

# THE MISSIONARY VOICE

VOL. VI.

NASHVILLE, TENN., AUGUST, 1916.

No. 8.



## Scholarships versus Battleships for National Defense.

THE SUGGESTION OF A MORE EXCELLENT WAY.

TWENTY million dollars is the cost of a modern first-class battleship. Every time one is built another is built by some other country to match it or submarines to blow it up. It proclaims international suspicion, threatens aggression, and undermines the foundations of friendship.

Twenty million dollars invested as a scholarship fund looking toward international understanding and good will would support a thousand scholarships each of \$1,000 a year and would make it possible for that many picked men from other countries to take their college training in the United States, imbibe our ideals, sense our friendly spirit, and go back to positions of leadership in their respective countries as our firm friends.

Suppose the United States should invest the price of just one battleship a year in such an enterprise. It would mean that we could keep in training in American universities twenty thousand selected men from other lands—men destined to the future leadership of the world. Or, divided equally, it would send ten thousand American boys annually to the schools of Europe, Asia, and South America and ten thousand of

theirs to our own institutions. Every one of them would return with mind broadened, prejudices displaced, sympathy engendered, and a consciousness of world community and brotherhood that would make him forever an active friend of peace.

Which investment of that twenty million dollars would go farthest toward cementing peaceful relations between the United States and the rest of the world, the battleship or the scholarship? Reason it out and see.

The thing is not impractical. It has been done in the case of China. Ten million dollars of the indemnity paid to the United States for damages inflicted during the Boxer outbreak was returned by our government with the proviso that it be used as an endowment for the education of Chinese students in this country. Hundreds of picked young Chinese are now in training in America on indemnity scholarships. And they, more than any other group of equal number, will shape China's future. Travelers tell us that nothing else the United States ever did has so bound a nation to us as that act of generosity and wise statesmanship.

Which shall it be?

## What Shall We Do for Mexico?

No thoughtful mind can doubt that, if the Mexican people were under the sway of the same pure and enlightening Christian faith as the people of the United States, they would not now require intervention at our hands.

Darkness and ignorance have brought them to their present distress. Yet their darkness and ignorance and backwardness are no greater than they were fifty years ago.

There was but one cure for them then; there is but one now—the pure gospel of Jesus Christ.

Medical practice recognizes the need of exercising control over a patient, but only in order that proper means may be used for his cure.

Intervention by United States soldiers at this time is simply an attempt to put a strait-jacket on an unruly patient whose disease should have been cured long ago by the soldiers of the cross.

That Mexico is our patient cannot be successfully denied. We are the nearest doctor, and we have the remedy. The penalty of past neglect is now upon us. . . . We neglected the patient when he could have been cured with a little effort. We have been trying to avoid taking control since his malady is rendering him dangerous, and we have been exhorting him in his delirium to keep quiet.

The result is that he is not only sick, but excited. Now, therefore, he must be restrained; but he must also be

calmed, and then he must still be cured by the use of the only remedy known to science, the pure gospel of Jesus Christ.

A clear call of duty confronts the Christians of the United States—to evangelize Mexico.

The government is not sparing men or money in her job of putting on the strait-jacket. Shall the Church be more sparing in her effort to effect the cure?

Two weeks ago this congregation would have said, as we have, in effect, been saying all these years, "We can find neither men nor money for evangelizing Mexico"—for curing this patient.

To-day the government is sending at least six of our young men from this very congregation to help put on the strait-jacket; and the amount of the extra appropriations already made by Congress is said to be fifty-five cents for each man, woman, and child in our land, or a total cost to this congregation alone (of about eight hundred people) of four hundred and forty dollars.

It would have been much less expensive in blood, tears, and treasure to have evangelized Mexico years ago.

We all see this now.

The main point is: Shall we not see also that for our own sakes, if not for hers, we must yet evangelize her, and that the earlier and more earnestly this is undertaken the better from every point of view?—*From Bulletin of Grace Presbyterian Church, Richmond, Va.*

## A Million People Starving; \$5,000,000 for Relief.

AMBASSADOR HENRY MORGANTHAU estimates that it will take five million dollars to save the lives and give a new start to the one million starving and destitute Armenians, Syrians, and Persian Nestorians who have suffered the loss of all their possessions in the Turkish persecutions that have devastated their country. For the purpose of raising this money in America the Laymen's Missionary Movement has loaned its executive staff of sixteen men, most of whom will give all of their time for some months to this

work. Mass meetings will be held in many cities, at which addresses will be given by such able advocates as Ambassador Morgenthau, Dr. Nesbit Chambers, of Adana, Rev. J. P. McNaughton, of Smyrna, Dr. James L. Barton, and Dr. Samuel P. Dutton. The entire expenses of this special campaign (three thousand to five thousand dollars a month) are being borne by one man, who thus makes possible the forwarding of all contributions to the relief work. The plan is to secure the five million dollars in a large

number of subscriptions, so that many may have a share in the blessing of ministering to one of the brethren of Christ, even the least.

The relief money will be sent to Armenia, Russia, Syria, and Persia to provide for immediate need, and especially to start the destitute sufferers on the road to self-support by supplying seed for planting and materials for manufacture and trade. This seems to be the only way in which these races can be saved from extinction. The call comes forcibly, not only because the men, women, and children are in dire need, but because they might have saved themselves by denying their faith in Christ and becoming Moslems. Here is an opportunity to show Christlike compassion in a practical way and at the same time to win these historic Christian races to a better understanding of the Christ they nominally follow. Gifts should be sent to Charles R. Crane, Treasurer, 70 Fifth Avenue, New York, or to J. D. Hamilton, Treasurer of the Board of Missions, 810 Broadway, Nashville, Tenn., who will take pleasure in forwarding them.

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#### A Lesson in Christian Unity.

WHILE the two great Methodisms of the United States are discussing the basis of union, three Protestant denominations of Canada are taking similar steps, and their union within a short time is said to be assured. Canadian Methodists, Presbyterians, and Congregationalists, after twelve years of negotiations, are now about ready for the final action that shall merge them into one great Protestant body. Calvinism and Armenianism as extremes of theology and episcopacy and congregationalism as extremes of polity are to be harmonized in the spirit of Christian unity and mutual concession. The *Christian Guardian*, the official organ of Canadian Methodism, says of the proposed union:

"The die is cast; and Canada faces a union such as the world never saw before, a union which our fathers would have declared to be impossible, a union which speaks volumes in regard to the broadening of Christian sympathy and the passing of ancient prejudices, and

which is eloquent also of a yet wider union which shall come to pass when the Church of Jesus Christ shall have grown big enough to be brotherly and strong enough to discard its century-old prejudices."

Certainly here is a lesson for the Methodisms of the United States, whose differences are insignificant as compared to those that our Canadian neighbors are about to subordinate to the essential unity of all true believers in Christ.

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#### Coöperation in Porto Rico.

As a result of the Panama Congress and the Regional Conferences following, a great impetus has been given to the principle of coöperation between the various evangelical Churches doing mission work in Latin America. So far Porto Rico affords the most conspicuous illustration of this tendency. A conference recently held in the island, looking toward coöperation, startled the world by the progress made. Dr. L. C. Barnes, speaking of the spirit and work of that conference, says:

"There has been greater advance in coöperative work in Porto Rico than perhaps anywhere else on earth. The task was not to transform the people, but to come in as helpers. One of the marked features was the active part taken by the Porto Ricans. We found that some of those men were able to move the whole company as nobody from the United States was able to do. They already had a periodical representing five of the communions. Only one of the large communions was not in it, and that communion decided to join while we were there. Schools already in existence were adopted as the schools, not of denominations, but of the whole evangelical force in the island. The publishing house already in existence was put on a larger basis for efficiency, and in every direction there was notable advance in the way of coöperation. We believe Porto Rico will be able to set the pace for all Latin America, if not for all the world, in Christian coöperation."

**And in Cuba.**

THE Regional Conference for Cuba, held in Havana just following the Panama Congress, made decided progress in the same direction. Dr. J. E. McAfee, of the Presbyterian Church, U. S. A., who was present, says of it:

"Those of us who attended the conference in Cuba are accustomed to say that a miracle was wrought here. And there are a good many evidences of it. It was seen in the change of sentiment on the part of leaders, and it was marked also in the whole atmosphere and temper of the conference. In some cases the changed attitude was remarkable. In one session a leader arose and made an address which was not very gratifying. At the close of that same session the same man arose to conclude the discussion, and so changed was he in his whole attitude that some of us had difficulty in recognizing him as the same individual. One of the notable results of this conference was the taking of initial steps for a central, unified missionary training school where the youth from the whole island may come together."

**Spoken Like a Christian.**

DEPLORING the persistent efforts of certain interests to involve this country in war with Mexico, the North Carolina *Christian Advocate* sounds this fine note of common sense and brotherhood:

"All war is the result of somebody's wickedness and is an insane method of endeavoring to settle disputes and difficulties. What if a few lives have been lost and some have been plundered of their belongings on the border? It will cost less in money and infinitely less in

the sacrifice of human life adequately to patrol the border for a number of years and persistently endeavor to bring the poor deluded people to understand that we are not trying to rob them of their domain and slaughter their people. Shall we not yet act the part of a big, generous-hearted brother with these inferior tribes of a less favored nation?"

**Revival Conditions All Over the East.**

ALL over the East there have been felt the stirrings of a new revival. It started among the Churches in Japan in 1913 and spread to China. Thousands upon thousands have been inquiring the way of life in these countries. In 1914 the United Church of South India laid out a program for a three-year campaign, first of preparation and then of personal work for the members.

India's Christians have become interested in souls. In many a village when the morning prayer bell rings Christians in the field may be seen kneeling beside their plows and praying for blessings on India. Voluntary workers have given much time to village evangelism. In one week in September last one thousand villages were visited by ten thousand workers. Three hundred new villages asked for instruction, nine thousand inquirers were registered, and six thousand men and women decided for Christ. Men that had never done any evangelistic work engaged in this effort and experienced its joy.

In addition to this, work has been done among the Hindus, and many thousands of them are studying the life of Christ. The evangelistic spirit is spreading everywhere.—*Christian Endeavor World*.

**Testimony from a High Source.**

DR. HENRY C. ADAMS, of the University of Michigan, now adviser to the Commission of the Chinese Republic on Standardization of Railway Accounts at Peking, said recently: "When I came out to China, I did not think much of foreign missions or foreign missionaries, but now I take off my hat to the missionaries. I have never contributed much to foreign missions, but when I get home I shall put everything that I can spare into the foreign missionary collection. They are a noble lot of men and women and are rendering a very great service to the people of China."

### The Impotence of Force.

PRESIDENT WOODROW WILSON never said a finer thing nor one more in keeping with the ideals of Christian statesmanship that are to dominate the internationalism of the future than the following from his famous peace speech before the New York Press Club:

"Force will not accomplish anything that is permanent, I venture to say, in the great struggle which is going on on the other side of the sea. The permanent things will be accomplished afterwards when the opinion of mankind is brought to bear upon the issues; and the only thing that will hold the world steady is this same silent, insistent, all-powerful opinion of mankind.

"Force can sometimes hold things steady until opinion has time to form, but no force that was ever exerted except in response to that opinion was ever a conquering and predominant force.

"So, gentlemen, I am willing, no matter what my personal fortunes may be, to play for the verdict of mankind. Personally, it will be a matter of indifference to me what the verdict on the seventh of November is, provided I feel any degree of confidence that when a later jury sits I shall get their judgment in my favor. Not my favor, personally—what difference does that make?—but in my favor as an honest and conscientious spokesman of a great national conviction."

### Off for the Orient.

MISS BELLE H. BENNETT, President of the Woman's Missionary Council, and Miss Mabel Head, Foreign Secretary of the Board of Missions, will sail for the Orient on August 10 for a careful study of the Board's work in China, Japan, and Korea. They will be gone for several months; and if the European war comes to an end in the meantime, they will return by way of Europe, stopping in India to see something of the miracle of missions in that land. The prayers of a host of friends will follow them. During Miss Head's absence her office will be in charge of Mrs. E. B. Chappell.

### Out of Mexico in a Freight Car.

THE following interesting note was received from Rev. R. C. Elliott on July 5. Having been urged to leave Mexico City on account of the crisis between Mexico and the United States, he was then on board the battleship Nebraska:

"I regret very much leaving my work in Mexico at a time when my presence was so much needed there; but the American Minister, Mr. Rodgers, was most urgent in his request that we leave at once. He provided a special train (freight cars) for us; and after a delay of nine hours, waiting for a guard of soldiers, we left at 7 P.M. Another long delay occurred at Esperanga and still another at Orizaba, so we were twenty-four hours on the way."

"The train crew and passengers exercised great prudence and calmness in passing through towns, although the only manifestations of disdain were on the part of military officers. The people generally were friendly. They are tired of oppression, extortion, misery, and poverty.

"There is no transport here, and all were taken aboard this battleship. It is most uncomfortably crowded. All men have to sleep on deck, several without even blankets. A transport is expected to-day.

"If no war should be declared and the situation should improve, I shall return to my work in Mexico City."

### The Civilizing Missionary.

"WHEREVER around the world you discover a great movement toward civilization you may be sure of finding that the missionary was back of it," says Brewer Eddy, in *World Outlook*. "China to-day with open arms welcomes the civilization of the West; but in imagination we can see old Gutzlaf, disguised as a native coolie and hired out as a cook on a Chinese junk, slinking ashore under the cover of darkness to distribute the first printed Word for Christ from port to port on China's shores. Or look again. There is Morrison, the great pioneer translator, working in his cellar with darkened windows. At times he is so ill he cannot drag his way across the narrow room.

His books are piled about him. The one native whom he could secure to help in his translation carries the vial of poison with which to end his life if he is discovered in the crime of sharing the secret language with a 'foreign devil.' Yet in these same cities great meetings have recently been held where thousands of China's best students, leading merchants, and highest officials have gathered to learn the power of Christian character and to study Christian civilization."

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#### Episcopalians Retire Great Board Debt.

LAST year a very serious emergency confronted the Protestant Episcopal Board of Missions. It had an inherited deficit of a quarter of a million dollars and a probable shortage of one hundred and fifty thousand more. It therefore asked the Church to raise an emergency fund of four hundred thousand dollars. This the Church did and even exceeded the amount asked. One of the methods suggested for raising the fund was the giving by each person of one day's income or wage in addition to all usual missionary offerings. Many Church people adopted this plan with such satisfaction to themselves that on every hand there were expressions of a desire to see it continued as one method of financing the work of the kingdom. In response to these suggestions a committee was appointed to arrange for the permanent incorporation of this plan into the life of the Church, and with this in view it is being urged upon the attention of her members. The desire is to develop an individual habit rather than to secure a specified fund. It is a personal suggestion which is made, and the response should be in the nature of an individual thank offering from Christian hearts.—*Spirit of Missions.*

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#### Revival as Result of European War.

"THE war has brought all the European nations to their knees," says Bishop John L. Nuelsen, in charge of American Methodist missions in Europe. "It has driven formal religion down into the heart and developed a vital personal piety never before known. At the first

sweep of the war there was a religious revival, but that was shallow. The later awakening is very deep and permanent. They see now that in the pursuit of prosperity, when material protection and help seemed all-sufficient, they forgot God. This ought to be a warning to America. There are one hundred Methodist deaconesses in the German army. The first woman ever given the iron cross was one of our sisters. Lay preachers are rapidly multiplying. The soldiers seem to enjoy and to be affected by the exhorting of their mates."

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#### Resident Bishops Needed.

ONE of our best Korean preachers writes: "I think we need a resident bishop in the Far East very much. A great Church like ours ought to have a bishop to oversee the work. Korea needs special attention, for to-day seems to be the decisive hour for its future. The next few years may determine whether Korea is to remain heathen or to take its place among the Christian nations of the world."

A missionary in Brazil writes to the same effect: "We are sorry to know that Bishop Mouzon is not coming out again this year. We must have a resident bishop. These flying visits do us good, but do not satisfy the deepest interests of our work."

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#### Graduates from Theological and Bible Schools.

THE Union Theological School and the Pierson Memorial Bible School, both union enterprises located in Seoul, have each closed a successful year's work. There were three graduates from the Bible School, one of them a Southern Methodist, and eight from the seminary. One of the latter was a preacher of our denomination, a unique character with an interesting history. He formerly held a high office in the old Korean court and became a Christian through the conversion of his son. He then gave up everything that he had held dear, left the service of the king of Korea, and enlisted in that of the King of kings. He is fifty years old, but claims to be only

twelve, having been converted twelve years ago. He is pastor of Suk Kyo Church, in Seoul. His son graduated from the seminary a year ahead of the father, each taking honors.

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#### **Soochow Boys Still Victorious.**

SOOCHOW UNIVERSITY boys are becoming famous for their repeated victories in debate and athletics. They recently won their third successive annual victory in debate over St. John's University, Shanghai, and a little later beat Nanking University and the other colleges outside of Shanghai in tennis. Early in June the tennis team won the East China championship in tennis, carrying with it a beautiful cup. The principal, Rev. John W. Cline, writes: "It looks good to see the three banners hanging around the great cup."

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#### **New Chinese Ambassador a Christian.**

DR. V. K. WELLINGTON KOO, the new Chinese Ambassador to the United States, is a graduate of St. John's University, Shanghai, a college of the Protestant Episcopal Church. In 1904 he came to America, entered Cook Academy, and, after taking two years' work in one and graduating with high honors, entered Columbia University. From there he returned to China to become the secretary of Yuan Shi Kai. While in Cook Academy he was a member of a Bible class in the Baptist Church at Montour Falls and attended church and prayer meeting. Professor Norton (now of Elmira College), who was formerly President of Cook Academy, states that while he was there Mr. Koo made public confession of his faith in Christ.

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#### **A Universal Passport.**

IN Korea the Japanese officials require all mission workers to be registered. A policeman stopped a Bible colporteur and asked for his permit. "Here it is," said the colporteur, opening his Bible at the last chapter of Mark and pointing to the words: "Go ye into all the world, and preach the gospel to every creature." He was allowed to pass.

#### **"Give Us a Crumb of Jesus."**

IN an appeal for the translation of the Bible into every tongue Rev. E. W. Smith, for many years a missionary to Africa, says: "O my friends, give to the people in every land this Book! Many years ago, before I went to Central Africa, I was in Basutoland traveling with a party of missionaries. As we were anxious to get home, we rushed through one village without stopping; and as we cantered away on our horses an old woman came out of the village and shouted to us, and what she said was this: 'You missionaries, why do you pass us by in this manner? Return and give us a little crumb of Jesus.' My friends, you have the whole loaf. Do not grudge to these benighted children of God 'a little crumb of Jesus.'"

