet one of them, Mrs. Ming, gave \$25 to the Centenary Fund.



CHINESE WOMEN ORGANIZED FOR MISSIONS—FIRST ANNUAL WOMAN'S MISSIONARY CONFERENCE, CHANGCHOW.

Fraternal delegates from the Methodist Episcopal Church and visitors from other Churches were present at these meetings. Mrs. E. V. Jones, of Soochow, was the only foreigner who was an accredited delegate to the missionary meeting.

The fact that the Chinese Christians are organized for the propagation of the gospel is one of the surest evidences of the success of our missionary propaganda. It is uni-

versally conceded that no nation can be thoroughly evangelized by foreigners alone. Native leadership must be developed and Christianity must become indigenous<sup>2</sup> and self-propagating before the work can be counted in any degree complete. Those who have labored and prayed for the feeding of China's multitudes may well praise God that he is so blessing and multiplying their loaves and fishes.



## Thumb-Nail Sketches from Japan.

REV. N. S. OGBURN, JR.

### THE HEART OF A LITTLE CHILD.

A SIX-YEAR-OLD Japanese listened on the knee of a missionary to the story of some little Belgian children. He climbed down and was gone a short time. He returned with a serious look on his face and a penny in his hand. "Here," he said, "you can send them this." He went on with his play.

Dear little heart of a child! With such feelings in the heart of mankind, the little Belgian child too can go on with his play.

### THE HIDDEN LIGHT.

He's a Middle School principal. It is my pleasure to go to his school and teach English twice a month as I pass on my way to preaching in another village. He grew confidential one day and said: "I tell you what I do not tell others: Rev. ——— baptized me years ago."

O jewel hidden away in darkness! O sorrow over light under a bushel! O hope

of a resurrection! My heart and head went down in humble prayer—prayer that similarly envired lights may not go out, may be rekindled, may be set on a stand, that they may not be hid; prayer that I may have power to nourish the feeble faith, to bear with frailties which make us all kin, to love so deeply that I may be able to heal rather than wound.

### BUDDHIST SUNDAY SCHOOLS.

The Buddhists are quite active in Sunday schools now. At a small village I asked: "Do you have Sunday school here?" "Yes." "Where?" "At the temple." I met at another place children returning from Sunday school with cards of some Buddhist's birthday, imitating Christianity. But they can't last. This will but prove the opening up of the temples some day to Christianity. Why not see in the future these finest locations centers of the best teaching in the world? This is one of our hopes.

## The Cry from the Four Winds

**H**OW long is it," asked an old Mohammedan woman in Bengal, "since Jesus died for sinful people? Look at me. I am old; I have prayed, given alms, gone to the holy shrines, become as dust from fasting, and all this is useless. Where have you been all this time?"

That cry was echoed from the icy shores of the farthest Northwest territory. "You have been many moons in this land," said an old Eskimo to the Bishop of Selkirk. "Did you know this good news then? Since you were a boy? And your father knew? Then why did you not come sooner?"

It was heard in the snowy heights of the Andes. "How is it," asked a Peruvian, "that during all the years of my life I have never before heard that Jesus Christ spoke those precious words?"

It was repeated in the white streets of Casablanca, North Africa. "Why," cried a Moor to a Bible seller, "have you not run everywhere with this Book? Why do so many of my people not know of the Jesus whom it proclaims? Why have you hoarded it to yourselves? Shame on you!"

It is the cry from the four winds. How shall we answer it?

### Kwansei Overflowing.

A HUNDRED STUDENTS CONVERTED—FORTY JOIN THE CHURCH.

REV. T. H. HADEN.

KWANSEI is as busy as ever. A temporary building has been erected for the business offices, and the two rooms of the chapel are being thrown together, so as to have a place big enough for the college students to meet and worship. Another temporary building is going up to provide additional classrooms for college students. Hamill Institute is approaching completion and will soon be dedicated. The new Middle School building was begun February 20. It will be in brick and ferro-concrete, and a year will be required for its completion.

The noted evangelist, Paul Kanamori, was with us for several days in February. About fifty Christians made a fresh start, and a hundred students decided to be Christians. A good number of these are preparing for baptism. During the past

year forty students and one teacher have been baptized and received into Kwansei Gakuin Church. Probably a good many have joined other Churches also.

On March 4 one hundred and nineteen students were graduated—eighty-six from the Middle School, twenty-five from the College, and seven from the Theological School. Do not forget to pray for us as we try to make men of these hundreds of students. Our responsibility is great and the task difficult. Remember those of us especially who are trying to train men for the Christian ministry.



"WHAT ARE THESE AMONG SO MANY?"

REV. T. W. B. DEMAREE, OITA, JAPAN.

NEARLY a million men and women in Oita Ken are dying with each generation

without Christ. Seven men and two women workers are doing the best they can in our eight centers and nearly forty other hamlets to scatter the seed. There are a few baptisms from time to time at nearly every center.

It was Takoda, in this circuit, that saw the first Christian Daimyo three hundred years ago. It was Oita that experienced perhaps the greatest outpouring of the Spirit thirty years ago. But the mass of the people to-day are strangely hypnotized in their fear of Christianity. Still the

open-minded are many, and the faithful are faithful indeed.

My greatest disappointment is that the student young men of Oita are absolutely beyond our reach, perhaps because of the opposition of the Ken educational head and the principals of the schools. Pray for us, that we may know the power of Pentecost, that the opposition to our Sunday schools may be overcome, that the way to evangelize the students of Oita may be opened up, and that five hundred Keeshinsha may be led to know Christ.



## Millions of Gods, but Helpless to Save.

### TRAGIC PHASES OF INDIA'S FAITH.

INDIA believes in caste. The people are divided into ten thousand "warring camps" by ten thousand "castes." Marriage, eating together, and other social relations between different castes are forbidden and are, in the eyes of the people, unthinkable. A starving child will refuse food or drink rather than break his caste. The gospel alone can abolish caste and unify the people.

India believes in three hundred million gods. But, many as are her gods, they are helpless to lift the people out of their deep degradation.

India's religion is degrading. After living in India, Dr. Baer says she ceased to wonder why the Bible says so much about "holiness." "The reeking courts of India's holiest temples are nauseating." The temple-sculptured figures so vile in character that no photographer would dare reproduce them and exhibit them to any self-respecting audience. The unholy priests are like their surroundings.

India believes in child marriage. A man of seventy may marry a child of ten; and when he dies she is cursed—cursed because of some supposed wrong committed by her in a previous state which has caused the death of her husband. There are millions of these innocent victims in India. Scoffed at, beaten, debarred from society, stripped of jewels, made to go about with shaved heads and wearing the coarsest garments, their lot is well-nigh unbearable.

India believes in the transmigration of souls. In the next reincarnation the soul may pass into the body of a monkey or cow or serpent. This is the faith of the Hindu.

India believes in the healing waters of the Ganges River. Smearing himself with oil, the Hindu plunges, with thousands of oth-

ers, into the filthy waters of the Ganges and tries to persuade himself that his sinful soul is cleansed.



### PROGRESS AT CANDLER COLLEGE.

REV. H. B. BARDWELL, PRESIDENT.

PERHAPS you will be interested in a brief report from Candler College. Statistics are dry, but sometimes they speak loudly. Here are a few from our last school year:

Received from tuition, \$4,855; from our music department, \$670.50; from boarding department, net, \$3,200; from Literary Society, \$322.50; from Athletic Club, \$10,285.10. Gross receipts for year, \$24,308.26.

Besides these receipts, Candler College has finished this year a chapel auditorium (also used as a community church) at a cost of a little more than \$13,000, less than \$1,000 of which came from the Board of Missions; some \$7,000 was raised in Cuba. The school has been enabled to put into permanent improvements more than \$7,000 during the last three school years.

As to enrollment, we were forced this year to turn away, for lack of room, more young men than we could take. We need greatly another dormitory with classrooms downstairs. We must also have a small infirmary.

Revival services are held in the school at least once a year. Our Community Church, of which the president is pastor, is developing well. Our Sunday school is known as one of the best in the island. Candler College is trying to educate native pastors, Christian teachers, business men, and Church officers in an atmosphere of positive evangelical piety. With more equipment the school could double or triple its present enrollment and influence. What say you?



## The New Gospel of the Army Camp.

NO CAMOUFLAGE GOES WITH THE SOLDIER BOYS.

EDWIN EARNHARDT.

BEFORE I came into the army work I heard much about the new kind of preaching that the Sammies wanted. It made me uneasy, because I thought it meant that they were asking for a substitute for the genuine article. I do not hear so much about it now, except from civilians who wonder what that new preaching is.

