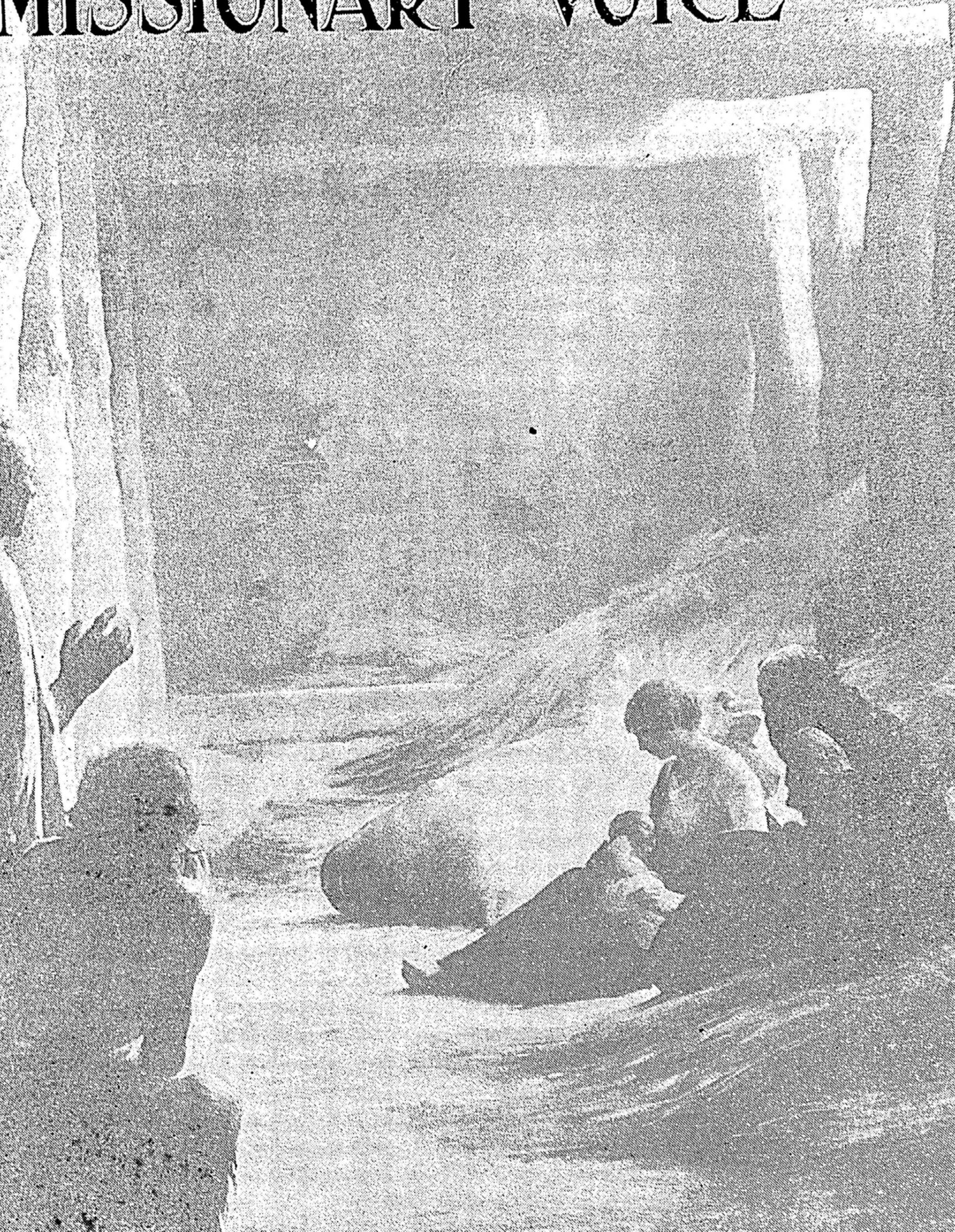


The
MISSIONARY VOICE



CHRISTMAS 1918

THE MISSIONARY VOICE

Published Monthly by

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THE MISSIONARY VOICE

VOL. VIII.

NASHVILLE, TENN., DECEMBER, 1918.

No. 12.



A CHRISTMAS PRAYER.

WE thank thee, our Father, for peace—that the coming of the Christmas season no longer finds a world bathed in blood, that the angels' words of good will no longer sound a bitter mockery in our ears.

We thank thee for the providence that has guided our armies and brought victory for the cause of right. We thank thee for the hope of permanent peace and the promise of a new era of human rights and brotherhood. We thank thee that our great President, in whose heart burn these ideals, speaks to-day the deciding word in the world's affairs. Guide him infallibly, that he may speak only thy thoughts.

Sit thou, O God, at the head of the world's peace table. Subdue to thy perfect will every selfish and unworthy purpose. May no sinister influence block the democratic spirit of Christ as it walks the earth to-day, promising justice to the oppressed and equal rights to all. Mankind has paid dearly for its lesson. May it not in the hour of victory be robbed of the blessing. And through it all, O God, hasten the coming of thy kingdom.

Remembering to-day the Babe of Bethlehem, we pray for all the children of earth, of every race and station. Thou universal Father, fill our hearts with love for every child of thine. Upon the orphaned ones, upon the homes bereft, the families scattered, upon those who suffer from wounds and want, we pray thy tenderest care. Bless thou them all, whether friends or one-time foes.

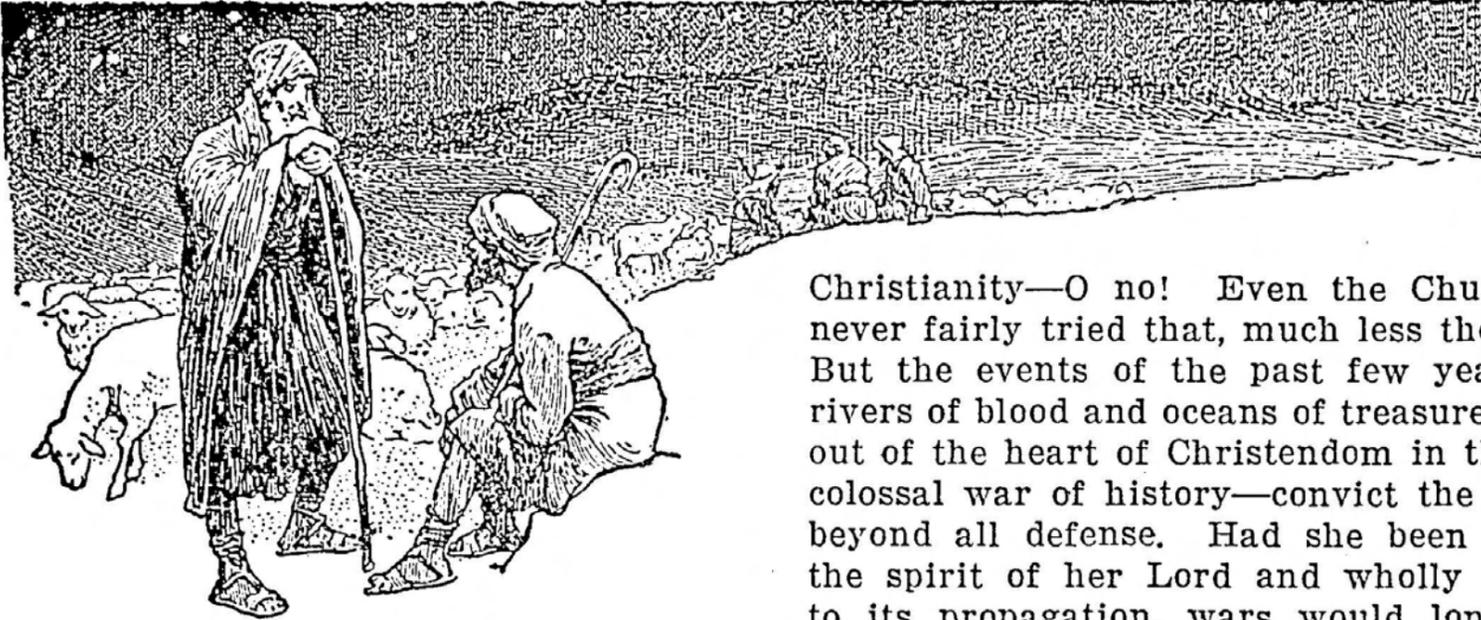
In this hour of deepest need show us how we may help. Use us as never before. Dwell in us richly, thou incarnate Christ, and through us live out thy life of love and ministry. Amen.

PEACE!

LONG deferred, devoutly desired, it has come at last. Thank God! The song of Bethlehem, so long drowned by the din of war, may be clearly heard again. The spirit of Christmas is abroad once more, joyous and unashamed. The reign of the Prince of Peace—the hope of every age—seems nearer realization to-day than ever before.

Even our warfare has pointed toward

that goal. It has been unlike any other ever waged. It has been a war against war—a war to end war forever. The settlements about the peace table will be made, we devoutly pray and believe, not on the basis of national interests and selfish aims, but with a view solely to mutual understanding and enduring peace. Armor plate and guns seem destined to the junk heap. Forts face abandonment and battleships



conversion to the uses of trade. A League of Nations seems just ahead, and the "brotherhood of man, the federation of the world," but a little way beyond that. So may it be! Amen and amen!

* * *

But wait! It is the Church of God that holds the key! The future is in her hands; she alone can guarantee it. Statesmanship without her touch will never be more than politics, patriotism never rise above the level of sublimated selfishness. No league of nations can stand against the pressure of conflicting interests save as men learn at the feet of Christ to love their neighbors as themselves. Nothing less than his spirit can make the world safe, whatever its forms of government.

To the Church is committed the task of giving that spirit to the world. If she fulfill her mission faithfully, well. The future will be safe. If she fail, the world has no hope; the sooner the end, the better.

And the bitter fact is that, so far, the Church has failed in large degree. Not

Christianity—O no! Even the Church has never fairly tried that, much less the world. But the events of the past few years—the rivers of blood and oceans of treasure poured out of the heart of Christendom in the most colossal war of history—convict the Church beyond all defense. Had she been true to the spirit of her Lord and wholly devoted to its propagation, wars would long since have ceased from the earth. But as nations have been selfish and narrow, so has the Church. Only of late has she begun to think seriously in terms of common humanity and of universal brotherhood. And that means missions, first, last, always, and everywhere—missions, the one supreme function of the Church and humanity's one hope!

* * *

Out of such convictions the Centenary Movement was born. Coming at a climactic period in history, when a chastened world is groping for a better way, it is like a new incarnation—a rebirth of Christ in the heart of his Church, that he may draw mankind anew to himself. In the Centenary is heard afresh the Bethlehem prophecy of peace and good will. The Church alone, through such a reincarnation of Christ's spirit as the Centenary represents, can bring it to pass.

Shall we fail again in our mission, or shall we succeed? God help us to answer aright!

LIVING UP TO THE MAXIMUM.

C. G. HOUNSHELL.

OUR soldiers in the battle line have been living up to their maximum, knowing that at any hour their time might come to go over the top into a struggle which meant life or death. Only the fittest could hope to survive. The soldier dare not live short of his very best. Only self-denial, hard discipline, clean living, and a great purpose could win for him the victory.

Have the lives of those of us who stayed behind been worthy of these noble sons who have faced shot and shell? Have we been living up to our maximum? And now that the war is over, shall we relapse into our old lazy, selfish habits and become lovers of ease and seekers of pleasure? Shall we not seek to live on the high plane of unselfish service and sacrifice that glorified our boys at the front? If in these days of reconstruction Christians everywhere will only live and serve and give with the same intensity and oneness of purpose that characterized the winning of the war, the whole world may be won for Christ in this generation. God help us to live henceforth the maximum life!

Centenary Progress at Home and Abroad.

MISSION FIELDS LEADING IN FINANCIAL DRIVE—HOME CONFERENCES UNANIMOUS.

Buenos Aires Church First to Go Over.

FIRST CHURCH, Buenos Aires, a mission Church, has the distinction of leading not only the Methodism of South America, but that of North America as well, as the first Church in the whole world-wide connection to raise its allotment in the Centenary campaign. Two hundred thousand dollars, Argentine, was the amount, and it was pledged in full in the month of September. The campaign extended over ten days and was conducted in a thoroughly efficient manner by five teams of six members each, acting under the direction of an Executive Committee. Though a number of large gifts were made, practically the entire membership and constituency of the Church, rich and poor, contributed gladly.

From our Brazil Conference comes similar good news. Rev. J. W. Tarboux writes that at the recent annual meeting a considerable sum was subscribed to the Centenary, followed by a gift of \$500 from one member of Dr. Tarboux's Church in Rio.

* * *

Chinese Christians Enthused.

Away out in West China the native Christians have become enthused with Centenary zeal. They are giving liberally toward the extensive program of missionary enlargement that has been laid for that section. The native contributions are being invested chiefly in land as sites for churches and schools to be erected as part of the Centenary program. A missionary writes from Chungkiang that such steps have been taken by the natives at no less than seven places in his territory. At Sunchang a military man volunteered 1,000 strings of "cash" for a mission school, at Neikiang some of the leading business men are pushing the movement, and at Tzechow a school endowment of \$5,000 is being raised.