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#### **The Church of Mary.**

THE following, taken from a book entitled "Romanism in Italy," needs no comment: "One hundred and twenty churches in Rome are dedicated to the worship of Mary and only five to Christ. The rosary consists of one hundred and seventy-six beads, with which the worshiper is to direct his devotions. The beads represent the creed—fifteen, the Lord's Prayer, and one hundred and fifty are prayers, or aves, to Mary. The mother of our Lord has dedicated to her one hundred and forty-one festivities in the year, while Christ has only twenty-two."

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#### **More for Others than for Self.**

SEVENTY-FIVE dollars per member for missions and other benevolences; six dollars and sixty-six cents per member for the work of the local Church itself. This is the splendid record of St. Luke's Reformed Church, of Trappe, Pa. The Laymen's Missionary Movement publishes a table of twenty-one other congregations of the Reformed Church which achieved the distinction during the last year of giving more for outside purposes than for their local work. Not all of them are large Churches, either. Four have less than two hundred members and one less than one hundred.

### The Liquor Traffic Doomed.

"NATION-WIDE prohibition" was the slogan of the Anti-Saloon League of America in its seventeenth national convention, which was held in Indianapolis early in July. The progress already made was reviewed; and the future, while demanding the utmost energy and courage, was pronounced exceedingly bright. The end of the liquor traffic is well in sight.

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### Prefers Alaska to University Chair.

REV. HUDSON STUCK, D.D., Episcopal Archdeacon of Alaska, was recently elected Professor of Ecclesiastical History in the University of the South, Sewanee, Tenn., by the Board of Regents. The archdeacon felt himself obliged to decline the election and has returned to Alaska.

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### War Convinces Infidel.

HORATIO BOTTOMLEY, one of the leading English agnostics, has recently renounced his unfaith. He makes his confession thus: "To-day, in my fifty-fifth year, I believe in God and in the immortality of the soul of man. I am not sure that if poor Foote (the leader of English Freethinkers) had died a few years ago I might not have been a candidate for his successorship. But now it is too late. The great world war has done it. If war does not engender faith, it must of necessity breed despair in these soul-searching days. Pure rationalism, however scientific, has no word of inspiration for the warrior or of solace for broken hearts."

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### New Spanish Sunday School Quarterly.

REV. S. A. NEBLETT, superintendent of the Sunday school work of the Cuba Mission, has begun the publication of a *Quarterly* in Spanish for the use of teachers and students in the Intermediate, Adult, and Home Departments. All our Sunday schools in Cuba use it, and its circulation is being extended to the schools of other denominations. The publication has been indorsed and recommended for interdenominational use by a committee representing all denomi-

nations. From two thousand to twenty-five hundred copies are being printed quarterly.

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### Valuable Suggestion for Mission Study Class.

LAST year Miss Mary E. Decherd, of the University of Texas, conducted a unique mission study class, using the Annual Report of the Board of Missions as a textbook. The plan was so successful that a similar class is to be conducted this year. Miss Decherd writes: "Next fall we expect to use our Board Report as a mission study textbook. Used in connection with your set of missionary maps, it makes the best text possible for a class that really wants to study the missions of our Church."

Any study class wishing to follow this suggestion will be supplied without charge with a sufficient number of copies of the 1916 report.

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### What They Say about Our Posters.

"PLEASE send me one of the posters advertised on the inside cover of the June VOICE. It is one of the best things I have seen."

"Inclosed find twenty-five cents in stamps, for which please send me the poster representing the Christ treated as a beggar. It is powerful and sadly true."

"Please send to my address one of your fine posters advertised on cover of June VOICE, also the four mottoes on the May cover. You will find inclosed stamps to the amount of fifty cents for same."

"For the stamps inclosed (twenty-five cents) please send one copy of the striking poster advertised on the cover page of the June VOICE. I shall find a place for it just back of the pulpit. Every eye must see it. I pray that it may accomplish something for the Master."

"Inclosed find check for one dollar, for which please send me four posters, 'Why Call Ye Me Lord, and Treat Me as a Beggar?' I want three to post up in my churches and one to carry about with me from which to lecture."

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A HINDU head master in a native school in India can find no textbook for moral teaching to equal the Bible and uses it throughout the school.

**Movements of Missionaries.**

THE following missionaries and teachers engaged in woman's work have come home during the summer on regular furlough and are at the addresses given:

From Brazil—Miss Lelia Epps, Kingstree, S. C.; Miss Lydia Ferguson, Belton, Tex.

From Japan—Miss Nellie Bennett, Blackstone, Va.; Miss Annie Bell Williams, Charleston, S. C.

From China—Miss Mittie Shelton, Stamford, Tex.; Miss Clara Park, Sandersville, Ga.; Miss Bessie Combs, St. Joseph, Mo.

From Korea—Miss Hortense Tinsley, Statesboro, Ga.; Miss Lillie Reed, Waco, Tex.; Miss Gilberta Harris, Arkadelphia, Ark.; Miss Ida Hankins, Wilmington, N. C.; Miss Carrie U. Jackson, Arlington, Ky. \* \* \*

Prof. N. Gist Gee and family, after a year of furlough in the United States, sailed on August 1 for China, where Mr. Gee will take up his work again in Soochow University. \* \* \*

Dr. J. B. Ross and family, of Korea, are now at home on furlough, having arrived by the Shinyo Maru the latter part of June. For some years Dr. Ross has been in charge of the hospital at Wonsan. \* \* \*

Miss Gilberta Harris, who for the past six years has held the position of head nurse in Ivey Hospital, Songdo, Korea, is now at home on furlough. Her address is 1126 Sixth Street, Arkadelphia, Ark. \* \* \*

Misses Sallie J. Smith, Mai Hickson, and Myra Olive sailed for China on August 1; and another party, consisting of Misses Annie Bradshaw, Mary Blackford, Ella Sue Wagner, Bertha Tucker, Alice D. Noyes, and Bertha Smith, is booked for the 10th. \* \* \*

Misses Opal Reynolds and Anita Corbin have resigned from the faculty of Effie Edington School, El Paso. It is with regret that the school lets them go. Their places will be filled during the coming session by Miss Lucile Reynolds and Miss Nonie Chandler.

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**Missions in the Sunday School.**

THE Business Men's Brotherhood of the Church at Wilmore, Ky., Mr. W. B. Hughes, Secretary, has subscribed a little more than a hundred dollars for the support of a native worker in China. \* \* \*

The Sunday school at Grand Junction, Tenn., under the superintendence of Mr. D. C. Wells, has decided to assume a special of sixty dollars for China. The school at Saulsbury, on the same charge, expects to take a special of twenty-five dollars. Rev. S. B. Love is the pastor. \* \* \*

Church Street Sunday School, of Knoxville, Tenn., has pledged one hundred and twenty-five dollars for the support of a native preacher in the Huchow District and twenty-five dollars for the Passo Fundo (Brazil) Church. The superintendent, Mr. E. E. Rall, having resigned to accept the presidency of Northwestern College, Mr. E. L. Lotspeich has been elected as his successor. \* \* \*

Rev. W. J. Moore, Field Secretary of the Memphis Conference Sunday School Board, writes: "I am pressing and stressing missions in the Sunday school in every institute and in every talk. If we could get our preachers and superintendents lined up with the General Conference missionary policy for the Sunday school, we could do splendid things for missions. I cannot understand why they do not do it. It is the best method of developing a missionary Church."

IN the schools of the Welsh Presbyterians in the Khasia Hills, of Assam, religious instruction gets itself imparted in all the classes. Thus in the grammar exercises the word taken for conjugation is "sin." "I sin; you sin; we all sin; sin no more!" Some years ago there was an earthquake in these hills, and the people thought Christ was coming. The believers brought out their musical instruments and sang hymns of praise. The heathen, on the other hand, were in the bazaars, fearful of Christ and saturating themselves with drink in order to be unconscious when he should appear.

## Little Fagots for Missionary Fires.

"THE tithe is God's cure for covetousness."  
\* \* \*

"Consecrated money usually results in systematic giving."  
\* \* \*

"We live by dying to ourselves; we die by living to ourselves."  
\* \* \*

"You will never win the world for Christ with your spare cash."  
\* \* \*

With most Christian business men the pocketbook nerve is the sensitive nerve.—*Dr. E. M. Poteat.*  
\* \* \*

As a result of a recent evangelistic campaign among the troops of Egypt two thousand have been converted.  
\* \* \*

A Protestant Episcopal missionary in Africa quaintly remarks: "It is hard to secure cows, as the natives keep them for ornaments and as a means of buying a wife."  
\* \* \*

It is estimated that as many people lose their lives in one year in Africa as a result of witchcraft as were killed in all the armies of Europe in the first year of the war.  
\* \* \*

In the past ten years the Disciples of Christ have increased their offerings to foreign missions ninety per cent and their foreign mission forces seventy-five per cent.—*A. E. Corey.*  
\* \* \*

The largest Christian Endeavor Society in the world is to be found in the heart of Africa, where nearly two thousand young people of the Bantu race are united in an enthusiastic organization.  
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In Chota Nagpur, India, there are two hundred and sixty German schools. These have received a grant in aid from the British government to tide them over during the period in which support from Germany sources has lapsed.  
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Alaska presents a great home missionary opportunity. It is estimated that inside of five years the whole population

will reach five hundred thousand people. There were only two hundred white persons in the whole territory less than forty years ago.  
\* \* \*

One of the great opportunities in America is that among the more than four thousand students from foreign countries destined to be future leaders in their homelands, who are now studying in educational institutions in the United States.  
\* \* \*

Three Indian rajahs have expressed so great interest in the work which Mr. Sam Higginbottom, a Presbyterian missionary, is carrying on in Allahabad as to offer to support an agricultural missionary in their own territories if he will supply the man.  
\* \* \*

Two of the greatest obstacles to Christian progress in Africa are the low standard of living and the drift of Christians to coast towns. To overcome these obstacles a new missionary organization has been formed to develop a distinctive Christian African civilization.  
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Extreme poverty in India prevents the development of a strong Christian Church. Coöperative credit societies are being used by the Rural Department of the Young Men's Christian Association to solve economic problems and to elevate to moral and spiritual planes of life.  
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The *Theological World*, of which Dr. R. A. Hardie is editor in chief and J. S. Ryang managing editor, is a new venture in the field of religious journalism in Korea. It is published chiefly in Korean, but contains also an English section. The magazine has been well received by the native Christians.  
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Everywhere I go I find that God is opening a door for the preaching of the gospel. In some places the people are so glad to hear our message that they invite us home with them for a meal, so that all the members of the family may have the opportunity of hearing about the love of God.—*Kim Tong Ha, Korea.*



## The Battle Cry of the Mothers.

ANGELA MORGAN.

BONE of our bone, flesh of our flesh,  
 Fruit of our age-long mother pain,  
 They have caught your life in the nations'  
 mesh,  
 They have bargained you out for their paltry  
 gain,  
 And they build their hope on the shattered  
 breast  
 Of the child we sang to rest.  
 On the shattered breast and the wounded  
 cheek—  
 O God, if the mothers could only speak!—  
 Blossom of centuries trampled down  
 For the moment's red renown.

And they plan to marshal you more and more.  
 O, our minds are numb, and our hearts are  
 sore!  
 They are killing the thing we cherish most,  
 They are driving you forth in a blinding host,  
 They are storming the world with your eager  
 strength—  
 But the judgment comes at length.

Emperors! Kings! On your heedless throne,  
 Do you hear the cry that the mothers make?  
 The blood you shed is our own, our own;  
 You shall answer for our sake.  
 When you pierce his side, you have pierced  
 our side.  
 O mothers! The ages we have cried!  
 And the shell that sunders his flesh apart  
 Enters our bleeding heart.

'Tis over our bodies you shout your way,  
 Our bodies that nourished him day by day  
 In the long, dim hours of our sacred bliss,  
 Fated to end in this.

Governors! Ministers! You who prate  
 That war and ravage and wreck must be  
 To save the nation, avenge the State,  
 To right men's wrongs and set them free—  
 You who have said  
 Blood must be shed  
 Nor reckoned the cost of our agony—  
 Answer us now. Down the ages long  
 Who has righted the mothers' wrong?

Bravely through centuries we have borne  
 And suffered and wept in our secret place,  
 But now our silence and shame are past,  
 The reckoning day has come at last.  
 We must rise; we must plead for the race

Warriors! Counselors! Men at arms!  
 You shall yield for the mothers' sake.  
 When the great rebellion comes,  
 You shall hear the beat  
 Of marching feet  
 And the sound of our million drums.  
 You shall know that the world is at last  
 awake;  
 You shall hear the cry that the mothers make;  
 You shall yield for the mothers' sake.

## The Menace of the Defective.

HARRY CLARK, CHAIR OF SECONDARY EDUCATION, UNIVERSITY OF TENNESSEE.

THE new conditions of our rapidly increasing population introduce problems which the altruistic readers of this paper must attend to and in the solution of which they must be leaders. There are three classes of defectives which need special provision, and the tender heart of the Church should yearn for all three. These are the physically defective, the mentally defective, and the morally defective.

### THE MENACE OF DISEASE.

To one who travels over this State, it is pitiful to look at childish faces marred

with hereditary diseases, to look down into yearning and sometimes rebellious eyes of cripples who are just learning that they will never be able to run and play as other children do. I have had teacher after teacher tell me that children are so afflicted with hereditary and unmentionable diseases that when they borrow from the teacher a pencil the wise teacher destroys the pencil upon its return. There they are in the classrooms, drinking from the same cup as your well-born children, perhaps joining hands in the same childish games. Good women, what are you going to do

about it? There is enough for one article in a plea for individual attention to the rights of the sensitive crippled child. There is need for many articles on the peril to your children that is found in many schoolrooms in the diseased child, perhaps in the very schoolrooms to which the children of some of you readers go. Medical inspection of skin and diseased scalp, of hypertrophied tonsils and adenoids, of bleared little eyes vainly trying to see, of defective little ears trying so hard to hear—these imperative needs should be pondered by the followers of the Great Physician and insistently demanded until they are met. If the State does not create medical inspection, then it should come under the auspices of the Church.

#### PROVISION FOR THE CRIPPLE.

There should also be created in our larger cities special classes for sensitive little cripples otherwise healthy in body and in mind and soul. This would make more rapid progress possible for these unhappy little folks. It has been found that where crippled children have been separated from other children they have made more rapid progress because they are not rendered unhappy and sensitive by comparison with stronger children.

#### MORAL OBLIQUITY.

It is more important to arouse our readers, however, to the menace of the mentally defective and the moral pervert. It is not generally known that in the United States insanity is increasing faster than the population and that juvenile crimes have doubled in the last century. It is known that a large per cent of our population are of such low order of mentality that they should never be allowed to marry. Since mental defectives increase twice as fast as normal people do, and since in sixty-five per cent of cases idiocy and imbecility are hereditary, we can see how big this problem is. Dr. Tredgold thinks that in ninety per cent of cases it is hereditary. It is estimated that there are two hundred thousand feeble-minded in the United States, of whom two-thirds are at large, marrying and reproducing similar defectives. Of the remaining one-third, forty per cent

are in prisons and reformatories; the others are in poorhouses. The proper conduct of your poorhouse, good reader, is a field for your own missionary society. There are known to be many poorhouses to which feeble-minded women have been committed and to which licentious men from all around go for immoral purposes. In some of our sister States the club women have aroused themselves and made public investigation.

In one county seat there is a mentally defective girl under sixteen years of age who was led astray. She then in turn led astray the schoolboys in her fifth-grade room and was responsible for the pollution of boys from good homes, perhaps the boys of some of our readers. Should this girl be allowed to be at large? There she was in a public school, and the principal had the tactless indiscretion to take me into the room and point her out to me while he whispered a history of her tragic past. The girl was not so lost to shame or so stupid that she did not understand what her principal must be saying. She buried her face in her hands, and in a moment she raised a defiant face with firm-set chin and flashing eyes. That girl might be saved. At any rate, she should be committed to an institution and not allowed the freedom of public schools.

The percentage of illegitimate births is twice as great among defective women as among normal women. In one industrial school in the South I had pointed out to me an imbecile boy. He was the illegitimate child of a feeble-minded woman; his father was the honorable attorney-general of the district. Perhaps your good husband voted for that man and threw up his hat and marched in a torchlight procession for him. The feeble-minded woman of child-bearing age is always in danger.

In many cases the moron, which is the highest grade of mental defectives, marries. The mentality of a moron rarely rises above that of a twelve-year-old child. The man she marries, bewitched by her in courtship, is doomed to unhappy marriage with a woman who can never be a real helpmeet. The moron is usually pretty and attractive and all too likely to marry.

## FEEBLE-MINDEDNESS A CAUSE OF CRIME.

There is at present much mawkish sentimentality about the criminal classes. You have probably heard it said that all criminals are curable. I heard the head of a boys' reformatory make exactly this statement at a public gathering. In the majority of cases this is true if we can get the boy or girl early enough. In from twenty-five to forty per cent of the cases the morally delinquent in jails and penitentiaries are feeble-minded. These cases are not curable, but they should have been committed to the sheltering care of an institution before they broke into crime because of their mad rebellion against an order of things which their feeble minds could not understand. There is another large group of people in jails and penitentiaries who were born wrong. They are cases of atavism. Such are born criminals and should never have been allowed to be at large. In our present enthusiasm for prison reform we should not blind ourselves to the menace of these natural criminals, and society should protect itself against them as it does against a wild beast.

You have no doubt read the comparison of the Jukes and Edwards families. Old Max Jukes had twelve hundred descendants. Of the number, three hundred and ten were in the poorhouse, one hundred and thirty were criminals, four

hundred and forty were viciously diseased, fifty were prostitutes, and sixty were thieves. No one of this family ever held an office of public trust. Instead they cost society a million and a quarter dollars. On the other hand, of one thousand three hundred and ninety-four descendants of Jonathan Edwards, two hundred and ninety-five were university graduates, thirteen were college presidents, sixty-five were college professors, sixty were physicians, one hundred were clergymen, one hundred were lawyers, seventy-five were army and navy officers, eighty were judges, and three were United States Senators.

Suppose society could produce only the Edwards type and could repress completely the Jukes type. Suppose Max Jukes had been confined in an institution for defectives. Instead the taint of his poisoned blood could be traced for over a century.

Here is a vital problem for the readers of this paper, for those who yearn to see our race become one of untainted blood and lofty ideals. While we must not be deaf to the Macedonian call of heathen nations, we must not be blind to the menace within our gates. If people of the type of the readers of this paper do not arouse themselves to solve this problem, who, then, shall lead us?

### "The Least of These."

H. D. C.

THERE were twelve of them gathered in the comfortable living room after a good dinner.

"By the way, gentlemen," said the host, setting down his glass of grape juice, "I want to solicit your help. You know it has always been the policy of this club to aid worthy charities and enterprises. I want some generous subscriptions to-night for our city's new home for the care and education of defective children. I'm sure you all feel, as I do, that these poor little mites deserve a chance, if there is one; and if there is not, then at least proper care. I will head the list with a subscription of four hundred dollars."