I have found that the only change in preaching is decidedly a change for the better. The new demand is for more of the genuine article and less of the nonessential. The Sammies are face to face with stern reality, and they want to see reality in the religion that is offered to them. If a man professes to be a Christian, they want him to be able to pray with them and for them and tell them how to begin or to continue more successfully the Christian life. If a soloist comes to our Sunday service to sing, they want him to sing with spiritual power and meaning and not try merely to show up a quivering, cultivated voice. When one does put something of the latter kind over on them, the Sammies call it camouflage. They knew it was that at home, but here they are brave enough to say so. When a preacher is put up to preach to them, they want him to preach a new gos-

pel indeed, but it is the same old story that their fathers loved. Where they want it to differ from some they used to hear is that it must show Christ with his matchless

purity and power to save a sinner rather than a logical argument on some theological question that could not be settled and would not make any difference if it were settled. A preacher is not welcomed nor listened to who preaches for his denomination rather than for his Lord. These little petty questions over which Churches and preachers have wasted time and opportunity for years are not tolerated in camp. The man who makes it his business to show why babies should or should not be baptized, why a man should be immersed rather than sprinkled or sprinkled rather than immersed, or how the perseverance of the saints is a Biblical doctrine, finds himself dragging his tiresome discourse with all the soldiers gone ere he finds a stopping place.

I am hearing more about a risen and triumphant Lord since I came to camp than I heard before. The chaplains and "Y" men are telling men publicly and privately what they must do to be saved, and they are responding and coming into the kingdom by the hundreds. Not only the minis-

### IS HE ALONE IN THE TRENCHES?

THE STORY OF A CANADIAN LAD.

"You say, Was I a Christian? Not me! I was wild and going to the devil. But one night I was wounded and lay in a deserted shell hole, shot through the thigh and unable to move for fifteen hours. I was feeling for a cigarette in my pocket to ease the pain a bit, but all I could find was a little pocket Testament which some one had given me, but which I had never read. I managed to get it out and, thinking it might be my last hour and that I might never be found, I started to read to try and forget my wound. I read the twenty-seventh chapter of Matthew, and, sir, that little book changed my life. I have read a chapter every day since then. Yes, I say my prayers on my knees in the tent now. Another boy has joined me this week; and the language in the tent is getting better. I'm off to the front to-morrow to take my turn again. But I'm no longer alone up there in the trenches. It's different now."

ters present this wonderful theme, but the soldiers also proclaim it with their thrilling testimonies.

Let no one believe for a minute that the gospel message has no attraction in camp. The Sammies want it in song, literature, and sermon. In time of worship they invariably call for such songs as: "I Need Thee Every Hour," "Abide with Me,"

"Take Time to Be Holy," "Come, Thou Fount," and "God Be with You." I find them reading their Bibles in the barracks every day. It is not an uncommon thing to find them engaging in a free-for-all discussion of the interpretation of some portion of Scripture. They believe also in the God of the Bible and are willing to stake their lives on a cause that so directly affects his kingdom.



## Southern Methodist City Missions.

A SURVEY BY MRS. R. W. MACDONELL, SECRETARY FOR CITY MISSION WORK.

THIRTY-EIGHT City Mission Boards have been at work during the year. The work of these Boards has grouped itself around forty-one Wesley Houses, Bethlehem Houses, and other social and religious institutions. Ninety-two deaconesses and trained workers, 132 salaried workers, and 761 volunteers have constituted the working force of these settlements.

Last year 24,269 homes, representing 317,572 people, were directly reached through our organized city work. It is by this contact in the home that we hope for the largest influence. Nine day nurseries have ministered to 735 children. A matron of the day nursery at one of these settlements reports as part of her year's work the serving of 10,822 cooked dinners to the mothers and children in the day nursery, 9,806 lunches to the children, and 5,416 baths given to the children under her supervision. She collected from the people she thus served \$792.52. These figures show but a small part of the service of the day nursery, for the large work is in the mental and spiritual development of the children and mothers. No children are received into our day nurseries whose parents are able to care for them at home.

Two hundred and eight industrial classes gave training to 4,195 people. In our fourteen clinics 14,316 patients were treated. There were 74,145 visits made by deaconesses and missionaries, while 71,935 visits from the people of the communities were made to the Wesley House.

There has been a demand this year for the coöperative home for young working women beyond that of any year in our history. There are seven of these coöperative homes maintained by the City Mission Boards and served by nine deaconesses. The capacity of these homes is limited. At Mary Elizabeth Inn, San Francisco, nearly eight hundred women were turned away for lack of space. The same story is told of the

homes at Lexington, Ky., Waco, Tex., and the rest. To protect the young working women and to throw about them a Christian environment is the task of the Church in these days of national turmoil.

Our Wesley Houses, Bethlehem Houses, and other social centers found a place in the war program of the nation. The buildings were used for Red Cross work, for community food conservation, and community training centers for war work. Many bushels of beans, tomatoes, and other vegetables were canned, people were urged to plant gardens, and Wesley House workers assisted in the execution of the plans. At St. Louis Kingdom House became the headquarters of all the Syrian relief work, while in some communities the deaconesses and missionaries led in defense work and in many ways related the work of the Wesley House to the special emergency of the hour. In our foreign settlements we came into closer and more sympathetic touch with the aliens than ever before.

Ten City Mission Boards own their own property, which is valued at \$72,800.

Thirteen business corporations have provided houses free of rent in the neighborhoods where it has been impossible for us to secure locations without their aid. The value of this rental is estimated at \$5,000, while voluntary contributions from such corporations have aggregated more than \$10,000. These gifts are accepted with the understanding that we compromise no principle in the event of labor disturbances. This coöperation with industrial corporations has had an influence in the South in creating a social conscience and in establishing welfare work. During the past year three large corporations have appealed to us to provide trained workers for such work.

Eighty-two deaconesses and fifty-three missionaries have constituted the working force in the home field, exclusive of the

### Southern Methodist Settlements in Order of Organization.

Year.	City and Institution.	First Head Resident.
1901.	Nashville, Tenn., Wesley House.....	Mrs. Minerva (Clyce) McCulloch
1903.	Atlanta, Ga., Wesley House.....	Miss Rosa Lowe
1903.	Dallas, Tex., Wesley House.....	Miss Estelle Haskin
1903.	Kansas City, Mo., Institutional Church.....	Deaconess
1903.	St. Louis, Mo., Kingdom House.....	Deaconess Mattie Wright
1904.	Mobile, Ala., Settlement House.....	Miss Mary Peary
1906.	Birmingham, Ala., Wesley House.....	Deaconess Elizabeth Taylor
1907.	Louisville, Ky., Wesley House.....	Miss Mary Ogilvie
1907.	Memphis, Tenn., Wesley House.....	Mrs. Sophronia (Webb) Tanksley
1907.	New Orleans, St. Mark's Hall.....	Deaconess Margaret Ragland
1907.	Nashville, Tenn., Warioto Settlement.....	Mrs. Maud (Wilder) Trawick
1908.	Houston, Tex., Wesley House (Coöperative Home).....	Deaconess Mattie Wright
1908.	Augusta, Ga., King Cotton Mill Settlement.....	Deaconess Annie Trawick
1909.	Biloxi, Miss., Wesley House.....	Deaconess Rhoda Drago
1909.	Knoxville, Tenn., Wesley House.....	Miss Hattie Stewart
1909.	Meridian, Miss., Wesley House.....	Deaconess Alice Sheider
1909.	Richmond, Va., Methodist Institute.....	Deaconess Hattye Sellars
1909.	St. Joseph, Mo., Wesley House.....	Deaconess Frances Scott
1909.	Winston-Salem, N. C., Wesley House (merged into Institutional Church).	Deaconess Florence Blackwell
1910.	Danville, Va., Wesley House.....	Miss Annie Bass
1910.	Flat River, Mo., Wesley House.....	Deaconess Connie Fagan
1910.	Darlington, S. C., Wesley House.....	Miss Mattie Dickinson
1910.	Greenwood, S. C., Wesley House.....	Deaconess Grace Hemingway
1910.	Spartanburg, S. C., Wesley House.....	Deaconess Annie Mutch
1910.	Thurber, Tex., Marston Hall.....	Deaconess Eugenia Smith
1911.	Orangeburg, S. C., Wesley House.....	Deaconess Sallie Regan
1911.	San Antonio, Tex., Wesley House.....	Deaconess Almeda Hewitt
1911.	Los Angeles, Cal., Homer Toberman Clinic.....	Deaconess Maria Elliott
1912.	Augusta, Ga., Bethlehem House.....	Miss Mary DeBardeleben
1912.	Ensley, Ala., Community House.....	Miss Dorothy Crim
1912.	Macon, Ga., Settlement House No. 1.....	Deaconess Cora Borchers
1913.	Fort Worth, Tex., Wesley House.....	Deaconess Eugenia Smith
1913.	Montgomery, Ala., Wesley House.....	Deaconess Mabel Marshall
1913.	Nashville, Tenn., Bethlehem House.....	Miss Estelle Haskin
1913.	West Tampa, Fla., Wesley House.....	Mrs. M. B. Alexander
1914.	Macon, Ga., Settlement House No. 2.....	Deaconess Mattie Anderson
1915.	Macon, Ga., Settlement House No. 3.....	Deaconess Josephine Burglund
1915.	Murfreesboro, Tenn., Wesley House.....	Mrs. E. L. Souby
1915.	San Francisco, Cal., Wesley House.....	Deaconess Mattie Wright
1915.	Tampa, Fla., Wolff Settlement.....	Miss Hattye Sellars
1917.	Hartshorne, Okla., Wesley House.....	Deaconess Laura Harris
1917.	Griffin, Ga., Neighborhood House.....	Deaconess Laura Proctor

principals and teachers of our schools. Sixteen deaconesses served as Church deaconesses; and their records show 19,226 visits made, 766 meetings addressed, 1,000 peo-

ple induced to attend Church services, and more than 800 persons helped through clubs, night schools, and reading rooms. The value of the Church deaconess is apparent.



