

THE MISSIONARY VOICE

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Sow Dollars—Reap Souls



“He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.” (2 Cor. 9:16.)

The Universal Debt

“I am debtor both to the Greeks and to the barbarians, both to the wise and the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are in Rome also” Thus wrote St. Paul in the opening paragraphs of his letter to the Romans.

His meaning should be evident enough when the two sentences are taken together. There was a time, however, when the writer wondered what the apostle meant by his acknowledgement of universal debt. His debt to God I could understand; his desire, as a follower of Christ, to preach the Gospel to the Romans, I could appreciate; but in what sense did he owe it to them to do so?

One day the explanation dawned upon me with the greatest clearness. To be in debt to one is to have in my possession that which belongs to him. St. Paul had the Gospel—the knowledge of Christ, and of God’s love as revealed through him. It belonged not to St. Paul only, but equally to the Greeks, the Romans and all the rest. So long as St. Paul had it and they had

it not, he was in their debt; and he could pay the debt in no way except by doing his utmost to share with them the common heritage of a Father’s love.

The lesson is for us no less than for St. Paul. Indeed, it is an open question if our obligation is not greater. Certainly our knowledge of humanity’s need and our opportunity to answer it has been vastly increased through the ages. Exploration, literature, the means of instant communication and quick transportation have brought the ends of the earth within easy reach. We have but to stretch forth our hands to touch with Christ-like ministry the African, the Chinese, the Turk, the Patagonian. If St. Paul felt himself a universal debtor, then you and I must be either pitifully uninformed or strangely lacking in social consciousness if we can be content to live out our lives in our own little circle of intimate contacts, indifferent to the untaught millions whose God-meant heritage we hold as a selfish possession. Rather let us daily acknowledge our debt and shape our lives accordingly.

The Testing of a Missionary

The following story, told by the Southern Presbyterian Executive Committee for Foreign Missions, is a striking illustration of the self-sacrificing spirit which actuates the missionary. This is an extraordinary and perhaps an extreme case, but not essentially different from the experience of multitudes of able men who count it a greater privilege to pour out their lives in unselfish service on the mission field than to amass a fortune in business or professional life at home.

"One of our missionaries returned after six hard years spent on the foreign field. This missionary was a business man before he went out. He had done some big things in his business life, invested money very profitably for some business interests before he went to the foreign field.

"Of course when he came back home on a visit, he was invited to this community, and his friends gave him an ovation such as few men ever receive. After the ovation, the speech making and banquet, the next day one of his old business associates saw him, called him into the office and said, "Now you've been over, you've done your bit, you've set up things, why go back? Your old job is still open and we will make your salary \$10,000 a year, and besides this will put \$50,000 to your

credit, and you are to have the sole say as to just how that amount is to be invested, and it will be understood that in addition to your salary you are to have one-fourth of any amount you make with that \$50,000. In a few years you will make enough to put several men in your place."

"This man had made business addresses at \$150 a night when he was in the business world. We pay him \$50 a month and his wife \$50. That is his regular salary even while he is on his vacation. This man was in debt when he left America for his field, for HE TURNED DOWN THIS TEMPTING OFFER. He reasoned that if his time was worth over \$10,000 a year to men, it was worth still more to God.

"You hard-headed business men, who think your business more important than the Church's business, stand up by the side of this man and see how big you look. Your salary, your income, will stop when you die. This man, a missionary, drawing a salary of \$50 a month, and refusing a salary of \$10,000 a year and a chance to be a millionaire, will just begin to draw interest on the wealth he has laid up in Heaven, where moth and rust doth not corrupt, and where thieves do not break through nor steal."

The Joy Set Before Us

Too much we have missed the real meaning of Christian sacrifice. We have thought of the hard, irksome tasks, the hours of painful toil, the giving up of heart's desire, the loss of things most highly prized, and we have labeled all this "sacrifice." In so doing we miss the mark.

Beyond all question the most perfect example of sacrifice the world has ever known was that made by Jesus. Leaving his home in glory, he emptied himself, taking the form of a servant, being made in the likeness of men. Down, down he came, past the portals of heaven, past the luxury of the rich and the splendor of the powerful, down into a manger-cradle, into the lives of the lowly and despised, into the midst of sin and misunderstanding and ingratitude and rejection—down to a cross of infinite suffering and ignominy—down to where he could no longer see the Father's face, as on the cross he who knew no sin became sin for us. Yet the inspired writer, as he contemplates this infinite sacrifice, is moved by no impulse of pity, but pointing to the example as our inspiration, cries out: "Who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

"For the joy that was set before him!" Here then is the essential dynamic of sacrifice—to say: "I have but one life to live upon this earth. I want my life

investment to count for God and the good of others. Here are some things that I can do that are supremely worth while. To do these things may cost me sweat and tears and blood, and even my life, but they are worth it. They are worthy of my very best—my truest manhood, my finest womanhood. God helping me, this is my choice."

Oh, the joy of a life surrendered completely to God's will! Just to "let go and let God"—that is the renunciation which brings peace and power. Troubles will come and difficulties will arise and problems must be solved, but none of these things can take away the joy or the victory. The tragedy of Christianity is that unnumbered thousands of Christians who have repented and believed are yet living defeated, joyless, care-laden, fretful, anxious, fruitless lives.—*Home and Foreign Fields.*

Interchurch World Movement

We recommend to our readers the special article on the Interchurch World Movement which appears elsewhere in this number. This is the most significant and stupendous religious enterprise ever undertaken. It should have the cordial sympathy and support of everyone who longs for the establishment of God's Kingdom on earth.

Your Boy

CLARA M. BROOKS

If the darling child with his locks of gold,
Clasped tight in your fond embrace,
Returning the glance of your love-lit eyes
With innocent, winsome grace—
If he had been born in some distant clime,
Where they bow to wood and stone,
Would you not feel sad if he had no chance
To hear of the Living One?

And how would you feel if that promising boy
Were ne'er taught to read or write,
And if he must to his bed of earth
Go hungry every night?
If through all his years were a nameless
dread
Of displeasing some tyrant god;
And if manhood offered no hope to him
But a dismal, pain-strewn road?



Could you bear to stand at the river's brink
At the close of his life's dark days,
And see him embark for the other side
With wild despairing gaze?
Could you bear the pain that would fill your
heart
As he passed to the great unknown,
To think he had ne'er been told of Christ—
If that boy were your own?

They ARE yours, O Christian, yours to save,
Those millions of boys o'er there,
Ere their lives ebb out in the current deep
To the sea of black despair.
That brilliant boy with the yearning look,
Whose life is devoid of joy—
O Christian, pity and pray and give;
Remember he IS YOUR BOY.

President Wilson on Industrial Reconstruction

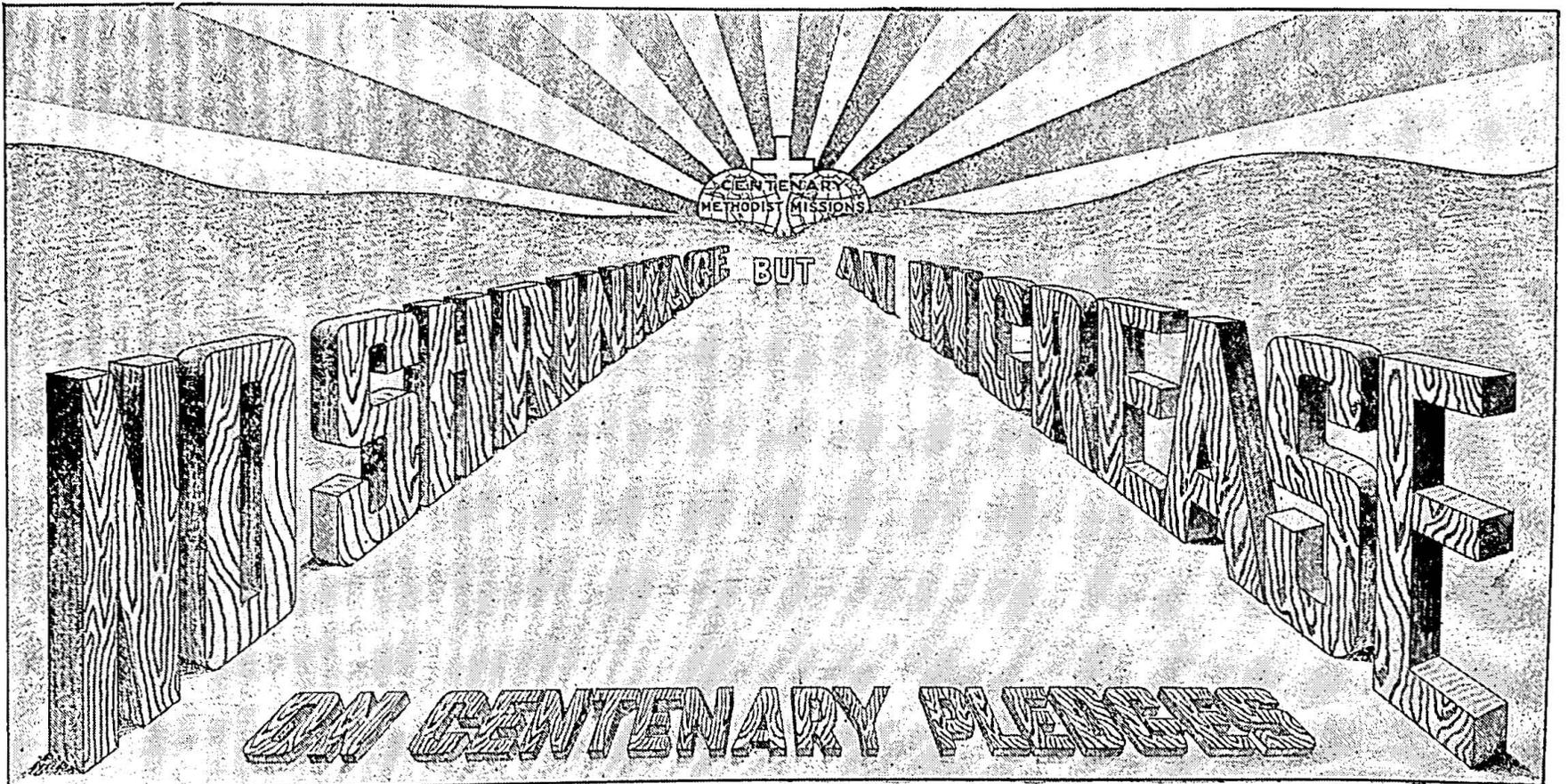
For some time the Voice has maintained that if industry is ever to be Christianized it will have to be placed upon a basis of co-operation that will make it possible for men to be brothers in fact as well as in theory. We have maintained further that the moral and religious values involved in such a reform were so great and so fundamental that it was clearly the business of the Church to point out the unchristian character of conditions as they are and to demand that an order of co-operation and service be substituted.

We have never had the slightest doubt that this position was timely, logical, and imperative. Nevertheless, it is gratifying to have it confirmed by no less an authority than President Wilson himself. In his message transmitted to Congress on December 2, he deals at length with the problem of reorganizing the industrial order in such a way as to end the "age-long antagonism between capital and labor" and put industry henceforth upon the basis of justice and comradeship. "Labor must no longer be considered a commodity," he says. "It must be regarded as the activities of human beings, possessed of deep yearnings and desires. . . . The return to the old standards of wage and industry is unthinkable. . . . The terrible tragedy of war which has just ended and which has brought the world to the verge of chaos and disaster would be in vain if there should ensue a return to the conditions of the past. Europe itself, whence has come the unrest which now holds the world at bay, is an example of standpatism in these vital human matters which America might well accept as an example, not to be followed, but studiously to be avoided. Europe made labor the differential, and

the price of it all is enmity and antagonism and prostrated industry. The right of labor to live in peace and comfort must be recognized by governments, and America should be the first to lay the foundation stones upon which industrial peace shall be built. . . . Surely there must be some method of bringing together in a council of peace and amity these two great interests, out of which will come a happier day of peace and co-operation. . . ."

In the way of concrete suggestions the President says that the right of collective bargaining must be admitted and the right to strike held inviolable. He insists, however, and rightly, that the welfare of society as a whole must take precedence over the interests of either capital or labor. To this end he suggests the creation of some sort of impartial tribunal for the settlement of industrial disputes.