"I can't give that much, but you can

put me down for one hundred dollars," said another. "I have a nephew—poor little chap!—I say, Ames, you can put me down for one hundred and fifty dollars."

The other men followed suit, some with larger and some with smaller amounts, until all had subscribed except one. As the last subscription was taken he arose.

"My friends," he said clearly, "I hope you don't think my failure to subscribe to your enterprise is due to parsimony. It is not. It is a matter of principle. I prefer to give my money elsewhere. I do not approve of such institutions." There was a little rustle of surprise among the company. "In fact," con-

tinued the speaker, "it is almost a hobby of mine. I think the present generation is giving entirely too much aid to the unfit. It is reversing the whole order of man's evolution. In the centuries past, at the beginning of man's development, the struggle for mere existence was so hard that man had no time to aid and preserve weaklings. Therefore only the strongest survived, and this was of benefit to the race. Looking at the matter from an individual viewpoint, I admit that it seems heartless to say that the unfit should be eliminated, but from a racial standpoint I think any of you must see that it would be best."

"Do you mean," hotly demanded the man who had spoken of his nephew, "that subnormal and defective children should be put out of the way? Left out on the hills to freeze and starve, for instance, as was the custom among the ancient Romans and Spartans?"

"You talk as if I were shockingly cruel," replied the other. "I am not at all, as a matter of fact. I am merely not short-sighted. I am looking to the ultimate good of the whole race; and if its welfare demands that the individual be sacrificed, then I believe in doing so. No, I would not leave an imbecile baby to starve or freeze, of course, but I honestly think it would be better if it were gently and painlessly put out of existence."

"May I say a few words?" asked the host, rising. "It seems to me that my friend in his argument has overlooked one factor—Christianity. The philosophy of Christianity and the philosophy of evolution are quite different. The law of the latter is 'the survival of the fittest.' The former leaves the ninety and nine sheep in the fold and goes out to look for the weak, lost lamb. It breaks not the bruised reed nor quenches the smoking flax. It makes the last foremost and the foremost last. It cherishes most the smallest and weakest. It is a religion of the individual, for it believes that every human is a child of God and equally valuable in God's eyes. It knows that Christ died for the most repulsive as well as for the loveliest. It"—

"Beg pardon, sir," said a deferential voice from the doorway. "One of the

gentlemen is wanted at the phone immediately—Mr. Ralston, sir."

The man who did not believe that the unfit should be preserved rose hastily. "I'm afraid my baby's sick," he said anxiously. "She was not feeling very well when I left, and my wife promised to telephone me if— Excuse me, gentlemen, please."

He came back in a moment, very pale. "Ames, you'll have to excuse me," he said hastily to the host. "My baby is quite sick. I'll have to go right away. The doctor is there, and Gertrude seems worried." His voice broke a little, and he made his adieu quickly and hurried away.

"I hope there is nothing serious the matter with that baby," said the host with friendly anxiety. "She is the only one, and they were married twelve years before she came."

But it was serious, very serious, for the baby hung between life and death for weeks, ill of spinal meningitis. Then one day the doctor told the haggard parents that he thought she would get well, but that he must prepare them for the possibility—more, the entire probability—that she would never be more than three years old and that her development would stop just where it had been when she was taken ill.

"And what about *your* unfit baby?" asked some imp of memory in the depths of the wretched father's brain. "Do you want *her* eliminated?" His whole being cried out "No" in answer. Then he felt his wife's arm about him. "We must love her more than ever now," she sobbed. "Nobody else will. Just us and God."

It was six weeks later when Mr. Ames stopped his friend on the street one day. "And how's the baby now, Ralston?" he asked genially.

The father's face beamed. "Getting better every day," he answered. "We came mighty near losing her, though. I tell you, we were scared. And once we feared that—well, you know the effect meningitis so often has on children. But she's all right; bright as a button. And I say, Ames, I've been wanting to see you. I want to give you my check for \$500 for that home for defectives."

# The Richest People in the World.

WEALTH A GREAT PERIL TO NORTH AMERICAN RED MEN.

SOUTHERN MISSIONARY NEWS BUREAU.

CERTAIN tribes of North American Indians, strange as it may seem, are the richest people in the world in proportion

to population. But wealth is a sword that cuts both ways. It is either a great blessing or a great curse, depending on the ability of its possessor to resist its temptations and use it well. To the Indian, untutored, unaccustomed to the artificial luxuries and dangers of civilization, a child of nature given to the following of his natural impulses, the vast wealth that has fallen to him is a peril indeed.

"Picture an Osage family," writes Rev. Victor I. Masters after a recent visit to this tribe, "the elders yet in blankets and unable to understand the language of the white man who has remade everything and destroyed all possibilities of the wild life which is all the Indian has ever known. Railroads, fire water, automobiles, gambling, agricul-

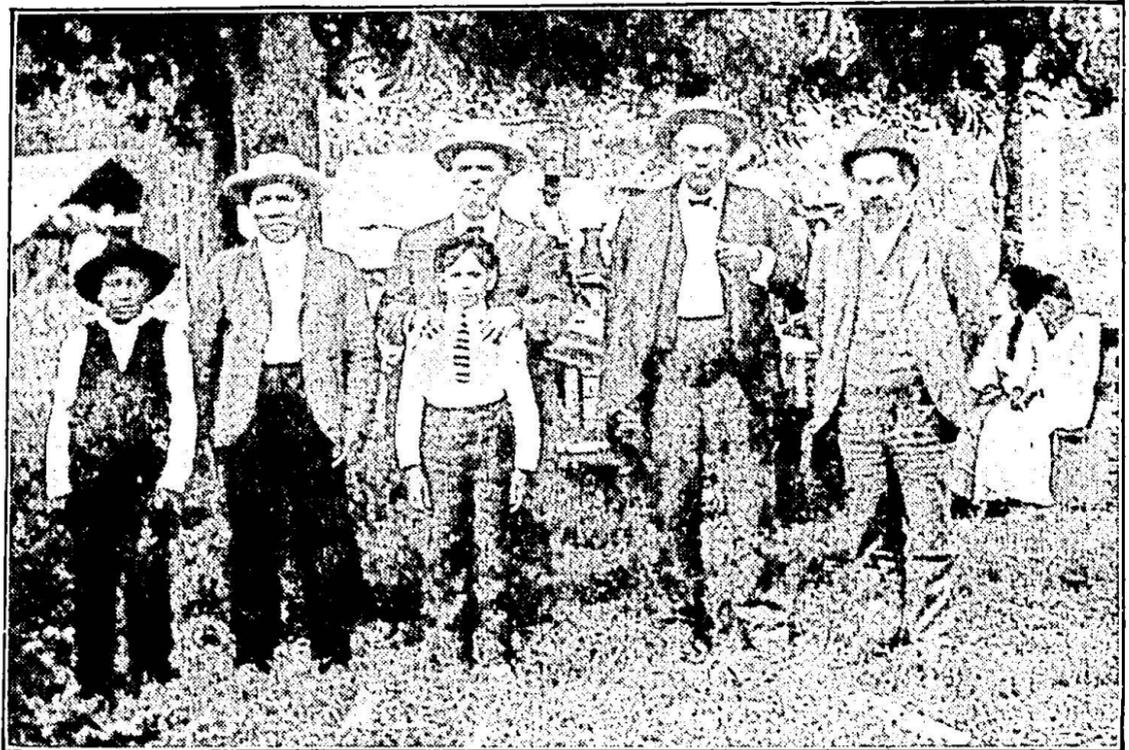
ture, telephones, pianos, houses, stores where food may be had as long as the money lasts—both the vices and the virtues of the white man's civilization greatly try the Indian's soul. Whisky absolutely ruins him.

to population. The wealth of the people of the whole United States averages one thousand dollars *per capita*; that of the two thousand Osage Indians of Northeast Oklahoma averages thirty thousand dollars *per capita*. The whole of Osage County, larger than the State of Rhode Island, belongs to this little handful of red men. Since it was allotted to them by the government, oil in great quantity has been discovered, and their income last year from this source alone was five hundred and sixty thousand dollars, in addition to which they received great return from their grazing lands.

Other tribes who years ago were assigned large areas when land was plentiful and of relatively small value have grown immensely rich through natural increase in land values and through the discovery of vast deposits of oil and minerals.



THE INDIAN OF OTHER DAYS.



THE INDIAN OF TO-DAY.

"He cannot hunt any more; still in his red man's code that is the only dignified and manly way to make a living. Gone

are the days of the warpath! Horrible as were its deeds, yet war did serve to keep at concert pitch the royal and fearless qualities of his wild and unhampered soul. Those things are all gone. Instead there is only money and a life which is cut off from all his ancestors ever knew. The white man has negatived everything. The Indian must either in one or two generations adopt the white man's civilization in its positive and constructive as-

pects or fall a victim to the snares and be damned by the vices of that civilization."

Such being the case, the gospel is the one influence that can save the Indian from his peril and lead him out safely into the new and larger life. A number of mission boards, our own among them, are earnestly working at the problem, and many wonderful transformations have been wrought in the lives of individuals and communities.

## Social Evangelism Necessary.

H. F. WARD, IN AMERICAN HOME MISSIONARY.

[We publish the following because it calls attention to a great truth, though we do not agree fully with the form in which it is expressed. The regeneration of the individual must unquestionably be the first concern of the gospel message, and there can be no other basis for the regeneration of society. That which is imperatively needed is the regeneration of the individual, plus his thorough instruction in the social significance of the gospel and in his duty to society as a Christian. It is just *applied Christianity* that the world needs, even as Jesus gave so much of his life on earth merely to "doing good." The Church misses a large part of its mission if it does not seek constantly to fathom and interpret to the world the full social content of the gospel.—EDITOR.]

THE necessity for a social evangelism is denied by many who acknowledge an imperative need for social regeneration. They assent to the necessity for a complete transformation of the social order. They realize that society must be "born again," that it must have a new heart and will in tune and allied with the heart and will of God; but they assert that this is being gradually accomplished by Christianity in and through the regeneration of individuals. They therefore insist that there is no need of any evangelism other than that which directs its attention toward persons. This view—that regenerate society is merely the sum total of regenerate individuals—may be called a theory of social salvation by addition. It shouts again the battle cry: "Preach the simple gospel, and the rest will take care of itself."

If the goal of Christianity is entirely in the other world and its purpose is merely to take men triumphantly out of this world, then such a policy is correct. But if the purpose of Christianity is to create the civilization of God, then such

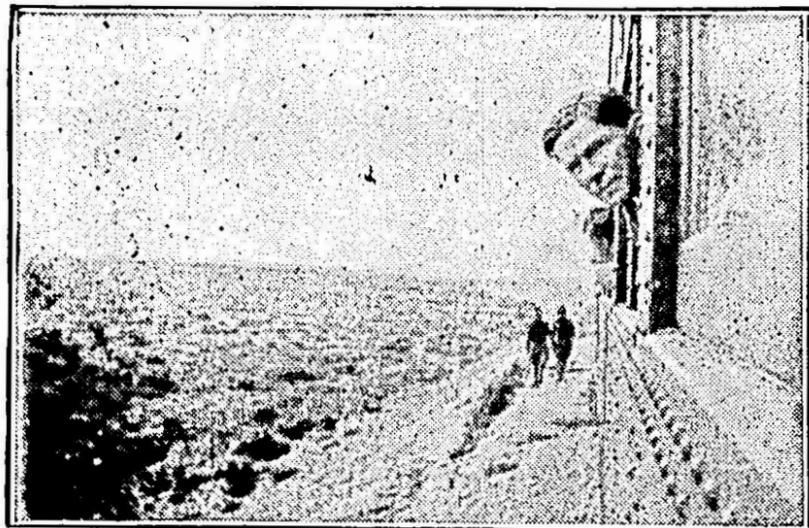
a policy is a monstrous delusion. It sounds delightfully orthodox and very pious, but practically it does not work. How long will it take to save the world by merely adding individual to individual? Into what millennium will the Christian order be postponed if we are to wait to accomplish it by units, each unit exerting on the whole simply its unconscious influence? While this process is completing itself, evil gathers its corporate power, puts its hand upon the forces of social control, nullifies and prevents the evangelizing of individuals, effectively interrupts the process upon which this view depends for the saving of the community. In a community organized for evil Christianity cannot even retain its own youth. Some of them inevitably sink into the saloon and the brothel. In a community that is not organized for good the more subtle forms of social wrong affect and degrade mature Christians. Sharing in the profits of social injustice, they keep silent and become blind in regard to it.

A purely personal evangelism which does nothing more than urge individuals to get their own souls saved is obstructive to the kingdom of God. It will produce a type of individual who honestly believes that his soul's salvation is the supreme object of the universe. To attempt to save life in this fashion is, indeed, to lose it. A sound personal salvation is accomplished only when the appeal is to lose life in order to find it, to join consciously with God in the saving of the world, to share in Calvary in order that the world may be redeemed.

## Down on the Mexican Border.

REV. JOSEPH THACKER, NOGALES, ARIZ.

NOGALES, ARIZ., is situated on the international boundary between Mexico and the United States at an elevation of nearly four thousand feet above sea lev-



AMERICAN SOLDIERS PATROLLING THE BORDER.

el. It owes its existence mainly to the boundary line and to the fact that all have to change cars for Mexico at this point. There are about eight thousand Mexicans here.

Here is where the two races meet, with very little apparent betterment in any way for either—as when two waters meet, the social and political life is always a little muddy, morally speaking. There is always a little dynamite in the air. It takes very little to put race hatred in motion. The Mexican does not seem to understand his blustering *primo* (cousin) of the north, who usually carries himself with a certain air of superiority very irritating to a race as proud as the Mexicans. It is here, where these diverse and incomparable elements meet, that the Methodist Episcopal Church, South, has a life-saving station. The gospel is preached in Spanish; and Sunday school, Epworth League, and work among the women, the poor, and the unfortunate is carried on. Many a one hears for the first time the gospel of redemption through faith in Christ. Much literature is given away and many Bibles. Much seed-sowing has been done in Mexico. There ought to be a great harvest.

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The Mexican is very tenacious of his language, customs, ideals, and even more so of his vices. He has some beautiful traits, such as love of family, hospitality, patience under trial, love of country, and genuine sympathy for the sick and unfortunate. Many of these fine traits receive a distinct shock when he reaches the border and is looked down on and made to feel that he is not wanted.

Religion takes a back seat here. Business, pleasure, and indifference to God are in the front rank. Full moving-picture shows and half-empty churches are the order of the day. However, since saloons were voted out on the American side and suppressed on the Mexican side there has been notable improvement. We struggling preachers hope that with the end of the war in Mexico and a return to normal conditions men will seek after God and strong Churches arise.

Brethren, there are sixteen million Mexicans just over the line. They are not well, but sick. They need a physician. Shall we leave them to die, these for whom Christ died? Rather let us arise and help them.

Signs are many of a new responsiveness to the gospel message in Mexico. It is the time to lend a hand to help the



CONGREGATION OF MEXICAN-AMERICANS.

people up into the liberty of the children of God. The missionaries look for greater years of opportunity ahead, when they may return to their labors.—*Exchange*.

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## July Report on Moral Bills in Congress.

REV. WILBUR F. CRAFTS, PH.D., SUPERINTENDENT INTERNATIONAL REFORM BUREAU.

PORTO RICO prohibition needs renewed support immediately, for Senator J. F. Shafroth, Chairman of Porto Rico Committee, is polling the committee on this amendment to the House act. Those interested should telegraph or write their Representative and Senators at once.

A majority of the Committee on the Alcoholic Liquor Traffic favors the Gillett bill, to prohibit liquor shipments to Africa. The chairman of the committee is openly hostile to all temperance bills except those of small importance. Mr. Lehlback is also opposing the bill. The committee roster is: A. J. Sabath, Illinois, Chairman; J. L. Burnett, Alabama; F. Clark, Florida; H. L. Godwin, North Carolina; J. A. Key, Ohio; D. S. Church, California; J. H. Davis, Texas; A. T. Smith, Idaho; P. D. Norton, North Dakota; F. R. Lehlback, New Jersey. Strengthen the committee's hands by letters or telegrams.

Federal censorship of motion pictures is a constructive prohibition measure to provide a wholesome substitute for the vanishing saloon. The new Hughes bill has been favorably reported in the House, but needs instant support. Every Congressman should hear from his own constituents. The Smith bill, substantially the same, still before the Senate Committee on Education and Labor,

needs strong and swift support in the Senate to get it reported.

Good citizens will be interested to know that the Edmonds divorce amendment, providing for a uniform divorce law, now before the House Judiciary Committee, has a fighting chance to pass, and that the House Interstate Commerce Committee has reported the Kenyon-Sims bill, to protect forty-six States that prohibit race-gambling against interstate telegraphing of race-gambling bets. The Senate subcommittee has also indorsed the bill. Like other bills named, it waits only on a more adequate expression of public sentiment. Help us make another charge.

Also write Secretary Josephus Daniels favoring the prohibition order for Guam and Tatuila and Secretary Newton D. Baker for same in Canal Zone.

Every Congress for thirty years, save this one, has passed a moral measure of nation-wide scope. This one tends to postpone all big reform measures "till after the election." Postponement insults electors by assuming that they are "easy marks" that can be fooled as to a Congressman's attitude. Every candidate should be asked how he will vote on all "unfinished business," especially the Sisson amendment to forbid all sectarian appropriations, which is still before the House Judiciary Committee.

## The Horrors of Unemployment.

MARGARET A. HOBBS.

[What answer has the Church to conditions like the following? They are but typical of a vast weight of hopeless human suffering, fit to break our Saviour's heart afresh and send a spear-point of grief to the hearts of all his followers. Such conditions are not inevitable. They grow up out of human greed and indifference. They can be cured by the application of Christian principles. The Christians of America, once awake to these horrors, can speedily bring about their abolition. Is it no part of the Church's business to demand that this be done?—EDITOR.]

SARAH M— was an immigrant girl entirely dependent upon her own resources, as the rest of her family were still in the old country. On arriving in

the United States she had secured a place as "cleaner" in a large garment factory, earning a meager three and one-half dollars a week. But she managed to live on this until the slack season, when her employer turned her off. For three months she could not get work. How did she exist? "She had saved six dollars, and that partly paid for a place to sleep with a family about as poor as she was. She lived for weeks on two cents' worth of bread a day and a little tea and, after three months of this, seemed surprised that she had 'queer feelings in the stomach' and palpitation

of the heart. Her landlady sometimes cooked a supper for her, charging only ten cents, which barely covered the cost of the food, did her washing, and helped her in every way she could."

Elizabeth G——, who was an operator on children's dresses, did not lose her job when the slack season came, but she made about three dollars a week instead

of her usual six or seven dollars. "I eat seven to ten meals a week instead of twenty-one," she said, "get no clothes, don't spend a penny outside of lodging and food, and then run into debt."

These experiences are not rare, but are typical of thousands of cases of men and women anxious to earn an honest living, but denied the chance.