### A Patriotic Play Week.

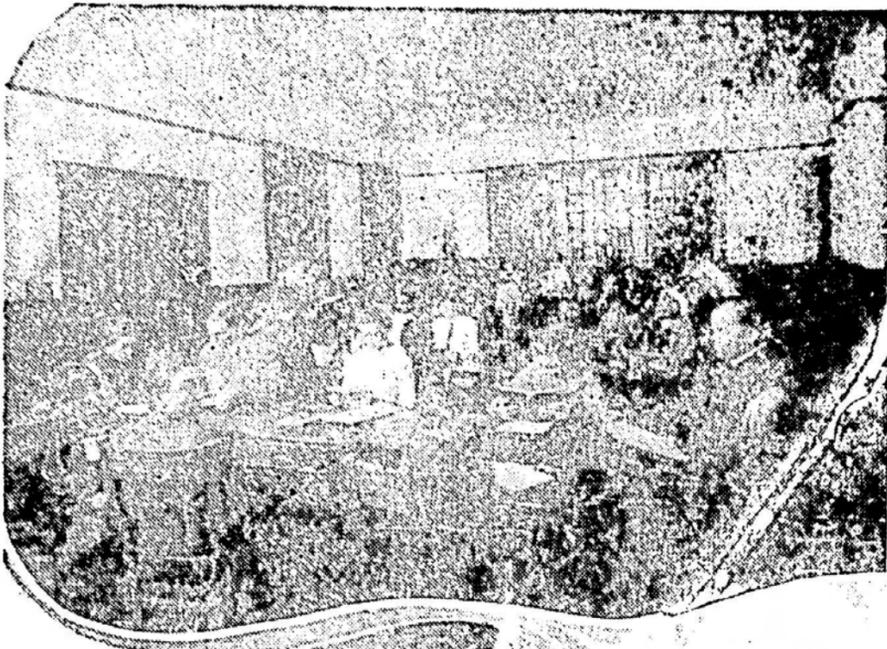
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RECREATION is a means of relieving the nervous tension of war, of keeping the sanity and balance which are so essential just now. It is important for adults, but absolutely necessary for children in order to keep them as protected as may be under the disturbed conditions inevitable when a na-

tion is at war. The Children's Bureau of the United States Department of Labor has plans under way, therefore, to bring to the attention of the whole country the urgent need that recreation, abundant and wholesome, be provided for children and youth. The increase of juvenile delinquency re-

# The Mission

TYPICAL GLIMPSES  
OF



NIGHT SCHOOL,  
MACON WES-  
LEY HOUSE.



SMALL-BOY GROUP,  
SAN FRANCISCO  
CITY MISSION.



ELEVEN NATIONALI-  
TIES IN FORT WORTH  
KINDERGARTEN.



NASHV  
OF



STORY HOUR,  
KINGDOM HOUSE,  
ST. LOUIS.

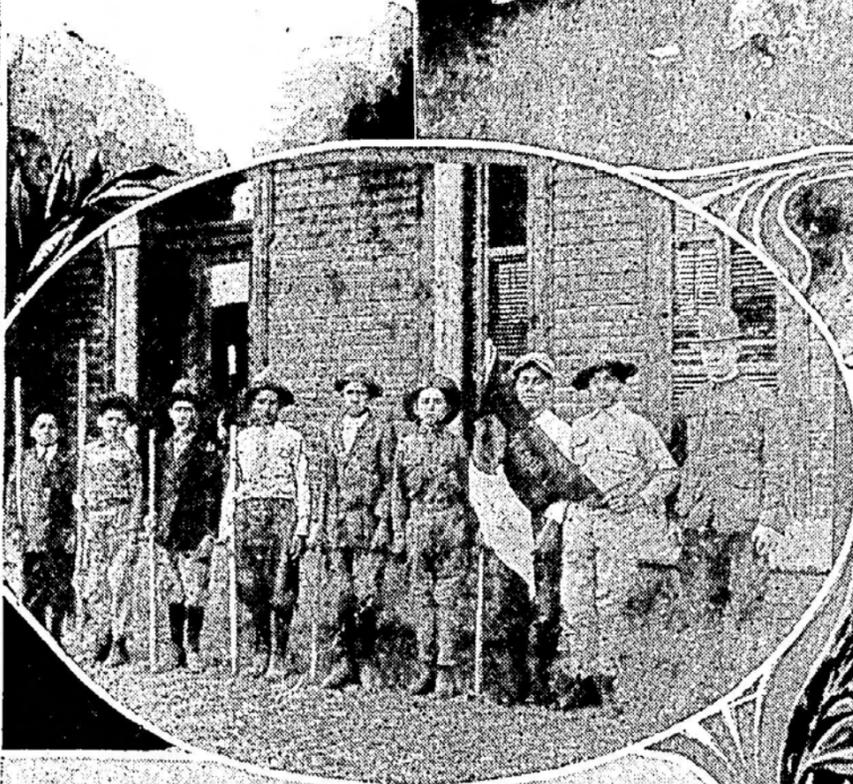
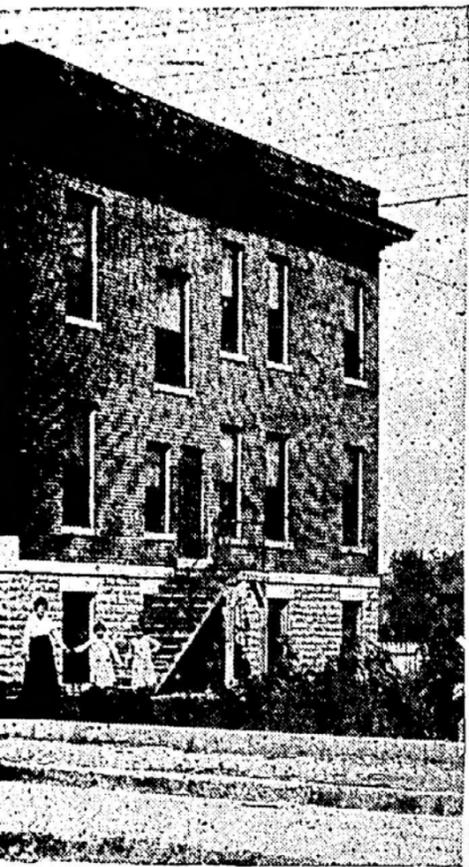
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SOUTHERN METH-  
WESLEYAN MISSIONS



WOMAN'S  
CIRCLE,  
MACON.