President Wilson is certainly quite right in maintaining that the continuation of the present hostile relations between capital and labor, breaking out repeatedly into open economic warfare, is unthinkable, and in demanding that means be found to end it speedily. The Voice believes that it is the business of every Christian and particularly of the Christian leadership of this country, to recognize that the righteous solution of this problem is absolutely vital to the on-going of the Kingdom of God, and that they should set themselves resolutely and fearlessly to the task of finding such a solution. The President's suggestions will help, not as affording a final solution, but certainly as embodying the spirit of brotherhood and social mindedness which alone can make a final solution possible.



Here's Hoping

The Mexican crisis seems to have been passed, for the time being at least, thanks to President Wilson's firmness. However, there is no telling when it will come up again. The interests which have been seeking every opportunity to make trouble between the two countries will find other occasions from time to time and will renew the effort with shrewdness and vigor.

And it should be remembered always that, whatever appears on the surface, those interests at heart are centered about American investments in Mexico. Had we no dollars invested there, no mines and ranches and oil fields, it is safe to say that the propaganda of intervention would amount to little. American investments in Mexico are the chief disturbing factor from the standpoint of both countries. It is never the missionary who is killed in Mexico or captured and held for ransom. It is not the mission station that is sacked and burned. In nine cases out of ten the American who suffers in Mexico is the man who is there for the sake of what he can get out of it.

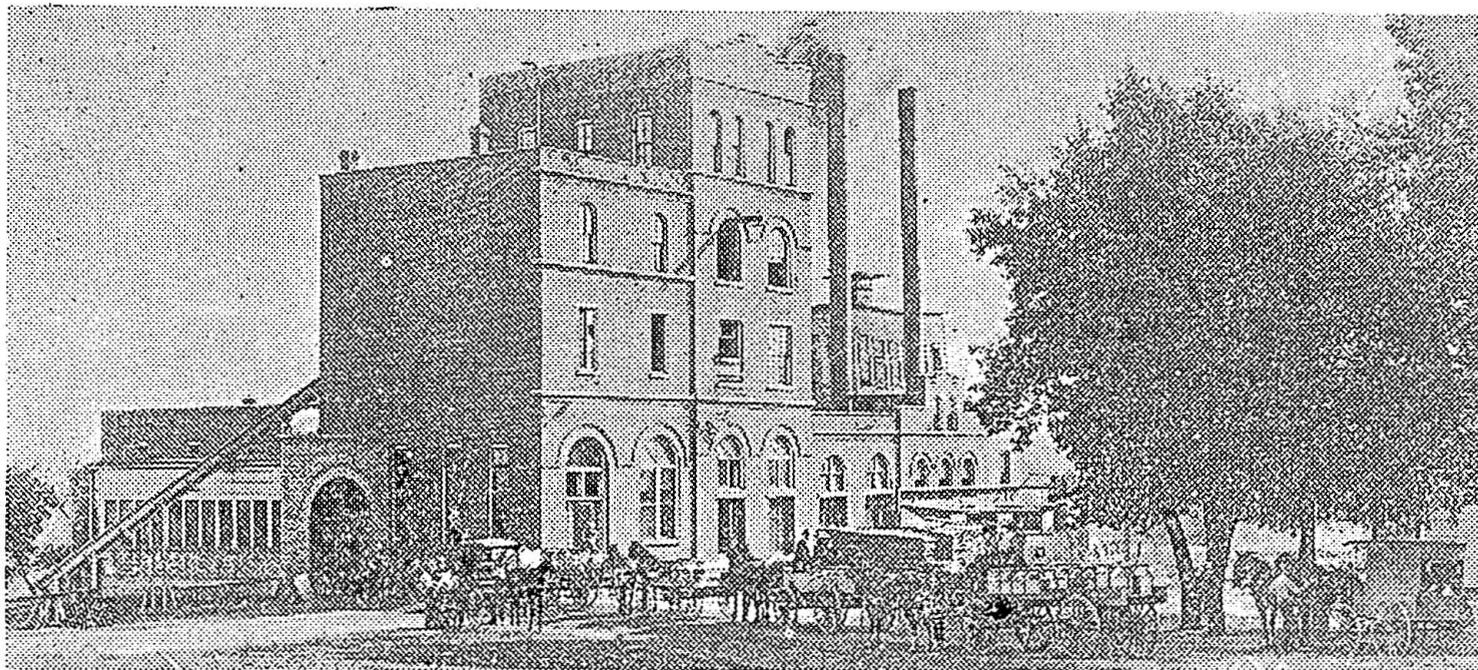
If it becomes evident that Americans cannot operate with safety in Mexico, then it would be the part both of patriotism and of common sense for them to come out, even though it represents financial loss to them. Certainly it would be the part of common sense for the government to call them out, even though it were necessary to reimburse them for their investments. Such a policy would be infinitely preferable from every standpoint to one of armed intervention, involving the slaughter of multitudes and billions of expense.

Of course, we recognize that there are certain rights

involved, and certain questions of national honor. On the other hand, we have learned that it is far better under certain conditions to forego our "rights" than to establish them by violent and questionable means. And as to national "honor," we have surely reached the point where we can throw aside the out-worn, discredited duelling code that has heretofore prevailed in international relations. There was a time when even Christian gentlemen felt themselves disgraced intolerably if somebody offered them the slightest insult. Nothing short of a duel to the death on the "field of honor" was considered adequate satisfaction. We have long since abandoned this false conception as unworthy, unchristian, criminal and utterly ridiculous. Nations, however, still live under the shadow of just such a senseless code. It is still widely held that any stain upon the nation's "honor," however insignificant the offense or its source, can be washed out only by rivers of blood. We will wake up some day and see that such a code as between nations is just as foolish, as unchristian, as criminal, as it was between individuals.

Indeed, one dares hope we are already waking. The Hague conference, the war to end war, President Wilson's idealistic leadership, the League of Nations—all these things point to the coming of a better day when nations shall be bound together in one sure bundle of friendship. One cannot believe that we are going to discredit all of these fine prophecies by going to war with Mexico about matters that could easily be settled in other ways, with no sacrifice more serious than that of some paltry dollars.

From Beer to Milk



The plant pictured above, located at Freeport, Illinois, illustrates how prohibition kills business. Formerly the Franz Brothers Brewery and saloon, it is now operated by the Springbrook Creamery Company.

Christian Diplomacy—Its Need On the Mission Field

As illustrating the necessity of interdenominational co-operation in mission work, as viewed from the standpoint of the field, the following editorial from the *Chinese Recorder* will be of interest:

"It is now a trite fact that the outstanding cause of the present world debacle is secret diplomacy. The world is realizing that international negotiations that cannot stand the light of public opinion are all too often proposed in the interests of a class. It is true that when great questions are thrown open to the public much more time is required to secure decisions thereon, but it is that very retardation of decision that provides an opportunity for reflection that is invaluable. If, for instance, all the peoples in the world had had a chance to consider together this war before it was started, there would probably have been no war. We are really, as an Englishman said, 'fighting for an opportunity for mind to meet with mind.'

"The same things are true of mission work. The time has come when in a country like China the various missionary contingents should act in the spirit of Christian diplomacy, which means the considering together of all big and far-reaching problems. Here, of course, is where comity comes in. The principles of Christian diplomacy, or comity, are applied when the Christian forces of a certain city or a certain locality confer together on the program of Christian activities for that community and when the Christian forces in China confer together through the China Continuation Committee.

"Christian diplomacy does not necessarily mean a centralized power which would stop individual activity. It means that all the light possible would be thrown on

the activities of missions and missionaries, so far as they affect other missions, and the inevitable result would be a linking up of forces and a modification of plans that would make for greater efficiency. Christian diplomacy means, therefore, that we would work for the cause of missions or the good of a community this year as a whole before anything else."

Baptists Subscribe \$87,000,000

The great Southern Baptist drive for seventy-five millions of dollars went over magnificently. The week of the campaign was more than enough for the attainment of the goal. The latest figures were about \$87,000,000. We congratulate the brethren with all our hearts.

In comparing this achievement with our own Centenary drive, in which we pledged fifty-three millions, it should be remembered that the Baptist campaign was not for missions alone, but for all the benevolences. Education, for example, is to get twenty million dollars.

It is notable that the Baptist campaign brought out large individual gifts to a far greater degree than our own. A number of personal subscriptions ranging from fifty thousand to five hundred thousand dollars were reported, whereas, in our Centenary drive, twenty-five thousand dollars was about the limit, so far as we are informed. The contrast is not gratifying, but possibly there are reasons for it that do not appear on the surface. We could wish that more of our men of means had seen in the Centenary an opportunity for the worthy investment of large sums. Probably the educational campaign to be held next spring will bring out more gifts of this character.

Opposed to Universal Military Training

The Western North Carolina Conference at its recent session put itself squarely on record as opposed to a system of universal military training for this country. In view of the vigorous campaign that is being waged in favor of this un-American, militaristic system, it is high time that every Christian citizen and every religious body should voice their opposition in no uncertain terms. The resolutions adopted were as follows:

"There is a bill pending before our national Congress which, if enacted into law, will require of the youth of this country universal military training. This, we believe, would foster unduly in our young men, unacquainted with actual war, a spirit of militarism from which in the past we as a nation have been happily free, and against which we should guard with a constant jealousy, because we desire nothing that smacks of German militarism, even though it bear the name of American militarism.

"Furthermore, there is no need of universal military training in the interim of war in order to have good soldiers in time of war, as our whole past history proves most convincingly by the fact that our armies have been uniformly victorious. The fighting record of our boys in France, to say nothing of our government's proud boast that the recent war was fought in order to prevent future wars, proves most conclusively that universal military training should not be desired and is not needed for national security, or for American victory, if war should be thrust upon us.

"We, therefore, as a patriotic Christian organization, set for the triumph of the Gospel of Jesus Christ, respectfully urge our Senators and Members of the House to use their high offices and personal influence to prevent the enactment of a law requiring universal military training, or any other law that will unduly foster militarism."

A Time for Constructive Good Will

It is gratifying to observe that the race relationships which a few months ago seemed so threatening now appear decidedly less tense. We trust that both races have seen enough of the horrible possibilities involved to convince them that race antagonism must be taken in hand immediately and vigorously checked.

Nevertheless, it should be recognized that the danger is not yet past, nor will it be until there is a genuine conversion of multitudes, both of whites and blacks, to a better state of mind. In the meantime the wise ones of both races will take extraordinary care to avoid points of friction. There will never be a time when an attitude of fairness and consideration on the part of the white man toward the negro will be more necessary or better repaid.

The negro is anxious, suspicious, afraid—and we must admit that he has more or less reason to be. If his sus-

picion can be overcome, his antagonism will be completely disarmed. It is up to all right-thinking white people to overcome it by giving the negro a fair deal and insisting that others do the same.

No person, white or black, should be tempted in these times to hot words or hasty resentment without reflecting that, if he yield to the temptation, he may kindle a wild conflagration which will rage and destroy beyond his power to imagine. It is pre-eminently a time for deliberation, for self-control and for the exercise of premeditated good will.