## Suggestive Program for the Rural Church.

THE recent Conference on the Church and Country Life in Columbus, Ohio, formulated the following suggestive program of work for rural Churches:

"1. Temperance wherever the community is suffering from intemperance or lawlessness; a campaign for no license, or prohibition; law enforcement; Sabbath observance.

"2. Public health and sanitation.

"3. Good roads.

"4. School education for rural life in ordinary consolidated schools.

"5. Intellectual development by means of libraries, lectures, reading circles, clubs, and similar agencies.

"6. Provisions for public recreation and a Saturday half holiday for agricultural laborers.

"7. Promotion of demonstrations of recreation on church grounds, if no better place can be had.

"8. Better farming and better homes, with special stress upon extension work of agricultural colleges.

"9. Beauty of village, residences, and private grounds.

"10. Celebration of religious and patriotic holidays, observance of old-home week, and production of historical pageants.

"11. Education of the people by preaching on community-planning.

"12. Establishment of a supervised social center or community house.

"13. Local federation for rural progress and other community programs.

"14. In general, promotion of coöperation among farmers in their production, buying, and selling."

### THE SPIRITUAL EMPHASIS.

The chief emphasis, of course, must always be on the distinctively spiritual. "The chief end of the country Church," as Mr. Pinchot so well said, "is not the raising of crops and flocks. It is the production of men marked for their personal character and the development of a community civic righteousness."

## Self-Examination for Parents.

MABEL HALE, IN GOSPEL TRUMPET.

CHILDREN learn better from example than from precept, and it therefore behooves every parent to set before the children the best pattern possible. Child-training can be successfully done only by parents who are willing themselves to be trained.

The following are some questions each parent should ask herself: Am I what I want my child to be? In moral and Christian character am I just what I desire my child to be? Can I expect him to be more than I am? Shall I be satisfied with my child if he grows to be just as I am? Have I any habits that I

do not wish him to form? Is my life pure in every respect? Have I any ugly little habits that I do not wish him to learn? Do I use language that would not sound well on baby lips?

Do I ever tell untruths to my children? Do I always keep my promises, or, if I cannot keep them, do I explain to the little ones why it was unavoidable? Do I ever pass by a promise of reward or punishment without fulfilling the same? Do I ever tell my children terrible tales in order to frighten them into quietness or obedience? Have they found that I always speak the truth? If I have not been

faithful in my word to them, will they be true to me?

Where have my children learned to be deceitful? Do I ever pretend to be what I am not? Do I ever talk about any one and then in that one's presence act extremely friendly? Do I ever pretend to do a thing to quiet the curiosity of my children? Have they always found me just what I pretend to be?

Am I always absolutely fair with my little ones, or do I take advantage of their ignorance and their faith in me to deceive them and so accomplish my end? Do I practice self-control before my children, or do I give way to all my worried and tired feelings? Do I ever throw down my sewing, bang the doors, slam the dishes around, talk harshly and act unkindly, or in any other way show that I am tired, angry, and provoked? If I do, my efforts to teach my children self-control will be in vain.

Am I always perfectly honest in all my business dealings before my children? Do I always take care to pay back all the extra change that might be given me, or, if the street car is crowded and the conductor does not get my fare, do I seek an opportunity to pay him, anyway? Children notice all these little things, and they learn to do as I do.

Am I regular in my service to God both in private and in public? Do my children sometimes find me in secret prayer? Children soon learn to know their parents and will know that I am what I tell them they ought to be.

#### THE BIBLE IN THE PUBLIC SCHOOL.

NEW YORK CITY is at once the greatest Jewish city in the world and the strongest Roman Catholic city in America. Yet the Bible is read in all the public schools under a mandatory rule of the local Board of Education. The same has been true for many years of the States of Massachusetts and Pennsylvania. Only a year ago Tennessee and New Jersey made Bible-reading a part of compulsory education. The same is true of all other States in the Union except Missouri, Minnesota, Washington, California, and Arizona, in all of which daily Bible-reading is prohibited by State legislation.

A missionary society was recently or-

ganized in New Zealand, in part to save these States from their Godless schools by showing them "how Protestants, Catholics, and Jews have happily coöperated in one province after another in Australia and South America (where Church and State are jealously separated) not merely in reading but in teaching the Bible in the schools, partly in an unsectarian way, by the skilled teachers, partly by preachers, priests, and rabbis teaching their segregated pupils right in the school-rooms; by which practice they have been brought into closest harmony and co-operation in all that concerns the life of the town."

#### IN A TENEMENT.

I THINK our alley's darker now  
Since once I went away—  
I can't exactly tell you how—  
To a strange place to play  
With other children like myself  
A whole long summer's day.

It wasn't real, I am sure,  
That place so strange to me,  
For nobody was cold or poor;  
It just was green and free,  
And up above there seemed of blue  
A million miles to be.

The fairies live there. Little Ruth,  
The lame girl, told me so.  
Yes, and I know it for a truth  
That there the fairies go  
And cover over all the trees  
With flowers white as snow.

The flowers made in Fairyland  
Have breath, O breath that's sweet!  
And once I held them in my hand,  
Far off from this dull street,  
And looked down in their hearts and saw  
The tracks of fairy feet.  
I dream at night of that strange place,  
And in my dream quite near  
They dance about before my face—  
The fairies kind and dear.  
And O I want to go to them!  
You see, they can't come here.

—*Florence Earle Coates.*

THERE are ninety-nine thousand Japanese in this country, but only ten thousand of them are affiliated with Buddhist organizations. In four of the Pacific States there are twenty-four Buddhist temples. There are sixty-one Japanese Christian churches in the West, with a total membership of thirty-five hundred.—*Exchange.*

## Deaconess Outlook.

INSTITUTIONAL CHURCH, KANSAS CITY,  
Mo.

DEACONESS EDITH FUESS is head resident at the Spofford Receiving Home for children and is assisted by Deaconess Daisy Ritter.

Miss Minnie Lee Eidson came to the Institutional Church on August 1 to take charge of the girls' work and plans to go with the Camp Fire Girls on their summer outing during that month.

Deaconesses Frances Scott and Mary Moore are working enthusiastically on plans for the Daily Vacation Bible School, which began June 19 and continued until August 1. Last year more than four hundred were enrolled, with an average attendance of one hundred and seventy-six. Greater things are expected this summer.

PAINE COLLEGE, AUGUSTA, GA.

Paine College has recently closed a successful term. About two hundred students have been in attendance, and ten completed their work. The baccalaureate sermon was preached by Dr. Fletcher Walton, of St. John's Church, Augusta.

The spirit of the school throughout the year has been that of sympathetic cooperation between students and faculty. The faculty will return next year, with the exception of one man, a former graduate of Paine, who will go to Cornell for work in science. Miss Lula H. Crim will be head of the Normal Department.

WORK AMONG MINERS.

Miss Mattie R. Wike writes interestingly of the work in the Lead Belt, near Flat River, Mo. She says in part: "I had a very interesting experience lately when measles 'broke out' in one of our foreign settlements. One morning a mother came running to me with tear-stained face and said: 'My Mary's dyin'; my Mary's dyin'.' I was frightened and hastened my steps. The little girl was very ill, but not dying; so I quieted the mother and waited until the doctor arrived. They think it so strange that we visit and ask for no money. This same mother asked me in broken English: 'Why you visit and get no money?' I

answered: 'Because we love you and because Jesus loves you. If he were here now, he would do the same.' The boys' club has asked for a reading circle. This is an encouraging sign; for, while they like stories and listen attentively, they seldom show a desire to read, probably because they cannot understand enough English to enjoy it. The work is growing, and we feel very much encouraged."

Deaconess Laura Belle Proctor has just gone to Flat River and will take the place of Miss Hanscom, who is ill.

WESLEY HOUSE, ST. JOSEPH, MO.

The June *Bulletin* of this progressive work contains several items of interest:

"The annual meeting of the Woman's Missionary Society of the Missouri Conference was a benediction to our work and workers. The Conference was delighted one morning to have Miss Curn and the Wesley House kindergarten appear on the platform. As the children sang, many in the audience were moved to tears at sight of these little ones whose mothers must toil all day to keep the home together.

"We had the joy of seeing one of our night school men come out openly into Protestantism and unite with the Church. His friends gathered around him and told him that he was turning down his religion, but he stood firm for that which he knew was right. One of our foreign women is suffering real persecution for the same reason and is waiting and praying.

"The sewing school turned out its first graduate this year. She looked very sweet in the little white dress she had made herself. Twelve or fifteen of our best girls said they would try to win diplomas in 1917.

"Miss Breeden departed for Atlanta. She received many tokens of love and appreciation from friends in the work which she has served so faithfully for three years."

MACON, GA.

A beautiful new settlement, Wesley House No. 3, was opened in Macon, Ga., July 1.



## The World's New Turning to Christianity.

A REMARKABLE SURVEY OF RELIGIOUS CONDITIONS THROUGHOUT THE EARTH.

REV. WILLARD PRICE, D.D., IN REVIEW OF REVIEWS.

A NEW experience has come to the missionaries. Now they know what it is to have their churches actually swamped with converts. The war has had a sobering effect upon the world, and there is a wholesale turning to Christianity that is bewildering and staggering the missionary forces abroad.

Three thousand converts a week in Korea! An Oriental Billy Sunday leading thousands of Japanese up the sawdust trail, this being the first time in history that the unemotional Japanese have so responded! Seven thousand of the strongest leaders of China—scholars, officials, and gentry—accepting Christianity! A waiting list of one hundred and fifty thousand in India who have been refused baptism for the present because the missionaries have not schools and churches enough to accommodate them!

Such were a few of the items in the amazing reports brought by missionaries from all parts of the world to the General Conference of the Methodist Episcopal Church, which had its quadrennial session in Saratoga Springs during May. The conditions were said to apply not merely to this Church, but to all denominations having work abroad.

In the words of the supposedly cool-headed Commission on Finance, the present situation "far outreaches the fondest dream of the most ecstatic vision Paul ever had." The reports as presented to the Conference were voluminous. I shall only summarize them here.

There has been an average of one convert every hour in Korea since the missionaries first went there, twenty-five years ago. That alone is striking. Recently, however, the number mounted to eighteen converts per hour! In some

places church services must be held in relays to accommodate the crowds. Even at the midweek prayer meeting, which in America brings out a puny thirty or forty people, it is not uncommon in Korea to have a thousand in attendance.

### JAPANESE BILLY SUNDAY.

An evangelistic campaign is sweeping Japan, and all the Protestant forces in that country have united in order to take full advantage of their opportunity. One of the evangelists is especially picturesque. His name is Kimura. They bring great stories about him, stories which I can readily believe, for during a recent visit to Japan I heard Kimura preach to five thousand people in his great tent in Tokyo and saw nearly one hundred Japanese "hit the trail" every night. In two weeks' time he had thirteen hundred conversions. Cynical Japan is an extremely difficult mission field; and such an achievement as this, though common in other lands, is absolutely unparalleled in the history of Christianity in Japan.

It was from Billy Sunday that "Hallelujah Kim," as Kimura is called, got his inspiration. Not that he is a mere imitator, for he had conducted many successful revivals before he began to study Billy Sunday. Recently, however, he spent ten months in America studying the methods of the baseball evangelist. During Sunday's month at Denver Kimura attended every service, morning, noon, and night. He did the same at Des Moines and Philadelphia and lived for a time with the Sundays. In April of last year he took the Sunday idea back with him to Japan.

All the business details of his campaign have been "Sundayized," and his

delivery is dramatic and acrobatic. But he does not quite go the Sunday limit. He uses the simplest language possible; but even the strictest missionaries confess that they have never heard him speak vulgarly. "When I eat stewed cherries," he remarks, speaking of Sunday's methods, "I don't have to eat the stones. I put them at the side of my plate and say nothing about them."

The evangelistic movement in which Kimura and many other workers, both native and foreign, are taking part has not reached a conclusion, so that definite

"sleeping giant." Great changes are taking place, and not the least important is the religious revolution.

It may well be called a revolution. It required over fifty years to win the first thousand converts in China. Recently a larger number than this were enrolled as inquirers during a single night in one city. In a single province of China, Hinghwa, one hundred and eleven new Churches have been organized during the last two years by one denomination alone. In the city of Hinghwa it is necessary to hold three meetings a day in a



HUCHOW DISTRICT PREACHERS' INSTITUTE.

figures cannot yet be given out. The results, however, can be imagined from the fact that the Protestant missionaries in Japan have united in a call for four hundred and seventy-four new missionaries to take care of the new business.

#### CHINA'S RELIGIOUS REVOLUTION.

Then China! "If we were not all looking in the direction of Europe, the eyes of the world would be turned toward China," said Dr. S. Earl Taylor, Secretary of the Board of Foreign Missions, in his report on world conditions. China is no longer referred to as the

building which seats eight hundred people and *to refuse any one the privilege of attending more than one of these meetings.* It would be difficult to imagine an American Church forced to make such a rule.

Perhaps the most striking achievement is that of Sherwood Eddy, who, shortly after the war began, spoke in twelve Chinese cities to one hundred and twenty-one thousand members of the educated admitted to his meetings by ticket only. It was an effort to reach the leaders of China. The result was that seven thousand high officials, scholars, and ruling

gentry, men who hold the destiny of the nation in their hands, turned to Christianity and are now enrolled in Bible classes. The influence of this upon the masses cannot be calculated.

#### THE PHILIPPINES AND LATIN AMERICA.

During the past year in the Philippines five thousand members have been added by one denomination, and two missionaries report over a thousand converts each. The conversions during 1915 outnumber those of any previous year.

"Never in the history of this continent," wrote Bishop Stuntz, referring to South America, "have so many converts been gathered into the Churches as during the past few months."

Churches are packed to the doors in Mexico. In previous times the sale of portions of the Bible has reached twenty-two thousand copies as the maximum in a year. The sales last year totaled sixty-three thousand copies, and the missionaries state that tens of thousands more could have been sold if workers had been available.

#### INDIA'S LONG WAITING LIST.

But the most staggering success has been in India. Not only are India's mission schools and churches full. The stupendous fact is that there stands outside these institutions a waiting list of more than one hundred and fifty thousand registered applicants for baptism who cannot be received into the Christian Church because there are not churches enough and ministers enough to give them Christian leadership, nor schools enough to educate them. It is considered worse than useless to receive into the Church thousands of illiterate, superstitious persons knowing nothing but the barest rudiments of Christianity, unless provision is made for both their religious and secular education. The only result of such a policy would be to heathenize

Christianity. As fast as the missions can develop agencies for the training of the new converts those who stand first in the waiting list are baptized and received.

The trouble is that the waiting list is developing more rapidly than the agencies. Whole villages and whole counties are turning *en masse* to Christianity. The mayors of two hundred villages recently voted in conference to use their influence to make the entire population of their villages Christian. The Christian community in India is increasing at the rate of five thousand new members every month, or sixty thousand per year. Just as religious movements have proverbially thrived on persecution, so the fact that the bitterest persecution assails the new Indian Christians only seems to add impetus to the movement.

#### THE EUROPEAN REVIVAL.

The new emphasis on religion in Europe is well known. Each potentate claims God on his side; troops pray before entering battle; it is reported that hundreds of thousands of Testaments are being thumb-marked in the trenches; revivals are on in France and Bulgaria; liquor and luxury have been tabooed, and the simple life, which is psychologically related to the religious life, has been made the rule.

It is difficult, if not impossible, to get at the underlying cause of so subtle a thing as a world-wide spiritual renaissance. Perhaps the coming of the war and the revival at the same time is only a colossal coincidence. On the other hand, there is ground for the theory that the horrors and desolation of war have solemnized the world and have had the effect of driving the people back upon divine security. At any rate, the renaissance is on, and missionary Christendom is faced with the greatest opportunity in its history.

### A Call from Mexico.

JOSÉ U. ESCOBAR, IN STUDENT WORLD.

[The writer is a graduate of Palmore College, Chihuahua, a Southern Methodist school, and is an earnest Christian worker.—EDITOR.]

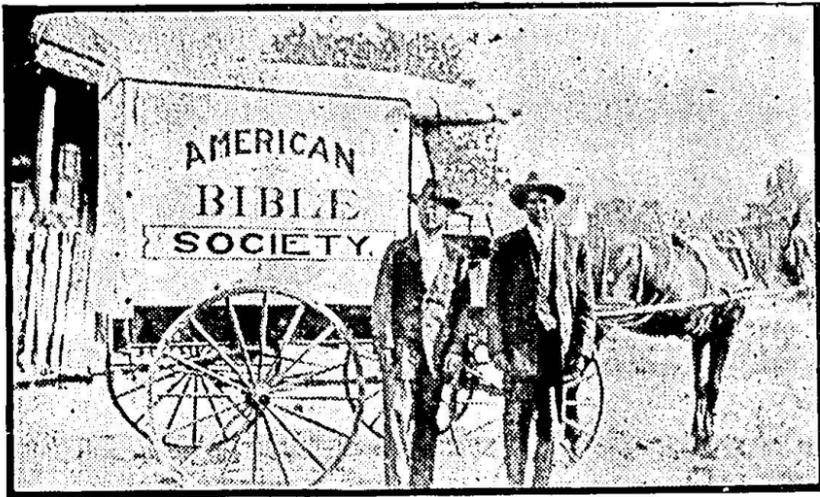
MEXICO is a land darkened by hatred and torn by bloodshed and egotism. It

is rich and beautiful; but it has one great need in order to become a progressive and flourishing nation—it needs Christ. I am a Mexican, and I call upon Christians to help in the work of uplifting my

people through Christianity. Christ is the only One who can save my country.

The following conditions are favorable to Christian work in the Mexican republic: the wish to be civilized, the fight against old ideas, the new government, the new Mexican spirit, and the spiritual awakening.

The long-drawn-out revolution has led many people to think that Mexico is dying, but in reality the republic is in the making; Mexicans are at the beginning and not at the end of their civilization. Like every young country, even in the midst of war, they like to be called civilized. The day is here when they will do anything to deserve the name of civilization. They are even now planning to build schools, libraries, museums, and



NATIVE COLPORTEURS AT WORK IN MEXICO.

such other institutions as will uplift. The people, who always enjoy a little flattery and like to think of themselves as highly civilized, will heartily support such movements.

In the Mexican newspapers and in the writings and speeches of social leaders the Mexicans are congratulating themselves on the overthrow of all old tyrannies. There is a great fight against any old idea which may hinder progress. There are both danger and hope in this movement. If the people do not receive the ideas of Christianity, there is danger that they will destroy the old faith and go without any. There is hope if Christian people grasp the opportunity and fill with true religion the void left by the overthrow of the old. Now is the season for the sower to plant seed in soil which is prepared for it.

Any new government permanently established will come face to face with the

problem of rebuilding the republic. It is our privilege to show the government what Christian institutions have done for the youth of other nations and what such institutions can do for the youth of Mexico. The government will need the help of, and will welcome and give its hearty support to, any movement that will aid in rebuilding the nation.