* * *

Not an Opposing Voice in Texas.

Texas Methodism is lining up solidly for the Centenary, and that means something. There are 321,000 members, living in one of the richest and most progressive States in the Union, whole-heartedly behind a great Christian program of human betterment and brotherhood. What may they not accomplish? One might almost say that all things are possible to them. They could

even swing the whole Centenary financial program single-handed were it necessary that they should. As a matter of fact, it would be only a little over \$100 apiece for them for the five years—just \$20 a year. Texas Methodism, rich, powerful, and progressive, could do it any morning before breakfast and be only the better for it.

It is not surprising, then, that they are unitedly determined to do their part and more. One of the Centenary teams that recently visited five of the seven Texas Conferences reports that every one voted unanimous approval of the Centenary program and accepted without question its allotment, save that some insisted upon raising it. The total for these Conferences, running well into the millions of dollars, was pledged cheerfully and gladly. That it will be raised in full there is every reason to expect. Even a substantial oversubscription need not surprise anybody.

Good! Altogether now, let's do this thing! We can and we will!

* * *

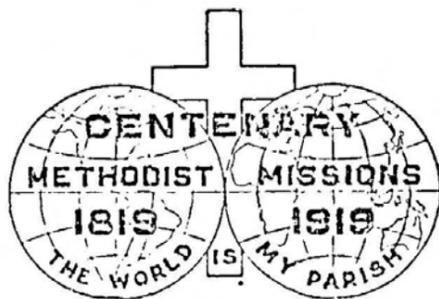
Inspiring Example of Mission Fields.

Everywhere in the mission fields the native Christians will be asked to cooperate thus in the great Centenary program. The indications are that in proportion to their ability they will gladly come forward with a worthy share. A like spirit and equal liberality on the part of the Church at home will guarantee the Centenary's success. With our greater light and infinitely greater ability we will certainly not be willing to fall behind these our brothers of other lands, who have but just now come into the fold.

* * *

North Georgia Asks for More.

The most encouraging reports regarding the Centenary continue to come in from the Annual Conferences. The North Georgia Conference, not content with its allotment of \$2,100,000, unanimously voted to round out its share to two and a quarter millions. Bishop W. A. Candler, the President of the Conference, made a stirring speech in behalf of the Centenary Movement, which was represented also by a delegation from headquarters. Dr. C. C. Jarrell, one of the outstanding missionary pastors of North Georgia, was appointed Conference Missionary Secretary.



Two Men on the Job in North Alabama.

The North Alabama Conference was equally enthusiastic and unanimous in getting behind the Centenary. A day was given to the presentation of the various phases of the Centenary program, and an immense audience, numbering perhaps two thousand, heard the story at the evening session.

More than one hundred signed the tithing cards. The allotment of \$1,290,000 was unanimously accepted. The Sunday School Board requested that the Sunday school's portion of the above—\$44,000 a year—be raised to \$50,000 a year. One gift of \$25,000 was made by a layman.

Rev. R. M. Archibald and Rev. F. K. Gamble were elected Conference Missionary Secretaries and instructed to give their whole time to the Centenary program. No better selection could have been made. This is the first Conference so far to set apart two men to this work. North Alabama evidently means to put it over.

Centenary Campaign in Hiawassee College.

The Centenary Life Work Campaign in the colleges, looking to the enrollment of a multitude of volunteers from whose ranks largely will come the fifty missionaries a year to be sent out for the next five years through the Centenary, is starting off with notable success. Dr. R. H. Bennett, of Atlanta, and Rev. R. S. Stewart, of Japan, recently visited Hiawassee College in this connection and delivered a series of addresses. The results were very gratifying. Thirty-nine students enrolled as members of the Fellowship of Intercession, and thirty-one signed the tithing pledge, thus becoming members of the "Methodist Million." Nineteen offered themselves for life service, seven of whom were new volunteers.

All the colleges of the South enrolling Methodist young people are to be visited as soon as possible, and several teams will be set apart to this work. No portion of the Centenary program is more vital or of greater importance.



Missionary Facts Against the Background of War.

The VOICE has more than once called attention to the startling contrasts set forth below in an editorial from one of our exchanges. We give them again to our readers because of their peculiar timeliness and significance. They point particularly to the imperative importance of the Centenary program and indicate clearly the ability of our people to reach easily the Centenary goal.

OLD truths sometimes stand out more impressively against the background of new facts. Particularly is this true in regard to such truths as the missionary cause presents to our minds. They are so vast, so far beyond all comparisons, that it is hard to grasp their significance. The war is, however, furnishing some parallels that make the missionary facts exceedingly impressive.

First of all, as to our Church in America, we thought we could hardly spare so many of our choice young men and women for the foreign field. Young men of capacity in the service of the Church who inclined to missionary work were sometimes only reluctantly spared from the homeland. Yet to-day we have contributed millions of our best young men for the terrible business of war.

So, too, America thought she was doing well to contribute about \$20,000,000 in 1917, her high-water mark, to foreign missions; but during the last year we have contributed, according to the estimate of Dr.

Mott, about \$400,000,000 to charitable and religious purposes connected with the war.

Again, we have been distressed over the murder of women and children in France and Belgium, and of wounded soldiers in hospital ships and camps; but what do we think of the fact that 2,000,000 Armenians have suffered massacre? Our hearts have burned within us as we have thought of the starved people of Belgium; yet, to quote Dr. Mott again, "If the sufferings of Belgium, Serbia, and Roumania should be rolled into one, they would be engulfed by those of Poland." But to this another adds: "More people have been suffering from the pangs of hunger in India than in Poland; and this has been going on for ages." It is estimated that in Asia and Africa 2,000,000 go to bed every night with the pangs of hunger unsatisfied.

Or, to look at another problem, our hearts beat fast with anger as we read of the enslavement and wronging of girls in the invaded countries of Europe; yet a recent

writer says: "More than 1,000 Chinese girls who have been sent south to be sold as slaves pass through the Yangtze port of Ichong every year." And this goes on unchallenged all the time.

Even deeper than these things is the contrast between our distress over the physical suffering of Europe and our neglect of the

spiritual needs of the lands without God and without hope in the world. Against the dark background of the war let us see our task more clearly, and from our physical victory that is soon to come let us learn increased devotion to the warfare that is ours until all enemies have been put under His feet.—*Olive Trees.*



Jesus in the Coffee.

THE "NEW GOSPEL" THAT IS NOWISE "NEW."

A Y. M. C. A. war worker returned from France—a preacher, too, by the way—tells of a religious enthusiast who halted a long line of soldier boys as, wet and tired after a hard day in the trenches, they filed by the canteen worker who was handing out coffee and sandwiches. "Let's put in a word for Jesus," he said. "This is an opportunity we must not miss." Immediately the answer came from one of the boys: "Yes, mister; but she's put Jesus in the coffee."

If there is to be any "new gospel" after the war, as some seem to think, this incident undoubtedly points the way. But it will not be "new" at that, but only a reversion to the Christianity of Christ, perhaps forgotten so long in some of its simpler aspects that they seem a new interpretation. For Jesus tells us that in the great day of reckoning the determining factor in eternal destiny shall be the "inasmuch" of one's service or neglect of his fellow men. Our relationship to them, says he, is the final test of our relationship to himself.

Again he said: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way;

first be reconciled to thy brother, and then come and offer thy gift." Fatherhood implies brotherhood, and one need not presume upon the one unless he is ready also to acknowledge the other.

No, Christianity can never be made a matter of right relationship between man and God only. It is essentially a matter of right human relationship as well. One cannot be right with God and indifferent or unjust toward his fellows. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

In this fuller interpretation of the gospel social service is seen to be an essential of practical Christianity, and home missions finds its new social vision. As Jesus fed the hungry, healed the sick, comforted the sorrowing, and preached a gospel of deliverance from oppression and ignorance, so must his Church take up its mission of ministry to stricken humanity if it would rightly represent him.

The Church that so follows its Lord need never fear that it will find itself without a devoted following. As the common people heard Jesus gladly because they knew him for their Friend, so will they hear the Church that manifests his friendliness.



Is It Too Much?

At the West Ohio Conference of the Methodist Episcopal Church L. O. Hartman gave some illuminating figures in connection with the Centenary program of that Church for the raising of \$80,000,000 in five years.

"You think \$80,000,000 is too much?" he questioned. "Wait a minute. Do you realize that this war is costing \$107,500,000 every twenty-four hours? Let's put this on even a smaller basis. Every minute this afternoon \$76,650 is being spent on the war, and every time my watch ticks \$1,244 is

thrown into this terrible conflict. Since the war \$134,000,000 has been spent for destruction. Do you think \$80,000,000 is too much for reconstruction?

"Take it in man power. Up to date fifty-three million soldiers have enlisted in the war, taking the Central Powers and the Allies together. Up to August 1 8,500,000 were killed, and 7,135,000 have been permanently injured. Do you think \$80,000,000 is too much to spend to prevent the recurrence of such terrific slaughter?"

Southern Communities Forward Negro Education.

THE people of Winston-Salem, N. C., recently expressed their interest in negro education by raising \$10,000 for Slater Industrial and Normal School, an institution

for colored students founded by the Slater Fund and later taken over by the State as one of its three negro normal schools. It has been in operation twenty-five years and now has five hundred students.

The occasion of the gift was the need of a new building for the industrial and agricultural departments. The legislature appropriated \$10,000 on condition that an equal sum be secured from other sources. The General Education Board offered to give \$5,000. Then the mayor called together forty leading citizens and proposed that, in appreciation of the school's fine work, the white people of Winston-Salem round the total out to \$25,000. The proposal was heartily indorsed, and the money was quickly raised. The students and teachers are now undertaking to raise among themselves an additional \$5,000 for the school.

SHELBY COUNTY APPROPRIATES \$60,000.

Another interesting evidence of growing appreciation of the value and necessity of negro education comes from Shelby County, Tenn. Last winter the County Board of Education appropriated \$60,000 to open twenty-three new negro schools. The county has also a training school for negro teachers, maintained jointly by the County Board and the Slater Fund. This school has a large enrollment and is doing fine work.

ANOTHER ENEMY WE MUST CONQUER.



—St. Louis Republic.

“MOB RULE”—CHRISTIAN EDUCATION OF WHITE AND BLACK THE REMEDY.



A Generous Bequest.

THE will of the late Dr. W. F. Taylor, of Covington, Ky., leaves his entire estate, estimated at about \$27,500, to the Board of Church Extension, the Board of Missions, and the Kentucky Conference Board of Education. The share falling to the Board of Missions is estimated at \$7,500 and is to be used in foreign work. For twenty-

five years it is to be held as a trust fund, only the interest being used, after which the principal may be applied as the Board elects.

Kentucky Wesleyan College will receive about \$15,000. This will be used to endow a chair of English, which, by action of the Conference Board of Education, will be named in honor of the donor.



Another Record Broken.

REV. LAURENCE REYNOLDS, Principal of Lydia Patterson Institute, El Paso, Tex., reports that the enrollment for last year was a little over two hundred, a very fine showing. In the first three weeks of the new

term, however, the matriculation went beyond the whole of last year's total. “We have a fine corps of teachers, and the work is starting off splendidly,” writes Brother Reynolds. “The outlook is encouraging.”

Two Hundred Thousand Millions Total Cost of War.

A REPORT just issued from Washington estimates the direct cost of the war to all the nations involved up to May 1, 1918, at \$175,000,000,000 and that by the end of the year the total will reach about two hundred billions. Of this amount, nearly three-fourths was expended for purely military and naval purposes, the balance for interest on debt and other indirect war expenses.

By contrast it is interesting, but distressing, to note that even in its most generous year the Christian world gave for foreign missions only about \$25,000,000. The average annual war cost of fifty billions was just two thousand times as much. Assuming that the Church had been giving for missions its maximum of \$25,000,000 a year every year since the birth of Christ, the expense of one year of the great war just closed would exceed the entire amount!

The tragedy of this comparison is evident. It does not need to be commented upon. The one element of encouragement is that it indicates clearly what the Church can do if it will. If Christendom can expend fifty billions a year in the destruction of life and property, it cannot plead inability to supply every penny needed for such a comprehensive program of Christian missions as would speedily make over the world.

It cannot be that our people hate more ardently than they love; that they are more ready to destroy than to build up. It must be that they have never yet seen things in their right perspective. It is the business of the Centenary to show them the better way, to give them the true perspective, to set before them a goal worth more to the world than the winning of any war ever waged.

Will they respond? Who can doubt it?

Bishop Moore in Brazil.

BISHOP JOHN M. MOORE, who arrived in Brazil on August 5 to take episcopal charge of the two Brazil Conferences, is carrying out an itinerary which will give him a comprehensive view of our missions in Brazil and enable him to study also those of the Methodist Episcopal Church in adjoining

fields. Going first to Juiz de Fora, where he held the Brazil Conference, he went then to Sao Paulo, and thence south to Passo Fundo, Uruguayana, and Santa Maria, where he held the South Brazil Conference on September 5. Then he crossed over to Montevideo for a week and to Buenos Aires for a like period, to study the Methodist work; then back to South Brazil for several weeks; then to Rio for an itinerary of two months in the Brazil Conference. He expects to finish up his work by New Year's.