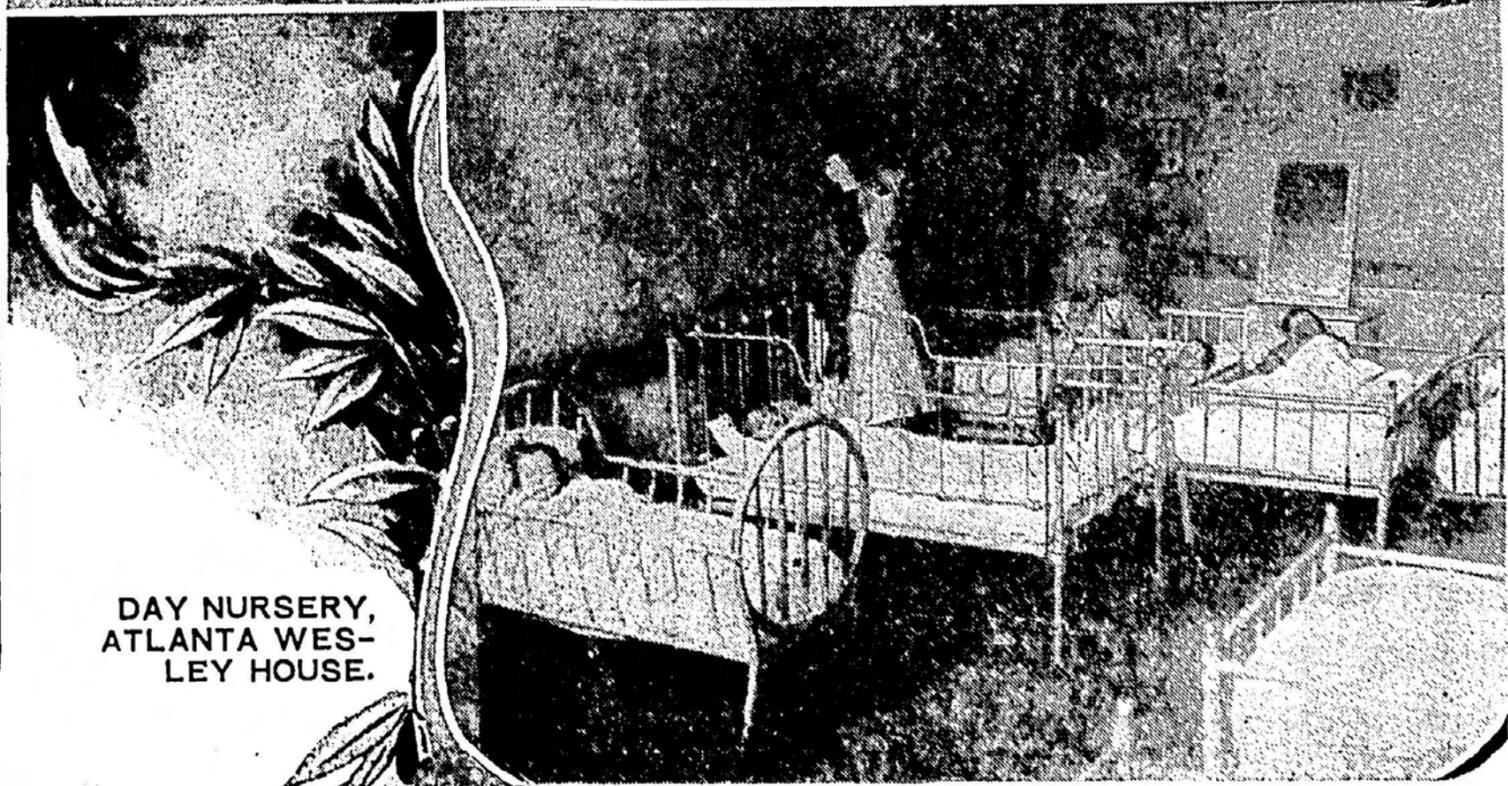


MEXICAN BOY SCOUTS,  
SAN ANTONIO WES-  
LEY HOUSE.

—THE FIRST  
FAMILY.



HAPPY-AFTERNOON  
CLUB, ATLANTA  
WESLEY HOUSE.



DAY NURSERY,  
ATLANTA WES-  
LEY HOUSE.

SETTLEMENT-  
HELPERS,  
HOUSE.

ported in European countries since the war testifies to the need in every warring nation to guard the children's welfare by giving them wholesome play and interesting, worth-while activities. These plans will be carried out by the Child Welfare Department of the Woman's Committee of the Council of National Defense.

It is suggested that Play Week be observed in connection with other community gatherings, especially county fairs, at which the exhibits of children's play would be an added attraction. Exhibits of the work of the various athletic organizations for outdoor play—drills and camp activities of the Boy and Girl Scouts and the Camp Fire Girls—will be held. For the children who like especially to get together and sing there will be glee clubs and song contests, and for the ones who have musical ability

or want to learn to play there will be bands and orchestras.

Important work in conserving food for our allies is being done by the boys and girls in the war gardens of the United States Bureau of Education and in the Canning, Stock- and Poultry-Raising Clubs of the Department of Agriculture. Exhibits of their work will be held in connection with Play Week in many parts of the country, in order to make the week an exhibit of all that the children are doing with their vacation—to show what they are doing to help win the war by raising and saving food, as well as how they are keeping themselves "fit." One of the chief aims of Play Week must be to make the children realize that they are serving their country when they are increasing their physical strength, and that keeping themselves fit and cheerful is patriotic.



## What Americanization Means to the New American.

M. KOWALSKI,

Assistant Specialist in Immigrant Education, United States Bureau of Education.

IN the first place, Americanization does not imply that the newcomer from a distant land is expected to forget those with whom he was brought up and cease to take interest in their betterment and their emancipation from possible oppression. It would be a contemptible man indeed who, escaping from the misery of autocratic rule, would forget his obligations to his brothers left under bondage. The immigrant does not forget and is not expected to.

Indeed, it is in those altruistic sympathies and obligations bridging the oceans that the immigrant comes closest to the American and that the best in both blends together. America more than any other nation is composed of those who come to seek freedom from autocracy—to seek a better, bigger life. From her birth as the child of liberty lovers from many lands America has remained a nation with ties of sympathy radiating to the remotest peoples. America responds as no other nation does to the strivings of fellow beings throughout the world for liberty, justice, and humanity, and there is hardly a spot in the world where kindly feelings do not glow for this country. That is why the word "Amerykanka" proves a sacred passport in revolutionary Russia.

Americanization is constructive. It means full realization of the new obligations to this country; it means active and effective participation in all that pertains to true citizenship, especially at this critical time.

For America has been challenged to a life-and-death struggle with that same spirit of autocracy which has driven vast numbers of immigrants to her shores for shelter. The precious heritage left us by the seekers of liberty must be defended. The ideals for which Lafayette, Kosciusko, and a host of others from foreign lands fought must be preserved. Everything that we possess, even our very existence, depends upon our ability to stand united and efficient in the face of the foe. We are the hope of the democracies of the earth, both now and in the days of reconstruction to come. Both the older generations of immigrants—for we are all immigrants—and the recent comers must help maintain this country upon a plane that makes living worth while. The ideals of liberty, justice, and humanity must never be trodden down by a people who make force their God. All the peoples of America must cooperate to the fullest.

The question that we face is: "Can those of our seventeen million foreign-born who are not yet fully acquainted with American life, history, and ideals, and, above all, those five million who do not yet know the language of this country—can these cooperate fully and efficiently while in that condition?" There can be but one answer, "No."

Americanization, then, means the aligning through education of our newest comers with the older Americans on a plane of genuine, mutual understanding and efficient

coöperation. It means that our newcomers must be given the best educational facilities, above all, to learn the language of America and the fundamental principles upon which she stands and for which she is fighting. It means that every older American must render all possible assistance. It means that our newcomers themselves must strive to their utmost to make use of all available facilities, petition for facilities that are needed, and develop a spirit which will per-

mit of no laggards. Immigrants have always shown a desire to learn; and now that the welfare of their adopted country is involved, they will not fail.

This is the Americanization that the Federal government believes must embrace the whole country and make for a unity, a common bond of understanding and sympathy, and a true realization of obligations among the many peoples of America that will spell defeat for the Hun.



## The Girl and the Uniform.

A WAR TIME PROBLEM THAT COMES CLOSE HOME.

CONTRIBUTED.

THE glamour of the uniform! It is felt everywhere to-day. It is causing flutters of emotion in thousands of feminine hearts ordinarily calm and impassive. For the soldier is a bright, romantic figure that strongly appeals to the imagination and the sentiment of the average girl. Some of the effects of this glamour are so baneful that to counteract them has become one of the most pressing tasks thrust upon us by the war.

A few months ago an institute was conducted in New York by Maude E. Miner, Chairman of the War Department's Committee for the Protection of Girls. This institute aimed specifically to train experienced women to be protective officers in cities and towns near military cantonments and camps. Following this, Winthrop D. Lane, in the *Survey*, outlined a definite program for both communities and workers. "To see how pressing this task is," he says, "it is only necessary to visit the cities and towns near the places where soldiers are assembled in camps and cantonments to-day. Walk along the streets and count the couples of khaki-clad escorts and their companions; enter the movies and see how many you find there; stand on a busy corner and watch the meetings between soldiers and girls who have never seen each other before; go to the dance halls and ask the proprietors how many men from the encampment patronize their places and what results from it; visit the localities where secret meetings can most easily occur and see what you find there.

"But do not stop at this. Take a trolley to the town's amusement park, if it has one. Skip the well-lighted parts and visit the outskirts, where darkness or semidarkness is a shield to conduct. You will find these regions alive with men in uniform accompanied by girls. . . .

"These things will give you material for thought. The social hygiene problem created by this war . . . is a problem of the individual soldier and the individual girl—the man cut away from his ordinary amusements and social life, the girl responding to the unusual and romantic glamour of the uniform."

The task, according to Mr. Lane, is essentially twofold, centering round the soldier and the girl. "The one," says Mr. Lane, "must be supplied with normal, interesting, and wholesome amusement and relationships inside and outside the camp; the other must be protected against the unusual stimulus to her emotions and must be given vivid interests that will occupy her time and at the same time be an expression of her patriotic spirit. . . .

"One of the greatest needs of the city or town frequented by soldiers in their leisure hours is sympathetic, experienced women with police powers to patrol the streets, discover conditions that need correcting, supervise amusement places, aid in locating runaway girls, follow and warn young girls who are in danger, assist in the enforcement of law, and befriend girls whose home life does not give them guidance and protection of the right sort. . . . Her personal work with girls should be somewhat of the nature of constructive case work. She should learn what she can of the girl's habits, tastes, work, and home life. She should interview the parents and assure their interest in their child's welfare. Close coöperation with a juvenile protective association or other organization dealing with girls should be established. Many girls may be referred to patriotic leagues and other girls' clubs.

"Protective officers will be surprised to learn how often they can establish sympathetic relations with the soldier, sailor, or

civilian who has been responsible for the trouble or temptation confronting girls. Often before she has ceased talking to him he becomes ashamed of the part he has played. 'If there were more women like you doing this sort of thing,' said a sailor to one such officer, 'it would be better for the girls and better for us sailors too.'