There is a large and influential middle class of young men who recognize the need and who are seeking for true religion and sincere morality to save the country. Hundreds of them are open and ready to receive Christianity. Who is going to save them in order that they may save their country? The Anglo-Saxon business man who has come to Mexico for gain has not a good moral influence upon the life of the country. There is only one missionary to every seventy-three thousand people; and thirteen out of the twenty-eight States, with a third of the entire population, have never had a resident missionary. With the needs so great at the very doors of a Christian nation, how can Christians of the United States neglect Mexico?

#### LARGE BIBLE SALES IN MEXICO.

THE American Bible Society is having large sales of the Scriptures in Mexico in spite of the political unrest and the economic exhaustion of the country. At Saltillo, where there has been considerable Romish opposition, one thousand books were sold as a result of a month's work by one colporteur. "In San Antonio we sold over five thousand books in about two weeks to a population of Mexicans estimated to be anywhere from fifteen thousand to twenty thousand. In Tampico thirty-six thousand books were sold in a house-to-house canvass. In Mexico City in ten days' time one man passing through sold one hundred Bibles and Testaments, besides one hundred portions; while in Monterey, in a house-to-house canvass by voluntary workers under the supervision of Mr. Cole, we have already distributed nearly ten thousand books."

### AN INSPIRING SERVICE.

REV. J. H. FITZGERALD, EL PASO.

BEING at home Sunday evening, I dropped in at our Mexican service. The size of the congregation was disappointing. The results, however, were anything but disappointing. The pastor, F. S. Montelongo, preached a very helpful sermon, after which he baptized three

children. Then he asked those wishing to be received into the Church to come forward. Fourteen responded. I had noticed sitting on my left a converted Jew, who seemed much interested in the service. I spoke to him afterwards and remarked that it was a very inspiring service. "Yes," he said, "I could not understand what was said, but it was a very inspiring service."

## At the Ends of the Earth with the Word of Life.

BIBLE SOCIETIES INVADE EVERY LAND—CARRYING THE GOSPEL TO CRUSOE'S ISLAND  
—BARROW LOADS OF BOOKS IN CHINA—BELGIAN SELLING BIBLES IN BRUSSELS  
—QUEER COMMODITIES GIVEN IN EXCHANGE—TALES OF HARDSHIP AND HEROISM.

SOUTHERN MISSIONARY NEWS BUREAU.

OF all Christian agencies, the Bible societies are the most ubiquitous. Their editions penetrate to the ends of the earth. Last year one of them sent Spanish Testaments and Gospels to the inhabitants of Juan Fernandez, the island of

were busy along the roads and rivers of their native countries, passing from town to town and from door to door, offering their cheap little books at prices which peasants and coolies can afford to pay. You find these men in the rubber plantations of Java, in the lumber camps of Ontario, in negro huts in Yorubaland, at pilgrim shrines in Bengal. They meet the trains at railway stations in Serbia; they call from house to house in the cities of Japan. A blue-gowned colporteur in China trundles his barrow load of books along narrow tracks between the rice fields. A white-turbaned Arab colporteur, whose name means "the slave of Christ," sells Amharic Gospels to Abyssinian traders on the Upper Nile, nine hundred miles south of Khartoum.



THE BIBLE HOUSE, NEW YORK.

From it have gone over fifty million volumes of Holy Scripture.  
Headquarters American Bible Society.

Robinson Crusoe. In all manner of unlikely places you come across their agents, carrying everywhere the gospel that belongs alike to all. To bring the Scriptures within every man's reach, the societies employ many messengers. These belong to various races and are drawn from many Christian communions, but they are all lovers of the Bible.

Throughout last year more than a thousand of these humble, faithful men

Their hardships and perils and persecutions furnish fresh chapters to the history of Christian heroism. During the past year a Belgian colporteur contrived to sell nearly eight hundred books in Brussels. A French colporteur was wounded in the bombardment of Rheims. Two were arrested and imprisoned as spies in Italy. A colporteur in Mesopotamia was killed by Kurds early in 1915. In the north of Persia a band of brigands carried off two into the hills and emptied their saddlebags. A robber picked up a Persian Bible bound in morocco and declared

he meant to keep such a beautiful book; but when he heard it was the Word of God, he put it down. "I will not take it," said he; "for if I do, I shall no longer be able to commit robbery."

Often the colporteur takes strange commodities in exchange for his wares. On board a French troop ship at Port Said a colporteur found a crowd of Chinese coolies who were eager to buy the Scriptures in their own tongue. One Chinaman was penniless, but he promptly sold a tin of tobacco to one of his mates so that he might have money to purchase a New Testament.

In the republic of Colombia, where small coins are scarce, a Spanish Testa-

ment was bartered for two tins of sardines, and another for fifteen cakes of chocolate. At Cairo a Moslem who had no money gave four eggs in exchange for an Arabic Gospel. The next day he stopped our colporteur and said, "Your book is very good, but the eggs I gave you were not fresh; therefore I desire to pay the price of the book," which he did.

High up in the Andes a colporteur came upon a crowd of miners busy washing the wet river sand for gold. They were willing enough to buy the Scriptures, but they had no money. So they paid for copies of God's book by giving in exchange little grains of virgin gold.

## South America.

A VAST EMPIRE AWAITING DEVELOPMENT.

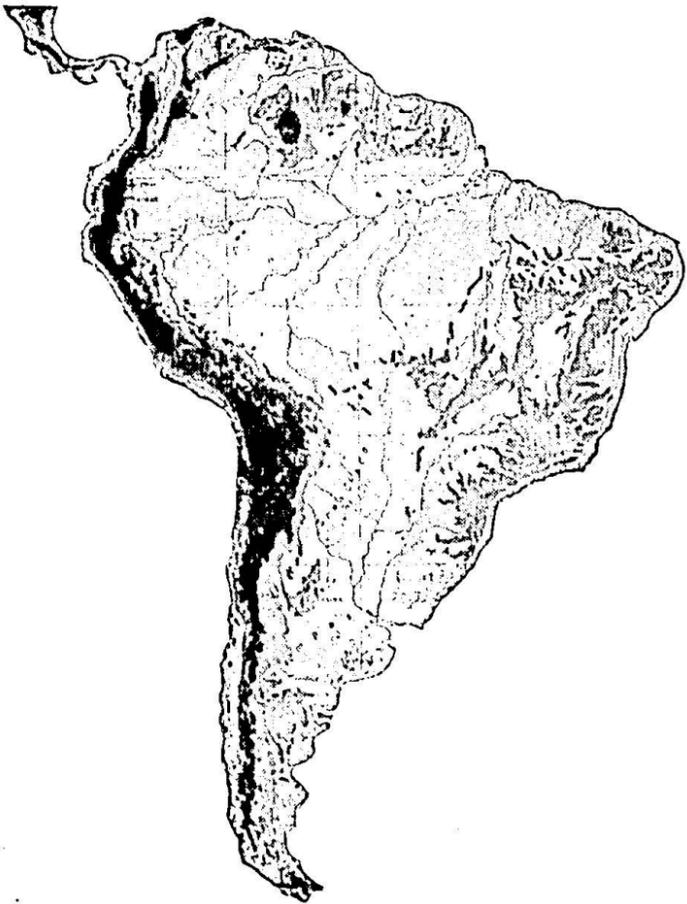
S. M. N. B.

FEW North Americans have any adequate conception of the immensity and resources of South America. We think of Bolivia as a little country. It is as large as Germany, Austria, and England combined. Peru is as large as the orig-

the world, inexhaustibly rich in soil and mineral resources. In the black alluvial lands of Brazil, Argentina, and Uruguay corn produces seventy bushels to the acre and wheat fifty, while alfalfa yields six crops a year. Gold, silver, tin, copper, vanadium, bismuth, tungsten, diamonds, and emeralds are among the best-known minerals.

A continent like that can carry a great population. South America has yet only fifty million. Of the foreign element, Spanish and Portuguese predominate; but the bulk of the population is a mixture of these races with the aboriginal Indians. Brazil, which is only two days by steamer from the west coast of Africa, is one-third negro, and the crudest type of negro on the American Hemisphere. Racial lines are very loosely drawn. One may sometimes see a number of distinct types in the same family, ranging from white to tan and even black.

This racial handicap has doubtless been a serious barrier to progress, but more serious yet is the fact that for generations the masses of South America have been without educational advantages. Even yet comparatively very little is being done. New York City spends more annually on education than do South America, Central America, and Mexico combined. No wonder three-



RELIEF MAP OF SOUTH AMERICA.

inal "thirteen colonies" that formed the United States. Argentina is as big as all the United States west of Omaha; while Brazil would take in the entire Union, with room left for a second Texas.

Here is an area vast enough to feed

fourths of the population of these countries are unable to read!

However, very hopeful beginnings are being made. Some years ago Rev. William Goodfellow, a North American, went to Argentina, speedily mastered the language, and became an authority on education. When President Sarmiento was looking about for a man to put at the head of the country's new educational system, he chose Dr. Goodfellow, of Illinois, a Methodist preacher. The choice has been fully justified by results, the development of the finest public school system on the Western Hemisphere outside the United States. Following this example, all the other republics have set up systems of public education, largely on paper, it is true, but with great possibilities.

What of the religious condition of South America? It is bad in the extreme. Morality is largely unknown, honesty a rare virtue. A large percentage of the children are born out of wedlock. Lotteries are a characteristic vice. Sunday is the great day for lottery-drawings. Philadelphia has seven hundred Protestant churches; Buenos Aires, which is a little larger, has but fifteen, with a combined seating capacity of only four thousand. A great majority of the men—seventy per cent, some one estimates—have gone into atheism, agnosticism, and plain Godlessness. Bishop Homer C. Stuntz says of this condition: "I have traveled eight years in India and the Philippines and three years in South America. I know of no other part of the world so unchurched, so utterly without the gospel, as South America."

## Life and Work of Brazilian Women.

MISS ELIZABETH LAMB, PORTO ALEGRE.

BRAZILIAN women are dignified, courteous, hospitable, and most of the more favored classes are well informed. They are engaged in domestic, industrial, commercial, professional, and social life.

Among those engaged in domestic service, some are splendidly trained and capable, but there are many who are careless and inefficient. One of the most loyal, helpful spirits I have ever known



GRADUATING CLASS OF COLLEGIO PIRACICABANO, BRAZIL.

was Castorina Alves, who served as cook in Collegio Americano, at Porto Alegre, for five years preceding her death, in 1913. She was not only thoroughly efficient, but was also an interested friend. Brazilians cook meats and vegetables well and are experts at making sweets and puddings. When visiting, one is almost invariably offered coffee, tea, sweets, or fruit well served.

Brazilian women are fond of hand-work and embroider exquisitely. They also make beautiful lace and crochet. They are skillful in the use of pencil, crayon, water colors, and oil paints and often show decided talent. In some places they make beautiful fans and flowers of feathers and baskets of roots and fibers. In the cities women work in cotton, silk, and woolen mills and in factories, where they make garments, shoes, hats, artificial flowers, soap, perfumes, candies, preserves, and crackers. Their love of color is evidenced by the vivid colors worn, but more emphatically by the beautiful flowers in their yards. No cottage is too poor for flowers. Many women and girls are employed in department and millinery stores and in toy, book, and flower shops.

#### WOMEN IN PROFESSIONAL LIFE.

In 1914 there were sixty-six women in Brazil with degrees conferred by universities or professional schools, and eighty-five were working for degrees. We find physicians, dentists, nurses, teachers, journalists, stenographers, and



DONA JULIA LOPES DE ALMEIDA.

artists among the graduates. As a journalist and author, Dona Julia Lopes de Almeida has achieved distinction. Among the many talented and successful musicians, Sefiorita Stael de Carvalho, of Bello Horizonte, who loved and honored one of

our first missionaries to Brazil, Miss Watts, is justly famous.

Many women and girls are public school teachers employed by the State government. Each year the standard is being raised, and ability is taking the place of influence or "pull"; so those preparing to teach are encouraged to do their best. Officials are realizing the



PRINCESS ISABEL.

absolute necessity for thorough instruction in primary and grammar grades, and all of the thirty-two normal schools are full. Besides those employed by the government, there are many private teachers who teach music, drawing, embroidery, languages, and sometimes the elementary branches in their homes. As a class, teachers are well paid. Brazilians are willing to pay liberally for the education of their children, and usually a girl studies at least two foreign languages and often three. Among the teachers of national reputation, we note Dona Maria Andradas. She was not only a splendid teacher, but wrote one of the best histories of Brazil and translated several textbooks.

The unhurried life of Brazilian women may in some measure account for their uniform courtesy in social life.

One who has enjoyed the privileges of a guest in a Brazilian home cannot forget its gracious hospitality.

Among the women loved and honored by Brazilians, the Princess Isabel is perhaps the national favorite. She was regent during the absence of Dom Pedro II., in 1871, and declared all children born of slave mothers after that date

free. Again, in 1888, she was regent during the emperor's absence, and on the 13th day of May she declared all slaves free. Freed by a woman and without bloodshed!

The women of Brazil are worthy of our best. Shall we not do our utmost to give them the knowledge of our Christ?

## Revival Conditions in Brazil.

PETROPOLIS.

REV. J. M. LANDER.

WE have just had a revival meeting conducted by Brother Hippolyto de Campos, who before becoming a Protestant had been a priest in the Romish Church for twenty-six years. We distributed three thousand invitations and used the city papers for announcements and articles. We scattered nearly two thousand tracts and Gospels and had a colporteur at work in the city all the time. We visited and personally invited a number of the officials. As a result the attendance was excellent.

The Romish vicar became alarmed and warned his people against the "apostate," threatening them with excommunication for attending. The whole town got to talking about the "Methodista." Thirty-odd persons presented themselves as candidates. I am having weekly meetings with these for prayer and instruction.

During the month we have celebrated Bible Day, Mothers' Day, and Children's Day with special services. On Children's Day some fifty came forward to manifest a desire to love and follow Jesus. During these last weeks forty-eight candidates presented themselves in Rio, fifty-eight in Ribeirao Preto, and ninety-eight in Pirassunnunga Circuit. The Lord is blessing his work.

RIO DE JANEIRO.

REV. J. W. TARBOUX.

On May 7 I began a protracted meeting with the help of Brother W. B. Lee. The attendance increased up to the last service, on the 21st, when the church was completely filled with eager listeners. During the meeting forty-five persons professed faith in the Saviour and prom-

ised to dedicate their lives to his service. Last Sunday night I received twenty-two of these into the Church, and later on others will be baptized and make their public profession. Some express the opinion that this was the greatest spiritual movement that the Cattete Church has seen for many years. The people are encouraged, and a spirit of hopefulness is in the air.

## ROMISH SUPERSTITION IN CUBA.

REV. JOHN C. ELKINS.

THE city of Santa Clara has had the misfortune this year of passing through a drought somewhat more severe than that which has befallen the surrounding country. Six months ago the sanitary authorities condemned a Catholic hospital here, the patron saint of which is Saint Lazarus. Now the priests are crediting this Saint Lazarus with holding back the rain in order to retaliate, their object, of course, being to get the people to contribute more freely funds to rebuild.

This is a common Jesuit trick. If a plague comes, if it rains too much or not enough, if lightning strikes a church, the cry is that some saint is dissatisfied (what a restless lot those saints are!), and the faithful must contribute freely to placate him.

Once in a Panama village lightning struck the steeple of the village church and burned off the leg of a patron saint. The church cost more than all the other houses of the village put together, but the priest said that the saint was greatly offended at having to live in such a miserable shack and that the people must build another more costly and magnificent.

### 600,000 PAGES OF CHRISTIAN LITERATURE.

A **SPLENDID** missionary enterprise is the press of El Testigo, owned by Rev. W. M. Mullen, of Guantanamo, but devoted almost entirely to the printing of tracts and other Christian literature and supplies. Brother Mullen has been fortunate in securing the services of a competent printer at a very reasonable wage, one who can do all the work. The entire profit of the enterprise is turned into

tracts which are distributed by our pastors throughout the island. Up to the present El Testigo has printed one hundred and seventy-nine thousand tracts, or six hundred and eleven thousand five hundred pages. With the coöperation of the pastors, Brother Mullen expects to print and secure the circulation of one million tracts by the end of this year. Untold good to the kingdom will result from the judicious and prayerful distribution of this good Christian literature. —*Cuban Evangelist.*

## Must America Fight Japan?

BRILLIANT JAPANESE SAYS NO—JAPAN WANTS NO WAR WITH UNITED STATES—  
MANY REASONS FOR CLOSE FRIENDSHIP.

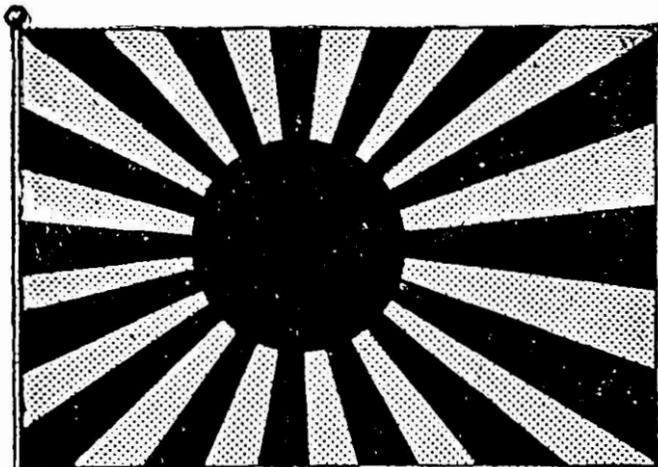
ARE Japan and the United States destined to fight each other? Are their interests so antagonistic as to make conflict inevitable?

The American jingoes say yes; but a very different view is expressed by Jinji Kasia, a Japanese student at the University of Chicago, whose brilliant oration, "The Mastery of the Pacific," recently won the Rosenwald oratorical prize. Mr. Kasia's speech was unusually signifi-

should make us good neighbors. Two-thirds of the entire coast lines of the Pacific belong to you, while the other third is owned by Japan. When the Panama Canal is opened, your Atlantic Coast will be brought into still closer relation with my country. You are the dominant nation of the West, while Japan is the guardian and sentinel of the East. Therefore we must be strong friends.

"As a business proposition, Japan and the United States should be friends. Our commercial interdependence forbids us to go to war. The ordinary citizen of Japan sleeps between sheets made of American cotton. He eats fruits from California, bread made from flour from the mills of Portland and Minneapolis, meat from Chicago, and salmon from the Columbia River and Alaska. He smokes tobacco from Virginia and Kentucky and builds his house with Washington lumber. At night his path is lighted with kerosene from Pennsylvania and electric lamps from Schenectady. Our industrial plants are equipped with your motors and machinery and supplied with your raw materials. Our railways are built with Chicago steel rails, on which Baldwin engines draw Pullman cars.