Christianizing the Picture Play

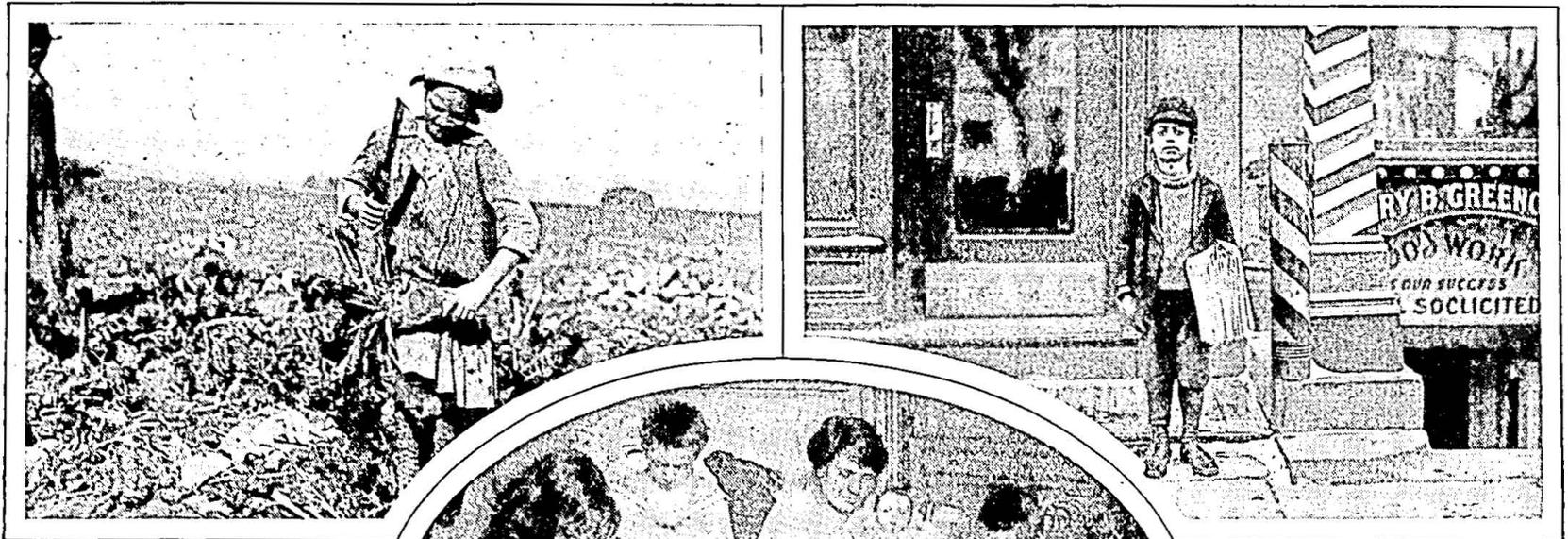
At least two companies are being organized for the exclusive production of religious and educational moving picture films. These are the Excelsis Film Corporation of Los Angeles, headed by Mr. Thomas M. Muley, and the International Church Film Corporation of New York, promoted by Dr. Paul Smith. The Excelsis Corporation will make a specialty of pictorial religious news service, short scenarios for use in connection with the evening sermon, films illustrating the International Sunday School Lessons, and other pictures of moral, religious and educational value. A wide variety of films will be prepared, adapted to regular Church services, evangelistic meetings, socials, Sunday schools, educational institutions, Chautauquas, and the like. The Church Film Corporation, we understand, will make films expressly for the churches.

It appears, therefore, that before long it will be possible for any city church to supplement its regular services with the powerful appeal of the moving picture, thus turning to Christian uses a wonderful art that so far has exercised largely a questionable influence. Not only so, but it should be possible in every city and town to have at least one moving picture theater that is absolutely clean and elevating. The need of such a place has doubtless been felt by millions who recognize the educational and recreational value of the films, but who can rarely attend an exhibition with absolute certainty that they will not be compelled to witness some scene that is more or less questionable. A place to which parents can send their children with perfect safety, to which the Sunday school teacher can take her class, or a young man his sweetheart without danger of offense—a place where only such pictures are exhibited as entertain and uplift—is a great need in every community.

Such a theater ought to be a commercial success, as well as a powerful influence for good. Christian business men in every community might well look into the possibilities of such an enterprise.

The Philippine Islands have made more progress intellectually and economically in the past fifteen years under American rule than in the previous four centuries.

Tragedies of American Industry



Pauline, aged nine, topping beets. Heavy and dangerous work for a child. Millions of children in the country are kept out of school part time to work in the fields.

Tommie, nine years old, has been selling papers since he was seven. Paper selling and other street trades are peculiarly dangerous morally to the boys.

Mrs. C. and children doing "work" at three cents a gross. Eight members of this family sleep in one small room.

In Behalf of American Childhood

January 25 to Be So Observed

What are our ideals of childhood?

Health, play, work, education: development of the body, the mind and the spirit. For these things we assume that the community is responsible. The community spends its money for schools and playgrounds and nurses and doctors. In more than half the states we pension the widowed mother so that she may keep her home together. And then having provided certain means of wholesome childhood we leave our job half done and allow the children to slip through our fingers half-educated, half-nourished, to be exploited while they are immature—before they have had their chance.

The year 1919 marked the passage of the Federal Child Labor Law, which places a 10 per cent tax on the net profits of establishments employing children under 14 years of age in factories, mills, canneries and manufacturing establishments; of children under sixteen in mines and quarries, and of children between fourteen and sixteen for more than eight hours a day, six days a week, or at night. The great value of the federal law lies not so much in the num-

ber of children it affects, for they are a small proportion of all the children gainfully employed, but in the fact that it makes uniform the laws of the forty-eight states and sets an example for the states to follow in the industries that are not reached by the federal law. It does not apply to the vast number of children regularly employed in agriculture, nor to those working in street trades, in department stores, grocery stores, laundries, amusement places, hotels, restaurants, in the messenger service and other trades.

The federal judge of the western district of North Carolina has declared the federal law unconstitutional, and the case has been appealed to the Supreme Court. Meanwhile the law is in effect everywhere except in the western judicial district of North Carolina.

Child Labor Day will be observed throughout the country on Sunday, January 25, in churches; on Monday the 26th, in schools; and on Saturday, the 24th, in synagogues. Secretary Lane in a recent letter to the National Child Labor Committee expresses the spirit in which Child Labor Day should be ob-

served. He says: "Child labor will soon be a thing unknown. The child will be given its chance to grow. But work by children on certain things that are not drudgery and do not impair health or spirits will more and more come to be recognized as educational. 'We know only what we do,' is at least more than half true. And the child that trains hand and eye and brain to work together is being educated. Experience has shown that a fixed limit must be set by law, else the exploiters will take advantage of the necessities of the parents. Now, that we are coming to a minimum wage, the necessity will grow less. I cannot say, 'Let no child work,' for I believe in the idea of work being put into the heads of the young, and I believe in the value of work to the young—but not monotony, not anything that does not tend to make a more complete citizen in the long run."

The National Child Labor Committee, 105 East 22d Street, New York City, will be glad to send information on child labor and suggestions as to the possibilities of effective service in the campaign against this persistent evil.

Mobilizing Christendom for a Great Offensive

The Interchurch World Movement—Its Genesis, Purpose and Plan

Written especially for "THE MISSIONARY VOICE"

Suppose that in the spring of 1918 President Wilson had sent one division of American troops to Genoa under sole command of General Harbord, and an army corps to Bordeaux to obey only the orders of General Liggett, and five divisions to Brest to fight exclusively under the direction of General Pershing, and had distributed the rest of our forces to half a dozen other ports for as many independent expeditions.

In 1913 most of you could not have answered what the result would be. Today every intelligent American has learned the lesson. It has become a fundamental in our thinking that the embattled might of evil did not yield until the efforts of all the American troops and all Allied armies were brought into strategic co-operation under the mind of Foch.

* * *

Turning from war to the immensely more protracted, more bitter, and more sanguinary fight to spread the kingdom of God over all the earth, what do we find?

We see hundreds of little expeditionary forces fitting themselves out independently and embarking separately, each on its own small campaign against the forces of darkness. Turn to any list of the home and foreign mission, church extension and other benevolent societies and—unless you are familiar with the subject—you will be astonished at the number. There are not too many for the work they have to do. Not at all. Their combined energy is all too little. But this is just the reason why a part of their duty is to work together, to agree on some comprehensive, world-wide plan, to apportion the front among themselves so that competing battalions will not be getting in each others' way on one sector while the enemy pours through another sector left entirely unguarded.

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The above, it is hoped, will give the Christian who has never thought about these matters a good idea of the purpose for which the Interchurch World Movement of North America was founded.

It is an effort to mobilize for a grand, decisive campaign all the organizations by which Christianity seeks to carry the Word to those that sit in darkness.

It has nothing to do with harmonizing the doctrinal differences of the evangelical denominations. It is entirely dis-

tinct from the various movements to bring about Church union. Every Christian soldier will fight under his own banner, with his own weapons and in his own organization. But all the co-operating Churches and their agencies will increase their strength by entering one plan of operation.

* * *

Here are some of the things the Interchurch Movement proposes that the Churches do together. They shall survey the world more carefully than ever has been done before, in order to decide where their efforts can be expended to the best advantage. From this painstaking, scientific survey, combining new material with all the facts previously developed through the denominational surveys, a program shall be drawn. This program will be the plan of operation. It will be submitted to all the denominational agencies and approved by them. Each denomination will assume an appropriate task, harmonizing with the work as a whole. The program will call for a certain number of men and women and a certain amount of money—large in the aggregate, but not too large for our Christian resources.

The Churches will then—some time next spring—make a joint appeal to Christian America for men and women to carry out the proposed program. The impact of all the Churches working together will be far greater than they have been able to produce working alone. The nation, it is expected, will be electrified and awakened to its duty as it never was before.

* * *

To bring about such an awakening, a nation-wide revival, the Churches will do other things together that they have been doing separately. They will unite to develop the latent spiritual resources, the wonderful prayer-power of man. Together they will place before the Christian conscience the duty of stewardship of life and estate. God has given and to God we must return. An intensified campaign to place the attractions of life service for Him before the young men and young women of the country will summon the flower of all the denominations to leadership in the Christian army. Finally, nation-wide publicity will educate the people and let even those furthest out of touch with the spiritual life know that something

of moment is afoot which they must either join with or deliberately ignore.

* * *

If the reader now has grasped the mission of the Interchurch World Movement and the essence of its plan, the physical facts about its growth can be quickly learned. It comes not into an entirely new, untried field. In China, in Mexico, in the African Congo—to mention only a few outstanding examples—foreign missionary societies have accomplished much by dividing up the territory for evangelism among themselves and at the same time uniting to publish Christian literature, to found union universities and theological schools, and to fight such great moral evils as opium and government-licensed vice. In settled, difficult home mission territory, such as certain areas of North Dakota, wasteful duplication of effort has been avoided by comity agreements for thirty years. City federations have brought into harmony the local work of Church bodies, while Montana in the last few months has shown us a brilliant example of state co-operation. So the Interchurch World Movement is not an experiment, but the extension of a proven principle.

* * *

Late in 1918 two members of the Executive Committee of Foreign Missions of the Presbyterian Church in the United States (Southern) proposed to hold a gathering of Christian leaders in New York City to discuss such an organization as the Interchurch (the name had not then been born). One hundred and thirty-five representatives of home and foreign mission societies met and decided the time had come for the working bodies of the several denominations so to relate their activities as to present a united front to the world, in the interest of (1) increased efficiency, (2) increased influence, (3) increased economy. A meeting called by the Federal Council of Churches took similar action. A committee of twenty elaborated details. Many outstanding leaders devoted themselves to pushing the plan.

The task of integrating the movement to the various denominations and boards was necessarily long and intricate. It was a piece of unprecedented Church statesmanship, and when the whole story is told some day it will be one of the great annals of sacrifice.

(Continued on page 16.)

God's Indispensables

Men and Women Needed at the Front

REV. S. A. NEBLETT.

To make effective the missionary enlargement authorized for the next five years by the last General Conference and approved by the Church in the Centenary Drive, it is estimated that seven hundred and thirty-five men and women missionaries are needed. For the seven foreign fields in which Southern Methodism is working, three hundred and eighty-seven missionaries are needed.

Men and women might conceivably carry on missionary operations, and perhaps evangelize the world, without any organized board to support them. But all the organization and money and equipment in the world are absolutely useless without consecrated men and women. The latter are God's indispensables.

The immediate situation is this: The call comes from our foreign fields for a stated number of men and women to be sent out in 1920; the Church has considered the call, pronounced it timely and subscribed all the money necessary to enable them to go. The money is being paid in and will be available January 1, 1920. The work is definitely cut out and waiting. But where are the men and the women workers? The whole Centenary program depends on them. It will be carried through gloriously if qualified men and women offer themselves right away. It will be hindered, delayed or defeated if workers fail or delay to offer themselves.

We need at once more than one hundred and fifty of the best prepared men and women, college graduates if possible, to be found in the South, who will turn away right now from whatever the world offers them and say to the Board of Missions: "Here am I. Send me to the Congo, to China, to Cuba—anywhere I can serve best."

Sophomore and junior volunteers will not answer. They will be needed later, and we want to keep in touch with them. Young persons just entering normal schools or medical college are not available for 1920. But there are hundreds of young men with college degrees, some with three or four years' experience in the pastorate, others succeeding as teachers, lawyers, physicians or in other professions, whom their Lord and their Church are calling. It is up to them to make the next move in the great Centenary plan, and to make it promptly.