Mr. Lane's plan includes the organization of girls to help girls. "In nearly every community," he says, "it is possible to organize girls into groups with the twofold purpose of keeping their minds and time occupied and of enabling them to be of service to others. The Y. W. C. A. is organizing patriotic leagues in many cities near camps, and these leagues give dances, hold club meetings, enroll girls in Red Cross classes and home economics clubs, and aim in many

ways to appeal to the normal, wholesome desires of young girls. . . . In some communities this work is being done by other organizations; in Massachusetts the Women's Patriotic League Committee is doing it. . . . In organizing such groups too much cannot be done to get girls to help girls."

In addition to giving help in working out this program, the Committee on Protection of Girls is planning to carry on a wide educational propaganda by means of leaflets, lectures to mothers, conferences with camp officials, collection of data regarding character and extent of delinquency among girls in camp cities, and lectures to men whose coöperation is sought. The committee is training women to be protective officers and has sent a number of experienced workers to camp cities to fill positions, and it expects to send more.



## Colored Women Organize Home Mission Council.

ELSEWHERE in the pages of this issue will be found a report of the annual meeting of the Chinese Woman's Missionary Conference. A fact fraught with peculiar significance is here given in the account of the first annual meeting of the Woman's Home Mission Council of the C. M. E. Church. Thus are we able to report the spread of women's missionary organizations at home and abroad, without regard to race or color.

It may be said, as was said of the Missionary Society in the fourth annual report of missions in the early days of Methodism: "We know no geographical lines as limits to the field of its operations and no preferences as to color, nation, or country." We feel like exclaiming with the seer of old, "Behold what hath God wrought!" and to press forward with a new enthusiasm and loyalty.

The meeting above alluded to was held in Capers Chapel, Nashville, Tenn., September 3-8. For many years the leaders had cherished the desire for a movement among their own women and had patiently and persistently presented it to pastors and bishops, finally winning their approval and advocacy. A memorial was presented to the General Conference of the C. M. E. Church holding its annual session in May, 1918, in Chicago. Memorials also went up from the Tennessee Woman's Annual Missionary Meeting and the Woman's Missionary Council. The petition was granted, and the women of the Church were empowered to organize societies. A call went out into the Church for a gathering of those interested and resulted in a meeting attended by thirty-six representa-

tives from twenty-four Conference Societies in nine States.

The meetings held daily were characterized by earnestness and prayer. The women were eager to establish their work on right foundations. The organization is modeled after the Woman's Missionary Council. Plans were made for an output and distribution of literature. Recommendations urging young people to avail themselves of every opportunity for Christian education were passed. A Deaconess Board was organized which should be preparatory to the training and setting apart of the young women for settlement work and pastors' assistants, looking forward to the time when under their own Board Bethlehem Houses would be established and work carried on by their own race.

Woman's Missionary Societies will be organized in thirty-four Annual Conferences and an effort made to organize women and children in every local charge in the C. M. E. Church.

This important work must make a strong appeal to every earnest woman in the Southern Methodist Church and should be nurtured in every Annual Conference Society. The large success of it will depend much on the Christlike helpfulness of their white sisters. It is gratifying to record that one Conference Society of our own Church sent a delegate, one who was elected to the office of organizer.

The MISSIONARY VOICE was adopted for the time in the place of the publication which will at a later period be put out as their own organ.



# THE HOME BASE



## Best Mission Study Methods.

BESSIE HOUSER NUNN.

THERE is just one way to know, and that is to learn, either by studying for ourselves or from some one who has studied. Not every one is willing to study; so some must study, that through their knowledge, inspiration, and zeal these essentials may be imparted to others.

The appeal of the mission study class lies in the fact that it is direct, definite, and different—direct, for it seeks the shortest path to a given point; definite in its clear presentation of a country and its needs, different from a regular meeting of the missionary society.

At once we begin the search for a leader—that woman so many are seeking who has a personality and talents and is willing to use them. It would not do to say, however, that we cannot begin without her, for too often she is not to be found or cannot see that she is the right one. So the woman already burdened with duties must often see this one through also. Don't give it up; the ideal leader may be won through the class itself.

It cannot be urged too strongly that the class hours should begin and end right on the minute. Extend the time of a session only by vote of the class, and then only for a specific time. Make every minute of the time count, from first to last. Put all possible earnestness and spiritual fervor into the short, well-selected Scripture lesson and prayer that should fill the first five minutes. The second five minutes can most profitably be spent in wisely assigning the next lesson in a manner to challenge interest and impress aim.

Our question now is, how to make the most of the fifty-minute lesson period. One method to be avoided is the practice of reading page by page in turn around the room. We may not know the best way to have a live class, but that is certainly a good way to kill one. I have found that the best general method is to assign some live topic in direct connection with the main thought of the chapter for general discussion, and then some special topic to each member for personal study. In this way each woman

will seek to read the whole chapter and then study her special topic.

Sometimes the question-and-answer method can be used, not leaving the questions, however, to the inspiration of the moment. Variety can be given this method from time to time by asking each member to prepare and bring to the class three written questions, to be distributed among the members for answering.

A few times during the course try to work up some novel plan, such as a debate, stories in the first person, a dialogue between a Christian convert and a heathen, and other unusual schemes. In studying a special country a large map is almost indispensable. A good idea is to start with just an outline map and as the study progresses add such information as comes concerning natural resources, divisions of territory, peoples, religions, etc., finally placing stars or tiny candles for the mission stations and dark spots for the unoccupied territory.

It is helpful to have at least one poster or chart prepared each time—in the beginning a good poster for the church vestibule, giving name of course to be studied, date of organization, meetings, etc.; sometimes a special chart of progress, or motto enlarged, and at the end a fitting souvenir for each member. An outline of the country, with a few pages added, is good, making a little booklet in which at the last meeting each member fills out the most impressive fact or thought from various chapters, closing with what new determination or definite good has come to her.

Avoid ruts and constantly think out new plans.

In these days of multiplied activities, re-adjustment and change of plan may be necessary. But whatever comes, let not mission study vanish from our midst. If we can't have it one way, let's have it some way.

SOME Synods and Presbyteries have adopted the rule that no aid shall be given to Churches that are not using the every-member canvass. Then most of them do not need outside aid.—*W. P. Schell.*

## The Relay Class.

HAVE you tried the "Relay Class"? It is concentrated mission study, especially adapted to busy women in the city and for women in rural communities.

The war interests, of course, fill our hearts and hands. In these busy times the Relay Class, or one-day teaching of the whole study book, with a different leader for each chapter, has proved the solution of the problem of mission study in the Southwest Missouri Conference the past year. More than one hundred classes report using the plan. Some of the results have been inspiring improvement in the quality of the work done, a better spirit manifested, and consequently more interest and a desire to continue the study work along this plan.

One auxiliary writes: "Our mission study class is trying so hard to be born, and I am sure the plan is just what we want." Another says: "It is so hard to hold the interest of our women over the longer-drawn-out period of study, and the Relay Class has overcome this difficulty." Another writes: "It has awakened interest when we probably could not have been able to if we had carried out our study in the usual way. We like the plan and are going to use it in the future." Not a single discouraging note has been received.

### HOW TO ANNOUNCE THE CLASS AND AWAKEN INTEREST.

1. Decide upon a book and the time for all-day meetings.
2. Read the book and announce in advance from time to time some one of its interesting features.
3. Find out something about the author and about some of the interesting cities or places mentioned.
4. Make a poster calling attention to the book and to the time and place of meeting.
5. Be ready at all times to talk in an appreciative way about the class.

### HOW TO PROCEED.

1. Select either three or six leaders for the six chapters of the book, fixing a time limit for each chapter of not over forty-five minutes. Care should be taken in choosing your leaders. Each leader may enlist the help of others or give the whole chapter herself.

2. Try having a debate, one on a side, limiting the time. Debates always create enthusiasm.

3. Select an aim: "What do I wish to impress upon the minds and hearts of the ready-to-listen people through the presentation of this chapter?" If assignments are made, confine them to four or five questions covering the chapter, and be sure they bring out the chosen aim.

4. Freedom of discussion within the time limit adds greatly to the interest of the class and leads members to earnest thinking and self-expression and to definite impressions and conclusions. The morning session may begin at ten o'clock. One hour or more should be given for the noon luncheon, and the conversation should be confined to things brought out in the morning session.

The afternoon session may begin at 1:30 and the review of the book finished at four o'clock.

The members of the class will provide themselves with study book and those without book with notebooks.

This all-day meeting may take the form of a touring party, taking the missionary special, traveling through the country, and visiting the people and places of interest told about in the study book. Several auxiliaries used this plan in studying the "African Trail," and a trail song written by a member of the class was sung as each stage of the journey was begun.

If every auxiliary would try the Relay Class, mission study would soon claim its rightful place in the various Conferences.

## Missions in the Sunday School.

### The Work of Our Church at Home.

PROGRAM FOR OCTOBER, PREPARED BY THE MISSIONARY EDUCATION DEPARTMENT.

#### SUGGESTIONS.

INTEREST will be added if the entire program is in charge of the Chairman of the Missionary Committee or some one else

identified with the missionary interests of the Sunday school and Church other than the superintendent.

As the theme is "Home Missions," the

featuring of natural decorations will be appropriate, such as leaves, branches of trees, fall flowers, etc.