"On the other hand, the United States is the largest customer of Japan. Sixty-eight per cent of silk and fifty-nine per cent of tea imported by this country come from Japan. You ladies decorate your homes with Japanese art. You



THE RISING SUN OF JAPAN.

ant as illustrating the feeling of Japan's conservative classes toward the United States and their hope that a lasting friendship may be cemented between the two countries. Among many reasons why they should be the best of friends, Mr. Kasia gives the following:

"However loudly the demagogues may cry for war, there are many reasons why Japan and the United States should be strong friends. Our geographic position

dress yourself with silk spun by Japanese girls and entertain your friends with tea picked upon Japan's green hillsides. Fine and delicate is the thread of silk, yet it binds together our two great nations!

"Should our two nations be involved in war, who would reap any profit? It would bring nothing but the destruction of commerce, the shattering of industry, the waste of resources, and the slaughter of the noble sons of two countries. It would cost the two at least ten billion dollars in money. And who could estimate the value of the precious blood that would be shed?

"But there is yet a stronger bond that has kept Japan and will keep her the friend of America. It is the bond of sentiment, of gratitude, and of affection. From the days of Commodore Perry the kindly assistance your country has given

ours has impressed itself indelibly upon the heart of the Japanese nation. Japan has known America not through your yellow journals and demagogues, but through noble American men and women who have consecrated their lives to Japan in the service of humanity and high civilization. Many of Japan's foremost statesmen and educators are sons of your universities who have carried home sweet memories of kindnesses shown them by American teachers and friends. America can send to Japan no better ambassadors than these returning students, who will constitute the leaders of the future.

"Such are the spontaneous feelings of the Japanese people. If a war shall ever come between our two countries, it will come, not from Japan, but from the demagogues and yellow journals of America."

## Southern Methodism's Biggest School.

KWANSEI GAKUIN LEADS AT HOME AND ABROAD.

To those who conceive that world evangelism is the first and greatest obligation of the Church, it will be gratifying to know that Southern Methodism's greatest school, in point of students, is a missionary institution, the Kwansei Gakuin, at Kobe, Japan. The total enrollment of this remarkable school for young men is now nine hundred and ninety, fifty-seven being in the theological department, two hundred and eighty in the college, and six hundred and fifty-three in the middle school. In all, three hundred and thirty-nine new students have been admitted this year—sixteen into the theological department, one hundred and seventy into the college, and one hundred and eighty into the middle school. But the total number of applicants was four hundred and sixty-four, of whom twenty-eight applied for the theological department, two hundred and five for the college, and two hundred and thirty-one for the middle school. In every case these figures are larger than ever before in the school's history and indicate that Kwansei Gakuin enjoys to a gratifying degree the confidence of the public.

The theological department has also

had a very successful year, graduating the largest class in its history, four in the regular course of five years and eight in the vernacular course of three years. One of the interesting features of this department is the correspondence school, which has had forty-four students enrolled during the year.

### KOBE'S "MOTHER CHURCH" AND A WORTHY SCION.

REV. J. C. C. NEWTON.

WHAT we call the "mother Church" in the city of Kobe was founded by the late Dr. James W. Lambuth. This was the first of all our Churches to become entirely self-supporting. Not only so, but a few years ago the pastor and his official board opened a mission in another part of the city called Okuhirano. Today this Okuhirano congregation has its own pastor, Rev. H. O. Saijo, a graduate of Drew Theological Seminary, and is almost self-sustaining.

On a recent Sunday I had the great privilege of baptizing eleven children there and saw Brother Saijo receive fifteen adults into the Church, some by letter and others on profession of faith.

Dr. Hager being present and participating, the sacrament of the Lord's Supper was administered to a reverently rejoicing congregation. At night the Children's Day Anniversary was held by the Sunday school. Mr. Kanda, the superin-

tendent, is a business man in the city and is a live wire in Sunday school work.

Thus we have one example of what has actually been done to spread the gospel by a self-supporting native Church in Japan.

## The Strength of Japanese Methodism.

THE third General Conference of the Japan Methodist Church convened recently and was well attended and exceedingly interesting. The personnel of the delegates was striking. Like its American parent, the Conference is made up of equal numbers of preachers and laymen. "Among them," writes a missionary, "the smallest in stature, but highest in position and best known throughout the country, was the Hon. S. Ebara, a member of the House of Peers and one of the political leaders of the empire. Near him were two other distinguished men. One was Dr. Dhosuke Sato, President of the Sapporo Agricultural College and second exchange lecturer to the United States. The other was Hon. Taro Ando, once Consul General in Honolulu, but now President of the National Temperance Society. In the back row was Judge Miyakoshi, perhaps the sharpest debater in the whole company; and at his left sat Mr. H. Nakamura, a prominent real estate dealer of Kobe. A high school professor, three middle school principals, two teachers, and a doctor upheld the standard of professional men and brought to all the proceedings their practical experience and hard business sense. Of the twenty-three ministers, two are college presidents and two are professors in theological schools. Bishop Harris, honorary bishop of the Japan Methodist Church, was present.

Reports showed that the Church has a membership of 15,364, a growth of 2,909 since the last General Conference. The Sunday schools show a total of 28,438, a gain of 1,204; and the Epworth Leagues now have a membership of 3,103, a gain of 1,403. But the most striking gain has been in finance. The giving of the Church has doubled in four years, advancing from a yearly total of \$33,278 (gold) to \$63,548.

When the Japan Methodist Church

was organized, there were but sixteen congregations that were self-supporting. At the time of the second General Conference there were twenty, and now there are twenty-five. In addition, there are eighty aided Churches and sixty-eight preaching places in charge of missionaries. There is a total of two hundred and sixty-nine places from which representatives of this Conference proclaim the gospel throughout the empire.

The fraternal delegate from the Methodist Episcopal Church, South, stated that his denomination plans to erect thirty new church buildings in Japan in the next ten years, and the announcement was received with great applause.

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### DOES JAPAN NEED MISSIONARIES?

REV. N. S. OGBURN, JR.

Do Christians in America think Japan will soon be Christian? Do Christians in America think Japan needs no missionaries? Let them remember the following:

Morality among the Japanese still means making the right kind of bows and following established rules of etiquette.

Woman is still the plaything of man, to be thrown aside when he pleases. When the geisha girls increase, many people think the country is prosperous. If the men loved their wives as much as they love the geisha and loved only their own wives, how happy they would be!

The white slave trade seems to have Japan in its grip. One girl jumped overboard at sea. To-day's paper tells of one in our own town who threw herself before a train and committed suicide, a not unusual occurrence. Her story is heart-rending.

Japan's factory system is one of the worst in the world.

Sunday is very little observed. The

government offices and schools are closed, but stores are kept open, and other work is carried on seven days in the week.

Christians number only two hundred thousand, or one to every three hundred, and eighty-six per cent of the country population have not even heard the gospel.

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### A BEGINNER IN JAPAN.

MISS ANNETTE GIST, TOKYO.

I AM in a class in a language school with eleven other new missionaries. We have five hours of class work each day under five different teachers. Progress here is slow, but as sure as repeated drill can make it. We talk only Japanese in the class, read only Japanese characters, and write up and down the page with a brush in true Japanese fashion. All we need to do to imagine ourselves little Japanese boys and girls is to think for the time that we all have black hair and almond-shaped eyes and wear kimonos.

It is not hard at all to love the Japanese. Every day I think I love them more. They are so intensely intelligent and eager to learn, but the vast majority are interested in knowledge as a means of mental improvement or financial gain. The missionary who wins their respect is the one who is well read and abreast of the times. But I am constantly becoming more and more convinced that it is not mere intellectual Christianity which will win Japan, but the life which is lived so close to the Master that the Japanese may see something which they have not and need. And that is what I am daily asking God to do with my life. During

the coming year, when you may be asking God's blessings upon your representative in Japan, will you not particularly pray that I may be given the power to grasp the language and receive strength from above to live the Christ life from day to day?

I am so happy to be here in Japan, though I cannot do anything now but study the language; but I just want to take this opportunity to thank every woman in Florida who has had a part in making it possible for me to be here. And my prayer for each of you is that God may abundantly bless you in his service during the coming year.

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### THE GROWTH OF THE CHURCH AT KEGA.

KEGA is a small Japanese town, and ten years ago it had four Church members and no church building. Finally new life began to bud, and the four became twenty.

Then they said: "We must have a new 'house of God.'" With all that they themselves could do and some assistance from other sources in Japan, they raised one thousand dollars and built the "house of God." To-day the Church has a membership of one hundred, and its name and influence are known and felt in all the surrounding villages.

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IF war is driven from the earth, it will be due to the missionaries and men with the missionary spirit spread all over the earth. Missionaries bring no guns, fire water, or selfish schemes, and true missionaries bring no patriotic nerves.

## Setting the Pace for Korean Schools.

SOUTHERN METHODIST INSTITUTION LEADS ALL COMPETITORS.

REV. A. W. WASSON, PRINCIPAL, SONGDO.

ALL the mission schools in Korea conducted by missions that have united in the Educational Federation are required to have their graduating classes take the examinations prepared by one central examining board. As all the students take the same examinations and their papers are graded by the same per-

sons, a fairly reliable basis is afforded for comparing the work done in the different schools. Last year the students from the Anglo-Korean School made the highest average grade. This year their average was still farther in the lead of the other seven schools taking the examinations. Also the best, second best, and



KOREA'S LEADING BOYS' SCHOOL.

third best individual records were all made by our students. Students and teachers are quite elated, you may be sure.

The new school year began on April 8. Out of a much larger number of applicants we have admitted seventy-three new students into the high school. Fifteen of these receive a loan to cover half of their board. Nine earn their board by working in the weaving department. The remaining forty-nine are self-supporting. Thirty-six of the new students

are from the government lower schools. Four of the thirty-six are students who graduated at the head of their classes in as many different schools. These facts are tremendously significant. They are reassuring as to the attitude of the authorities. The total enrollment is now five hundred and three.

The primary building is going up nicely and will be ready for use in July. We are hoping the Board will be able to secure funds for the main building before the end of the year.

## The Prodigal Home Again.

THE LIFE STORY OF CHUNG SOK CHANG.

REV. F. G. VESEY.

CHUNG SOK CHANG was telling me his life story the other day. Once, like so many heathen Koreans, he was a reprobate—unspeakably vicious and selfish. Like the prodigal son, he left his father's home, deserted his wife and child, took all he could convert into money, and wasted it in riotous living. When he had spent all, he returned home, not to repent, but, if possible, to move his father's heart to receive him back. When his father died he moved away, but his life remained unchanged. He spent his earnings in drink and gambling, and the home was maintained only by the energies of his wife.

One day a colporteur visited him. It was toward evening, and Mr. Chung asked him to stay all night. All through

the night he listened to the story of Jesus Christ, a new religion that began to impress him very remarkably and, as he says, "wrought a strange feeling in me of danger and alarm." He asked the colporteur for this "new religion book"; but the Bible seller had only books in Chinese script, having sold all his copies of the Korean Scriptures. However, he promised to return as soon as possible from Seoul, one hundred and twenty miles away.

Travel was dangerous, and marauding bands of robbers roamed the country; so it was several months before the colporteur could return. Then he came back with another colporteur and again sought the hospitality of Mr. Chung's house. They stayed several days, ex-

pounding the gospel to the inquirer and some of his neighbors; but, though his soul was full of deep sorrow and trouble, light broke through very slowly. Night after night his guests would go out into the darkness and kneel under a tree to pray. He used to follow quietly to watch and listen, though his soul was filled with a strange terror of death.

After the colporteurs left, Mr. Chung fervently continued the study of God's Word; and every night he too would go out under the tree to pray, thinking that was the right thing to do, remembering as well as he could the prayers of his visitors and trying to give utterance to his own soul's agony. At last he realized that he must surrender his soul to God, and he entered into a new life which has been rich with blessing and reward.

When Mr. Chung had decided to give

up ancestral and spirit worship and become a Christian, his heathen wife threatened to leave him. For a long time he patiently bore insult and abuse from her and other relatives. Often she refused to cook his food, would not allow his children to sleep with him, pulled his hair, spat upon him, and even beat him. But at last, after months of suffering, grace conquered, and his wife knelt by his side in prayer. Through their efforts several relatives have been led to acknowledge God, and in their neighborhood a house has been purchased and made into a church building.

To-day the former prodigal is the leader of this little group of Christians and is striving to be a faithful disciple of his Lord, telling all whom he meets of the great salvation which he had found.

## A Tragedy of Heathen Superstition.

REV. C. T. COLLYER.

SOMETIME ago a young woman in a Christian family at Song-two-ren began to act strangely. After a while she became demented and was sent to the asylum, you will say, for you do not know there are no asylums for the insane in Korea. What happened was this:

They employed the services of a sorcerer, who is closely kin to the "witch doctor" of Africa. He declared that she was possessed of a demon which he could drive out. The first part of his performance each day was to recite parts of the Confucian classics. Then the girl was held down to the floor while the sorcerer twice each day for ten days beat her with pear tree switches to drive out the demon. This failing to have the desired effect, for five days more he tried a severer measure which they call "firing the seven points." Tree punk is placed in turn on the nails of the big toes, on the nails of the thumbs, on the points of the shoulder blades, and on the crown of the head. This is lighted and keeps a slow, smoldering fire, which is fanned until it burns right down into the quick. Five times she was put through this torture. Do you wonder that she became a raving maniac?

When her husband's family could no

longer manage her, they sent her to her mother's home, a one-room cottage just outside the largest Buddhist temple in Korea. I went there to see the poor girl. She was so emaciated that I knew she could not live long. Though it was a burning hot day, she complained of the cold; so I told her to put on a warm waist. She brought me her New Testament, saying: "This is my red waist. Help me on with it." The poor girl's mind was completely shattered, and evidently she could not understand a word of the spiritual comfort I tried to give her.

The people of the village are using this as a means of taunting the believers. It is sweet to see how these taunts have driven the faithful Christians nearer to their Lord.

### REVIVAL AT NORTH WARD CHURCH.

C. H. DEAL, SONGDO.

WE are having a wonderful ingathering at North Ward Church. In twelve days three hundred and eighty-nine professed a decision to believe. I do not know how many will "stick," but we have good reason to hope that many will believe permanently.

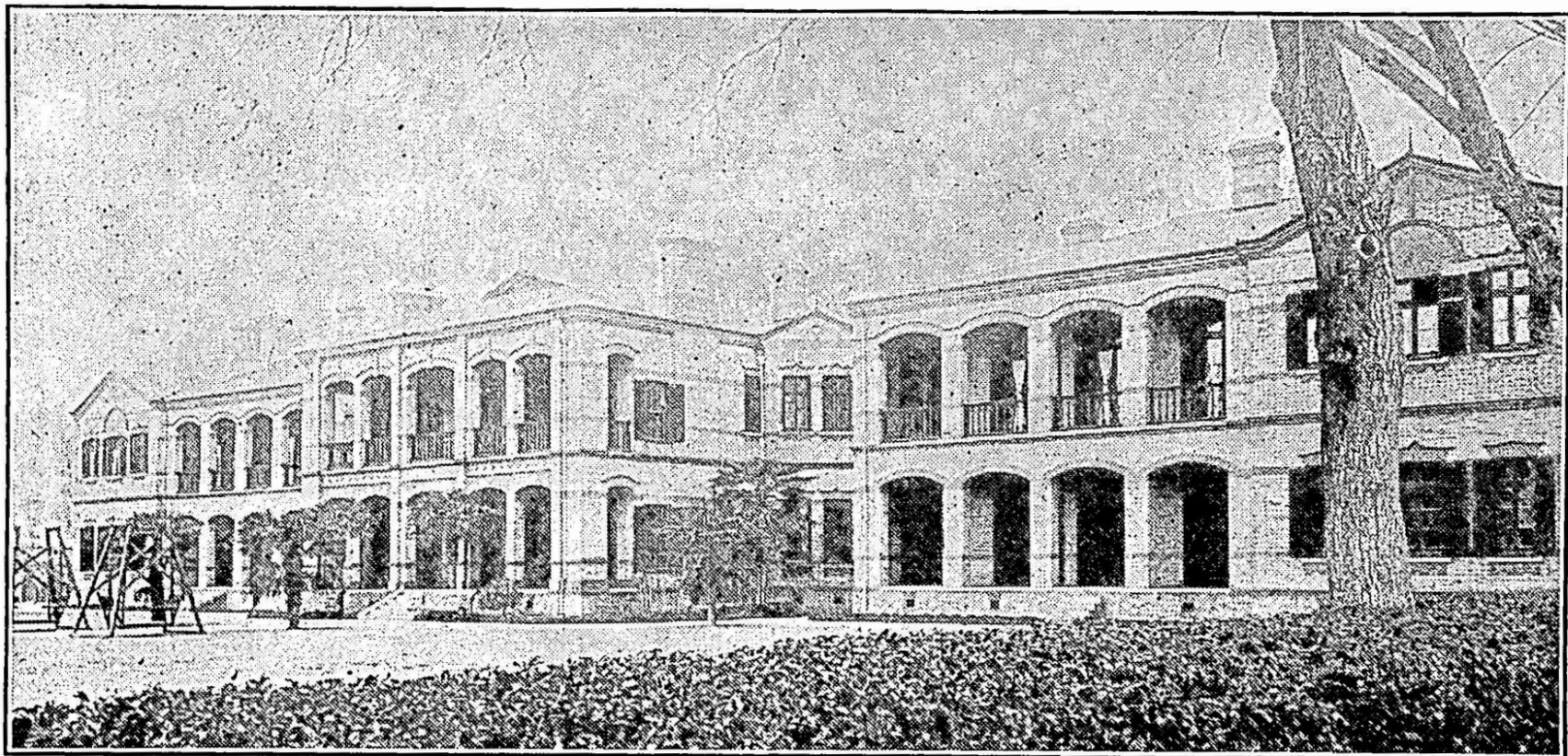
## Laura Haygood Memorial.

A GREAT SCHOOL FOR THE TRAINING OF CHINESE YOUNG WOMEN.

LAURA HAYGOOD MEMORIAL SCHOOL for high-class Chinese girls is located in Soochow, a city of half a million people, in the fertile valley of the Yang-tse River. The city dates back to the time of Nebuchadnezzar and ranks high in China for its scholars, beautiful women, and fine buildings, as well as for the manufacture of silk and linen. Soochow was early recognized as a strategic point for missionary activity. The railroad has brought the city within an hour and a half of Shanghai; and the telegraph, free mail delivery, and parcel post have put it in touch with the busy world.

University, and to the west is Mary Black Hospital. A little farther west is Soochow Hospital, and next is St. John's Church.

In recent times this locality was the site of a large Buddhist temple. The temple having fallen into disrepute because of the conduct of some of the priests, the site was sold to our mission. It is eminently fitting that from soil once consecrated to a religion of error and superstition there should rise Christian institutions bringing truth, enlightenment, and healing to many of China's millions.