Good News from Sungkiang.

REV. W. B. BURKE, Principal of our Bible School at Sungkiang, reports that one of the Chinese Christians is supplying a scholarship for a ministerial student in training, giving for this purpose thirty dollars a term. This is gratifying evidence that Chinese Christians are beginning to recognize their obligation to become missionaries to their own people.

Brother Burke sends also an interesting note with regard to the personnel of the student body, one of whom is a Presbyterian and another a Seventh-Day

Baptist. He says: "That indicates how easy it is for missionaries to harmonize."

More of Our Missionaries Enter Siberia.

DR. J. B. ROSS and Miss Grace McCubbins, of the medical staff of our Korea Mission, have been released temporarily for medical work in Siberia under the American Red Cross. Rev. J. L. Gerdine writes regarding the matter: "In spite of the insufficiency of our medical force and that of the other missions, it seems clearly necessary to answer the call for workers from Siberia. The Czecho-Slovak forces are entirely without a medical branch. Many are sick and wounded, and Korea and China are nearest to them."

MISS IDA L. SHANNON, of the Hiroshima Girls' School, who is home on a furlough, is taking a course in the Bible Teachers' Training School, New York.

"IF"—

IF half of the zeal and passion, half of the outpouring of life and treasure, of organization and efficiency, that the State has put into this war could be thrown into the cause of the kingdom and of the eternal verities, the world would soon be won.—*Admiral Sir David Beatty, Commander of the British Fleet.*

THE NEW "VOICE"

A Talk with Our Readers

AS ANNOUNCED last month, the MISSIONARY VOICE, beginning January 1, will be doubled in size, and the price will be increased to one dollar per year. There are several reasons for the change, any one of which we believe fully justifies it.

Most important of these was the urgent demand for more space. This was voiced last spring by the Woman's Missionary Council, speaking for the women of the auxiliaries. It was felt that their interests should be more fully presented than could possibly be done by the VOICE in its present form. This demand is made constantly more imperative by the magnitude of the Missionary Centenary, the importance of which cannot be overestimated. By every token it must have adequate representation. The enlarged VOICE will be able to serve both these causes and the other missionary interests of the Church much more effectively than at present.

Less important, but by no means a negligible consideration, is the fact that in its present form the VOICE at fifty cents a year could never hope to become self-supporting. Even though the new form will carry practically twice as much reading matter, the relative expense of publication will be less, and it is believed that a subscription price of one dollar a year will wipe out the long-standing deficit. We feel sure our readers will rejoice with us in such a result, since every dollar lost on the VOICE is a dollar lost to the cause of missions.

There are other reasons for the change connected with the matter of mechanical make-up and appearance. The larger page of the new form will lend itself much more readily to the use of illustrations, display type, and artistic effects in general. Appearance, even in a magazine, counts for a great deal. We believe the new form will be far more attractive and popular.

We pledge to our readers our best efforts to improve the magazine in every way and to make it entirely worthy of their continued support. We trust and believe that not one of its friends will cut its acquaintance because of the change.

In the meantime all subscriptions, new or renewals, not extending beyond 1919 will be accepted up to January 1 at the present price, fifty cents a year. After that, one dollar. Subscribe or renew to-day.

Yours for a bigger, better magazine,

THE EDITORS.



Thoughts Big Enough for the Times.

FROM "THE CHRISTIAN CRUSADE FOR WORLD DEMOCRACY."

"'WHEN God rubs out,' said Bousset, 'it is because he is beginning to write.'"

* * *

"This is no time for a Christian leadership whose only military command is: 'As you were!'"

* * *

"There is profound truth as well as brilliance in Mr. Chesterton's words: 'Christianity has not been tried and found wanting. It has been difficult and not tried.'"

* * *

"The discovery of a world, a world so needy as ours, is a terrible thing unless there goes with it something else—the discovery of God. That is the center of the Centenary undertaking—a new discovery of God."

* * *

"The Church of Christ has not come to an hour of apology. Above the crash of the guns and through them has sounded the call for aggression, to let loose in force and dimensions as never before the only true peace-making power on earth, the gospel of Christ."

* * *

"You can no more set the great truths of the Fatherhood of God and the brotherhood of man free among the oppressed peoples of the earth without starting a social upheaval than you can drop dynamite bombs from the sky without causing an explosion."

* * *

"Surely it is God's time to place before the newly discovered and released capacities in the manhood and womanhood of America for sacrifice, leadership, and devotion the Christian crusade for the world's true freedom as the completion of conflict in which they are now engaged. It is a time to show them that there is a battle line that extends not merely from the English Channel to the Mediterranean, but that stretches out against the strongholds of night and evil around the world."



What Are You Going to Do about It?

THE minister of your Church is a human being like the rest of us, and he is feeling the presence of increased cost of living just as we do. But no government decree has raised his salary. No corporation or trades union stands back of him. He does not go on a strike. He simply trusts his people and works faithfully for them seven days a

week and many nights, and struggles to look respectable and pay his bills and perform the miracles expected of him, often for less than the salary of the young girl stenographer who teaches a class in his Sunday school or the wages of the man who lays the sidewalk in front of his church.—*Literary Digest.*

Specie Payment.

REV. GEORGE H. HUBBARD.

THE readiness to adopt indirect methods of raising money is a dangerous weakness of the Christian Church of to-day. Whenever a church is to be built or repaired or a large sum of money is to be raised for any object, the first thought is apt to be of suppers and fairs and concerts and other entertainments. Christians contribute a few dollars to such an entertainment or buy a number of tickets and imagine that the sum thus expended has been consecrated to God, and is put down to their credit in heaven. Some day they will learn that they have made a mistake; that the credit side of their account on the great ledger is much smaller than they had supposed; that money is not consecrated to God that we spend on entertainments or suppers, although we may receive no adequate return. It is simply a trade in which we have knowingly gotten the worst end of the bargain. Such schemes reflect great discredit upon the intelligence of Christians, to say nothing of their piety. If some one who is equal to the task would write a book on Christian economy, the real loss and wastefulness of these indirect methods might be made clear, and Christians might be induced to abandon them.

What would we think of St. Paul if he had written to the Corinthians thus: "Now, concerning the collection for the saints, let all the brethren and sisters unite in getting up a charity ball or a series of Isthmian games, with tickets of admission, that you may have a goodly sum of money raised when I come"? We should uncanonize him at once.

The old tabernacle of the Hebrews cost an immense sum of money, and it was built at a time when the people were not in a flourishing financial condition. Why, then, do we not read in the account of its construction something like the following, "And Moses called unto him Bezaleel and Aholiab, and said unto them, Go to, let us get up an entertainment, a grand festival with a manna supper, and roast quail in abundance. We may also have games and music and

dancing. And let sundry beautiful damsels scour the neighboring country selling tickets. Let them be in comely attire, and let them play upon the timbrel and lute as they go, that they may attract the attention of the people. It may be that you wealthy Hittite will be pleased to contribute of his substance to the building of the Lord's temple; and if we shall succeed in drawing a few shekels from some of the well-to-do Amalekites, our burden will be much reduced thereby; and, best of all, these ungodly sinners will have been duped into paying tribute for the glory of our God?"

"Absurd!" you say. Of course it is. If the Bible contained any such nonsense, we would throw it away. The fact is, none of the indirect methods of raising money find any approval, either from precept or example, in God's Word. They are not in keeping with its teachings. They are a disgrace to the Church of Christ and bring only contempt upon it from the unbelieving world. The result has always been to vitiate the true

spirit of consecration and to blight the spiritual life, influence, and activity of Church members.

The popular notion regarding Church finances needs reforming. It is based upon false principles of economy and places the Church of Christ in an unworthy light before the world. The credit of the kingdom of heaven has been weakened by subterfuge and shams. Christians have been too careful to distinguish between religion and business, as though there were some necessary antagonism between the two. Men like to talk about consecrating "themselves" and their "time" and their "talents" to the Lord, but they shudder when the word "talent" is translated into the modern word "dollars." They fancy that the mere thought of money is worldly and will lower the tone of spirituality. It is a grand mistake. That spirituality which is so easily injured by contact with the world, which must be bottled up and hermetically sealed, lest it should spoil in the open air, is a pretty poor article.

"ANNO DOMINI."

HENRY VAN DYKE.

THE birth of Jesus is the sunrise of the Bible. When we remember the high meaning that has come into human life and the clear light that has flooded softly down from the manger-cradle at Bethlehem of Judea, we do not wonder that mankind has learned to reckon history from the birthday of Jesus and to date all events by the years before or after the nativity of Christ.

True spirituality sanctifies whatsoever it touches by the power of its own purity. Like Christ, it touches even the leper and, instead of being defiled, imparts pure and healthy life. We have altogether too much religion that is like a balloon, full of gas and shooting straight up into the air whenever it is let loose; or, like a soap bubble, beautiful with its rainbow tints, but bursting into a thousand fragments the moment you touch it with anything solid.

True business principles are not unspiritual; they are helpful in the religious life. Not only would the Church as a whole be benefited by a well-regulated system of economics, but individual Christian lives would be strengthened. May the time soon come when we shall be as practical in religious matters as we are in business! Then we shall do away with all indirect methods, all evasions of duty, and build up our Christian institutions on the only true basis—that of specie payment.



Every Returning Italian a Protestant.

REV. ELMER T. CLARK, of the Centenary staff, after a year at the European front, sends this encouraging note with regard to mission work among Italians in the United States:

"An observation made to me by one of the leading Protestant clergymen of Rome was interesting. I had remarked that our American Churches were doing missionary work among the Italians coming to our shores, but that I had seen small results.

"'Do not become discouraged,' he said, 'for you are building better than you know. Every Italian returning to his native land from America is a Protestant, converted through a touch with your atmosphere and institutions. When we go into a new community, we first inquire for some man who has been to America. With scarcely an exception we are able to establish a Sunday school and Church in his home. These men are the pillars of Protestantism all over Italy. The best missionary work we could do would be to send the people to America and then bring them back again. You will not be likely to establish any close connections between Italians and your American Churches. But keep up your work. When they return they are no longer Catholics.'"



REV. ELMER T. CLARK.



The Call to Get Together.

THE Executive Committee of the Federal Council of Churches says:

"The Christian Churches of America, with the nation, face world problems today. To meet these problems there must be thrift, coöperation, nation-wide and world-wide vision, and greater unity of life and action.

"Groups of denominations, constituting

one family, by reason of history, policy, and doctrine, might well seriously and promptly consider the present-day providential call to unite and thus meet the shortage of ministers, overcome administrative duplication, overlapping of territory, and overlooking of the needs of great sections of our land and of nations abroad."

The Mission of the "Moonlight School."

GLIMPSES AT KENTUCKY'S GREAT FIGHT AGAINST ILLITERACY.

CORA WILSON STEWART, IN CHRISTIAN HERALD.

Mrs. Stewart was the originator of the now famous "moonlight schools" of Kentucky, which have done so much to banish illiteracy in the neglected districts of the State. These extracts from her interesting story are given here in the hope that they may encourage others to undertake similar work in their respective communities. Thousands of such schools might well be carried on throughout the South.

THE mission of the "moonlight school" is to redeem illiterates. It receives the semi-illiterates and others more advanced, but for illiterates it reaches out. If they do not come to the "moonlight school," it goes to them; and they are taught at home by the volunteer teacher or some volunteer assistant. But usually they come, and they come in overwhelming numbers, with an eagerness in their hearts and a determination in their eyes that know no failure. Their tragic earnestness has sent many a gay and thoughtless teacher into the shadow of the schoolhouse to hide the tears that came at scenes so pathetic—gray-haired men and women, flushed of face, in their eagerness to spell the word and excel, shouts of exultation over the feat of writing a name, proud emphasis on every word of a sentence read.

THE FIRST THREE MOONLIGHTERS.

The "moonlight school" did not spring out of a theory; it grew out of a human need. It was established through the appeal of the illiterates themselves. When it started, it was assured of the patronage of three—the mother whose daughter "had gone out West"; the middle-aged man who "would give twenty years of his life if he could read and write"; and the boy who would "forget his ballads before anybody come along to set 'em down." These spoke for the world of illiterate mothers and men and song-inspired lads, when they told of the shame and burden of illiteracy and expressed a burning desire to read and write.

Their appeal was answered by opening at night the doors of the schools all over the county, where volunteer teachers not only greeted them with welcoming smiles, but went out after them and brought them in. A few were expected, but twelve hundred came. Not all of these were illiterates. Some were semi-illiterates, and some were half-educated folk, desiring better things. They learned amazingly—first to

write their names, of course. This was easy of accomplishment. It was usually learned the first evening. Then to write their own letters and to read the Bible and the newspaper seemed their chief aspirations.

ROWAN COUNTY'S MIRACLE.