Homemade posters, written with crayola on manilla paper, are easily made, but effective. There may be boys and girls in the Sunday school who like work of this kind. If so, ask them to be responsible for the posters. Give them the desired wording and let them work them out to suit themselves. Branches of beautifully colored leaves hung just over or at the sides of the posters will call attention to them and give an attractive setting. The leaves themselves may be pasted in a border effect around the posters.

The following are suggestive wordings for the posters: "America is the world's greatest mission field, because of what it is and is to be." "He does most to Christianize the world who does most to make thoroughly Christian the United States." "Serve the Lord with gladness." "Our responsibility: The foreigners in our country." "How attractive are we making Christianity?" "Make the United States a spiritual world power." "We are His people."

Divide up the program so that a member of each class may take part, if possible. The answers to be read should be cut out, pasted on a larger sheet of paper, and given out in advance. The missionary program should be planned and be well in hand a week in advance.

The flags to be used by the boys and girls representing the different countries may be ordered from Smith and Lamar. The costumes, if desired, may be made from Dennison crêpe paper. The costumes are not necessary, but add to the effectiveness of the presentation. The flags may also be made from crêpe paper, or the pupils may carry pennants cut from manilla paper bearing the name of the country represented.

Song: "Jesus Calls Us O'er the Tumult."

Silent prayer. Let the leader as a close repeat: "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him might not perish, but have everlasting life." Our Father, we come to thee this morning in the name of thy Son, and we ask thee in his name to answer the prayer of our hearts. Amen.

Scripture lesson: The one hundredth Psalm, read responsively by the leader and congregation, all reading the last verse.

Song: "Colaborers," one verse.

Leader: "Our theme this morning is

'Home Missions.' We want to know, first of all, something of the home mission work of our Church. Give the purposes of our Church in its home mission work."

Answer:

"1. To demonstrate and make effective in our own land the mission of missions.

"2. To make the United States thoroughly Christian and therefore a spiritual world power.

"3. To do something for the ten million negroes in our country that will be in keeping with our opportunity and responsibility and their educational and religious needs.

"4. To awaken our Southern people to the importance of the assimilation and evangelization of the immigrants in our territory.

"5. To give small Churches and poor communities a sufficient and effective ministry.

"6. To enlist and enroll 20,000 Methodist laymen as helpers to the pastors of our 16,381 Churches that have religious services from their pastors only once a month."

Leader: "How much money did our Church raise and expend last year for home missions and Church extension?"

Answer: "The Methodist Episcopal Church, South, last year raised and expended, exclusive of loans, \$1,111,350."

Leader: "Under what agencies was this money raised and expended?"

Answer: "Department of Home Missions, Conference Missions, Woman's Department of Home Missions, Board of Education for Negro Work, Duke Fund for Missions in North Carolina, and the Board of Church Extension."

Leader: "What are we trying to do for the foreign-born people living in the South?"

Answer: "We are trying to make of them loyal American citizens, teaching them to love our flag and the high principles for which it stands."

Leader: "What countries are largely represented in the South?"

Answer. (The answer should be given by the boys and girls representing the different countries. They rise at once and come to the platform, carrying the flags of the countries represented. As the first one steps on the platform, he says: "I come from Cuba." The next one: "I come from Mexico." And so on through the countries of Italy, Japan, Korea, Greece, and Syria. When they have finished, let a boy step to the front with an American flag, which should be larger than any of the foreign flags carried. He will say, turning to the representatives of the for-

foreign countries: "Will you give the pledge of allegiance to this flag?" They will repeat: "I pledge allegiance to my flag and to the republic for which it stands, one nation, indivisible, with liberty and freedom for all." Pupils remain on platform.)

Song: "The Star-Spangled Banner," by all.

Leader: "What further are we trying to do for the foreigners living among us?"

Answer: "We are trying to live the Christianity that we profess, so that these people may want to be loyal to our Saviour." As this answer is finished, another boy steps on the platform with a Christian flag or a Christian conquest flag. He turns to the boys and girls representing the foreign countries and says: "Will you pledge allegiance to this flag also?" The group responds by following the boy as he repeats: "I pledge allegiance to my flag and to the Saviour for whose kingdom it stands, one brotherhood, uniting all mankind in service and love."

Song: "Fling Out the Banner," one verse.

Leader: "May we not pledge anew allegiance to the Christian flag? Before we make the pledge let us remember what it means. It means that we will be true to Christ at all times; and if we do this, the people round about us will know that we are Christians. If all the members of the Southern Methodist Church would do this each day, surely all this part of America would be Chris-

tian. Will we be willing to assume this obligation in the pledge, living out in our own lives the life of Him whose name we bear? All who are willing to make this pledge will stand as the pledge is repeated."

Leader: "Is our Church planning to do bigger things in the home mission work in the future?"

Answer: "In building the Centenary program the home field was surveyed just the same as the foreign; the needs were found, the progress that should be made was estimated, and the plan of the Church is that the home field shall have a vastly larger program during the next five years."

Leader: "Whom does the Church desire to do this work?"

Answer: "It is the desire of the Church that every child, as well as every adult member, shall have a part in this great movement for the betterment of our own country. It is not money only that is wanted, but it is hoped that every pupil of the Sunday school first of all become acquainted with the Centenary Movement and its object. After this is known, it is earnestly desired that the movement have the daily prayers of the Sunday school pupils throughout our Church."

Leader: "Where may information concerning the Centenary Movement of our Church be had?"

Answer: "Address the Department of Missionary Education, 810 Broadway, Nashville, Tenn."

Song: "O Zion, Haste!"

## Woman's Missionary Council.

### Program for November.

FRUITS OF THE YEARS IN CITY MISSIONS—OUR FIRST DEACONESS, MISS MATTIE WRIGHT.

BIBLE lesson: "The Challenge Accepted by a Believing Church and the Result." (Luke xxiv. 49; Acts i. 6-8; ii. 1-4, 36-42.)

Hymn 420.

Prayer: That the missions in our cities may become more and more centers of righteousness from which shall radiate helpful forces.

Reports of officers.

Reports of committees.

General business.

Leaflet: "City Mission Work" {  
 Beginnings of City Missions.  
 Settlements.  
 Coöperative Homes.  
 By-Products of City Mission Work.

A recital of some facts for the busy woman.

Reading: "Aunt Cindy's Li'l' White Birds."

Facts for the busy woman. Let each one present give in a few words some striking fact gained from outside reading or from her knowledge of conditions in the slums of our cities, showing the need and the opportunity for service.

## The Challenge of the Ages—"Ask What I Shall Give Thee."

THE CHALLENGE ACCEPTED BY A BELIEVING CHURCH AND THE RESULT. (LUKE XXIV. 49; ACTS I. 6-8; II. 1-4, 36-42.)

God throughout the ages has constantly sought communion and fellowship with man, his supreme handiwork. He has ordained that prayer should be the medium through which this fellowship with himself might be attained. So eagerly has God desired that man should avail himself of this wonderful prayer power that in all eras of sacred history and in all conditions of life he has challenged men again and again to the largest asking at his hands.

We have studied this year three of these great challenges from above. First, upon Solomon's accession to the throne of the Hebrew nation. When appalled at his inexperience and the great issues placed in his control, God meets the need of the hour and says to him: "Ask what I shall give thee." Solomon asks wisely and receives even more abundantly than he asks.

Second, when Elijah is about to leave the sphere of his earthly labors and to commit the spirit and leadership of a wayward and stubborn people unto Elisha, his faithful assistant, he, seeking to test Elisha's spiritual apprehension and tenacity of purpose, turns to him with the God-inspired challenge: "Ask what I shall do for thee before I am taken from thee." Elisha meets the test, accepts the challenge, and receives the double portion of Elijah's spirit, with Elijah's prophetic mantle.

The third time we note this great challenge to ask of God great things is on the memorable evening before Jesus's crucifixion, when in the upper room in tender tones and words of fervent prayer Jesus commits the great work of the world's salvation to his bewildered, sorrowing, and un-

ready followers. To them he makes promise of wondrous deeds, even surpassing his own, because of their asking power of God in Christ's name.

Our lesson for to-day shows us a wonderful picture. The first Christian Church of one hundred and twenty members accepting their great world commission and obeying the command of their ascended Lord, upon their knees receive this wondrous gift of power from above and multiply the number of believers in Christ twenty-five fold. We rejoice that this first Christian Church availed itself of this challenge of their Lord, and thereby accomplished wonders which echoed throughout the world at that time and will reëcho unto the end of the ages. What qualities did this early Church manifest which brought them the wondrous blessing of power from above?

1. They followed implicitly their Lord's command and waited and prayed until the promised power was given—patient, continuous, obedient prayer.

2. They prayed in unison, "with one accord"—one in desire, one in faith, and one in hope.

3. They turned their emptied minds and hearts heavenward for the reception of the divine promise.

The challenge of the ages is ours to-day. God still declares that whatsoever we shall ask in Christ's name and for the advancement of his kingdom shall be ours. Upon this power received by the Church at Pentecost we still must depend, and its possession alone can be ours if, like that first Christian Church, we seek it in obedient, united, continuous, expectant prayer.