LAURA HAYGOOD MEMORIAL SCHOOL, SOOCHOW, CHINA.

Missionaries representing five denominations are working wonders in many parts of the city.

But even these powerful influences cannot do the impossible. The East will not hurry! Soochow is an aristocratic, conservative city. The great mass of the Chinese are loath to leave the paths they have trod for centuries. Local travel is by house boat over the network of canals or in sedan chairs through the narrow, crowded streets.

Laura Haygood Memorial is situated near the southeast corner of the city. A canal brings the house boats to the door. Just across the street is Soochow

### A GLIMPSE OF THE SCHOOL LIFE.

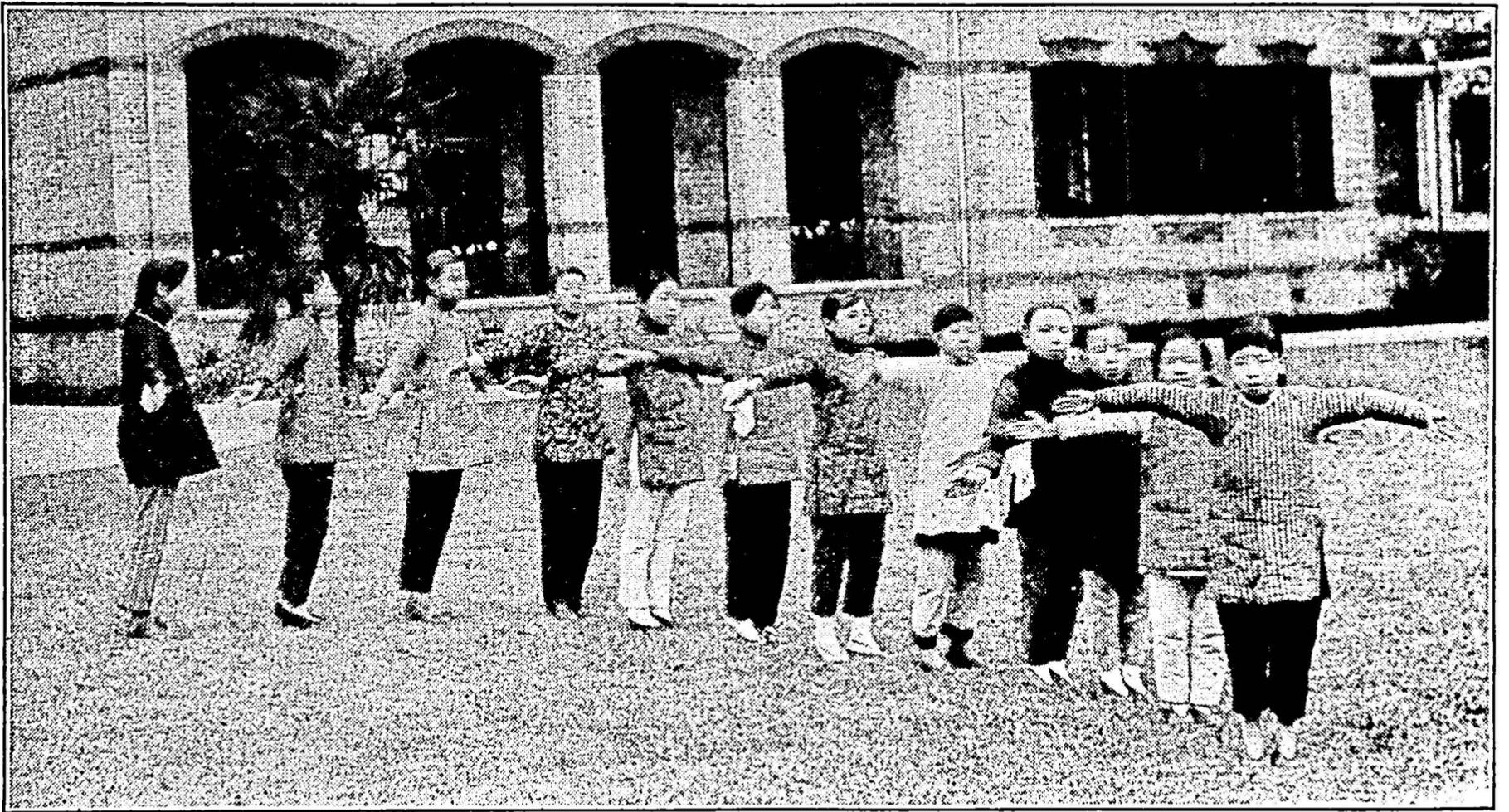
When any one fresh from America steps into the buildings of Laura Haygood School, the first thought is: "How lovely! How much like home this is!" There are long, wide halls, well-furnished rooms, and plenty of fresh air. It is hard to realize that the desks and other equipment have not been ordered from a factory, but have been made in Soochow at a cost of fewer dollars, but of infinite time and care on the part of the missionary. Truly, it is all much like an American school. The students too are like our girls when you get to

know them—real girls with every girlish impulse and instinct. But it is not easy to feel at home with them at once as you do with their surroundings. You must first get used to the little trousers and coats, the shining black heads with hair neatly braided, all just alike, and the demure manners of these Eastern girls.

When you go upstairs into the dormitory, you begin to realize that this is not an American boarding school, after all; for a glance into a bedroom shows you that there is not a pennant on the wall nor a knickknack on the dressing table. There is nothing in sight but beds and wardrobes. In the dressing room each girl has a drawer for her toothbrush (the Chinese have adopted the toothbrush)

you, however, that they are a well-fed group and enjoy their food, however queer it seems to you.

And they need to be well fed, for they do plenty of good, hard work. Really they are taking two educations, one of them in a foreign language. All morning they study in English—literature, Bible, history, science, and mathematics—just what our girls at home study. And it is all taught by foreign teachers with foreign methods and standards. At one o'clock a new set of teachers comes in—Chinese men this time, with Chinese methods and standards—and the girls who in the morning used pencils or fountain pens and wrote in English now write Chinese characters with a paint-



LAURA HAYGOOD GIRLS AT PLAY.

and her "foreign" soap and powder. This room is a very busy place on a cold winter morning; for here there are light, heat, and warm water—three wonderful luxuries in China.

If you should step in on the girls at tiffin, you would feel still more how far from America you are, for the only familiar thing is the chatter of a hundred voices. The small square tables, the red stools, the absence of tablecloths and napkins, the individual bowls of rice, the chopsticks, and the four or five bowls of food in the middle of each table—all are truly Chinese, as is the fishy odor of the meal. One glance at the girls will assure

brush-looking pen of bamboo and hair and ink mixed for the occasion on a slab of stone. Instead of algebra and physics and the like, it is the age-old Chinese classics now, studied aloud as their forefathers studied them. The high school education that these girls get compares favorably in breadth and thoroughness with that which American girls have.

After the day's school work is done the girls spend an hour out of doors playing basket ball, croquet, and lawn games, or swinging and walking. Athletics is a broad and inclusive term, but you will be surprised to find that knitting

may be included. A large number of the girls walk (for Chinese girls are not used to violent exercise, and many of them do not enjoy it), and as they walk they knit. Can you picture American girls engaged in that diversion? It is a common sight on our walks, and the knitting is perfect, too.

Twice a week just before supper you can hear the chorus class practicing. It sounds so fine and so much like a chorus at home that you do not realize at first how wonderful it is for girls whose nation's wierd music is set to a totally different scale to be singing two-part songs almost at sight, with good volume and expression. Another sight worth mentioning are the groups of *ahmahs* waiting to take the day pupils home. No Chinese girl must go on the street alone. So each, be she six or sixteen, is accompanied to and from school by a servant carrying her books wrapped neatly in a blue bandana.

Each day the girls stop at noon for a short chapel service, which is always carefully planned with a subject for the week and with hymns and Scripture to emphasize the thought. On Tuesday afternoons there are the Young Women's Christian Association and the prayer meeting on alternating weeks. The former is the girls' own organization, with its cabinet and committee meetings and its daily vesper service held in the Mary Wikle prayer room. So at the close of this day we are happy to leave them kneeling together in this quiet room, praying to our Saviour and theirs.

#### TRAINING IN THE ARTS OF THE HOME-MAKER.

MISS E. A. LOVE.

In Laura Haygood School industrial work is given in all the grades; and courses in household physics and chemistry, household management, and cookery are given in the high school.

The cookery department stresses sanitation and is seeking to install such equipment as the Chinese can have in their own homes, with perhaps the one exception of a small foreign stove. A kitchen cabinet was designed by the teacher and made by a Chinese carpenter. An American housewife would re-

joice in its cheapness and in the durability of the Chinese varnish, which makes poplar or soft pine endure hard usage.

The girls of the household management and cooking classes are working on stove and sink problems at present. Chinese stoves are made of brick, with fire boxes for straw fuel directly under the eyes. The eyes, instead of having removable lids, have fitted-in pieces of copper or brass so thin that the cooking utensils get the full benefit of the fuel consumed. After showing the girls a foreign stove, the teacher gave them this problem: "How can a Chinese stove be made to burn the minimum amount of fuel and yet have a bake oven in addition to the top cooking pans? Draw to scale. Give dimensions and cost." They handed in some interesting papers, which showed their need of just such practical problems.

Prevailing bad drainage or lack of drainage, impure water, and carelessness in cleansing dishes and foods reveal the need on the part of the Chinese girls of knowing something of modern plumbing. Soochow University has an artesian well which supplies this neighborhood with good water. There is a pottery firm in Soochow that handles good, cheap glazed ware. The girls are working on this problem: "Can the pottery people be induced to make practical sinks at a cost of three or four dollars (Mexican currency)?" The ancients say: "It cannot be done because it never has been done." But we hope these young people will get and execute new ideas of sanitation.

The girls estimate the cost of fuel for stoves, heating and lighting apparatus of various kinds from the tiny bean-oil lamp and the rice-straw stove up to modern electric and coal ranges. One girl maintained that the vegetable-oil lamp that gives less light than a big sulphur match is good enough for use in any kitchen. Is it a wonder that epidemics flourish where such ideas prevail?

A school survey revealed the following facts with regard to the home training of the girls: About ninety per cent know how to knit; eighty per cent have done some plain sewing; ninety per cent can make their own cloth shoes; thirty per cent know a little about embroidery

and crocheting; twenty per cent have used sewing machines a little; eight per cent have made outside garments; very few know much about cooking, and nearly all the younger pupils are ignorant of the simplest principles of sanitation.

The third and fourth grades are being taught knitting and the cutting, fitting, and sewing of Chinese shoes and undergarments. The fifth grade is making

handkerchiefs, the seventh is beginning to make tatting to trim summer dresses, and the eighth is studying the composition and digestion of foods.

From these small beginnings the school hopes to work up a strong course of training that will lead the girls to have homes where cleanliness and order prevail—homes of the real Christian kind.

## The Heart of a Chinese Girl.

EXTRACTS FROM THE DIARY OF A STUDENT IN LAURA HAYGOOD SCHOOL.

*November 29.*—As I came to school in a chair this morning I thought how the chair men suffered to carry me. While I was so comfortable, they were so burdened with the chair. Certainly it is not an act of democracy to have chairs.

*December 4.*—Everything went on orderly to-day. I have prepared my Cæsar for Monday and have written a letter to Miss Hays to thank her for the Bible which she gave me.

*December 5.*—I went to Davidson Girls' School to-day. Mei Yuin treated me so kindly. I heard Miss Yao's talk. The subject was I Corinthians iv. 12. Certainly I enjoyed the visit.

*January 1.*—May my life grow brighter and happier! May each old, tiresome thing turn bright and new! May I be more useful to the world than last year! May my parents become Christians, so that they may enjoy a more beautiful home life! May each superstition pass away from my home forever! God will direct it.

*January 10.*—To-day is very cold. The wind blows heavily, and the sun is not very warm. It is lovely to have cold weather when we can gather around the stove and tell stories and talk about adventures. But what about the poor? They will be frozen to death. Sometimes when walking we can see people frozen on the street. Is it not a pity? China suffers from poverty. Who are the future leaders to raise her from this miserable state?

*December 2.*—In the wide, wide garden piles of bricks are laid. A foundation is still seen, and a gate frame stands

lofty and firm. What is this? It is the place where our old church stood. It was there I first heard the message of God. Two weeks ago it was standing solemnly, with windows of various colored glasses and walls covered with moss. But now it is gone, and soon its picture will pass out of our minds. Our lives are just like that church. Some day will come when our souls will leave this fleshly body, and there will be no picture of our living beings existing in this world. But what we can accomplish is to do some deeds of kindness that will leave an impression upon the minds of the coming generations. Then we will be still living. "How long we live, not years but actions tell."

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### GROWING SENTIMENT FOR SELF-SUPPORT.

REV. J. L. HENDRY, HUCHOW.

I AM happy to report another forward step in the work on this district. The Church at Nanzing, the oldest one on the district, has decided to take the support of its pastor, Rev. T. T. Loh. This is our second Church to bravely undertake self-support. The next one now in sight is the Lien-Zz Church. It is to be self-sustaining in a few more months. Several others will follow the example of these Churches in the near future. There is in the Chinese Church a strong and rapidly developing sentiment in favor of making the Church self-supporting and self-propagating. Let no one lose heart about the great success of the Church of our God in China.



# THE HOME BASE



## Scarritt Bible and Training School.

MISS M. L. GIBSON, PRINCIPAL.

### OPENING OF TWENTY-FIFTH ANNUAL SESSION.

A QUARTER of a century of service for the womanhood of the Church, a quarter of a century of divine favor and blessing—this is the record of Scarritt Bible and Training School since its first opening day in 1892. We enter upon the twenty-fifth annual session with confidence in God and unfaltering trust for the future of the institution from which have gone out into service 406 trained, consecrated workers and many others who in their homes are aiding their pastors and stimulating the Church members through the inspiration gained at the Training School.

On Thursday, September 7, 1916, the twenty-fifth annual session will begin. Our faith claims a large enrollment. Indications give promise of an auspicious opening. The appropriation for maintenance made by the Woman's Missionary Council insures the support of the school for the year. We enter upon the work with larger vision and greater courage because of increased faith born of trial.

Council members, Conference officers, and other friends will, we trust, use more than ordinary effort to direct young women to the school this year. All needed information will be furnished promptly on application. Address Miss M. L. Gibson, Scarritt Bible and Training School, Kansas City, Mo.

### NEIGHBORHOOD BIBLE CLASSES.

The most potential sequence to the great revival lately closed in Kansas City are the organized neighborhood Bible study classes which have succeeded the neighborhood prayer meetings held before and during the revival. Studies in the book of Acts are the guide for two thousand Bible study classes which have

been formed, not in churches or in denominations, but in communities where neighbors will come together weekly. The teachers of the Training School are lending aid in the formation of these classes and are rejoicing in the interest shown.

### AN INGATHERING OF VOLUNTEERS.

Three weeks ago a great woman's missionary meeting was held in Convention Hall under the auspices of the Billy Sunday Campaign. Nine thousand women were present; and after an hour of inspiration, under the leadership of Miss Saxe, a call for volunteers was made, and eighty-seven strong, splendid young women responded. At an after-meeting on the platform short, effective talks were made by missionaries from Brazil, Korea, Japan, China, Turkey, and Africa. Scarritt Bible and Training School and the Kansas City Training School were presented by their principals. The occasion was epochal in the lives of many and potent for the upbuilding of the kingdom.

### SCARRITT SONG, CLASS OF 1916.

When we come to the end of our dear school days

And sit alone with our thought,  
A song of joy from our hearts we raise  
For the lessons the year has brought.  
For hope, faith, and courage to do and dare  
We've gained from the days now past,  
And we hope in the world's great work to share

Wherever our lives are cast.

Perhaps o'er the ocean our path may lie,  
Or deep in the slums with the poor;  
Perhaps in our homes we may hear the cry  
Of the needy around our door.  
Wherever our place, whether far or near,  
Fond memories we'll keep for aye  
Of the days we have spent in our school so dear  
And the friends whom we'll love away.

—Minnie Lee Eidson, President.

# Woman's Missionary Council.

## PROGRAM FOR SEPTEMBER.

### INSTITUTIONS FOR CARE OF DEFECTIVES.

BIBLE lesson: "The Lord God of the Outcasts." (Isa. lvi. 8; Ps. xxvii. 10.)

Hymns 295, 334.

Prayer.

Reports of officers.

Reports of committees.

General business.

Topic: "Institutions for Care of Defectives."

Discussion: "Defectives—the Cause, the Cure."

### BIBLE LESSON.

#### THE LORD GOD OF THE OUTCASTS.

Is there any nobler name for our God than this, "The Lord God which gathereth the outcast" (Isa. lvi. 8)? He still loves the broken wrecks, the cast-asides, the prostrate and unfit." They are never cast aside by Him who takes up those whom even father and mother forsake. (Ps. xxvii. 10.)

Who was so despised as the eunuch? Even Moses forbade such a one to "enter the assembly of the Lord," yet to these so scorned of men the God of the outcasts speaks. He is not far from

them; and if they yield themselves to his care, he will "give in mine house and within my walls a memorial and a name better than of sons and of daughters." (Isa. lvi. 4, 5.) To break the yoke, to let the oppressed go free (Isa. lviii. 6)—is it not part of that service to minister to those who are handicapped by physical or mental defects in such a way as, wherever possible, to help them to better independence and freedom or, at the worst, to lift from them burdens which it is beyond their strength to bear?

Matthew xvii. 14-18 gives Christ's attitude toward the defective. The poor epileptic with darkened mind and suffering body, a care and heartache to his father all his life, is brought at last to One who loves even the broken and the useless. "And the boy was cured from that hour."

Luke xiv. 12-14. The maimed, the lame, the blind—to minister to these is to attain that height of service, that depth of love, which asks no recompense nor receives it until the Master himself shall give it with his "Come, ye blessed of my Father."

[For other material on the topic, see "Own Land" department.—EDITOR.]

## Preparedness for the Missionary Woman.

ONE writer says: "We are living in great and spacious times." None can question this truth. It is speaking through every day's record of events and from the pen of every earnest writer. The historian of the future as he attempts to picture the fast-moving world through the early days of the twentieth century will find himself facing a task of such magnitude and difficulty as has fallen to no other student of history. On the one hand war and devastation, with all their accompanying horrors, and on the other such calls to Christian men and women as were never before heard from perishing souls seeking a panacea for the ills they suffer.

To us who are a part of this panorama of events come at once wonderful privilege and mighty interest and overwhelming responsibility. Our first thought in

the morning is of our moral accountability for another day of life in such a time with such vast possibilities. What does God expect of me to-day? How can I plant a truth seed to-day? What is my place in all this chaotic mass of men and women moving rapidly, but whither?