One missionary from each presiding elder's district in 1920 will make the

Centenary program a success. Perhaps there are a few districts that have no available man, but they are few. The wise presiding elder, merging the lesser interest of his own district into the larger interest of the whole Church, will say to his most promising young preacher: "Have you considered the call to the mission fields. It is an urgent call. Go, and God speed you." The presiding elders can turn the scales and insure victory by encouraging the ones they feel are most efficient at home to let God have a chance at them for a foreign field.

Ten Reasons for Home Missions

BY BISHOP JOHN M. MOORE

1. Because the evangelization of the world can be accomplished only by the impact of Christianity and the civilization which Christianity has produced.

2. Because America's impact upon the East and the Latin lands should confirm and not impair the message of her missionaries and missionary enterprises. American missionaries should not be forced to apologize for America and American Christianity when the non-Christian peoples enter the school of Christ.

3. Because to evangelize the world we must Christianize America, for through America are flowing today the currents that are revolutionizing the world's thought, industry, commerce, government, life, and civilization. Purify the fountain and cleanse the channels of American influence, and the world will receive the healing waters of life.

4. Because the United States carries the largest measure of the world's hopes and is capable of contributing most largely to the world's redemption. It must furnish the home base, the type of religious life, and the conquering spirit in world evangelization.

5. Because, politically, commercially, educationally, and religiously, the United States occupies points of vantage in its touch with all nations. That touch will give character to its influence by the kind of men that compose and represent its government, by the principles by which its citizens develop industries and transact business, by the dominant thought and philosophies in its colleges and universities, and by the spirit and forcefulness of its religious life.

Our college and high school faculties contain young men and women who are exactly qualified for an important place at the front. Mr. College President, be magnanimous, and urge your brightest young professors to answer the Church's call, just as preachers, teachers, lawyers and doctors answered our country's call for welfare workers last year. A word from you may supply the impulse needed. Will you speak it without delay?

Mothers and fathers, now is your chance to consummate a service for the kingdom you began when you consecrated your babes to God by baptism a quarter of a century ago. If you will tell them what a great life investment is possible to them through service in the mission fields of the Church, they will believe you and act accordingly.

6. Because American missionaries spent their first century in introducing Christianity to non-Christian peoples, and now their work is to interpret the Christianity which has made America what it is and which gives America its dominant force in the world. With apologies to Emerson, we would say that what America does should not speak so loud that non-Christian peoples cannot hear what American missionaries say.

7. Because unmet Home Mission needs test foreign missionary integrity. If familiarity with Home Mission fields, subjects, and classes breeds contempt and permits indifference, then in foreign missionary zeal it is only distance that lends enchantment. To send the gospel to China, Japan, Korea, Mexico, and Africa, and at the same time neglect the Chinese, Japanese, Koreans, Mexicans, and Africans in America, is to exhibit a lack of intelligence or of sincerity.

8. Because Moravia, once the home of the most missionary Church of the world, through neglect of Home Missions, has become a field for present-day foreign missionary activities. Because Syria and Northern Africa were once the seat of Christianity, but through neglect of Home Missions their people are now the followers of Mohammed and unrelenting enemies of Christians and Christianity.

9. Because, as Mr. J. E. McAfee says, "All Missions worthy the effort are at last Home Missions. And their real effectiveness will begin just when they become Home Missions." In Home Mis-

(Continued on page 16.)

Mistah White Man, Lis'n

BLANCHE GOODMAN, IN SATURDAY EVENING POST

Mistah White Man, lis'n: Wheffo' an' why
You gimme dat black look out'n yo' eye
An' say, "Dis country hit ain't no place
Fo' to bawnd an' raise up de cullud
race?"

Mistah White Man, lis'n: Right am
right,
Mek no diff'ence ef hit's cullud er white.
Dey ain't no race but has dey trash,
An' dem's de ones whut am boun' fo'
to clash.
Is you fo'got de ol'-time days
When you waz ginnerous wid yo' praise?
When ol' Unc Bob and Aunt Sue Ann
Jes' waited on you foot an' han'?

Who wuz hit toted you aroun'
When you wa'n't knee high fum de
groun'?
Who tol' you about Tar Baby fust,
An' how Brer Rabbit kicked up dust?

Who teached you to cut de pigeon's
wing,

An' to buzzard-lope, an' how to sing
De ol' plantation chunes? An' who
Holped you fetch up yo' chillen too?

Who picked de cotton fum yo' fiel's?
Who give you fried spring-chicken meals
When fowls waz skeerce an' ol' Mis'
sick
An' Sherman had lef' de place clean
pick'?

"Sen' us to Af'ky whar we b'long?"
W'y, honey, you'd miss ouah laugh an'
song!

Dis country'd be a darker place
Widout den wid de cullud race!

I know us ain't so pow'ful smart;
But hit ain't de head, hit's whut's in de
h'art;
An' when Gab'el's trumpet blow at las'
I recon he'll let ouah culluh pass.

So, Mistah White Man, you an' me
Us needs each othah'—le's speak free.
We's gwine to sift dis trouble thoo
An' live in peace—bofe of us two.

Immigrant Exodus Threatens South's Labor Supply

SOUTHERN PUBLICITY COMMITTEE

Washington expects 1,300,000 immigrants to return to Europe within six months after the peace treaty is signed, and estimates that they will carry with them an average of \$3,000 each.

The loss of nearly \$4,000,000,000 is, however, a small matter compared to the drainage of the country's labor supply. An official of the Department of Labor, in presenting the above statistics, predicts a further heavy draft on the South's labor resources. The needs of the the North and West will be so urgent, he believes, that no laws seeking to prevent labor agencies from operating in the South for the benefit of other sections will be adequate for the protection of the Southern farmer.

In this connection the report of Mr. R. H. Leavell of an investigation made in Missouri for the Department of Labor is of interest. Mr. Leavell is a Mississippian, a graduate of the state university, and a member of Congress from his state.

He finds Negro workers remaining satisfied at home in those parts of the state where friendly contact between white and colored leaders is maintained; where good homes, a living wage, and full legal protection are assured; and

where efforts are made to educate the tenants to more remunerative methods of farming. These conditions he finds best developed in those counties where the percentage of white illiteracy is smallest. In other words, intelligent whites believe in a liberal and educative policy for Negroes and find that it pays.

In Bolivar County, where labor is most satisfactory and most securely held, a "Community Congress" is in operation. It consists of five white representatives of each of the five districts of the county, and of five Negro leaders. It deals with all problems of community interest and development. "Automatic-ly," says Congressman Leavell, "it provides contacts between the local leaders of the two races in ways best calculated to promote harmony, prosperity, and opportunity."

Wanted—A National Educational Policy

Washington, D. C.—Secretary Lane, in his latest annual report, urges national appropriations for education, which he considers as vital to national welfare as the construction of highways

or the government inspection of foods. He wants federal co-operation with the states in wiping out native white illiteracy, in Americanizing the foreign-born, and in bettering Negro education. "For the Negro and his condition," says the secretary, "we are responsible as for no one else. He came here without exercising his own will. He was made a citizen without discrimination." He "is a charge upon the American conscience, and his education, I believe, should long ago, in part, at least, have been a charge upon the American pocket."

Missions Not Hindered by China's Unrest

JOSEPH WHITESIDE, SOOCHOW UNIVERSITY

You probably read of the student strikes which took place in China toward the end of last May. We, along with all the other schools, were involved in the movement and were not able to do any work in the classroom after the 26th of May. Our students finally left the campus—at our request, since they were unwilling to take up their studies—on June 6.

Through the summer there was a vast amount of unrest in many parts of the country, and this has continued to the present time. Before our fall opening, we feared that the part taken by the students in the political troubles might very seriously cripple our school work; but such has not been the case. We have about 360 students in attendance, and with this number our dormitories and recitation rooms are comfortably full.

With all the unrest in China, we still have the very best opportunities of doing missionary work and are trying to meet the duties near at hand, while preparing for the larger things before us. We are expecting that the Missionary Centenary will give such an impetus to our mission work as it never has had in all its history. Our leading Chinese Christians have caught the fine spirit of the Centenary Movement, and we are hoping and praying that it may grow until it reaches every member of our Church. You have done great things at home, and we are feeling the inspiration of your wonderful faith and generosity.

Democratic Education

The education system of a democracy must insure to all full, free, and equal opportunity for that kind and degree of education which will develop most completely the native ability of each and the highest degree of manhood of all, with the fullest possible measure of the sweetness and light which we call culture.—*Exchange*.



International Film Co.
CHINESE WOMAN OFFERING HER BABIES FOR SALE IN THE MARKETS OF
SHANGHAI.

The Wee Yellow Fist

E. W. SITES, FOOCHOW, CHINA

"That one has gone bad already." The woman looked at the basket of rags with so little concern that I was slow to take in what she meant. Then amid the ashy rags I detected a wee, wee ashen face. Why the frail spark of life had lingered in that weazened body through five days of unutterable neglect I cannot imagine, unless she was waiting for me to come. The basket stood on the floor of a little black hole of a room; in a dirty box in another corner lay another small bit of womanhood; and I heard plaintive, infant cries from somewhere within the house.

"We keep them until we get a load—four or five—then take them to Foochow." A lad had told me that a load of seven or eight girls was taken to Foochow every few days. "If they live, they live," he remarked, "and if they die, they just die."

And if they live, what happens? It is better not to follow their career too closely, if you want to sleep at night.

I asked what the woman fed them—these girl infants of a day or two—and she showed me some coarse, hard cakes. "I soak them in this," she said, producing a grimy bowl with a sticky some-

thing in it. "But that one won't eat."

I looked at the lips, all inflamed, and drew the rags away from the shrunken, helpless limbs for a moment. I would have loved to take her up and give her a bit of tender woman-care, but I knew the tiny body could endure nothing now. As I turned away, with horror of it thickening my throat, the little thing moved. Suddenly a wee, clenched fist was thrust out directly toward me, as if in terrible appeal. I think I shall remember that tiny fist till the day I die.

I learned about it in the morning meeting with the women; about the dowager who disposes of superfluous girls for ten cents each and saves you the trouble of drowning them. I learned, furthermore, the appalling fact that to these semi-Christian women this simple expedient seemed wholly natural and proper. Be merciful! Remember they start up the ladder of living four thousand years behind you.

When the doctor found the wee mite this afternoon her spirit had returned to Him who gave it, there in the filthy basket, where a decent dog would scorn to die. The little one within the house was soon to follow. At the afternoon class I begged Mrs. Hubbard to talk to the women about this crime.

"We have nothing to feed these girls!" one woman protested.

"You always manage to feed boys."

"But girls won't care for us when we are old!" This was from a heathen woman. Heathenism is forever incredible! Where love is, there is God; and where God is unknown love is, in cruel reality, also unknown.

Then Mrs. Peet followed with a loving but passionate appeal. "The blood of your own daughters cries to heaven," she pleaded. "God will require every one of them at your hands." Those careless women were stirred, convicted. For the first time many a one was conscious of her own guilt in this matter.

Self-Propagation the Missionary Goal

In writing of the training of native teachers in China, Rev. William H. Sears says: "The missionary's principal aim should be to bring about a condition where he will be no longer needed. It has been well said that the missionary's work is done when he has trained a man or woman who can do it better than himself. If we can train this generation of Chinese Christians, they will take over the Lord's work in China. Not only can they do this, but they can do it better than any foreigner."

Opening Hearts With the Surgeon's Knife

How the Mission Hospital Heals Body and Soul

REV. F. G. VESEY.

Brother Vesey, who is pastor of Water Gate M. E. Church, South, has been doing also a good deal of work among the patients in Severance Hospital. Below he tells of some of his rich experiences.

The number of distressing cases coming to the hospital is very large. Poor, emaciated, sick unto death, many of them incurable, they present a touching sight, as day by day they come to be healed. Numbers are too far from the gate of health ever to return. They come into the wards, linger for a little while in cleanliness and comfort, and then die. Many of them have so suffered at the hands of native doctors that they are past healing when they come to us. Not a few come as the last hope, only to be told they have delayed too long.

But so much which is marvelous is done by our skilled surgeons and nurses that one feels daily that here is a magnificent opportunity for the soul healing of a nation. People come from all over the country and the majority of them leave with a deep impression of the practical side of Christianity. They realize in the hospital that it is a vital thing, and, from the numbers that sincerely testify to faith in the Lord Jesus Christ, I am convinced that there is no other agency anywhere that can do more for the salvation and evangelization of the people than the work in the hospital, if there is an efficient force of workers to care for the spiritual needs of the patients.