A woman in Rowan County wrote me her first letter after but two weeks' instruction and practice. I thought it remarkable; but so many have written since then, after but six or seven evenings in school, that her achievement now seems insignificant. They did not merely read, they devoured books. In three sessions, with active campaigning and lessons given at home to such as would not or could not come, eleven hundred illiterates were taught to read and write. The remaining few in the county, twenty-three in number, were catalogued. When the sick, the blind, the imbeciles, and epileptics were deducted, only six who had the capacity for learning were left, four who had stubbornly refused to learn and two who had moved in as the session closed. But even this pioneer record, once so-proudly told, seems inconsequential now; for another mountain county has surpassed it by teaching fourteen hundred in two sessions, and in the lowlands one teacher, single-handed, redeemed in one session seventy-five!

EIGHT STATES FIGHTING ILLITERACY.

The Kentucky Legislature in 1914 created an Illiteracy Commission to extend the "moonlight schools" to every section of the State. It was the first commission on illiteracy in the world. "No illiteracy in Kentucky in 1920," said this commission. One State after another quickly caught the vision. Alabama sounded a State-wide slogan: "Illiteracy in Alabama—let's remove it." Oklahoma, with the presumption of youth, said: "No illiteracy in Oklahoma in 1918." North Carolina said: "All together for the elimination of

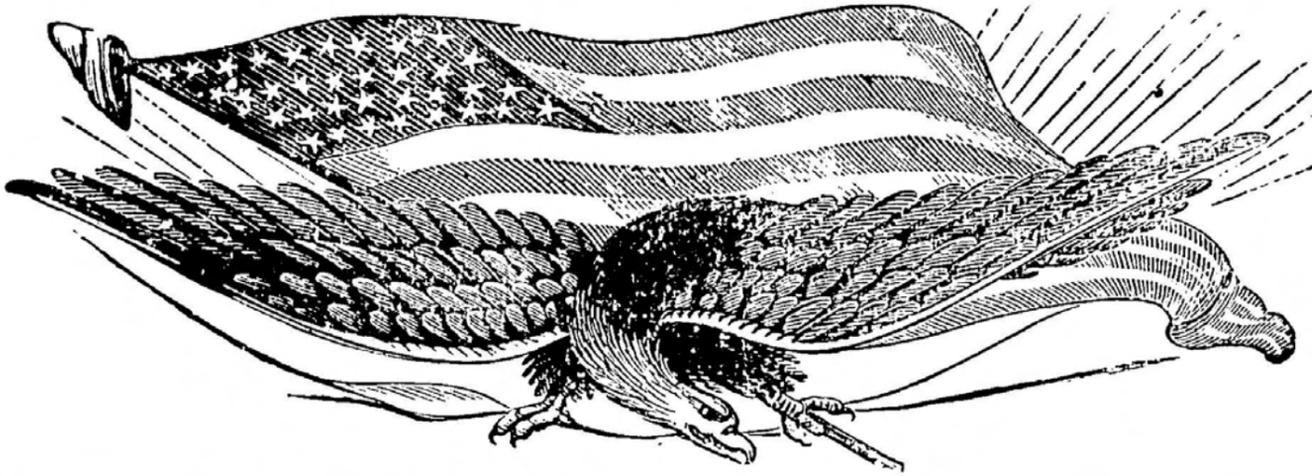
illiteracy from North Carolina." Mississippi said: "Illiteracy in Mississippi—blot it out." New Mexico said: "Illiteracy in New Mexico must go." Iowa, with her minimum of illiteracy, began to teach

Swedes in her rural districts; Maryland, to teach illiterate fishermen on her coasts; California, to teach illiterate immigrants; and twenty-two States to teach some, with the ultimate purpose of teaching all.



A Creed of Christian Patriotism.

REV. S. M. JOHNSON.



I BELIEVE that human governments are ordained of God, are bound in all their acts by his law, are essential to human welfare, and are, therefore, to be loyally upheld.

I believe that Christ's law, "Render unto Cæsar the things that are Cæsar's," binds me to the intelligent and faithful performance of my duty as a citizen.

I believe that duty includes the following:

The payment of all taxes justly assessed against me.

The study of the questions to be decided at the polls.

The knowledge of the several political

districts in which I reside and the records of the several candidates.

To register and vote and to exert a positive influence at every general and primary election, so far as I may, for the triumph of righteous men and measures.

To take an active interest in public affairs and in my country's history and welfare.

Thus believing, everywhere and always the first affections of my heart and the first labor of my hands, next to those due to Christ's world-wide kingdom, shall be my country's.



MORMON ACTIVITY.

ACCORDING to the official report of the Mormon Church, the work of that body is stupendous. In one year, through its missions which are scattered all over the world, the following activities were undertaken: Tracts distributed, 10,892,122; gospel conversations, 1,744,641; families visited, 3,532,273; books distributed and standard Church works, 500,614; meetings held, 92,072.

Are we Christians as zealous for our faith as the Mormons for theirs—and as ready to sacrifice for its propagation? We may well ask ourselves the question.

HEATHEN AMERICANS.

A CHINAMAN, it is said, applied for the position of cook in a family in one of our Western cities. The lady of the house and most of the family were members of a fash-

ionable Church, and they were determined to look well after the character of the servants; so when John Chinaman appeared at the door, he was asked: "Do you drink whisky?"

"No," said he. "I Christian man."

"Do you play cards?"

"No, I Christian man."

He was employed and gave great satisfaction. He did his work well, was honest, upright, correct, and respectful. After some weeks the lady gave a "progressive euchre" party and had wines at the table. John Chinaman was called upon to serve the party and did so with grace and acceptability. But next morning he waited on the table and said he wished to quit work.

"Why, what is the matter?" she inquired.

John answered: "Christian man; I told you so before, no heathen. No workee for Melican heathen."

THE REGIONS BEYOND



Before this baby has learned to play she may be placed in the marriage market. The Hindu thinks that children have no souls and considers girls less important than boys.

From the Cradle to the Grave.

BELIEFS, PREJUDICES, AND CUSTOMS A THOUSAND YEARS OLD CAST THEIR SHADOWS OVER HEATHEN WOMANHOOD.



World Outlook.

A bride of eight years is no uncommon sight in India, and probably they are all just as frightened as this one. An old maid of twelve is a social disgrace.



What More Does a Poor Woman Need?

BISHOP WARNE, of India, told at Junaluska a wonderfully affecting story of an old woman, outcast and miserably poor, all her life the victim of India's degrading system of caste, who in her old age became a Christian. With many others she came day by day to the missionary to be instructed. They were set to learning the Lord's Prayer petition after petition. The others progressed from day to day and soon were able to repeat the entire prayer.

The old woman sat always in the front row with eager face, but was never able to get beyond the opening words: "Our Father who art in heaven." The missionary did his best to teach her, but in vain. Finally, almost out of patience, he asked her how it was that the others had learned the whole prayer, while she had never got beyond the first half dozen words: "Our

Father who art in heaven." Instantly she arose with illumined face and shining eyes and replied: "What more does a poor old woman need?"

All her life without human friendship, counted unclean and untouchable by the multitudes of higher-caste men and women above her, able to eke out but a miserable existence on the animal plane, the knowledge at last that she had a "Father in heaven" was indeed enough to fill her soul with joy and to answer all life's hard questionings. It is a joy to know that in rapidly increasing measure the knowledge of a loving Heavenly Father is permeating the religious, the political, and the economic life of India and of the world and sooner or later is destined to relate all men on the basis of brotherhood.

Twenty-Five Miles Afoot.

REV. R. O. ELLIOTT.

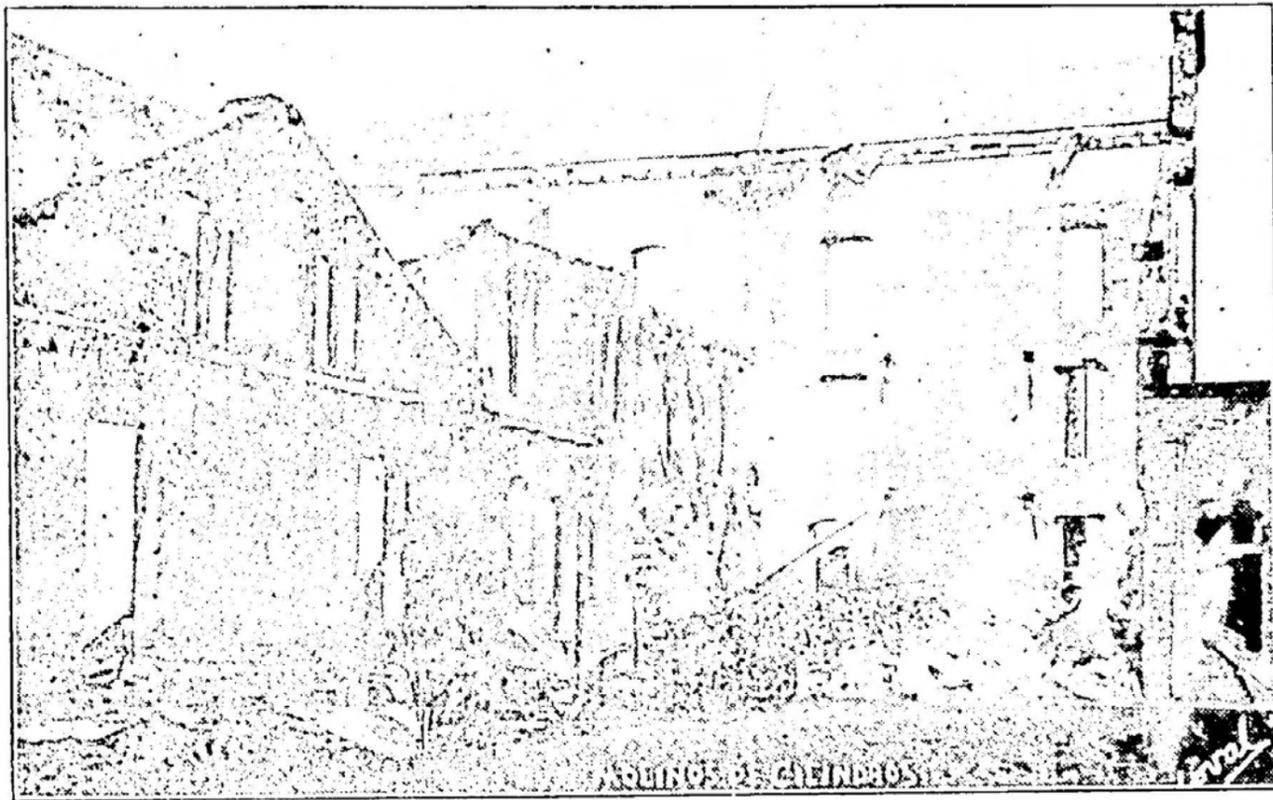
For some time bandits have not infested the State of Hidalgo, and the brethren concluded that it would be quite safe for me to make the horseback journey to Tezontec.

The center of our work there is some little distance from the town, in a region thickly strewn with volcanic rocks. There our poor members endeavor to coax wheat, barley, corn, and beans to grow in land so stony that one wonders how they ever do it.

The local preacher, Ildelfonso Pelez, with whom I made my home, is to be credited with the evangelization of not a little of that portion of the State. He has suffered persecution for righteousness' sake, took joyfully the spoiling of his goods and the burning of his home. He had a good word for the work of all the missionaries. In honor of my visit he had tastefully decorated the patio and the humble room which served for preaching, dining room, and dormitory. He had sent out word of my coming, and they came, some of them twenty-five miles afoot.

The service on Saturday night was a good starter. It was a Bible study, and all who could read contributed to the interest of the meeting. Like those of Macedonia, "their deep poverty abounded unto the riches of their liberality." They had no money last year, but had donated grain to the value of about \$200 (Mexican); and although in worse circumstances this year, they promised to do not less for their pastor than last year.

Sunday was a day of delight. The morning service lasted three hours, and none left before the close. The night service was quite as long. The house was packed to excess. A judge and a police chief were present, and with their permission I preached my first sermon since the new constitution went into effect. Thirteen responded to the appeal to accept Christ as their Saviour. Four were baptized. The



BUILDINGS WRECKED IN MEXICAN REVOLUTION.

service terminated with the Lord's Supper, administered by the pastor, D. A. Gomez, a celebration reverent, spiritual, and helpful to us all. It was a happy day.

Next morning I was in the saddle early for a ride of three and a half hours across the country. Arriving at Tula, my guide and I were ready for breakfast. Having some time to wait for a train, we occupied it in tract-distributing and visiting. We found a Protestant family in most distressing circumstances. The man was out of work and out of food. I talked, read, and prayed with him and his family, took his Church letter, and left him much happier, more hopeful, and with a stronger faith in God than when I found him.



One Hundred Decisions for Christ.

REV. R. K. MATTHEWS, KOBE, JAPAN.

We have had a series of meetings in Kwansai Gakuin, at which there were one hundred decisions for Christ among the

students, and twenty-two others were led to ask for special instruction looking toward becoming Christians.

The Religion of Brazil.