### The Week of Prayer—Why?

BECAUSE it has carried the dynamic power of union in prayer for our woman's missionary work for many years. Thousands of voices at the same hour from California to Texas and Florida have blended in petitions for the same objects. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them by the Father."

BECAUSE it has carried the dynamic

It is in the new intensity of the prayer of those who already pray that our hope lies.  
—Murray.

power of education. The systematic, careful study of the various fields which has been given during this season has done more to educate our people than any other effort. Careless, indifferent mem-

bers have been instructed through the well-worked programs sent out for this Week of Prayer and Self-Denial.

BECAUSE it has carried the dynamic power of knowledge. We know through

study and specific appeal the demands of particular fields. We know how to work and how to pray for specific purposes, and we thus "work together with Him in knowledge."

BECAUSE it has carried the dynamic power of revelation. It has shown us our own blessings, and it has revealed us to ourselves. We have stood face to face with the opportunities, and some of us have turned these opportunities to the service of God and society. It has revealed the power and joy of sacrifice and service.

BECAUSE it has carried the dynamic power of fellowship for us with the women who have gone out into the "fields white unto the harvest." A very human sympathy and fellowship has been made between the women of the auxiliaries and the missionaries and deaconesses who represent them on the fields. No season of prayer leaves a woman indifferent to the woman for whom she has prayed.

BECAUSE it has the dynamic power to create generous giving. The moneys collected through this season of self-denial and sacrifice have made possible enterprises which could not otherwise have been undertaken. In the home work the whole educational policy was made possible by these funds. In the foreign work the Week of Prayer was first set apart in 1887, and the money was used for a building at Laredo

Seminary. This proved so effective that the following year a resolution was passed asking that one week be set aside annually to be observed as a Week of Prayer and Self-Denial. So far as the records are given, something like \$100,000 has been raised for the foreign work by the Week of Prayer. No definite report of the sum was made during those years when it was applied on the pledge.

BECAUSE we dare not break the power of a force so full of historic value. The results of the observance of this season for more than a third of a century prove its power and give impetus to larger and more determined effort to stress the Week of Prayer till every auxiliary and every woman shall know how good it is to have part in it.

BECAUSE the enlargement of the retirement and relief for the support of the pioneer workers of the Woman's Missionary Council must come this year through the Week of Prayer collections. These noble workers have given their lives in splendid service through our organization. They have pioneered and established our institutions, made friends for Christ with people whom we could not reach, and now in their old age or feebleness they richly deserve bodily comfort and that quiet mind which comes from knowing that their needs will be supplied. It is meet and right that our gifts for this cause should be generous and worthy the sacrifice these pioneers have made in His name.



## Our Week of Prayer Offering.

MRS. L. P. SMITH.

OUR veteran missionaries! We count them over with a feeling of honor and gratitude for their devoted service. It is they who have bravely met pioneer conditions and thus opened up the roads over which to-day our younger missionaries can travel in comfort. We are heavily indebted to these faithful workers, we of a newer generation. In return for all that they have done, the raising on our part of a fund for their relief and retirement is a small thing indeed. They have not shirked any sacrifice.

Let me illustrate their spirit by a few bits of life history. Years ago one came to us who had lost father and mother. She longed to comfort and bless others, but she knew she must have training. She made application, was accepted by the training school, and secured a scholarship. To buy her railroad ticket and put aside barely enough money to live meant the selling of heirlooms very dear to her, which had belonged to her mother, and weeks of self-denial. An-

other lonely one came, and while in training put in her spare time at the sewing machine, working late and early to earn the money for the meager expenses absolutely necessary.

There are many like these. The business world is coming to look with contempt on the firm that will not guard the lives of its employees or provide in some way for those who have been faithful and have grown old in service. How is it with those in our service? Surely the Church would not do less than a business corporation. Our workers spend their lives without stint—working, not eight hours a day, but often day and night, for the need is great and the laborers few. They spend their best years and efforts amid surroundings often dreary and dangerous. The least that we who stay at home can do is to provide for them properly.

Oftentimes, after years spent in service, family ties are broken, loved ones scattered, the home gone. Where are our veteran workers to spend their days as they pass

on toward the sunset, their strength for active duties gone? The government secures its soldiers by liberal insurance terms. The Church must establish itself as a great insurance society which stands ready to care for the lives of those who have grown old in its service. When the fire dims in their eyes and the snowflakes of age sift down on their heads, when the willing feet can no more run, swift and beautiful, with the gos-

pel message, who would not willingly and gladly help to prepare a resting place where in quiet peace they may wait for the coming of the King—retired, but our fellow workers still, by reason of constant interest and prayer?

It is only what is due our workers in justice and fairness—this fund for retirement and relief. Let us make our offering in the spirit of love and gratitude.



## Our Missionaries—Their Relief Our Duty.

MRS. F. A. BUTLER.

Our readers will be gratified to see this article from the pen of our beloved Mrs. F. A. Butler, formerly the editor of the *Woman's Missionary Advocate*. Mrs. Butler is spending the years of her old age in the homes of her loved ones; and while she cannot do active work in connection with the Woman's Missionary Society, her heart is as deeply interested as in former years. In replying to the letter of the Editor requesting the article, she sent a gold coin as a contribution to the Week of Prayer Fund for Retirement and Relief and wrote as follows:

"I have a small coin that has a brief history, and your letter suggested that it may become good seed if dropped in good ground and thus grow and multiply itself many times. When Mr. Butler and I reached the fiftieth anniversary of our wedding, our children made it a delightful occasion by bringing us gifts of gold, with the frankincense and myrrh of love and self-sacrifice. This one small piece has survived the last century; has been lost and found; then buried in the ashes of a home destroyed by fire. It has at last 'come into its own,' and we know

"The ancient spirit is not dead;  
Old times, thought I, are breathing there.'"

This is a beautiful gift made in a beautiful spirit. We pray that other women may find it an inspiration to dedicate to the service of their Lord their treasures made sacred by years of tender associations, that they may multiply and bear eternal fruit for him.

EVERY work planned for the benefit of humanity or, in a more restricted sense, for the good of nations, races, or individuals, if successful, must be the result of careful reasoning and a wise discrimination between diverse plans and purposes.

At such times there are a few persons in whom

"The gleam of an inner light  
Is a call to a bolder flight."

After the unrest following the Civil War there were many devout, intelligent women of our Church in whom "God was the soul of their secret strength" and who pushed forward every kind of help for the poor and distressed at home and abroad. There were

others who possessed "a certain spiritual grandeur ill matched with the meanness of opportunity," and therefore they could not equalize their desires with their ability to give. They all believed, with Bishop Granbery, that "the life of the Church depends on carrying out the Great Commission in faith and love. Then she will cultivate magnanimity; the purest and most generous zeal will fire her heart; she will know the highest joy of loving service to Christ."

In this faith and hope the Woman's Foreign Missionary Society was organized in Atlanta, Ga., May 23, 1898. This opened an era of light to the whole Church. Circles within circles, wheels within wheels were formed, all turning like the wheels in Eze-

kiel's vision, "and they went every one straight forward. Whither the spirit was to go, they went; and they turned not when they went."

An invisible power comes from the united



MRS. F. A. BUTLER.

prayers and efforts even of two or three who meet in His name—the power to transmute spiritual force into the means for giving physical help to those in need, that this may again be transmuted into spiritual energy, multiplying indefinitely from Christian to heathen hearts until the knowledge of Christ

shall cover the earth as the waters cover the sea.

There are few now living who remember the thrill that ran through the Church when the first young woman presented herself in response to that anxious appeal for a young woman to go to China. For forty years our first has stood "on the front." She is in China still. There has never been a complaint. Her hair is white, but she is not enfeebled by age. Her mind vigorous, her purpose strong, and, seeing Him who is invisible, she pursues the even tenor of her way without fear.

Who has forgotten the radiant, handsome Dora Rankin, who followed her sister the next year? Opening a new phase of the work, her skill was commensurate with her opportunities and commanded the love and admiration of every one. Her unchanging Christian character, her zeal and patience were unremitting. It was not given to her to serve long in China. Her grave is one of our treasures in that old land.

Each succeeding year the Church has rejoiced to see devoted young Christian women pressing forward to "go over the top" for the rescue of souls, even to darkest Africa. What a world of sacrifice is here!

A spirit of prayer and sacrifice until the world is won for Christ! In the meantime the missionaries of the Cross, far and near, who have laid the foundations of our work and borne heavy burdens in lonely places all these years, must be assured that they will be provided for when overtaken by ill health and old age and that they will be tenderly cared for and loved. There can be no alternative. We must do our whole duty. Are you ready?



## Some Methods Our Colleagues Are Trying.

### THE NEW MEMBER.

No string of fish ever landed by an angler was worth the patience it took for the catch if it were left on the bank of the stream. A vitally strategic position hotly fought for and dearly won by an army is valuable only so long as it is held.

To this end bear these suggestions in mind in regard to the new member:

1. One visit is not enough. Call again.
2. Avoid a deadly, uninteresting program at her first auxiliary meeting. If you do not, she will not come again.
3. Give her some task—wisely selected—at the very outset.
4. Have the secretary of literature place in her hands each month, for a time, some bit of print that will enlighten and inspire

her in the work which is new and as yet unlearned.