One old Korean of the literati, a gentleman in appearance and manners, with a dignified bearing, brought to the clinic the other day his only grandson, a bright youngster of nine summers. He

had traveled from far away in the south to get special advice and help, for the boy had swallowed a piece of twisted wire, which had lodged in the wind-pipe. After an X-ray picture had been taken, an operation was performed and the wire extracted. The lad soon recovered. The pleasure and joy of the old man were delightful to behold, when I took to him from the operating room both the good news of the successful operation and the wire itself. He said, "Now I will believe the Christian religion is true." I had taken every opportunity to talk with him and he had made the operation a sort of test. Though he had come to the hospital a Confucianist, he certainly left with a strong impression of the virtue of Christianity. He promised to believe, with all his house.

Today I had a chat with a young man who had often heard the message before, but the truth had never gripped him. He said at the close of my visit, "I will now believe in Jesus Christ as my Savior, for now I know who he is, and I will truly repent of my sins." His case could be multiplied many times over.

One of the men who was shot in both legs at the time of the disturbances has only just left the hospital. On the day of his discharge he hobbled to the foreign nurse's room with the aid of two sticks, to thank her for the kindness he had received while in the hospital. He told her the one great thing he had

learned while in the ward was to live for others. Before he was wounded his life was selfish and useless, he said, but now he had learned from the pastor and had read in the books given him that there was One who had given up all for him. Producing a number of tracts and a New Testament I had given him, he said that he was now going to tell his relatives and friends that God had healed both his body and soul, and to teach them too.

One man was run over by the train, losing both legs and an arm, and lay at death's door for days. Now though a cripple, he is a smiling one. He has lost much, but has found a new Friend. He lies on his cot and waits for my appearance in the afternoons, then puts out his only hand for me to take. Humanity is the same all the world over: everybody wants sympathy, kindness, comfort, in the hour of pain and distress. He came to us dirty, ignorant, dying; he will shortly leave us clean, quickened in intellect, and certainly living in a true sense. The hospital ward seems to be a short road to the Cross. Young and old, rich and poor, friendless and outcast, flock here for help and healing, and the problem is how to care for them all. Great is our opportunity!

Men, Not Money, Most Needed

MRS. S. A. STEWART, HIROSHIMA, JAPAN

What we need most right now is not money, usable as that is, but men—missionaries and Japanese preachers and teachers and women workers. I have been wondering if there may not be some potential missionaries among the readers of this appeal. Aren't there some college young men and women among you who could soon be ready to come to us? Aren't there some high school boys and girls who ought to be thinking about being missionaries? If you like the thought of "getting under a hard job," and of doing something mightily worth while, come to us. We need you.

Something for you all to do, those who can and those who can't be missionaries, is to pray that God will give us workers, Japanese and foreign, whom we need. Won't you join this "fellowship of intercession?"



DR. W. T. REID PERFORMING MAJOR OPERATION, IVEY HOSPITAL, SONGDO.

"And Forty-five Missionaries"

HENRY JAMES FOREMAN, in *Ladies' Home Journal*.

The November Ladies' Home Journal carried under the above title one of the most remarkable tributes to the work of the missionaries that we have ever seen. It was written by a traveler to the East who through curiosity made a study of missions. Some characteristic extracts follow.—Editor.

The result of this observation was to me little short of amazing. I concluded that any one of the large missions in those Oriental countries accomplishes, so far as concerns American standing and prestige, more than all our diplomatic representation there put together. I do not believe it to be an exaggeration to say that for the Orient the missions are perhaps the only useful form of what is called diplomatic representation.

And let me say at once that I am putting wholly to one side the primary object of the missionary's presence there—that is, the religious object. About that I know little and I am not fitted to write of it. I am speaking exclusively of the general service in civilization—in education, in cleanliness, in medicine, in bringing hope and aspiration where there is indifference and dejection, in actually lifting up the hearts of those people.

One good medical missionary in the right place, it seemed to me, can accomplish more than quite a number of ambassadors.

* * *

When the diplomat's wife in Peking rolls out of the legation gate in her carriage with two men on the box in gorgeous uniforms, with two other men hanging to straps behind the coach and a sentry presenting arms as she passes; when a runner in crowded places leaps from the box and cries out to the people to make way for the exalted and illustrious lady—when all this magnificence is seen, the natives are doubtless impressed with the symbol of great power. (No new thing, by the way, to the Oriental.)

But when a missionary establishes a clinic or a hospital, healing sores and diseases that their own medicine men have abandoned as hopeless; when he educates boys and girls that otherwise would have remained in darkness; when with a whole-souled enthusiasm he gives them counsel, aid and service—and he asks nothing in return—then the stolid and passive Chinese or Korean is genuinely impressed. Then America really becomes in his mind the synonym for kindness and service, and from mouth to mouth goes abroad the fame of the land that is aiming to do him good, with-

out any background of exploitation.

When a pious and devout Chinese mother is distracted by the illness of her man-child and he seems likely to die, she may in her grief vow, somewhat as did the mother of Samuel, to dedicate him to religion, if he recovers—to the Llama Temple. If you visit the Llama Temple in Peking you will see some hundreds of these baby priestlings in their yellow robes kneeling on cushions before long low tables, like benches, dully, mechanically intoning their prayers and liturgy. The poor, small boys live in crowded unwholesome dormitories; no women come into these dormitories. They are in charge of priests and tutors, many of them far from clean, with diseases like trachoma and other results of uncleanness. Water, soap and air are at a discount. Prayers are at a premium.

* * *

Suppose you go from the precincts of the Llama Temple to Peking University, which is a union missionary enterprise. You find here no ancient picturesque buildings, no crumbling immemorial courts. You see instead something like a New England village green with space and sunlight, with a number of buildings and American residence houses grouped around the green. You enter the school or the college buildings. The halls and corridors are scrupulously clean.

The boys in the classrooms sit at desks like those in American classrooms. They rise smartly to do honor and they look remarkably keen, alert and clean. It may be a class in English literature conducted by a young American from Michigan or Kansas, or a class in Chinese literature in charge of a Chinese teacher. There is no trachoma here, nor any other visible signs of uncleanness. For here there is medical inspection and a sharply defined American attitude toward that virtue which is next to godliness.

You descend to the lower regions of the dormitories and you find an elaborate apparatus of tubs and shower baths with a carefully prescribed checking system as to their use. You enter the kitchen and you find yourself hoping that the kitchen of your hotel is as

clean. It probably is not. And however puerile the baseball and football teams, the gymnasium and the track work of the Chinese students may seem to the Llama priests, I am certain Confucius would have been delighted with them.

* * *

And when these students go back to their homes in the cities and towns of China they will know why overcrowded dwelling places breed disease, why sewage water is certain to cause typhoid and dysentery if, as is often the case in China, it runs into the water supply. They know why no white man will eat salads or uncooked vegetables in China, and will point out the danger in the unspeakable method of fertilization practiced by the Chinese. They know something of contagion, infection and vaccination; they understand the hygiene of air, water, sunlight, and clean living. They will understand that piercing a sufferer with needles or pinching an affected part with copper coins, or pressing a freshly killed chicken to an ulcer will be of little avail. All over the country, in Canton and Nanking, in Soochow and Shanghai, and far in the interior to the borders of Tibet, missionaries are teaching the Chinese youth along these lines.

Mexicans Friendly to the Gospel

Our Church work is moving along and we are receiving new members from time to time. Four fine young women were received on confession of faith last Sunday. It would seem as though the American people on the border become more indifferent every day to the gospel, while the Mexicans on the other hand are awakening more and more to their need of it.—*Joseph Thacker*.

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New York Cincinnati

From Crucifix to Living Christ

How a Brazilian Woman Made the Change

REV. C. A. LONG.

One morning one of our workers in the People's Central Institute, Rio de Janeiro, Brazil, was passing a shrine on a high hill and found an old woman resting there. He saluted her and asked her why she was there so early in the morning. She replied that she had come to worship the Christ at that place. He tactfully told her that that image was not Christ, that Christ was a spirit. "Oh, yes, that is Christ there," she said, "and I have a Christ at home, and I know lots of other people who have Christs too."

The worker began again and told her how Christ was not a mere image nailed to the cross, but a resurrected Lord, living at the right hand of God the Father and in the hearts of men; that God's word condemns the making and worship of idols and that she should look to the real spirit for her object of worship. She was amazed and replied that she had never heard it that way before. He then invited her to attend the services at the institute.

She came, and her interest grew from the very beginning. Then conviction got hold of her and she called the worker aside and told him that she had found out that those images really were idols, condemned by the Word of God and that she must give them up, and asked what she should do. He told her to give them away. "No," she replied, "I don't want anybody else to be deceived by those things the way I have been. I want you to take them away." He asked for time to see the pastor first.

The pastor said, "Yes, go bring them to me. My people in the United States have never dreamed that a people, Christian in name, could be so idolatrous, worshipping sticks and stones, and a dead Christ nailed to the tree instead of the risen Lord."

The idols were brought: A crucifix, bought by her mother twenty years before for \$300; a rosary, magic prayers, magic charms, "saints" (stamped images of the saints, which are really worshipped), etc., etc. All were old and torn and soiled almost beyond recognition, but had been kept with the most pious care. In his innermost soul the pastor cried out, "How long, oh Lord, will this people be led astray by their blind spiritual guides?"

D. Maria then entered the candidates' class, where she gave ample proof that she was an apt pupil and unmistakable evidence of a change of heart. In due

time she was received into the church, to which she remained faithful to the end.

The end was truly glorious. The old pastor had been removed, but was back on a visit. He found her in a tenement house, where kind friends had given her the privilege of putting her cot under the stairway. There she was fighting the last battle with the white plague. On seeing her old pastor enter she lifted up her poor, bony hands to the skies, folded them and gasped, "Thank—the—Lord," then a happy greeting. He talked with her about Jesus and she said she was going to him, but that she also had him in her heart—she needed no image either. During the reading of the Scriptures, song and prayer her face was radiant and she tried heroically to take part in them. Then the last farewell was said.

A day or so later the pastor was called again and the amazed Roman Catholic family, with whom she was staying, told him that she died with a song on her lips and a smile on her face. The smile was still there.

She gave up her idols and found the living Christ.

The pastor mentioned was the writer. The woman's name was D. Maria Severina Benite. She gave up her idols on Thursday, February 6, 1913. She died March 15, 1915. The worker was Joao Ribeiro, who is still there.

Mobilizing Christendom for a Great Offensive

(Continued from page 10.)

The details of how the various Church organizations became related to the Movement cannot be given here for lack of space. Each necessarily has a slightly different relationship. Suffice it to say that the highest bodies of the following eleven denominations have approved co-operation in the Movement: Northern Baptist Convention, Seventh Day Baptists' General Convention, the General Assembly of the Presbyterian Church in the U. S. A. (Northern), the General Assembly of the Presbyterian Church in the U. S., the General Synod of the Reformed Church in America, the General Synod of the Reformed Church in the U. S., the United Presbyterian General Assembly, the General Board of Administration of the United Brethren in Christ, the American Christian Convention, the eight national boards

of the Disciples of Christ, and the National Council of Congregational Churches. Other denominations have varying statuses, but in general may be said to be drawing closer to the Movement every day as legal and other difficulties are overcome. A list recently published names over seventy bodies which have endorsed the Movement, the Board of Missions of the M. E. Church, South, being among the number.

* * *

Meanwhile, nation-wide activities of the Movement are well under way. Both the secular and the religious press have been generous in laying it before their readers. The surveys were started early last summer and have made excellent progress. On November 5-7, about a hundred active leaders from all parts of the country met at Atlantic City and held a national training conference. From this conference, twelve teams of speakers went out to hold a series of sixty state conferences December 1 to 19, at which about ten thousand of the most influential ministers and laymen were to hear the message of the Movement in detail so that they could carry it to every nook and corner of the land.

With the New Year the activities will be intensified. The Life Service Department, for instance, will hold 2,500 county gatherings, 500 college conferences, meetings for young college graduates and others for high school students, to recruit the 100,000 trained Christian leaders needed for the work of the Church in the next five years.

* * *

The Church is on the march. Only the deaf will fail to hear the tramp of feet and only those without vision to see the great goal toward which it is aiming. It is taking the leadership in the upbuilding of a shattered world, a leadership that must be immeasurably stronger and more compelling than anything the American nation ever has seen before.

Ten Reasons for Home Missions

(Continued from page 11.)

sions we are called upon to do what in Foreign Missions we send someone else to do.