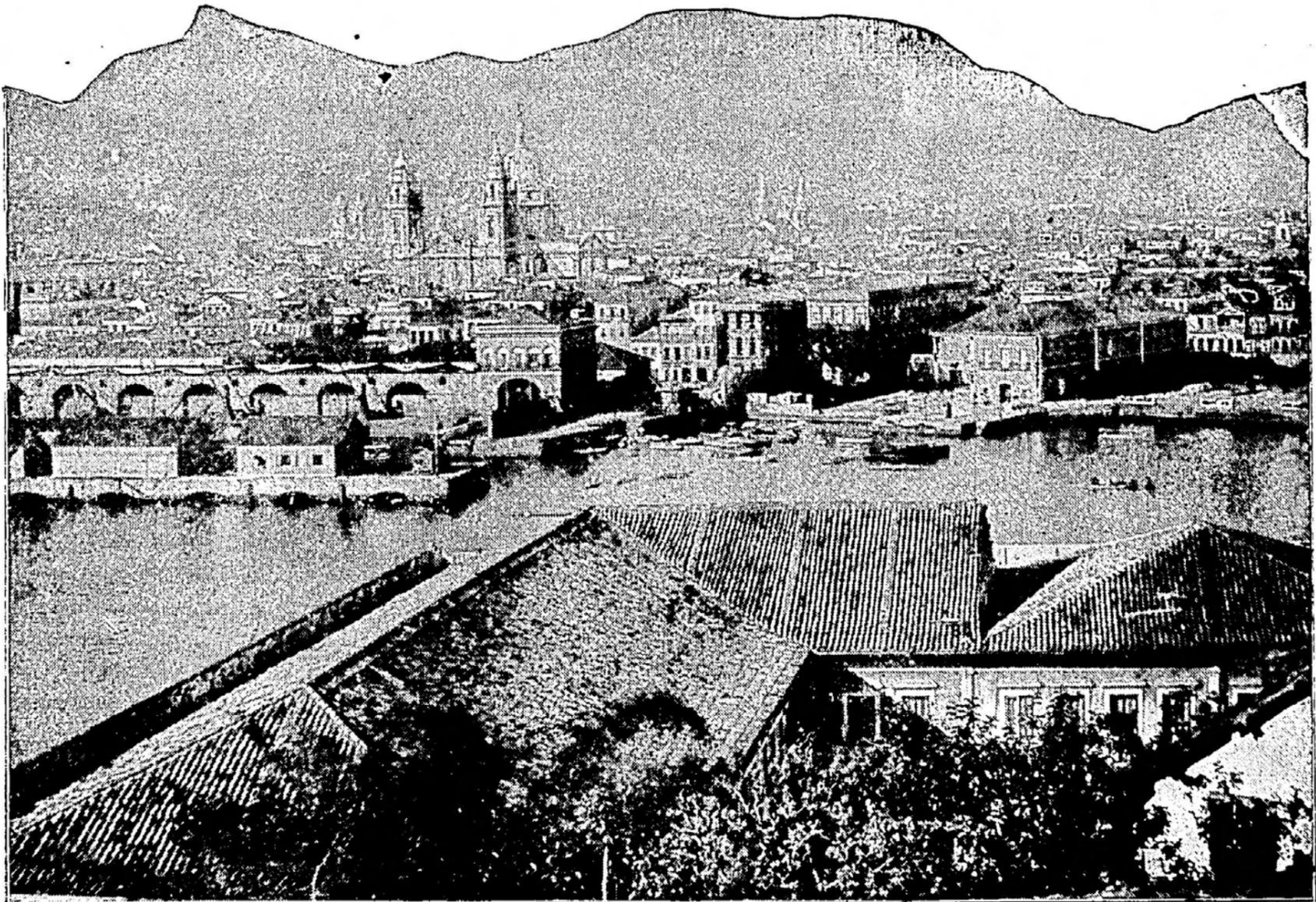
REV. S. H. CHESTER, D.D., SECRETARY OF FOREIGN MISSIONS OF THE SOUTHERN PRESBYTERIAN CHURCH.

THE chief responsibility for the backward condition of Brazil industrially, intellectually, morally, and religiously lies at the door of the Roman Catholic Church, which for three hundred and fifty years had uninterrupted sway over the people in every department of their life.

Having entire control of both public and private education, its achievement in that line was to bring less than one-tenth of the people to the plane of ability to read and write. When that is said, we have all the explanation needed of the lack

in the family relation were obliged to forego the sanction of the marriage bond.

One achievement of the Church was to make Brazil the most Christian country in the world in the matter of names and signs and symbols. Every village has its large wooden cross which dominates the scene and is supposed to give Christian character to the village. Priests and friars are thick in the streets of every town; and cathedrals, churches, chapels, and shrines are everywhere. Religious festivals, with costly fireworks and spectacular proces-



RIO THE BEAUTIFUL.

of industrial development, for no illiterate people have ever been known to accomplish any great degree of industrial development.

The moral situation is revealed in the fact that in the census of 1890 over two and a half million, about one-sixth of the entire population, were returned as of illegitimate birth. This was partly due to the fact that the price of the marriage ceremony charged by the priests was so exorbitant that many of those who lived

sions, consume so much of the people's time that they seriously interfere with the transaction of business. At least half the male children are named after one or another of the twelve apostles or after some saint in the Romish calendar. A saloon in the city of Rio, having the usual display of strong drink in its front window, had the name written above the door "The Restaurant of the Children of Heaven." Another that I heard of had for its sign "The Hangout of John the Baptist."

I am speaking not of the Roman Catholic Church in the abstract, but of the Church as I saw it and as others have seen it in Brazil. I am sure that many saints of God are to be found within the pale of the Romish Church. But for all that, the Romish Church has a heavy account to render for its record in Brazil and in the other countries of Latin America.

I should be sorry to misrepresent even the Brazilian priesthood, for I have no doubt that there are some good men among them. But taking them as a class, they are a sufficient explanation of all the corruption and superstition and moral degradation that disgraces the Christian name in Brazil. After three years of living among them Prof. Louis Agassiz, the great scientist, who was of French birth and who had no prejudices against the Romish Church as such, said of them: "Their ignorance is patent, their character most corrupt, and their influence deep-seated and powerful." For one of them to marry would be contrary to the canons of the Church and would lead to his deposition. It does not interfere with his official standing, however, if he lives, as many of them do, in open concubinage.

The relation of many of them to the people impressed me as being very similar to that of the Buddhist priesthood in China and Japan. They are considered indispensable in connection with certain functions and occasions. They must be on hand to perform the marriage ceremony for those who are able to afford that luxury, to administer extreme unction to the dying, to bury the dead, to give absolution to those whose consciences trouble them on account of their crimes, and for a consideration to secure the release of souls from purgatory. Apart from these official functions, the people have little use for them, and they are the most disreputable element in the communities in which they reside.

The effect of this on the educated class, many of whom are outwardly attached to the Church as a matter of respectability, is that they have become disgusted with the representation of Christianity which they find in the Church and have either become avowed unbelievers and rationalists or have reacted to the opposite extreme and taken up with spiritualistic mediums as their religious guides.

The ignorant masses are what they could not help being under the tuition of such a priesthood. The objects of their worship are mainly images and bones of departed saints. The Christ of whom they know is

only the dead Christ; the Virgin Mary and the saints are those to whom they look as living saviors. Images of God are paraded before the people in defiance of the second commandment, which they have expunged from the Decalogue. Some of the superstitious rites practiced among them are too gross and revolting to be described. I saw at Lavras a company of black Africans in gaudy array, bearing banners with doves embroidered on them, beating tambourines and performing dances similar to those that may to-day be seen in the villages of Central Africa. This procession was supposed to be in honor of the Holy Spirit.

Images of the Virgin and the saints are scattered along the highways, where their shrines are visited and enriched by the deluded people. Under the empire there was an image of St. Anthony in the city of Bahia which bore the commission of a general in the army and received a general's salary from the government. This salary was the perquisite of the priest who had charge of the idol. A lawyer in the city of Pernambuco obtained possession of a human skeleton which he succeeded in persuading the people was that of a person formerly known in that region, St. Severino. He had the skeleton covered with leather and stuffed and set it up in the church as an object of worship, the church being located on a farm which he owned in the outskirts of the city. St. Severino proved to be a miracle worker, whose benefits were in proportion to the value of the votive offerings made at his shrine. On the income derived from this source the Pernambuco lawyer was able to abandon both his law practice and his farming operations and to maintain a handsome home in the suburbs.

It would be possible to multiply indefinitely such illustrations of the degradation to which the so-called Christianity of Brazil has come. Wherever such things are found, whether they have attached to them the name of Christian or pagan, we find a proper field for the missionary operations of Protestant Christendom.

THIRTY-NINE THOUSAND PATIENTS IN THREE YEARS.

DR. F. P. MANGET, HUCHOW.

DURING the last three and a half years I saw 37,000 out-patients, treated 2,000 in-patients, refracted 1,000 cases, and treated 1,500 opium habitues, without any cost to the Mission Board except my salary.

The Bald-Headed Benefactor of Brazil.

WILLARD PRICE, IN WORLD OUTLOOK.

Rev. H. C. Tucker, the subject of the following appreciative sketch, will be recognized by our readers as one of our pioneer missionaries in Brazil. He now ably represents also the American Bible Society in that country.

WHY, you ask, do I emphasize the fact that he is bald-headed?

Because I believe his bald-headedness has a good deal to do with his success.

The meek have always shown an aptitude for inheriting the earth, and baldness is a great aid to meekness. But besides enjoying this precious advantage over his fellow men, Dr. H. C. Tucker has the additional advantage of being small, a little round-shouldered, quite homely, and—a missionary.

Consequently he gets anything he asks for.

People say: "Why, what a plain, honest little man! Give him anything he wants."

The slums of Rio de Janeiro got on this missionary's conscience. The President of the Board of Health, at his suggestion, started an antituberculosis association. Others helped him open a dispensary and school.

When he wanted a pavement for his school playground, one firm gave the asphalt, another the cork, another the sand, another the coal for fuel, and still another laid the pavement without charging a penny.

Later, through his efforts, the first public playground in Brazil was opened.

He has established a cooking school with gas stoves donated by the gas company, a sewing school with machines donated by the Singer Sewing Machine Company, a typewriting school with typewriters donated by the Remington Company.

He has organized an educational association, an antityphoid campaign, a movement to cut down the causes of infant mortality and just before coming north he had begun, with the aid of a corps of trained workers, an investigation of industries in Brazil—hours of work, wages, child labor, woman labor, working conditions, etc.

Many a man who "never understood missions before" has come to believe thoroughly in all that Tucker represents.

He has captured the devotion of the people; they love him more than the most beautifully carved saint in the cathedral; they are ready to follow him in anything he may suggest; and the name "missionary" has a tender and honored significance in the city of Rio de Janeiro.



REV. H. C. TUCKER.

Handsome, wouldn't you say? Why does the author call him plain?



Healing the Sick and Casting Out Devils.

CHINESE CHRISTIANS PROVING THE POWER OF PRAYER.

REV. A. C. BOWEN, CHANGCHOW.

At Zak Tsaung last week I baptized and received into the Church three women and twenty-one men. One of the women was over sixty years old and had walked five

miles to the service. These converts were fruits of the gospel from a dozen surrounding villages. In many of these villages there are prayer circles. The people meet from

house to house, sometimes every night, read the Bible, sing and pray, and give testimony to the grace of God. If there is any one sick in the village or possessed of demons, the praying ones go to him or he is brought to them; and they tell us with great joy of wonderful cures and casting out of evil spirits. How delightful it is to preach to them! I am thoroughly confident that every seed of life I sow will fall into good ground and bring a harvest. Not only so, but the reaping time is at hand. They seem to think

that the greatest day in life is the day when they are to be received into the Church, and while I am baptizing them with water they are praying for the baptism of the Holy Ghost.

Three or four years ago Zak Tsaung was wholly in the power of the wicked one. Now we have one hundred and nine members in the Church and a large number of probationers, and the leaven of life is working in the hearts of a multitude.



What Christianity Has Done for Japan.

AS SET FORTH BY BARON SAKATANI, MINISTER OF FINANCE.

"WHAT has Christianity brought to Japan? You ask from me, who am not a Christian, an impartial statement.

"In the first place, it has brought a widening of our ideas, a feeling of internationalism and brotherhood. Of course commerce would have accomplished that in some degree; but commerce is self-seeking, whereas Christianity has always been unselfish and has stood aside from personal profit.

"Christianity has also stood for many other things, such as a definition of the social rights of the people. Feudalism existed in this country for a long time and with it the family system which still exists. There are many good points in our family system; our constitution is based on it. But at the same time it tends to make the ideas of our people somewhat narrow.

"Christianity is having a large influence toward replacing these narrow ideas with a wider public spirit.

"The position of woman is improving rapidly. This also is being brought about largely by Christianity.

"Some people fear that the general introduction of Christianity into Japan would be destructive of the basis of the old Japanese patriotism, but I hold a dif-

ferent view. In our long history we have of new ideas. Confucianism came, then Buddhism, and now Christianity. The Oriental faiths, when they were introduced, were Japanized. We took the best out of them. The Buddhism of Japan is far purer than the Buddhism of India. I believe that we shall also be able to take



THE MISSIONARY KINDERGARTEN—A POWERFUL FACTOR IN THE CHRISTIANIZATION OF JAPAN.

the best out of Christianity. We shall Japanize it. Instead of Christianity being destructive to patriotism, I believe that it is and will be a great benefit to patriotism.