5. Offer to call for her to go with you to the auxiliary meetings.

6. Win her for a place upon the subscription list of the VOICE at once.

7. Pray for her. That anchor will hold when all else fails and is the most potential factor in keeping the ranks filled.

### RULES FOR RETURNED DELEGATES.

1. Garb your enthusiasm in overalls.
2. Put not on any superior airs of disdain when your pastor does not equal the eloquence of your favorite Moses or Elijah of the Conference. Neither Moses nor Elijah could do it if he had to preach twice a Sunday and prepare prayer meeting talks extra.

3. Do not lose patience with the people who were not there. Preserve the shining of your face and deliver your "tables of stone" unbroken, even though you find the folks back home absorbed with their golden calves.

4. Do not expect an eager throng to meet you at the station begging to be enrolled in mission study classes without delay.

5. Remember that your summer conference vision is a thing not to frame, but to incarnate.

6. Face the task of the home Church with enthusiasm continued, which is perseverance, which is success.

7. Begin immediately to work up your delegation for next summer's conference.

#### ENLISTING LARGE GIVERS.

[From an address by W. B. Millar, General Secretary of the Laymen's Missionary Movement.]

1. Approach men with more faith than we usually have in their willingness to give.

2. Give large place to prayer in all the preparations.

3. Believe in the work for which you are pleading and have your case well in hand.

4. Seek to give every man from whom gifts are sought a spiritual equivalent for his money.

5. Send, if possible, two or three men together for each interview.

6. Never let a man say "No" to your appeal. If the decision is likely to be adverse, postpone the final word, if possible. Leave the way open for future approach.

7. Do not continue to argue after the case is won.

8. Do not go in the spirit of begging. The next best thing to leading a man to Christ is to lead him to make a great investment in the work of Christ.

9. Keep the giver informed about the progress of the work in which he has invested.

10. Keep up your courage. The success of the campaign does not depend on one gift or one man.

#### "LINE UP."

It ain't the guns, nor armament,  
Nor funds that they can pay,  
But the close coöperation  
That makes them win the day.

It ain't the individual,  
Nor the army as a whole,  
But the everlastin' teamwork  
Of every bloomin' soul.

—Rudyard Kipling.

#### "LORD, TEACH US TO PRAY."

THE fundamental thing in prayer is the outreach of the soul after God. Before we dare ask anything from him, it is imperative that we ourselves seek until we find him. By faith we must abide in him before we can reach out in effective intercession for others. Herein, then, lies much of our failure in prayer. "The power to pray," says Andrew Murray, "and the power to teach others to pray, is entirely dependent on the depth of the spiritual life. . . . Many a man has resolved to pray more and has failed because he did not know this secret, that the average Christian life is not sufficient to give power with God in prayer. . . . It needs a heart given up to God, and longing to be led by the Holy Spirit, if we are to claim all the wonderful promises in God's Word connected with prayer." As intercessors our first duty is to make sure that we have met the condition. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." —*Woman's Missionary Friend.*

#### A GOOD PLAN.

THE Louisiana Conference last year used a unique plan for securing the observance of the Week of Prayer. It may be helpful to other Conferences. Slips of white, green, and blue paper about six inches long and one inch wide, on which were printed respectively the words Adult, Young People, and Junior, with the date set for the observance of the season, were sent to each auxiliary, with the following directions: "It is our most earnest desire that every auxiliary shall observe at least a portion of the Week of Prayer, including the one day for Juniors and one for the Young People. Programs have already been sent to you, and this is but a reminder that we are counting on you to do your part. If every division of your auxiliary observes the Week of Prayer as planned, return all three of the inclosed links to your District Secretary, with the name of your auxiliary written on same; if only Adult, return only Adult link, etc. The links returned will be made into a chain and used at our annual meeting."

#### AUNT CINDY'S "LI'L' WHITE BIRDS."

THIS heart-reaching little story, by Willia I. Francis, is "a loving tribute to the deaconesses of the Class of 1912-13 of Scarritt Bible and Training School, Kansas City, Mo." The story gives the family experience of Aunt Cindy, the washerwoman, who brought to Miss Ellice the "li'l' white birds"; and it will have a certain charm for those

who know the fervid fancy of the old-time colored mammy, her devotion to "her folks," her family, and to old-time tradition, and her implicit belief that God will bring the wanderer home. The way in which this was accomplished by the "li'l' white birds" must be read in order to be fully enjoyed and ap-

preciated. One cannot read the tender little tale without a full heart and a deeper appreciation of the work of our deaconesses.

The book is daintily bound in blue and silver and will make a charming little gift. Price, 25 cents. Order from Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn.

## CHART SUGGESTIONS FOR WEEK OF PRAYER

When making your November engagements remember the "Week of Prayer." In order to make sure of the date, mark your CALENDAR like this:

### 1918      NOVEMBER      1918

SUN	MON	TUE	WED	THU	FRI	SAT
 3 <sup>rd</sup> PUBLIC <b>3</b> SERVICE	 11 <sup>th</sup> <b>4</b> ADULT SERVICES	 18 <sup>th</sup> <b>5</b> SERVICES	 25 <sup>th</sup> <b>6</b> SERVICES	YOUNG <b>7</b> PEOPLE	<b>1</b> JUN <b>8</b> IORS	<b>2</b> <b>9</b> <b>16</b> <b>23</b> <b>30</b>
<b>10</b>	<b>11</b>	<b>12</b>	<b>13</b>	<b>14</b>	<b>15</b>	<b>16</b>
<b>17</b>	<b>18</b>	<b>19</b>	<b>20</b>	<b>21</b>	<b>22</b>	<b>23</b>
<b>24</b>	<b>25</b>	<b>26</b>	<b>27</b>	<b>28</b>	<b>29</b>	<b>30</b>

Theme for study and prayer: "Our Pioneer Workers."

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# Young People's Department.

## Program for November.

EVANGELIZATION OF JAPANESE IN AMERICA.

HYMN 350.

Bible lesson: "Dorcas, Auxiliary Superintendent of Social Service." (Acts xxix. 38-42. Key verse, Matt. xxv. 40.)

Prayer.

Hymn 402.

Leaflet: "The Story of Dendo Dan."

Topic: "Story of Our Work on the Pacific Coast."

Topic: "Story of the Work of Other Churches on the Coast."

Discussion: "Call, Qualifications, and Educational Requirements of the Deaconess and City Missionary."

Business meeting: Minutes; reports of officers; reports of committees; new business.



## Bible Lesson—Dorcas.

THE name Dorcas is familiar to us and is one which has been used to designate the charitable work of the women in the Churches. This Dorcas lived at Joppa, or Jaffa, on the seacoast. It was a very old town, and it had the only harbor from Carmel on down the whole coast. Joshua knew of it (Joshua xix. 46), and Jonah came to Joppa (Jonah i. 3) seeking a ship. In this seaport there were many strangers and stranded ones, and the little Christian community found many calls for aid. Dorcas must have been the leading spirit among the women of the Church who ministered to these needs. We can imagine her easily, for we have seen her counterpart over and over in our own Churches of to-day. Her kind face and gentle, loving ways form an open sesame to the hearts of all around her. "She was full of good works," just as we would say a man is full of business. She was at it all the time. She was generous and gave with open hand. What wonderful hands she must have had, strong, kind, firm, capable, their touch a benediction! The small group of Christians depended on her, and those in need of a friend knew where to find one.

Just in the midst of all this usefulness Dorcas fell sick and died. All were in grief. What could be done? "Peter is near,

and he has done wonderful things. Æneas had been in bed eight months at Lydda, and Peter cured him. Let us send for Peter." Two men were dispatched with the urgent appeal: "Delay not to come on unto us." (Acts ix. 38.) What did they expect? We do not know, but the man of God is always sought when trouble comes. Peter came, and what a sight met his eye! All the widows stood weeping and showing the tokens of her loving-kindness. (Acts ix. 39.) No doubt some were saying that if Christianity were true Dorcas would not have died, for there was an old belief that the good merited a long life. Peter sent everybody out of that upper room, and alone with God he sought to know God's will and under the power of the Holy Spirit in the name of his Lord he spoke the word of life. (Acts ix. 40.) The light of life again pierced the dark valley of the shadow of death and glorified it. The little group of faithful ones rejoiced, and many believed. Peter stayed on with Simon the tanner (Acts ix. 43) to garner the fruits of this revival and to learn for himself and others a wonderful lesson. (Acts x.) So the seal of divine approval was placed on deeds of love and mercy and service. Dorcas came as Jesus did, not to be ministered unto, but to minister. Who follows in her train?



## A Japanese Superintendent and Some of His Pupils.

THE Japanese are an energetic and efficient people, who seldom do things by halves. Young Roy Hilemachi Akagi, the superintendent of the Japanese Methodist Sunday School at Alameda, Cal., is no exception to this rule. His zealous, earnest, intelligent, and enthusiastic leadership has made his

Sunday school one of the most effective and completely organized on the coast. It is regarded as a model.

The young superintendent has shown remarkable energy and ability in his college record also. He was an honor student at the University of California and won the

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