10. Because the neglected people of town, city and country, of whatever avocation, race or nationality, and of whom there are many millions, should have the gospel preached to them. How can the Church defend its neglect of the religiously destitute at its own doors? Nowhere will missionary effort yield larger returns than in America.

WOMAN'S WORK

The Year of Our Lord 1920

The year of our Lord 1920! So, unthinkingly, will we write, and will the world write, the next twelve months. What do we mean? Is it nothing more than a convenient way of naming the year, a device for making the new twelve-month stand properly in line for the long procession of passing years? Is "our Lord" only an arbitrary beginning place for numbering? Or is there anything possessive in the genitive, and does it mean that the year really belongs to our Lord?

As a description of actual conditions, the title might be hard to defend. If the year belongs to our Lord, surely he is not proving able to do with it as He will. Many things have crept into it, or boldly stalked into it, in defiance of His wishes. There is much trespassing on His domain. Dives despising his brother in need, the Pharisee making long prayers and devouring widows' houses, capitalist brother and laborer brother, living by bread alone, at war with each other, Gentiles who exercise lordship and seek to be accounted great; these and many others boldly acclaim this to be *their* year, and not the year of our Lord.

But surely we need not yield to the claims of these trespassers without more ado. We are standing at the beginning of the year, when its character is still to be formed, and with the new faith which is inspired by new beginnings. We may use the words as purpose and as prophecy. The year 1920 *shall be* the year of our Lord as no other year before it has been, because it is in our power as Christian people to make it so. "The year of our Lord—1920"; this may be our motto.

We enter the year with many problems which must look to him for solution. In international affairs selfishness and suspicion have brought the world to the verge of moral and political bankruptcy, and people everywhere are calling for a new statesmanship. It is our opportunity to take the political world for Christ, and to demand that Christian morality shall dictate the relations between nations.

In our industrial life we have reduced the doctrine of selfishness to an absurdity. We need, not merely new adjustments, but a new spirit, in our business world before warfare and armed truces can end. And that spirit is the spirit of our Lord—the spirit of public service and the recognition of the supreme value of human lives.

The relations between the races have become more acute than ever, and they demand a sincere, enlightened application of the spirit of Christ. Brotherly helpfulness must be substituted for indifference, and patient forgiveness for vindictiveness. We must learn to think of our race problem in terms of the Gospel.

The peoples of the world are nearer each other. The far corners of the earth are not very far away. Walls of partition have disappeared, and the Church is challenged to show her faith in the Christian life by carrying it to every nation. Now as never before is it possible to take the world for Christ.

Was there ever a year which presented such a challenge to faith in essential Christianity? May not the Christian forces of the world arise in their might and make it in truth "the year of our Lord 1920?"

Centenary in Korean Church

This Report was Made to the Bishop and Members of the Korea Annual Conference at Its Recent Session,
by Rev. J. S. Ryang, Missionary Centenary Secretary

As I am writing this report, it makes me think more about what I hoped and expected to do this year than of what I have actually done. Under the present circumstances, however, I am grateful that I have been able to do anything at all, regardless of how little it may be. I am not able to tell how many people I have helped during the year, but I am sure of one thing, that is, I myself have been very much blessed in trying to serve others. Until last March when the Independence Movement broke out like thunder in a clear sky. I had devoted my entire time and energy to the Centenary. I visited all of our districts in the Conference, besides one district in the Northern Methodist territory on invitation. The Centenary is entirely a new thing to the Koreans, but wherever I went I have been received kindly. Thousands have pledged to pray every day for the success of the Centenary Celebration and many have also pledged to tithe on what they earn. I expected a great revival in the Korean Church, the revival of the old-time Methodism "Christianity in earnest." I regret very much that we were compelled to suspend the operation of our plan and program of the Centenary Celebration in Korea. But I believe we shall have a greater and better chance to celebrate the Centenary when things be quieted down in the country. May God hasten the day!

So far as education is concerned the Centenary campaign in Korea may be regarded as a great success. Our people have learned pretty well about the history, purpose and plan of the Centenary Celebration and the great mission and work of Methodism in the world. I therefore strongly hope that the Conference may plan to start the campaign in Korea anew in the name of

the Centenary of Methodist Missions, which term has become so familiar to the Korean Christians today.

The suspension of the Centenary Campaign gave me leisure to devote my entire time to the translation of the Discipline, and the volume of 1918 edition is now in the Korean language. I had to work day and night, through the hottest time in Korea, in order to have it ready to publish before the meeting of the Annual Conference.

In regard to the work in general there are many difficult problems within and without the Korean Church today and some of them seem to be insoluble, but I think it is one phase of God's call to us to fight and to conquer. The high cost of living, together with many other influences, is compelling the Korean people to be more materialistic and we need the Gospel of Jesus Christ in Korea today as never before. I believe that so long as God is in Heaven and so long as our Savior offers intercessory prayers for us our problems can be solved, but the human problems can be solved only through human agencies. I hope, therefore, that in this hour of urgent need Southern Methodism may play more than her part in saving the Korean people from destruction by agnosticism and materialism. I am sure that a great harvest time for the Church of God in Korea is coming and it will come very soon, too, even though many difficult problems are confronting the Korean Church today. Let us therefore pray and watch and be prepared to meet the coming opportunity when all Christian people will burst into loud hallelujah to praise God and our Savior for the salvation of the people!

Statement of the Executive Committee of the Conference of Federated Missions in Japan on Korea

The above committee having heard the report of the representatives of the Federation of Japan Churches and of this committee in regard to the recent troubles in Korea, feel constrained to make the following statement:

Knowing Japan as we do at first hand and having enjoyed for many years under Japanese law the blessings of justice and freedom and the fullest protection of life and property, we found it exceedingly difficult to believe that the stories of inhuman cruelty and outrages committed upon the people of Korea by agents of the Japanese government, in the suppression of the recent uprising, could be true, when these stories first came to our ears. We were inexpressibly shocked and

amazed at these reports. We have been forced to believe that the reports are substantially true, and that the people of Korea have endured sufferings which are unjust and unnecessary and which might easily be ended once for all if the methods of administration were divested of that harshness and cruelty which are so strangely at variance with the high and enlightened principles according to which Japan proper is now governed and with that kind-heartedness in which Japan as a people abound.

We have felt and still feel unbounded confidence in the generous aims of the Imperial Japanese government, whose just and humane principles in the administration of Japan are apparent to us who live in Japan,

and to all the world. We have faith in the settled purpose of the government to bring about reforms wherever such reforms fall within the province of the government to effect. We bear testimony to the passion for enlightenment which is an indomitable impulse throughout the heart of the nation, and which has brought about such general progress during the half century since Japan was opened to the world.

We have rejoiced in the many improvements brought about in Korea since that country came under the authority of the Japanese government. We do not wish to condone any mistakes the Korean people may have made. Nor do we disregard the inherent difficulties always attached to such an administrative task as that in hand in Korea.

But we wish to give clear and public expression to our unmingled sympathy with those of the Korean people to whom recent troubles have brought cruel and unmerited suffering. And we wish to give our moral support—and this is the chief reason for making this statement—to any steps looking to a real and permanent bettering of conditions in Korea. We cannot refrain, first, from expressing our earnest desire that the official administration in that country may become more just and humane; secondly, that the Korean people may be permitted to exercise without annoyance or vexation or the haunting presence of spies and police, that liberty of faith and worship which is the very substance of human life and progress; and, thirdly, that the Koreans may be given facilities to enjoy to the fullest degree and without discrimination the advantages of a modern education.

Although up to the present time there has not been among Japanese that outspoken protest to which one would think an enlightened public opinion would give expression, in view of the conditions described, yet we note with much satisfaction evidence now appearing almost daily that an increasing number of Japanese are beginning to feel a sense of responsibility for events in Korea. We are encouraged by the publicity this question has begun to receive in the Japanese press and by the agitation for reform Japanese leaders have now begun. We add our own appeal with the hope that we may contribute thereby, however slightly, to the hastening of reforms in Korea, the urgency of which is so apparent. We are moved to make this declaration by the genuine respect and affection we have for Japan and by our desire to identify ourselves whole-heartedly with every aspiration and effort of the Japanese people for the achievement of the highest human welfare and the perfecting of lasting reforms.

Encouraging News from McTyeire School

McTyeire School has the largest student body in its history. almost two hundred and fifty girls. By fall there will easily be three hundred girls in

school. There are *ninety-seven* in the High School and eighth grades. These are the ones who have been moved out to the new place. They are sleeping in every conceivable place. Many of them have only a bed on the porch, with no room at all, but there is no complaint. All boarders will be moved out eventually—all above the first four grades—or the lower primary. All grades below the eighth are still at old McTyeire waiting to be moved out.

The new faculty home will be ready by November 15. The house will be used for teachers and the downstairs rooms for class rooms, so as to release the present class rooms as sleeping rooms for the girls during the winter. The faculty home contains rooms and studies for eleven teachers.

You will recall that just after the Council meeting last spring the word came that the alumnae were going to put on a drive to help finance McTyeire, and at that time permission was asked to build the faculty home. The alumnae drive is now on. The leading editors of Shanghai met out at New McTyeire recently in its interest. The alumnae want to raise enough to build the students' dormitory.

The Challenge to the Church

The war has taught us all to think in terms of millions and even billions in connection with great undertakings. Unfortunately, the Church has never asked the public to raise really large sums of money at any one time. But the after-war-time problems now loom large before the Church, they cannot be set aside, they must be met or the effect upon modern life will be far-reaching. It is safe to say that a hundred dollars will go further now to make the world Christian than in any period in history. The challenge is to Christianize civilization.

Will the Church meet the challenge? There are those whose hearts are faint as they face the probable outcome. They are not quite sure that some humanitarian organization will not take the place of the Church and speak with greater authority than the Church now speaks. Others feel that the Church must "preach the simple gospel," forgetting that the gospel is as many-sided as the needs of life, forgetting that the Great Master announced His mission as that of Giving Life to Men. The Church must frankly face the challenge of the hour and give her money and her prayers to the task as fearlessly as she has been wont to do in every great emergency, or her commanding position will pass to another. The message and the mission of the Church must be clear to the world. There can be no indecision or waiting, the hour has struck.

More than one hundred Chinese students, many of them teachers, are enrolled in Teachers College, Columbia University, New York.

The New Year's Call

New Year and morning star,
And one clear call to me!
The tide of hope is running high
As I put out to sea.

Dawn and a shining sky,
And after that the day!
Land wind fills each straining sail
And speeds my ship away.

Be there no lack of faith
Or love's sweet cheer for me;
The Pilot yields my hand the helm
As I steer out to sea.

—Selected.

How China Girls Study Science

It is certain that in the new republic the Chinese woman is fast advancing to a place far different from the sphere allotted to her in the old regime. Chinese girls are now ambitious to receive just as good an education as their brothers, and many of them are realizing their ambitions.

At our own McTyeire, in Shanghai, splendid courses in the sciences are being offered. These courses are made out along the lines of the high-school science work in the schools of New York, Chicago, and Philadelphia. Since many of the students enter college in America, it is thought advisable to conform to the Eastern college entrance requirements.

An article in a recent number of the *China Christian Advocate* describes the work that is being done at McTyeire along these lines.

Interest is the key text to every hour of the course, from the "Facts about the World" in the primary to the last test in psychology required for graduation. It is easy to teach when there is something to teach, and the world of wonder into which the student opens a new door each day is inviting, enticing. There is not only something to study, there is something to do. In geography, for instance, there is the changing barometer and thermometer to watch, and the moon to draw in all her phases, and the sun whose directions must be followed, and there's the wind which varies so often, and the clouds; all this is to be simple experiments, and when the year is over there is a big round earth all our own for thinking in future life.

Physiology is as intensive as the first courses are extensive. Here the world is one, and that one is the self. What great days these are! Two hours a week are given to laboratory work, and each hour is filled with finding out the new and marvelous in how all things work together to make man. From these classes three splendid young women have entered college to study medicine.

Botany follows. From the planting of the first seed to the fascinating following out of nerve and blood vessel in the dissecting of a rabbit, interest never flags. The up, up, and up of evolution forms the outlook of the course. There are lessons in gardening, taking care of house plants, and soil fertilization. In all, correlation between plant and animal existence is noted. Vacations and holidays are set apart for collecting specimens. Friends and neighbors get interested; hardly a day passes that some one does not bring in some new form of nature's miracles. One day last spring a family across the street sent a basket of opening cocoons, and an hour later another presented us with a nest

of tiny mice. A recent summer added a cuttlefish, ten varieties of seaweed, three of jellyfish, a sole, and a filobe-fish, to the aquatic collection. The public and private gardens of Shanghai are open to us, and in them we spend many beautiful hours, drawing and watching and learning the wonder of life development.