"So long as we are able to accept new ideas and to digest them, we have nothing to fear from Western progress; and as for Christianity, we appreciate its value to the empire and welcome it."—*Exchange.*

The Observance of Worship Day in China

REV. J. C. GARRITT, D.D.

MUCH advance has been made toward the dissemination among the Chinese people of the idea of a day of rest. Adherence to the fourth commandment makes the way of entrance into the Church more difficult. In many parts of the country missionaries are very reluctant to receive inquirers into Church membership until they give up Sunday labor. This often makes a change of occupation necessary. Other missionaries have dealt more leniently with the Sunday question, not feeling that they have the right to make it a test of Church membership. Where Sunday rest has been made a test for Church membership the Church has generally grown with less rapidity than where this test has not been applied. On the other hand, there has been more careful training in the Bible; and both inquirers and members of the Church have been better grounded in the truths of our religion.

Christian architects and carpenters who employ numbers of workmen have been trained to make such arrangements that their apprentices and workmen can be relieved from work on Sunday. This seems to the Chinese a hardship, as it involves paying seven days' wages for six days of work. But in places Sabbath-keeping is becoming recognized among the Christians as not merely essential, but also as a righteous and kindly principle.

Great difficulties present themselves in an endeavor to make a general rule applicable to all cases. Restaurants apparently have to be open on Sunday in Chinese cities just as in cities in this land. Christian boatmen cannot expect the persons hiring their boats to be willing to arrest their travels for the sake of keeping a day the purpose of which is entirely unknown to them. Shall they, then, give up the only calling which they are fitted to follow?

Yet it is just by means of keeping this Sabbath question continually before the masses of the people that its meaning is ever to be understood. The slightest laxity here results in the overwhelming tide of a Christless, restless, worshipless materialism engulfing the Church and preventing it from seeing the need or the possibility of a day of rest.

The great influence toward the observance of the Sabbath as a day of rest is exerted by the life of the Christians. Those who keep this day are seen to keep it, not for the sake of mere pleasuring and merrymaking, as is the custom of the Chinese with all their holidays, even the most sacred, but as a day of worship and study of God's word. However little the outsiders may understand this worship, however little they may understand why Christians do not make merry on that day, they are impressed with the fact that a seventh of their time is set apart for the worship of God; and many of them, while feeling it impossible to give up their business one day in seven, yet long for the time when all will have a day of rest.

The blessings of such a day of rest physically are manifest to those who come in contact with the Sabbath. The spirit of competition, so strong in this country, is even stronger in a nation so overpopulated as China and makes the day of rest a very difficult problem. It is, however, evident to all who have lived in China for a number of years that the meaning of the Sabbath is beginning to filter through the masses.

Within the past few years in many parts of the republic schools have been established by the gentry, in which the children are taught English and Western learning. These are modeled largely after our mission schools; and especially remarkable is the fact that in many of these schools, perhaps in almost all, Sunday is recognized as a holiday. The reason for this is partly the influence of the mission schools, which have set the pace. Partly it may be the result of the setting apart by the Japanese of Sunday as a legal holiday and a rest day for schools, for the influence of Japan is growing stronger in China all the time. Instead of the old division in the schools of the first half and latter half of the month, with worship of Confucius on the first and fifteenth, a new division of time is entering, fraught with great meaning for the republic. In due time it will bring the whole nation to recognize the fact that God instituted a day of rest, one day in seven, and gave the command: "Remember the sabbath day, to keep it holy."

The "Christian Heathen" in the Face of Death.

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

A FEW nights ago at prayer meeting a mother told the story of the sickness and death of her sixteen-year-old daughter who died a few months ago. Seldom have I heard of such a beautiful faith in a young girl. Men and women wept as the mother told her story. When the girl felt that she could not live, she told her mother what she wanted done with all her possessions, adding: "I know it is Japanese custom, but please do not put anything in my coffin. Give all my things where they will be helpful to others and put only a plain white kimono on me. My Heavenly Father will give me all I need. Jesus has gone to prepare for me."

Then she called the doctors and nurses and asked how long she had to live. The doctor began to say that perhaps she might yet recover; but she stopped him by saying: "Please do not be afraid to tell me that I must die. I am waiting for the time when

I can go home to my Father." They had never seen anything like it in the face of death, and they could scarcely believe it to be true when they saw the glow of happiness come into her face when she was told she could live only a few hours. Only God himself can measure the influence of such a life and death.

There lives here in Oita a woman who for many years has been a sufferer from an incurable disease. A few days ago it was thought the end was near, and, knowing her Christian life and faith, some one spoke of the relief it would be. She, however, said that she thought she needed to suffer awhile longer. "God is purifying me through suffering that I may be fit for heaven. My husband is not yet a Christian, and I believe by suffering yet longer I may be able to lead him to Christ." As she lies there she is a blessing to all who enter her room.



Strange Religious Rites.

CONTRIBUTED.

I WANT to tell you of some of the religious celebrations I have seen since I have been in Cuba. At Mocha, a small town near Matanzas, the Feast of the Candles is celebrated annually on February 2. Last year a party of us went out from the school to see the procession. This consisted of a float on which was the image of the Virgin draped in robes of velvet, silk, and lace, and entirely surrounded by candles burning under glass globes. The priests and altar boys marched in front, followed by this float, carried on the shoulders of men and women, each carrying a lighted candle. Great throngs followed, and as they paraded the streets bands were playing, church bells ringing, and firecrackers popping. This year February 2 came on Saturday; so the festivities continued through Sunday, and that day was devoted to cock fights. Men were there from far and near with their cocks, and the day was spent in this sport, in which much money changed hands.

* * *

Special services are held in the Catholic churches during Holy Week, beginning on Palm Sunday, when palm leaves are blessed by the priests and sold to the people, who keep them to ward off disease and trouble. On Good Friday the washing of the disciples' feet was celebrated in the cathedral here last year. Twelve little boys, representing

the twelve apostles, were dressed in all the colors of the rainbow, and their feet were washed by the priests. The images and altar were draped in black on Friday, but Saturday morning at ten o'clock they celebrated the resurrection. The black draperies were dropped, and the altars were ablaze with light. This service is held just on the stroke of the clock, and all the bells peal, and the organ is loudly played. This ends Easter for these poor darkened hearts, and they have no further conception of the living Christ.

* * *

May is the month devoted especially to the Virgin. Every evening during the month all the little girls who are named Mary dress in white, wear long veils, and carry offerings of flowers to the Virgin. They gather round the altar and sing to her; then the priest places the flowers on the altar and prays that this offering be accepted and these children guided to their celestial home.

It is not difficult to see how the girls in the mission school, taken entirely from all these superstitions, soon see the error in them, and their hearts hunger for the true religion they see practiced here every day. Here they have diversion and recreation of the right kind, and most of them turn from their past life.



THE HOME BASE



"The Passing of All These."

MRS. E. C. CRONK.

The exit of certain familiar figures who have long been landmarks in the history of missionary giving is one of the encouraging signs of progress. We rejoice with Mrs. Cronk, of the staff of the *Missionary Review of the World*, in their disappearance from the stage.

The Man Who Apologizes.—To-day's missionary platform has no place for the speaker who faces his audience apologetically as he hesitatingly announces: "There is one subject we always dislike to mention, but we have now come to the unpleasant part of our program. We must have money, and it is necessary for us to take up a collection, so we will do it now and have that over with."

The Counterfeit Widows.—There have been in times past big, able-bodied men who have doled out a pittance to missions and called it "the widow's mite." Good old Daniel Webster held and recorded for our enlightenment that a widow is "a woman who has lost her husband by death," yet many Churches still show a most amazing aggregation of widows who are not "widows indeed." Shameful camouflage this, by which men who have large estates and women who have husbands and bank accounts have sought to disguise their giving of mites and the withholding of millions!

Begging Committees, who with shame-faced apologies have pursued their fellow men with subscription papers, soliciting gifts

for the greatest work in the world as if they were asking alms for some petty charity, also belong to this passing order.

"The Penny Collection."—Gone are the days when the missionary offering shall be termed "The Penny Collection." In these days shall fathers and mothers give their children twenty-five cents for thrift stamps and dollars for liberty loan bonds and still hand out pennies for missionary offerings? No; verily these are passing too.

Stewers of Oysters and Freezers of Cream.—Rapidly disappearing also are the money raisers who have faithfully labored to secure missionary money by methods which they condemned, but at the same time condoned by saying: "We did not like to do it, but we just simply had to do something to get money."

We hail with delight the passing of the ice cream freezer and the oyster bowl, which commercialized missionary giving until there were those who really felt that they had settled in full all obligations to an unsaved world when they had paid for and eaten a bowl of oysters or a plate of ice cream.



Are We in Earnest?

ADAPTED.

I HAVE been asking myself some questions to test my interest in missions. May I pass them on to the other workers, and may we together search within ourselves for the true answer?

Does my interest in missions balance with the great call which is in the other side of the scales? Do I, indeed, begin to realize how big the call is? Is there a deep-seated, abiding conviction in my soul that the world needs Christ—yea, even cries out for him—and that I have something to do in helping to answer the cry?

Suppose I think I possess a deep-seated

interest, how would it stand changes of environment? If I make a new home through shifting circumstances, settling in the pine woods of Florida or in a rough mining town of the West, would missions continue to hold my love? Could that love still live on without the stimulus of congenial friends and the inspiration of missionary gatherings?

Am I so truly consecrated to this great redemptive movement that I am giving for it time, talents, money, and prayer in the right proportion? Is my time systematized so that I waste none of it in trivialities

Methodist Missionary Centenary

“AN HONEST EFFORT ON THE PART OF THE CHURCH TO DISCHARGE ITS OBLIGATION TO CHRIST AND THE WORLD.”

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“The Methodist Million”

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The Card Below Will Enroll You

CHRISTIAN STEWARDSHIP COVENANT

In loving loyalty to my Lord and as an acknowledgment of his ownership, I covenant to pay at least a tenth of my income for the purpose of maintaining and extending the kingdom of God.

Signature.....Date.....

Address.....Conference.....

District.....Charge.....

The purpose of this card is to enroll both old and new tithing stewards in “The Methodist Million.”

Fill out and mail to J. J. Stowe, Stewardship Secretary, Box 218, Nashville, Tenn. An attractive Certificate of Membership in “The Methodist Million” will be sent you in return.

For farther information and literature relative to the Centenary Stewardship Campaign, write to the same address.

when serious business presses the world? Am I skimming life, not dipping down for a deep draught with even such a "cracked pitcher" as I may carry in my hand?

Do I respond when asked to use my powers of thought, voice, pen, hands, feet for the cause of missions in my auxiliary? When I do respond, is it in a perfunctory, mechanical way? or is it an act of glad consecration to my Master and his kingdom?

The spirit of stewardship—does that govern my giving of money? If I received a fortune, would I be true and loyal to my "first love"? And do the little gifts seem as worth while as they may, God's blessings going with them?

Am I praying for the work of the Board in any regular, persevering, prevailing fashion? Do I bear to my Father, for his protection and strengthening, the missionaries in whom I would say I have an interest? Am I really gripped by the thought that they at the front are fighting battles for us at home, enduring much, suffering the loss of many things we count dear, and all the while looking to us to uphold them by prayer?

The questions press; they stir my spirit into sorrow and longing. God could do so much more—O, so much more—if human spirits responded warmly and promptly to the brooding call of the Divine Spirit.



How to Fail with an Every-Member Canvass.

FREDERICK A. AGAR.

1. LACK of preparation of Church or canvassers.
2. Incompetent, spasmodic leadership of canvassing committee.
3. No definite objective as to Church expense and missionary budgets.
4. Too much emphasis upon money without regard to winning of life.
5. Overemphasis on one budget at the expense of the other.
6. Failure to realize that the canvass is to deal with fundamental spiritual conditions.
7. Use of the mails to avoid personal work.
8. Lack of an all-pervading prayer spirit and an intercessory prayer program in connection with preparatory work.
9. Failure to connect attendance upon services, work, and giving in the life of the Church.
10. Too much "hurry up" in the work of preparation.
11. A divisive element in church that subordinates the whole to a part.
12. A begging habit permeating the Church life.
13. Attempt to avoid direct giving by money-earning schemes.
14. Actual work of visitation spread over too long a period.
15. Church authority not invoked. Work done at behest of pastor or trustees.
16. Fear that proper emphasis upon giving will create difficulty.
17. Badly balanced pairs of canvassers, such as men and women together. Too much age or youth.
18. Improper distribution of names to be visited.
19. An incomplete canvass—not every member seen.
20. The "it-won't-work-here" spirit.
21. Failure to concentrate the whole life and effort of the Church on the canvass.
22. No permanent following up of all who pledge.
23. Lack of confidence in the way the Church handles its financial concerns.
24. Not made an annual part of Church work.