Speaking to the women of the missionary ranks of Southern Methodism, the first word is: "Take time to read." Any movement on our part not made on the basis of accurate information will but add to the chaos which thoughtful men and women are trying to bring to order. The call to the Christian womanhood of our Church and country is for preparedness through the reading of missionary literature in all its forms. A recent number of an exchange has this to say:

"Lift up your eyes and see," said Jesus. Downcast eyes have a very limited vision. Look out! Look far! O women, hear the call of the Master! Of all times since the world began, this is the most inopportune time to be short-sighted. There is so much to see. The missionary facts just now, even in war time, are like reading in the book of Acts. There is everything to quicken hope and strengthen faith. The day's movement is a mighty river. Do not look at the foam or the débris. Look at the fertilizing, health-bearing, wealth-bearing waters. They rush over rocks in fearful cataracts; but they fulfill a benign, almighty will.

"Missions are the *chef-d'œuvre* mankind is capable of on earth in this era, from the divine standpoint of achievement." Think of an enlightened woman not seeing farther than her own work, her own amusement, her own Church, and her own native country, when her Lord and Saviour is asking her to see the whole world of humanity as he sees it! We get the vision through books, magazines, missionary information meetings, and when we go into a mountain apart to pray.

Not alone for the mature woman is this a time of responsibility and pre-

paredness. It is a time for the young woman also to put her life into channels of greatest possible activity and usefulness. China, Japan, and Korea, all need her consecrated gifts and service. Latin America is making such appeals to the Christian conscience as never before. And what of our own loved country, with its teeming cities, its little children, its foreigners, and its sin and sickness? The hearts of earnest men and women sicken and quail before its multiplied needs. Mothers, look to the reading of your children. Put before them the books and papers which come from the Christian press, which will lead them to think of the great throbbing world and of their part in it. This is no time for idling. Our young people should enter into the world movements and begin to share their happiness and wealth of heart and brain with the multitudes in need.

## A Cradle Roll That Prospers.

WE are going to read about a Cradle Roll which is not only benefiting the children for the time being, but, best of all, is leading out their young minds and hearts in preparation for the future. Teaching children missionary facts and arousing their interest in the millions of children of heathen lands and the unfortunates of their own country is preparation of the highest order and promising the greatest results. Will our Second Vice Presidents give careful reading to the article below, by Alice B. Cook, in "Life and Light"?

There is a Cradle Roll whose annual contribution for fifteen years has not fallen below one hundred dollars. This is not in a wealthy city Church, either, but in a small country town. . . .

The eagerness with which parents enroll their children in this Cradle Roll is attested by the youth of some of its members. At one rally the youngest was but six hours old, and the attendance of two- and three-months-old babies is a customary feature of the day. The children graduate with such reluctance that honorary membership for graduates was adopted almost as a necessity. Moreover, at times it has seemed as if peace with the other Churches of the town might be threatened, so anxious were their children to join this Cradle Roll.

This unusual popularity seems to center around the rally which is held in the summer upon the parsonage lawn. For months the

children look forward to it. To many it is the most important and most eagerly anticipated event of the year. On the appointed afternoon the children begin to arrive at least an hour before the time announced. The minister and his helpers organize them at once into games. The "entertainment" has gained such a reputation that an average of at least one adult to every child attends. Twice the "Cradle Songs of the Nations" have been given by the children dressed in costume. The year of the "World in Boston" groups of children were trained to play the games of the different nations. A year ago the program consisted of a much modified form of the pageant given at Northfield to illustrate "The Child in the Midst."

Last summer the children enacted scenes to illustrate the development of religions, representing in simple form fetishism, idol worship, mysticism, ancestor worship, Mohammedanism, and Christianity.

Perhaps this seems to the reader too elaborate a program for an ordinary Cradle Roll to undertake. Is it? Last summer less than two weeks was spent in preparation. A group of half a dozen or more young women were enlisted. To each of them was assigned a religion. She studied her subject, planned the scene to illustrate it, improvised the costumes, and chose and trained the children. Only one rehearsal of the combined groups was held. Bathing suits, Indian suits, straw wrappings from bottles, and five-cent cheesecloth provided the costumes. The scenery also was all homemade. The indirect benefit to these young women helpers is readily inferred, as well as the increased interest of the children who took part.

"Let the lower lights be burning,  
Send a gleam across the wave!"



### SUNBEAMS.

Why don't you bring your little light,  
Don't you hear the big waves roar?  
Some one is losted in the night  
And it is dark along the shore!

DESIGN USED BY SOUTHERN BAPTIST MISSIONARY  
UNION OF KENTUCKY.

But where, perhaps you ask, does the hundred dollars come from? In the first place, everybody knows about the Cradle Roll and

wants to help. The cost of membership is twenty-five cents. There are many foreign children in town, and in the early years the summer visitors were asked to give money to cover the membership of those who could not afford to pay. Not only do they do this, but they take pride in putting on the names of their grandchildren or other tiny relatives and friends who may be many miles distant. The honorary or graduate members are also expected to give a quarter each to enroll some other child.

The mite boxes have always been an important feature. At the beginning it was promised that the children having the most in their mite boxes should be made life members of the Woman's Board. The competition has been so healthy that it has been continued through the years. Occasionally a proud father fills the mite box of his young son and heir for the main purpose of having him win. The many mite boxes, however, which are filled with pennies testify to the fact that the children do fully their share. As the years pass it has been interesting to note how the children, once made life members, continue to send in well-filled mite boxes. One of them, now a young woman in her twenties and connected with another Church, sends her contribution annually because "she wants to contribute to foreign missions and would rather it would go in this way." One boy, early made a life member, sends every year a mite box with one hundred pennies. In fact, this Cradle Roll has been obliged to ask the Woman's Board for larger, stronger boxes, so great is the strain put upon them.

Enterprise in planning for the rally and interest in making life members, followed by interest created by life membership, seems to be the foundation of the fifteen years of exceptional success of this Cradle Roll.

## Suggestions for Social Workers.

GLEANINGS FROM NATIONAL CONFERENCE OF CHARITIES AND CORRECTION.

MRS. W. J. PIGGOTT.

"THE strongest ally of the Conference is religion." So spoke Rev. Francis Gavish, President of the National Conference of Charities and Correction, in his opening address to the conference at its recent session in Indianapolis. "I believe," said the speaker, "the great majority of social workers are eager to accept the best that scientific philanthropy can discover and suggest to lift the social burden. But to them the promised good things of life are a means and not an end. Theirs is the vision of a spiritual kingdom for their beneficiaries and for themselves, an 'other-world' motive which has created a greater enthusiasm

for social service than the brightest optimism of materialism is capable of arousing."

The conference was record-breaking in attendance. The thought was stressed many times that charity and relief work are to social need merely what the application of the poultice is to a boil. There must necessarily be the continued application of poultices until society, by the grace of God, is quickened by a knowledge of conditions to a desire to apply such remedies as will bring about better conditions.

Nine main threads of interest ran through the program, breaking the meet-

ings up into conferences on child welfare, health, the family and the community, feeble-mindedness and insanity, inebriety, corrections, and public and private charities. Among the notable persons on the program were Julia C. Lathrop, Chief of the Federal Children's Bureau, Katherine B. Davis, Chairman of the New York Board of Paroles, Florence Kelly, Secretary of the Consumers' League, Graham Taylor, editor of the *Survey*, Thomas Mott Osborn, of Sing Sing prison fame, Hastings Hart, a director of the Russell Sage Foundation, besides many prominent educators, medical men and women, ministers, and social workers.

#### PUBLIC SCHOOLS.

In speaking of the relation of the social worker to the public school Mrs. Kelly said: "We must ask Federal aid for the public schools." She pointed out that ample provision is being made for the educational need of the raw immigrant who comes to swell the population of the large cities; but for want of means in vast areas larger than the territory of whole European nations schools are lacking or are housed in cabins for a few weeks each year and taught by incompetent teachers.

The speaker pointed out that after the passage of a Federal child labor bill it will be indispensable to its proper enforcement to know where every child is and the exact age of each. This implies universal birth registration and a continuous local school census. Effective compulsory education also is dependent on birth registration. The conference urged effort to secure sanitary school-houses, instruction in sanitary science, adequate medical inspection and nurses, and compulsory physical training for all. The avenues through which these things must be secured are county and local boards of education and county and local boards of health. Those interested were urged to use all legitimate means to create local sentiment for these necessary adjuncts of the public schools.

#### THE THREE D'S.

The thought was presented that the dependent as well as the defective and

delinquent child should be given a training somewhat different from that received by other pupils in public schools. Because these children must make their own way in the world at an early age, the prevocational school, not too widely divorced from the academic side of the public school, was the suggested remedy.

In country districts where the defective, delinquent, and normal are all ground through the same educational mill because the money to employ trained workers for each class is not to be had, the government, as the great mother of all, should be asked for aid.

#### FEEBLE-MINDEDNESS AND INSANITY.

The discussion of this subject showed how public health problems are closely related to feeble-mindedness and mental deficiency, which cause a marked increase in infant mortality, contagious disease, tuberculosis, alcoholism, and social diseases.

The need of a commitment law for the feeble-minded was the subject of much discussion. The Illinois commitment law, whereby all mental defectives are placed in institutions, was explained. The solution of the problem lies in the permanent segregation of this class of defectives. If this is not done, we are in grave danger of developing a race of defectives.

#### OPEN-SPACE COLONIES.

The doctrine that waste land plus waste humanity is economy and provides the best solution for the care and welfare of the constantly increasing number of mental defectives was fully discussed. It was conceded that the maintenance by the State of large open-space colonies, where this class can be isolated and made self-supporting, will give society the best protection and also provide the best care for the unfortunates. The statement was made that opportunities for the increase of the mentally deficient are greater now than ever before.

#### SOCIAL HYGIENE.

Whether social hygiene should be included in the curricula of colleges and universities was discussed. Dr. Emer-

son, Health Commissioner of New York, held that efforts to educate in social and sex hygiene should be directed to pupils in the grammar grades. Only one per cent of New York's school children get into the universities, and only ten per cent get into the high schools. We should seek to reach the great number of grammar school age. One of the best means of normalizing sex consciousness, it was held, is to keep the student busy, mentally and physically, with study, athletics, and sane activities.

In this connection Dr. Katherine B. Davis, who has revolutionized Blackwell Island and changed it from a filthy prison to a modern sanitary, sunlit institution, said: "Girls go wrong because they want things they cannot earn." She said further: "The curse of society is the double standard of morals. Until we overcome that, we cannot expect startling changes in conditions."

Dr. Graham Taylor pleaded for a moral Christianity. "It must cost us something to be Christians; not merely

profession, but effort," he said as he urged vocational guidance, the education of the people for better living and for the rearing of better babies, and the end of vice. "Segregated, police-protected, commercialized resorts spread disease," he declared. "The district cannot last overnight where there is an honest police force and an aroused public conscience. Chicago wiped out her district, and the reason that it cannot come back is that there are three hundred and fifty thousand women who can vote in municipal elections."

Voice was given to the urgent need in every State of laws requiring that physicians report to boards of health all cases of social diseases coming to their attention. Legislative enactments are not a panacea for all human ills, but the majesty of the law needs to be invoked on this question, and all who study the subject have the conviction that a better day will dawn when women may express at the polls their opinions of this and kindred evils.

## What Our Readers Think of the Voice.

NOT often do the VOICE editors yield to the temptation to repeat the good things their readers say of the magazine. Pardon us this once while we quote from a few characteristic letters:

"The VOICE is splendid. Each number seems better than the preceding one."

"I hardly know which issue has been the best one this year, all are so good."

"The VOICE seems to stand alone in the news and message it brings to my desk."

"I am anxious to get the VOICE into every home in our Methodism."

"We enjoy your splendid magazine and do not see how we could keep awake on missions without it."

"I wish every Methodist in the land would subscribe for and read the VOICE."

"I know I have done a good thing when I put the VOICE in a home. It has been my pleasure to increase its circulation largely in our three last charges."

"I enjoy the VOICE more than any other paper that comes into my home."

"I appreciate the magazine and always

find it helpful, educational, and inspiring."

"I have been greatly benefited by the MISSIONARY VOICE in keeping in touch with the missionary work in Korea. I am a Korean student at Emory College, Oxford."

"I could not do without the VOICE for instruction, entertainment, counsel, and much more besides."

"It is one of the best missionary magazines I have ever read, if not the best."

"All our women know and appreciate our missionary magazine, as is evidenced by the fact that only two of the number attending a recent Annual Conference were not subscribers. I hope the goal—thirty thousand new subscribers—will be reached this year."

"I look forward to its coming as to the visit of a special friend."

"I think the VOICE grows better with every number."

"I wish every Southern Methodist would take the VOICE and read it. The people read so little except trash."

"Should be in every Methodist family."

### A BIRTHDAY GIFT.

*Dear Editor:* Another of God's remembrancers, Mrs. George Deering, of the Temple Methodist Church, Louisville, Ky., whose husband was for many years a steward in the old Fifth and Walnut Street Church, writes: "It gives me great pleasure on this my seventieth birthday to send you my check for fifteen hundred dollars as a birthday gift. Use it to bring some of those for whom our Lord Jesus Christ died—some who do not know him yet—to a knowledge of his love and saving power."

Was there not rejoicing in heaven when this dear one made her birthday offering? And will there not be another great day when many shall call her blessed?

BELLE H. BENNETT.

### "MY MISSIONARY CALF."

[After the Week of Prayer was observed in 1915, I learned of a special gift for Japan by a consecrated woman of Somerville, Tenn. Believing that the example of this giver would prove an inspiration to other women to make similar gifts, I asked for some account of why and how the gift was made and received the following, which I pass on with the prayer that the motive which prompted this gift may spring up in the heart of every woman who reads and bear fruit in similar acts of liberality.—HOME BASE SECRETARY.]

SOME years after I married and went to the country to live my father gave me a little white calf, which was descended from a splendid strain of milk cows. She received an affectionate welcome from the entire family and soon became the family pet. After a while she was sent down to the pasture for the summer. One day there was the wildest excitement among the children when Snowball was brought home, bringing with her a darling little calf, and she looked very proud as she showed us her baby. A little later she was bitten by a rabid dog and had to be killed. In course of time the calf grew up and one day presented us with the third generation, a fine, handsome little steer. On the day that Snowball was given me I promised myself and God that the proceeds of all her male offspring should go to the cause of missions, so the newcomer was promptly named Missionary. It was not long before the

children and even the negroes on the place knew him as the "missionary calf."

When the urgent call came for funds to open the work in Japan, my heart was strangely stirred to give more than I had ever given to help make that work possible, and my thoughts turned to my "missionary calf." I resolved immediately to give him and offered him for sale. A big-hearted Christian gentleman, hearing of the "missionary calf," bought him for fifteen dollars; and I gladly and prayerfully gave the money as a special offering. Have I regretted it? Did I want the money for myself? Not for one single instant, for my heart was filled with joy that I could give something of my very own to the work. My family and friends often tease me about my "consecrated cow"; but I earnestly hope there will be many more "missionary calves," that in this homely way I may express my gratitude to a kind and generous Father.

### A PORTABLE WESLEY HOUSE.

MRS. WILLIAM B. HAYS.

MANY inquiries have come with regard to the "portable Wesley House" erected and in use under the direction of the Methodist Church of Newport, Ark. Believing that the plan solves the problem of social work in small towns and country places, I give it to the readers of the VOICE.

It would have been impossible for the Church at Newport to undertake the erection of a "modern building with all equipment necessary" or to purchase a lot in the neighborhood where the greatest needs existed.

We were given permission to erect a Wesley House on a lot belonging to a friend, Mr. Ferrell, of Batesville, with the understanding that the building should be moved whenever he should have need of the lot. In order to make this possible a local carpenter, for the sum of one hundred and thirty dollars, erected a portable one-room structure which would easily seat one hundred people. The walls were put together so that by sawing a few boards in two they could be taken down in sections. The roof was constructed in like

manner, as was also a large platform on which a good piano was placed by a friend interested in the work. The sections can be carried to a new location in a few hours and put together again with small expense. An opening in the roof, with tin around it to comply with insurance regulations, makes a brick flue unnecessary. Plenty of windows admit an abundance of light and air. Planting vines and flower borders at the sides of the building and about the doorway will furnish shade. The building is sixteen by thirty feet in size, built of unpainted lumber. The one room, its walls adorned with pictures and posters, is clean, cozy and attractive, and well adapted to its purpose. We are employing it as an experiment in "social service in the country," and the success of the effort has exceeded our expectations.

#### A STARTLING QUESTION.

IF God were to guarantee you one thousand dollars in cash for every soul won into the kingdom, would you work harder to win souls to him than you are working now?

If so, WHY?—*Exchange.*

#### INTERCESSORY CHRISTIANS.

1. BECOME an *intercessory Christian*. Surely you can do this much—pray definitely and earnestly for the salvation of others. If you are not interested to at least this extent, you are in a deplorable state and need praying for yourself.

2. Become a *soul winner for life*. You can do it, no matter what your "secular occupation." The latter may be used to "pay expenses," just as tent-making was used in Paul's case. No other investment of time and effort will pay as large dividends all through eternity.

3. Obtain *the soul winner's qualifications*. These may be easily possessed by any true Christian, no matter how humble in station or how limited in social or intellectual attainments. They are simply these: A heart cleansed and filled with the Holy Spirit and an outward life

that is entirely consistent and through which flows the convicting and drawing power of the Spirit. Then *use the Word* and *go to work* as the Spirit may lead.

4. *Begin now*. Souls are perishing on every hand. Do you realize this? *Don't wait*. A poor stammering Christian *with Christ in his heart* is of infinitely greater service to God, no matter how many blunders he makes, than the greatest pulpit orator that ever lived without Christ.—*Selected.*

#### INTERESTING AUXILIARY NOTES.

A MEMBER of Centenary Church, Lynchburg, Va., writes: "It was a Japanese afternoon. The room was turned into a Japanese bower by the skillful placing of wistaria parasols and a wonderful vase of yellow iris. Several short talks were given and papers read telling of missions in Japan and among Japanese on our Pacific Coast. At the close of the talks a quaint Japanese cradle song was given, while dainty young girls, kimono-clad and soft-footed, served tea. A desire was expressed that our auxiliary may soon undertake the support of a Bible woman in Japan. We left for our homes with minds enlightened as to the needs of the women and children of Japan and hearts enlisted in their behalf."

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The missionary society at Humboldt, Tenn., is an evangelistic force. During a recent series of revival services cottage prayer meetings were held in a number of homes, and nearly every member of the society responded when asked to conduct the services. A great majority of the members of the Church have become members of the missionary society as the result of an every-member canvass.

\* \* \*

Travis Park Church, San Antonio, Tex., writes of a most interesting auxiliary meeting, conducted about a luncheon table, where a number of interesting talks were made. A picture of the life of a missionary in a foreign field was given. The work of home missions in all its phases was outlined in a striking way. In this Church circles have been organized, and through them all local work of the Church is carried on.