Chemistry and physics each cover an entire year of school work, and in these the laboratory is enlarged to the outmost bounds of Shanghai.

But of all the benefits of the new place, not one is so visible as that which has come to the astronomy class. The roof garden, from which the stars look like neighbors, is our laboratory for an hour a week. Star maps are made by each student, and one enthusiastic girl brought back a big star umbrella which she had embroidered during vacation.

The last and best of the course is the senior year of psychology. Here all the facts laid up through the years are pulled out, overhauled, and classified. Much has to be thrown away as out of date. Much time is given to mental tests. Each student is given practice in making such tests. Each also makes an observational record of an individual during the entire year. The sympathetic nervous system, with any cases of unusual mental phenomena, is attended to most carefully.

The Batetelas

The Batetelas are African savages, cannibals of the Belgian Congo, and they are ruled by the great Chief Wembo Niama; they live in the forests and in strong villages in the heart of the Belgian Congo, and their country is wonderfully rich in natural resources. This tribe of man-eaters has been adopted by Southern Methodism, and they are now our peculiar responsibility. Just as the United States was first to recognize the flag and the independence of the old Congo Free State, so our Church was first to seek out and present the civilizing gospel to these wild denizens of the "Dark Continent."

The story of our African Mission is as thrilling and as romantic as any ever told in fiction. Bishop Lambuth and Prof. John Wesley Gilbert, himself a negro, braved all the terrors of an unknown wild in blazing a pathway into the heart of Africa, and they found the Batetelas and their chief after seven months of travel. Our missionaries followed, and within the space of these few years the dusky cannibals have showed signs of responding to the gentle message of Christ. There are but seven workers, and two of them are now absent

on furlough, and these seven represent all the processes of civilization, ministry, teaching and medicine, to this horde of a quarter of a million.

Isn't it rather late in the day for the world to have a "Dark Continent?" And is it not peculiarly unfitting that the "Dark Continent" should be the one place in all the world where diamonds and ivory abound?

The Africans are human beings with immortal souls, their country surpasses most countries in richness, and it should be the supreme determination of American Christianity to insure this people and their lands the full benefits of our faith and civilization. For be it understood that Africa will never be reclaimed until the missionaries reclaim it; at least that is true unless history reverses its process. We did not even have a map of Africa until the missionaries made one; and Africa is no exception, for if the missionary were pulled out of geography little would remain save blank pages.

A veteran missionary recently pointed out that Jesus Christ is engaged in "big business" in Africa. Though the continent is filled with diamonds and ivory

God never gave them to the Mohammedans; on the contrary, he caused the Moslems to bury them in the ground, where they remained until the Christians came to discover them. This, said the missionary, was a joke which God played on the pagan followers of the camel driver of Mecca. So even commercial considerations urge the civilization of Africa, but no commercial institution would ever undertake the task.

But the Centenary has undertaken it. We propose to spend a quarter of a million dollars in the Belgian Congo. We will send out six evangelists, four teachers, two physicians, two nurses, and one dentist. We will establish and build three stations and fifty village churches, six parsonages, one Bible school, one printing establishment, two school houses, one industrial and agricultural school, three workshops, twenty-five village schools, and three small hospitals. We will send a small steamer, and her captain, to transport supplies on the tributaries of the Kasai and Sankuru Rivers. One hundred and fifty native teachers and evangelists will be trained, the languages must be reduced to writing, the Bible must be translated and printed, the people must be taught trades, and they should also learn to speak French, the official language of the Belgian Congo.

This is a comprehensive program, one small section of the great Centenary. When this has been accomplished we will be in a fair way to bring King Albert's savage peoples into the light of a new day.—*Centenary Bulletin*.

Scarritt Bible and Training School

At request of the student body, Dr. Cook held a series of services in the chapel from November 9-16, at 5 o'clock. The subject of these earnest and searching talks was:

1. The "Prayer" Privilege of the Christian.
2. The "Faith" Privilege of the Christian.
3. The "Abiding in Christ" Privilege of the Christian.
4. The "Suffering with Christ" Privilege of the Christian.
5. The "Serving with Christ" Privilege of the Christian.
6. A New Call to Prayer.
7. Faith Triumphant.
8. Christ Enthroned.

THANKSGIVING DAY.

Poets have lauded the beauties of home, sociologists have sought to learn its effect on the family and the nation,

but the beautiful annual "home festival" brings out the joy of family life in the gladsome reunions of Thanksgiving Day. Thanksgiving Day at the Training School this year was a beautiful festival. At daybreak students wended their way through the halls singing harvest songs to rouse the sleepers from their slumbering. Then, at half past six, the two student bands met in the home band room to hold a prayer and praise service. After breakfast, where dainty place cards—a gift from a Junior—added to the attractiveness of the tables, the Junior Class went to a union Thanksgiving service at Melrose Church; and, in their absence, a fairy's magic wand transformed the dining room into a banquet hall, teeming with light and beauty. The toasts were "To the Home," and included the "Home-makers, Our Mothers," "My Old Kentucky Home," a tribute to the three noble women of Kentucky whose plans and prayers crystallized in the Training School, and, "The Home, the Bulwark of the Nations." Music and recitation added their charm, and the hour will ever remain a pleasure in memory.

The vesper service at 7 o'clock was a fitting close to a "perfect day." Miss Carter gave a beautiful Bible lesson. Mrs. Arch Trawick, of Nashville, an honored guest, gave a message of "The Investment of Life and Influence." Greetings from absent friends and music

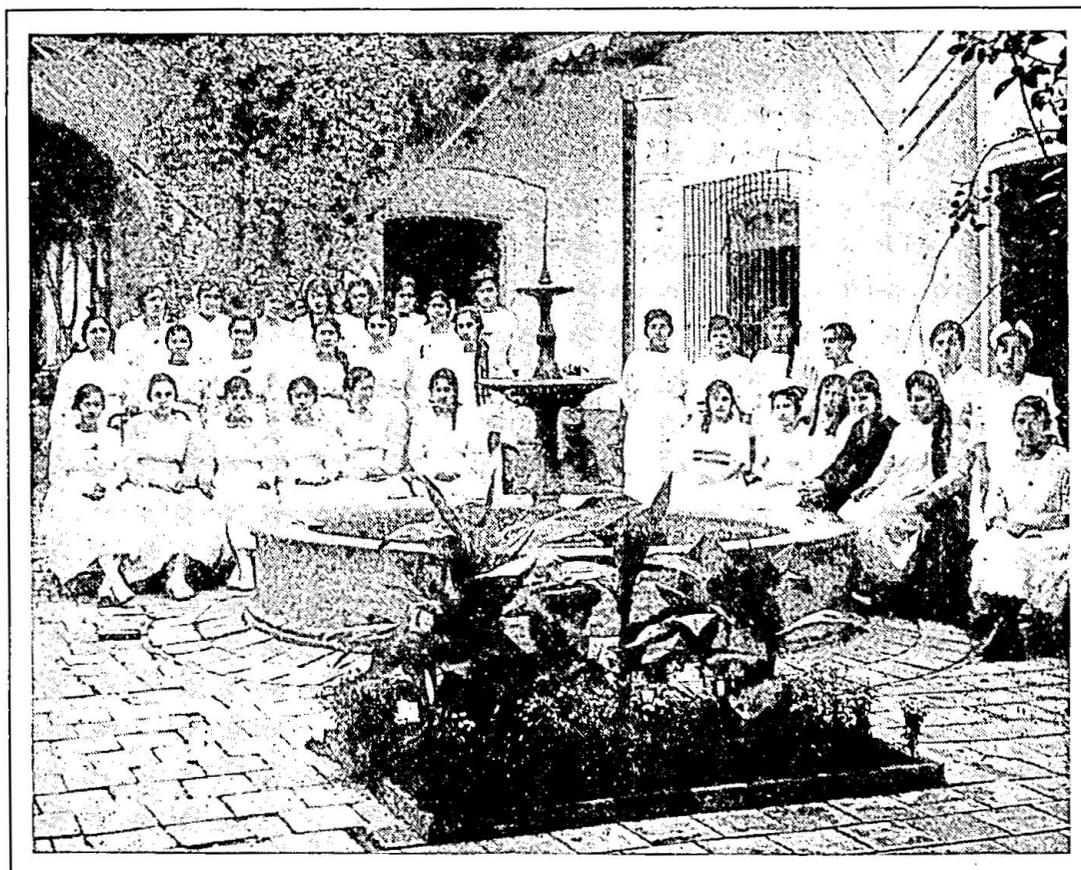
furnished the program, which was followed by a brief testimony service on "Thankfulness."

Congo Sunday School Enrolls Three Hundred

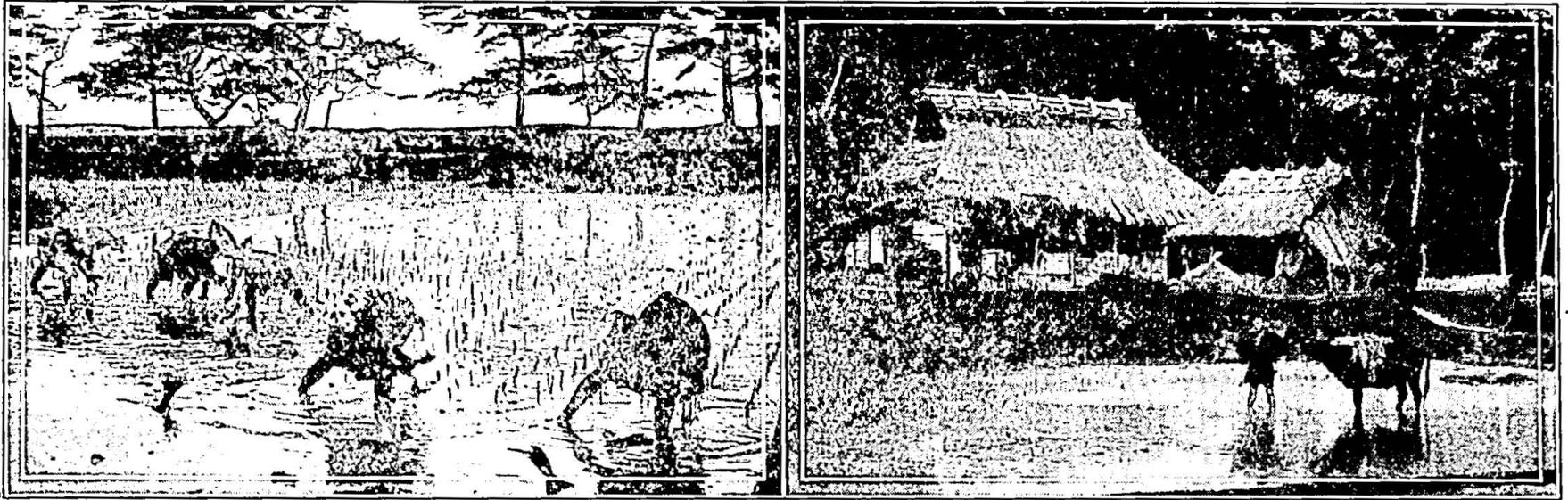
E. B. STILZ, WEMBO NIAMA

I wish you could see our Sunday school. We have a bigger attendance at that than at any other service. We have gone as high as three hundred. Only the missionaries teach, so some of the classes are necessarily large. The pupils take a good deal of interest in the lessons and sometimes repeat the golden texts over during the week. We are studying the book of Matthew, using the lessons of 1910. Matthew is the only book of the Bible that we have complete at present.

May the day soon come when the Church will be awakened to its duty of making Christ known to all the world. Not all will be converted. Many are indifferent and many are hostile to the Gospel, but there are always the few who will truly accept, who long to be shown the way. A chief sent two boys a thirteen days' journey here to hear the Gospel and take it back to his village. They are here in school now. At least such earnest seekers as he should have a chance. If they do not it is our fault, not theirs.



NORMAL STUDENTS AT COLEGIO INGLES, SALTILLO, MEXICO.
A large number are volunteers under the call of The Centenary.