SUNDAY SCHOOL SUPERINTENDENTS, PLEASE SKIP THIS.

If your Sunday school superintendent has not yet appointed a Missionary Committee for the school, do not blame him altogether. Perhaps he does not know that the law of the Church requires it. Perhaps he doesn't know whom to appoint. Or maybe he would appoint the committee if he only knew what to tell it to do. Don't find fault with him. Just hand him a copy of the new booklet, "Missions in the Sunday School." That will tell him all about it. Order to-day of C. G. Hounshell, 810 Broadway, Nashville, Tenn. It's free.

Missions in the Sunday School.

Program for January.

PREPARED BY THE DEPARTMENT OF MISSIONARY EDUCATION, GENERAL SUNDAY SCHOOL BOARD.

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

Leader. To-day is Missionary Sunday, and our general theme is Home Missions. We have chosen as our specific theme a question: "Why stand ye here idle?" With the work that is all around us to be done, work that is needed in our country, in our own neighborhood perhaps, how is it that even one is found standing idle? There is work for each one, no matter how small, how old, how rich, or how poor. What we want to realize this morning is that each of us is responsible for his part of this work and that there is no way to get around this responsibility. May God open our eyes, that we may see the work we can do, or give us a willingness to make it possible for some one else to do it!

Prayer by some one notified in advance. The following is suggestive: "Our Father, we thank thee for the Sunday school; we thank thee that we can come together in this way and know and love each other; we thank thee that we may learn more of thee and love thee better for coming here. Our Father, we want to show our love to thee by doing the things thou wouldst have done. We want to show our love to each other also by helping to make this community a better place in which to live. Let us come to know that thou hast given thy work in the world to thy followers. Some of these are children, some young men and young women, some fully grown, and some the very aged. There is a work that each may do, and thou hast promised to be with each in doing his work in thy name. Give us each the determination to-day to make up our minds that we will have a part in the work of the world; that we will not stand idle while there is so much to be done. If we cannot actively do this work, help us to give as thou hast blessed us and in this way help to do thy work. We ask all things, Father, in the name of thy Son who gave himself for us."

Song: "What Are You Doing to Make This World Better?" ("Songs of Praise and Service.")

Leader. There was once a man who saw a thing that needed to be done, and he did it. There were other men who saw the same thing. Their eyes were as good as his, their training would possibly have been considered better, but they passed by. The

man who did it had his name made famous by our Saviour. After the Scripture-reading may each of us have a firmer determination to do the thing we find to do, and may we also receive the commendation of the Saviour whom we serve! The story of the good Samaritan (Luke x. 25-37) will be read by ——. [Select a good reader and have him come to the front and face the school.]

Leader. Miss — will read "Something You Can Do." (From "Poems with Power to Strengthen the Soul.")

"Hark, the voice of Jesus calling,
'Who will go and work to-day?
Fields are white and harvests waiting,
Who will bear the sheaves away?'
Loud and long the Master calleth,
Rich reward he offers free;
Who will answer, gladly saying,
'Here am I; send me, send me'"

If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door;
If you cannot give your thousands,
You can give the widow's mite;
And the least you give for Jesus
Will be precious in his sight.

If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say he died for all.
If you cannot rouse the wicked
With the judgment's dread alarms,
You can lead the little children
To the Saviour's waiting arms.

Let none hear you idly saying,
'There is nothing I can do,'
While the sons of men are dying,
And the Master calls for you.
Take the task he gives you gladly;
Let his work your pleasure be;
Answer quickly when he calleth,
'Here am I; send me, send me.'"

Song (either by the congregation or as a solo): "Why Stand Ye Here Idle?"

Leader. One of the great features of our home mission work is that of making the cities of our country good places in which

to live; to make them safe places in which children may be reared. Any condition which exists that is bad for one child in a city indirectly affects every other child in that city. Our home mission work proposes to affect the physical, mental, social, and spiritual life of every community that it is able to touch. Miss — is going to tell us a story, "When God Walks the Road" (from the *Young Christian Worker*, by Miss Allene Friday), which will explain itself as used in this connection. [Give the story out in advance and have it told, not read.]

WHEN GOD WALKS THE ROAD.

"Mr. Rodman, has you ever seen God?" The earnest eyes of little lame Dick burned into those of the man at his side. The man's feet shuffled uneasily, and his lips twitched. "Why—why, son, I guess not," he stammered uneasily. "What makes you ask that?" Nervously his fingers closed over a tiny note he held in his hand. It read:

"Mr. Rodman: I'm little lame Dick, and I lives on Hellhole Road. You can't make no mistake es to my house. It's the one with the black cat drawed on the dore. I got a letter fer you from God.

LITTLE LAME DICK."

And how foolish he felt! But he had come, and now he wondered why.

"Has you ever seen God?" The question startled him. "'Cause ef you ain't, ef you don't watch out," the intense tones went on, "you will. I seen him last night, and that's how come I to send fer you. I wus a-lyin' right here on the bed, same as I be now, 'en I wus a-lookin' at the road, 'memberin' when I got hurted on it, cause it wus so bad. The moon wus a-lyin' on it jus' as soft and white. All at once it shined plumb fierce right acrost my eyes, 'en I had to shet 'em. 'Nen when I opened 'em it wusn't this here road I wus a-seein'; it wus a long white one, same as milk runnin' along. It run along as fer as I could see, through little meadows where the grass wus a-standin' up that purty and green, and where the little blue and white daisies wus peepin' out all aroundst. At last it comes to a city what has houses and houses, and all on 'em wus marble an' gold an' silver. Whilst I wus a-lookin' at things I looked ahead, and here comin' to meet me was chilluns and chilluns jes' like me, only none on 'em wus lame. They jes' crowded round me same as ef lame legs and livin' in Hellhole didn't count! 'Nen what you reckon I seen?" The little fellow's eyes grew darker, and his face was full of wonder. "What you reckon I seen? Why, I seen God comin' right out o' that beautiful city, takin' a walk, same as

me! All the little chilluns shout happy and run to meet him. I runned too. He comes right straight on to where I wus, not sayin' nothin', but jes' smilin'. 'Nen a light shined in my eyes, and I couldn't see good, and I jes' fell down at his feet and whispers: 'O God, ain't it prutty! Ain't no rocks, nor holes, ner washouts, ner stumps, ner rotten fences 'long it, is there? Ner no branches with quicksands in 'em?

"'No chile,' he answers; 'them ain't seen on God's road. God walks a clean, white, and lovely road.'

"'Nen, Mr. Rodman, he ketches my hand and ses: 'Walk apiece with me. Come.' I went.

"'God, I ses, don't you never walk along on Hellhole Road? I wisht you would.'

"'No, little lame Dick,' he ses, 'I can't. It ain't fit.'

"'Mebbe Mr. Rodman would clean it up if he knowed about maybe you would there,' I ses.

"'Well, I'll jes' have to wait, but couldn't you do somethin' 'bout it? Couldn't you?' he ses.

"'Me?' I ses. 'Why, God, I ain't nothin' but a little bit of a boy that can't walk nowheres.'

"'I know it,' he ses; 'but there's things little folks can do, even if they is boys and lame. I'm goin' to count on you.'

"'Nen he laid his hand on my head. An' I jes' thort ef every little boy knew that God was er-countin' on him, what wouldn't he do? 'Now,' God ses, 'take these words to Mr. Rodman, who tends to Hellhole Road:

"'Mr. Rodman: Did you know you's keepin' God from little lame Dick's road? He can't walk there. It ain't fit.

"'Signed in heaven. God."

"'I can trust you with this, can't I?' he ses.

"'Nen, Mr. Rodman, I wanted to say yes, but I couldn't find my voice. But he knowed and patted me on the head and wus gone. So here 'tis, Mr. Rodman. I writ it myself, and I ain't much on writin'. But you'll clean it up, won't you, mister? You'll clean up Hellhole Road so God can come to see me? 'Cause when God walks the road's clean. You'll do it, won't you, mister?"

Something got in the big man's throat. "I'll try, son," he promised.

"'Nen," added little lame Dick happily, "maybe you'll get to see God walkin' on this road too, fer one's yourn."

"I hope so, my boy," answered the commissioner as he went away, wondering how many places he had kept God from.

Leader. — [some one appointed in advance] will tell us how every one may help in making our country a good place in

which to live, even though it may not be possible to do personal work:

"It may be that we cannot ourselves do the work of clearing the roads so that God may walk in them. We may not be able to work in the Wesley or Bethlehem Houses of our cities. The work with the Indians, the foreigners living in our country, or the mountain work that our Church is doing may be an impossibility for us personally. There is no need for us to be discouraged if we cannot do these things; neither should we think that our responsibility ends here. Our Church has provided a channel through which we may work. The Centenary Move-

ment of our Church has planned a program covering all phases of home mission work for the next five years. Stewardship cards have been furnished. It is asked that each member of the Church tithe. In signing these cards and pledging the amount indicated, the signer is making possible the doing of the work to better conditions which he could not do otherwise. It is his opportunity to have a part in this great work. These cards may be had by writing to Rev. J. L. Neill, Superintendent of Missionary Education in the Sunday School, 810 Broadway, Nashville, Tenn."

Song (to be sung softly): "I Gave, I Gave My Life for Thee."

Woman's Missionary Council.

Bible Lesson for January.

THE LIFE OF PRAYER A LIFE OF DISCOVERY (ACTS XXII. 17-22).

1. *The Discovery of God.*

THIS is life's greatest discovery. The practice of prayer is the fine art of becoming acquainted with God. All the men of the kingdom who have most fully revealed God to other men have reached the deeps here, for prayer vitalizes and clarifies all our thinking about God. It was Isaiah worshiping in the temple who saw the Lord high and lifted up. Paul states this truth in clear-cut words: "While I prayed . . . I saw him."

The book of Acts is the story of the growth of the early Church from a small group of Jews in Jerusalem to a world power. The expansion described in the first twelve chapters is largely a history of the expanding Peter. What a record this is of a man who, under the transforming power of the Holy Spirit given in answer to prayer, came to be a citizen of the world kingdom! It is with this outlook he can say: "Neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts iv. 12.) To him henceforth all personal values end in Jesus Christ, and all social ideals culminate in the kingdom of God.

Nothing less than a deep and consuming conviction that there is no other man and no other message save the Christ-man and the Christ message able to meet the bottom-most need of the world will send us forth with relentless strength. It is this rock-

bottom truth which has sent men through fire and flood for the gospel's sake. We need to believe this with a sincerity and earnestness that kindles all life into deepest devotion.

If we had no other illustrations than these three from the Scriptures, it would be enough; but a host of witnesses in this modern day testify to the same wonderful illumination of mind and heart in hours of prayer, so that God thenceforth is a new and living reality.

Many an intercessor can say: "While I was praying there was in the room a fragrance as though all the flowers in the garden of God had opened there, a tenderness like the pity of infinite parenthood flooded my life, and a Presence appeared, shriveling up all that was mean and low, helping me to see life's issues in proper proportion and perspective, and pointing the way to life's great tasks." None but a man of prayer could say, as did Zinzendorf: "I have only one passion. It is He, He alone."

The hearts of thousands have been thrilled by the story of how Horace Bushnell in old North College at Yale, in the darkness and despair of doubt, by prayer and obedience discovered God. The story of the hot fires of that moral struggle and victory may be read in a sermon which he preached years afterwards in the college chapel entitled "The Dissolving of Doubts." If we

would be explorers in the realm of spiritual realities, we must be men of prayer.

2. *The Discovery of the Will of God.*

It was after much prayer, as recorded in Acts, that the new disciple was chosen to take the place of Judas. That was the beginning of a new era, and the first Christians depended as never before on prayer and the Holy Spirit, whose leadership is recognized sixty times in that one book. We discover that it was the habit of the early Church to introduce new disciples at once to the life of prayer, with the result that when they were all scattered abroad in the persecutions that followed, each disciple was a beacon light preaching the Word with power.

It was during those three days of prayer that Paul discovered that it was the will of God that he preach Christ among the Gentiles. His epistles are strewn with the record of repeated crises in his life where he was made conscious of God's will in answer to prayer.

3. *The Discovery of the Plan of God for the World (Acts x. 34, 35).*

It requires much spirituality and much walking with God to see the world through the eyes of Christ. The tenth chapter of Acts contains the record of a man whose whole thought of the world was transformed during a time of meditation and prayer. Peter on the housetop and Cornelius in the palace, both praying! God showing the Roman that he must send for the Jew; God showing the Jew that the Gentiles must be included in the scope of the gospel!

It was nothing less than a genuine revolution for him to say: "The Spirit bade me go with them, making no distinction" (Acts xi. 12), and "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh

righteousness, is acceptable to him" (Acts x. 34, 35).

Prayer not only illuminates the Word, but lights up the world. Here Peter had his second Pentecost. This opened up the gospel to the Roman world even as the Jerusalem Pentecost was an unmeasured blessing to the Jews. There are two other notable outpourings of the Holy Spirit in Acts; one in which Peter was the human leader at Samaria (Acts viii.). Philip and others had been sent out after special prayer (Acts vi. 5, 6). The other was at Ephesus, where the Greek world was touched in Acts xix. 5-7. God was here reaching Jew, Samaritan, Greek, and Roman—the world! In each case prayer had formed a notable part of the preparation and revealed the largeness of God's purpose for the world.

Not only to men of large ability has God revealed his thought of the world in hours of prayer, but often to most unpromising men he reveals his will and gives a plan of leadership and power. John Stewart was an uncultured and drunken negro. To human eyes he was a most unlikely person to begin a great movement in the kingdom of God. Stewart was powerfully converted after one of his debauches. He united with the Church and began at once to live an unusual life of prayer. It was his habit to retire to the fields or forest to pray. During one of these seasons he was deeply impressed that he must preach and that he must carry the gospel to the despised and neglected Indians. He tried to evade the call, but each prayer season made the summons louder. He yielded at last and in spite of limitations, the protests of his friends, and the great difficulties, did a notable work among the Wyandottes. With remarkable zeal he appealed to the chiefs, urging that it was the will of God that men go to all nations and preach to all people. An appeal for help was sent out which led

A PRAYER OF CONSECRATION.

"ETERNAL, Holy, Almighty, whose name is Love, we are met in solemn company to seek Thy face and in spirit and truth to worship Thy name. We come in deep humility, since Thou art so high and exalted and because Thou beholdest the proud afar off. We come in tender penitence, for the contrite heart is Thy only dwelling. We come in the name and spirit of Jesus to make our wills one with Thine; to abandon our lonely and selfish walk for solemn communion with Thee; to put an end to sin by welcoming to our hearts Thy holy presence. Deeper than we have known, enter, Thou maker of our souls. Clearer than we have ever seen, dawn Thy glory on our sight. Light the flame upon the altar, call forth the incense of prayer, waken the song of praise, and manifest Thyself to all. Amen."

to the organization of the Missionary Society of the Methodist Episcopal Church, which now has work on all the continents and many islands of the world. So God

often uses humble men to reveal his purposes for the world.—From "A Life of Prayer Indispensable to Soul Winners," by Doughty.



Mobilizing for Prayer.

FRIDAY, January 10, is appointed by the Federation of Women's Foreign Missionary Societies as the Annual Day of Prayer. What does this statement mean to you? God has called Christian women to the task of evangelizing the heathen world through women and children. It is an impossible task except that he has promised to give wisdom and power. He, the King of kings, invites us to meet and confer with him. This is the appointed day. He will be present at the meeting places. Who will come?

We might prophesy from the past that there will be very few. In many places the women will not observe the day at all. They are too busy. Where the day is observed in great cities, with hundreds of Churches of all denominations, one hundred to three hundred women will constitute a "good attendance." Those who come in the Spirit will receive great blessing and strength. Unfortunately, the meeting will not always be for prayer, but will sometimes furnish merely an opportunity for addresses. We wonder what would happen if women should come in great numbers to meet their Lord and Saviour and should spend the entire day with him, asking of him and listening for his answer. Is it not possible so to present the call for this day of united prayer by women of all denominations that we may have overflowing churches, glowing hearts, and a wave of prayer reaching to the very center of divine power?

We have been asked to suggest some of the great outstanding needs for which we should unite in prayer. We can only suggest, leaving freedom for the Holy Spirit to direct the intercessions.

First Hour.—For our enemies, that they may be brought to see and abhor their sin in making and conducting this war. For ourselves, that while we think and act with absolute justice we may not hate. For our allies, with thanksgiving to God that he has called all these nations to work for the freedom of enslaved peoples and that our neighbors in the Orient—China, India, Japan, Africa, and the Philippine Islands—have united on the right side; thanksgiving that the Holy Land has been released from the unholy hands of the Turks.

Second Hour.—For women workers of the Orient. The outline of our study book by Miss Margaret Burton will furnish wonderful suggestions. For our union colleges and medical schools—Vellore Medical School, which opened August 20, Madras College, Gingling, Peking College and Medical School, and the greatly needed medical school for Shanghai. (Note: See Chapter VI., "Women Workers of the Orient.")

Third Hour.—For South America and Mexico, our nearest neighbors, who must not be forgotten in the "passing of the bread of life."

Fourth Hour.—For Africa and the Near East—Egypt, Persia, Arabia, Turkey, and Syria—with special thought for Moslems, who are to be so deeply affected by changes wrought by the war; thanksgiving that instead of responding to the cry to join the holy war against Christians they have chosen in great numbers to join with the Christian Allies in the fight for freedom.

Fifth Hour.—For world reconstruction, beginning with the training of our children for the Christian internationalism of foreign missions; for a new world alliance based on friendship and brotherhood rather than on political foundations; for a program for our Churches great and heroic enough to compel the attention and devotion of all Christian women; for a new reading and comprehension of the divine plan; for a universal proclamation of the gospel of our Lord and Saviour Jesus Christ.

It is suggested that the General Boards of Foreign Missions be invited to unite with us in this Day of Prayer and that the evening of the day be devoted to prayer for the great work of these Boards, in which men and women unite.

Abundant information may be secured from the missionary magazines of the various denominations and the *Missionary Review of the World*, with the many leaflets and books published by missionary societies and by the World Alliance for International Friendship. (Note: This outline, with some further suggestions, may be obtained from your Woman's Board at 10 cents per dozen, \$1 per hundred.)



Pledge Day.

Do not try it without pledge cards! This is the message of this short article. The value of the use of the cards has been thoroughly demonstrated and so often that no hesitancy is felt in urging every auxiliary to send for them and use them at the January meeting, the first meeting of the year 1919, which year even a casual observer must see is to be one of great significance in the religious and economic life of the world.

This meeting should have most careful and prayerful preparation. If the officers, newly elected in December, will come together and covenant in prayer to make out a program which will cover the lines of work to be undertaken by the membership and then will so place the great interests involved before the full meeting in January that every woman will have an opportunity to see her own part in carrying forward the concerns of the kingdom, planting it more firmly in our own land, and to the uttermost parts of the earth, Pledge Day will be one to be remembered in the history of the auxiliary and will mark an era of progress not known heretofore.

The use of pledge cards is one of the developments of a preparedness program, without which no enterprise to-day, great or small, expects to succeed. The demonstra-

tion of its vast importance can be seen in every movement. World, national, civic, religious—none undertake a large task without a well-laid program executed with system and skill and carried through with the power of personality. All these agencies are the possession of the great missionary enterprises of the Church. Add to them all the power of prayer, which makes possible to every one enlisted the invincible personality of God himself, and you have a force that will overcome obstacles and make you victorious in the face of seeming difficulties.

The pledge card provides the leaders in auxiliaries with the much-talked-of approach, that silent though powerful factor in all endeavor. With it you establish a means of entrance to the thought of the women present and a reason for communicating to those absent. There is no royal road to the use of the cards. Simply use them in your own way, putting into the use of them your own personality, and in faith and prayer expect the blessing of God upon them.

Send to Mrs. B. W. Lipscomb, Home Base Secretary, 810 Broadway, for the required number, and may great good attend your auxiliary during the year upon which you enter!



A Personal Letter to Every Member of the Woman's Missionary Society.

My Dear Coworker: You may not be aware of the fact that the women of our Church have a large part in carrying out the program of our great Centenary Movement and that our Woman's Missionary Council has called me from my work as Bible teacher at Scarritt Bible and Training School and made me the representative of the Centenary Movement for and to the women of Methodism. My proper title is Associate Secretary of the Centenary Movement, and my special line of work is the development of the Centenary spirit and plan among the women of Methodism. Please understand that we women do not go into this Centenary campaign as a Missionary Society, but as lay members of our Church, using our missionary organization as a basis of operation, but working with the Centenary Commission in all their plans. I shall represent that Centenary Commission to you and keep you in touch

with their plans, but I shall have to look to each one of you to carry out these plans with the women of your Conferences. The work is tremendous, far beyond human power, but its possibilities of blessing to our Church and the world are incalculable and not even faintly represented by the thirty-five million dollars which is the proposed financial goal of this Centenary Movement. The women of our Church will make their gifts through the regular Centenary channels, and the Woman's Missionary Council will receive its *pro rata* share of the thirty-five million dollars to be raised. God is in this movement, and he can and will use it to awaken, vitalize, and energize our Church in all its branches if his servants will be faithful and claim his power and his blessing upon their efforts.

Now comes your question: "What are we to do?"

1. You are to propagate vigorously in

your missionary auxiliaries the work of intercession. I do not know how far you have done this already. I am sure that you are yourself enrolled and are serving daily as an intercessor for the success of this Centenary Movement, spiritually and financially, in our Church.

2. You are to seek to develop the great fact of stewardship among your missionary women. We are not "our own"; we belong to God. Our life, our time, our means, our service—all are his, bought with a tremendous price—even the death of his own Son, and he claims his part of all we are and can do. Are we rendering him his own? Do we even reach the original minimum—one-seventh of our time and one-tenth of our income?

3. You have definitely assigned work with the brethren in carrying out the Centenary program. Every Conference Woman's Missionary President and Corresponding Secretary is a member of the Centenary Committee to be provided at your coming Annual Conference, and every District Secretary is a member of the Centenary Committee of her district and is to work with her presiding elder and other members of that committee in their Centenary Campaign. The

Woman's Missionary Auxiliary President is also a member of the local Church Centenary Committee and is to take part in all its plans. This means work. I do not in the least fail to recognize that fact, but I do not hesitate to call on the officers of our Woman's Missionary Society to step into the ranks and each do her part in carrying this great cause "over the top." This cannot be neglected; so if for any reason you believe God will accept your "cannot serve," please have your Conference Executive Committee appoint some woman in your place to do this Centenary work and notify me.

This is God's challenge to his people, and only he can foresee its multiplied blessings if we accept the challenge and put his power to the test. As I said before, the men and women are coworkers in this great movement, and I trust that our missionary women will render great service, thereby magnifying their Lord and unifying the work of the Church. Please pray daily for me that I may be empowered from on high for this new line of service into which God has called me.

Yours for the extension of Christ's kingdom,
MARY L. HARGROVE.



The Missionary Dime and How It Grew.

MRS. ROSS SMILEY.

LISTEN, my friends! In feeble rhyme
I'll tell you the story of a missionary dime.
Our President said, "Take this and make it
grow,
And a month from now at least two dollars
show."

I thought awhile and decided to go ahead
And invest this mite in crochet thread.
I crocheted fast, no time to loiter.
A yard of lace I sold for a quarter.

I ventured next five cents for gasoline,
With which I did an ironing neat and clean.
This brought one dollar to my growing
purse
And to my story gave another verse.

A quarter's worth of peaches next I bought,
To dry and sell this fruit then earnestly I
wrought,
Prepared with care, my work was nearly
done—

'Twas finished on the housetop by the sun.
I sold them to my uncle, "One fifty will I
charge."

He sent two dollars. I felt my hope en-
large.

"I have some missionary flour," a neighbor
said.

From this I baked a cake and six fine
loaves of bread.

Some flour left, I made two dozen steaming
rolls

And gathered in two eighty-five in tolls.

My next device I hesitate to mention—
The ash hopper, a woman's own invention.
Six bits I spent for lye and damaged lard
And made two dollars' worth of soap, so
white and hard.

From thread remaining on my crochet ball;
Another yard of lace—a quarter, you recall.
Two bonnets, frilled and trimmed, I made,
And forty cents of profit was repaid.

Quite pleasing was the total of it all;
But better for the joy of service—small
Indeed, but done with love sincere
For souls benighted but to Jesus dear.

Waiting Africa

DR. C. H. PATTON

PASSING along a native trail in a remote region, I once met a company of head hunters, armed with bows and arrows. The missionary could interpret, and we fell to talking.

I asked the leader of the band: "Have the 'words' come to your village yet?"

His face lighted up as he answered: "O yes, the 'words' have come! A Christian teacher came to live among us only a week ago."

I then inquired: "Would the other villages about here like to have the 'words'?"

He swept the horizon with his arm and said: "All of them, all of them are waiting for the 'words' to come."



The Centenary as Others See It.

SPEAKING of the unprecedented financial goal set by the Methodist Missionary Centenary, aggregating for the two Churches \$25,000,000 a year for five years, the *Ithaca (New York) Journal* says:

"The enthusiasm of the ministers and laymen of the Church everywhere indicates that they will be successful in reaching this great goal. A few years ago, if such a gigantic enterprise had been undertaken, there would have been few indeed who would have predicted its success. Now there is no doubt in the minds of the men who are giving themselves to the enterprise that the Church will reach its goal. The war, which shallow thinkers and

skeptics hailed as a blow to religion and the Church, has served just the opposite purpose. In a sense it has brought about a great spiritual renaissance. It has set men and women the world over to thinking of other than material things. It has stirred the hearts and consciences, the very souls of men and women. It has shattered the indifference and callousness of a false materialism and awakened the deep spiritual instincts of humanity. The spirit of service and sacrifice dominates the daily lives of men and women. And the great problems of reconstruction which follow in its wake will offer a splendid opportunity for spreading the gospel and teachings of Christ throughout the world."

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