Rice Planting in Japan.

Rural Home in Japan.

Mothers' Day in Uwajima, Japan

MRS. W. J. CALLAHAN

We had looked forward with a good deal of anticipation to this, the first celebration of Mothers' Day, here, and it was evident that much thought had been expended in the preparation, for the church was beautifully decorated with Margarites, palms, white geraniums, and looked lovely. The pastor, Rev. Yada, gave a most earnest sermon on the beauty of motherhood, especially Christian motherhood, and the great responsibility of the motherhood of Japan, in giving their children training. After the sermon a young man was baptized, and this young man has a most interesting history. He is a well-to-do young fellow from the country, and his business was the cultivation of the silk worm, which is common in this section. Because of the confinement and the dust connected with his work his health broke down, and one day he came to our house, the only foreigner's in the city, and the only one he had

ever seen, and confessed that he was miserable and discouraged, asking that we teach him Christianity, that he might find peace for his poor heart. He, with another sick boy who was with him, were placed under instruction, and soon he accepted the one true God and became a happy believer in the Lord Jesus. No wonder that all our hearts were glad on this Mother's Day! What matter that we were thousands of miles from home; this little church was indeed a Bethel to our souls as we saw this happy young man take the vows of the Church. But this was not the end of this good day. After dinner along came a lot of nurses from the city hospital for a service of hymns and a short lesson in the Bible. Before they were through a lot of girls from the Girls' High School dropped in for the same purpose. Some of them heard, for the first time, the story of Christ.

Where Missionary Dues Are Paid in Eggs

ETTA LEE WOOLSEY

On February 14, 1919, the first African Auxiliary of the Woman's Missionary Society was organized here on the mission with an enrollment of forty-five charter members, including the three missionary women who were on the station. Since then the number has increased until we now have sixty-five members. The dues are only one egg, or its equivalent, one cent in money.

At the April meeting the women were asked if they would like to have a share in the work of God by supporting an evangelist in a village which had never had one before. This suggestion received their hearty approval, and so for three months our society has been pay-

ing Mundadi's salary (\$1.30 a month), while he carries the message of the Saviour for them to the people at Okita Ngandu. At first, the chief there refused to enter the church; so the fifteen members of the society who are baptized Christians have been meeting for about two months with one of the missionaries once a week in their several homes for special prayer for the chief and for Mundadi. We recently learned that the chief had begun going to church.

The prayer meetings in their homes with the women are beginning to bear fruit, for at our last meeting seven of them expressed themselves as willing to pray in the public church service if

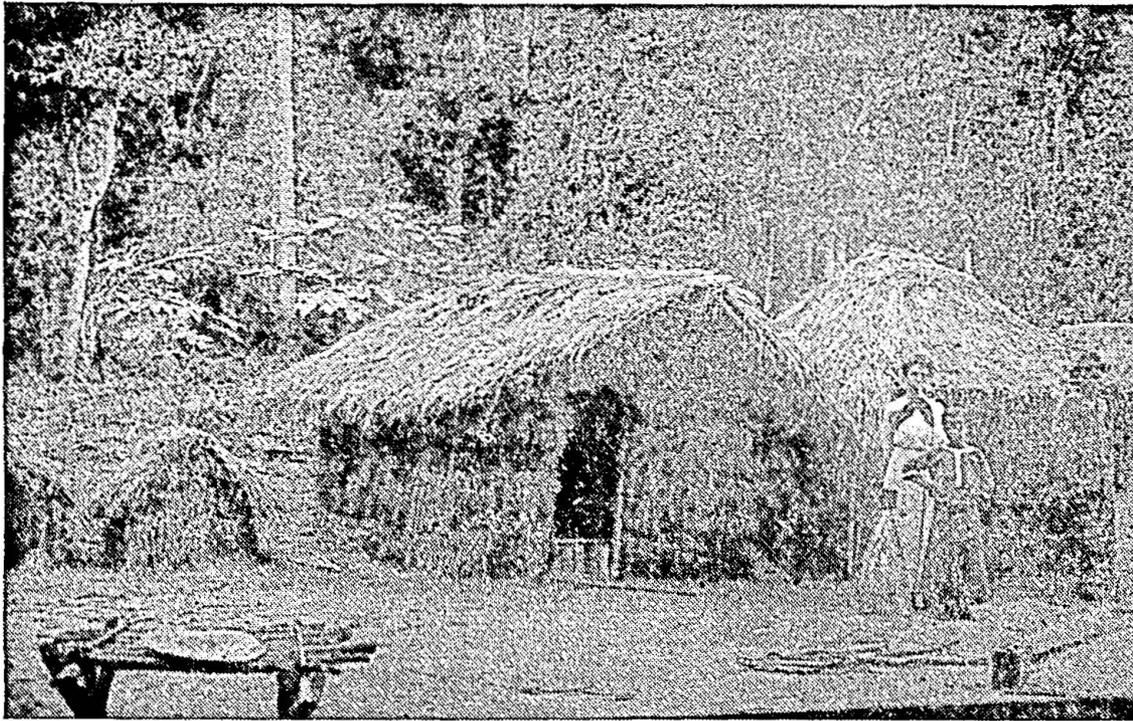
called upon. This is a brave step for them, for they fear the ridicule of the men and boys, since it is such an unusual thing for an African woman to hold any place or do any work of importance.

We had the privilege of redeeming one of our little girls from her child marriage in order that she might stay here in school. Her husband, a grown man, was objecting to her being out of his sight, and her father had received up to date only nine brass crosses (the common legal tender in wife buying), or the equivalent of \$5.40.

More and more we are trying to get the work not only classified, but graded, so that our pupils can be sent regularly, year by year, to the higher school in classes. We have an enrollment of one hundred and thirty-four and an actual attendance of one hundred and ten, with only one missionary to handle the school.

We are doing kindergarten work on a very small scale. But the little village children crowded into the afternoon school in such numbers, and knew so little how to sit quiet enough not to disturb the other pupils, that I had to refuse them admittance with the promise that they might have a school just for themselves. And so I have been giving them a half hour's work extra. There is a wonderful opportunity for a trained kindergarten teacher out here, for in some of our schools the little children ten years old and much younger flock to school, eager to learn. I have been going each Friday afternoon to Ekunda, a nearby village, because the school was almost filled with little children, one not more than six years old.

Muoyo, dear Friends-o'-Mine: This is just a report-letter, which will give you as good an idea of what your Africa girls are doing as anything else I could write. We are counting on your prayers to help us do the work which you have sent us to do.



AN AFRICAN HOME.

Calls on America to Be "Unafraid"

A call to America to be unafraid during the solution of its present problems was voiced by Mrs. Raymond Robins in an address before the recent convention of the National Women's Trade Union League of America of which she is president, says the *Interchurch Newsletter*. For many years Mr. and Mrs. Robins have lived in one of the most congested districts of Chicago in order to understand better and minister more efficiently to the physical and spiritual needs of the wage earners. Mrs. Robins' remarks were addressed to a trade union audience and not to one assembled for the discussion of religious problems.

"There was a day when America was unafraid," said Mrs. Robins, "when she dared meet the challenge of the world with a great faith and a great hope, certain in her conviction of the righteousness of her purpose. Shall the fears and passions of the moment persuade us to sell our great heritage.

"America is calling upon her people to answer in the power of the spirit. Can we so answer? Have we the faith? Do we believe that the spirit of God is seeking to find expression in and through the lives of men and women, and that to set free the spirit is the purpose of life? Can we hold to high endeavor with steadfastness of vision? Can we translate into the common life the hope and dream of democracy and liberty and justice? Do we believe that to loose the bonds of wickedness, to undo the heavy

burdens, to let the oppressed go free and to break every yoke is our task?

"Do we believe that the Master entrusted to us the fulfillment of His word: 'I am come that they might have life and have it more abundantly?' It is to the adventure of the spirit that we are being summoned.

"If we so will, America shall build the old waste places; she shall raise up the foundations for many generations; she shall become the repairer of the breach, the restorer of paths to dwell in, if we so will. Aye, and we so will."

Who Killed the Society?

MARY JACK CHEEK, CANTON, MISS.

Listen, ladies, and you shall hear,
Not of the midnight ride of Paul Revere,
But a sure and guaranteed way
To kill a society without delay.
There was much distress in a nearby town,

For the mission society was stricken down;

In fact, they stood weeping around the bed,

For it lay so still they knew it was dead.
Then spoke a saint of eighty years,
Bent with age and blind with tears:

"Child of my heart, when societies were few,

Back in the seventies, I organized you.
Our members were poor, had not much to give,

But we were determined that you should live.

Through pioneer days and hardships sore,
We freely gave from our meager store.
But death thinned our ranks, as death

will do,

And age weighed heavy on the remaining few.

So younger women assumed the care
Of our future prospects, bright and fair.
But now you are dead! Oh! Tell me why

God in his providence let you die?"

Up spoke a lady: "The society is dead
As a result of criticism," she said.

"Severely I criticized what they did do
or say,

But never suggested a better way."

No. 2—"Although a member, I never
went," said she,

"So all the blame should be laid on me."

No. 3—"Money it takes for organizations
to live,

So I killed the society by refusing to
give."

No. 4—"Embarrassing it is to be a shirk,
But I killed the thing by refusing to
work."

No. 5—"Oh! ladies, I'm very sorry to
say

That I killed it by refusing to pray."

President—"Much of the responsibility
rested on me

To make the meetings attractive, you
see,

But I didn't vary my programs a bit,
And through this sameness they had to
sit.

So this is what I suggest we do,

Bury this one and start anew.

We'll ask Canton, the best town under
the sun,

How a successful society is run.

So, ladies, the proposition is up to you.
Won't you tell these people what to do?"



FOR YOUNG PEOPLE

Good News from Our Colleges

Below will be found two letters from students in Wesleyan College, Macon, Ga., and the Georgia Normal and Industrial College at Milledgeville, Ga., respectively. They bear the mark of aroused interest and high purpose. Wesleyan College girls wrote enthusiastically of interest in missions and student volunteers.

"We have elected our faculty and student delegates to Des Moines and the entire student body is looking forward to the occasion.

"Regarding the amount of money raised for missionary work, Wesleyan girls subscribed \$10,000 to the Centenary, approximately half of this amount going through the college and the other contributed through the home churches. We are building a church in China. Aside from the subscriptions, we are giving \$200 for mission work through the South Georgia Conference. We raised this amount from \$150 last year. This sum is included in our Y. W. budget, but goes to the Conference.

"We have two new student volunteers since I last wrote you.

"If such a thing is permissible, will you please send me an application blank for student volunteers? We feel that if we had one we could know more definitely toward what we are working, and if there are deficiencies, physical or otherwise, we may begin to correct them now."

The student body at the Normal and Industrial College is almost 100 per cent missionary and is forging ahead in all lines.

* * *

"We will be so grateful for the Year Book and other literature. Last year some of the Boards were good enough to send us the monthly missionary magazines, one copy for the Association Library and one to be used on the Bulletin Board. This proved so very helpful that I am asking the Boards of all the churches if they will not send us these monthly publications.

"We are very anxious to keep our students in vital touch with the work being done in their own churches and to help them prepare themselves for their part in this great work. Any literature along this line will be greatly appreciated.

"Our Mission Study Classes have just organized with about 99 per cent of our Association membership enrolled in mission study. I believe that it will be 100 per cent before the classes meet the first time. Eight hundred students have enrolled and fifty classes formed.

"We have a Student Volunteer Band, composed of old students. We have a very active Missionary Committee, or Department. The chairman is a wide-awake Student Volunteer and is proving to be a splendid leader here.

"We also have a Training Class for the leaders, led by a member of the faculty."

Progress of Student Work

The outstanding feature of the student work of the Woman's Missionary Council of the M. E. Church, South, for the year 1919-20 is the evangelistic campaign which is in progress in the denomina-

*"Speak to all more kindly
Than the year before,
Pray a little oftener,
Love a little more,
Cling a little closer
To the Father's love;
So life below shall liker grow
To the life above."*

tional schools within the territory, and which will be continued during mid-winter and the early spring. Plans have been made for evangelistic services in fifty schools. A remarkable success has attended the meetings which have been held, the definite results being that young women have joined the church, ringing testimonials have been given by practically the whole student body in several schools to the effect that church membership had a new meaning, with a clearer understanding of the fundamentals of the Christian faith, a larger interest in the missionary work of the church and new conceptions of stewardship and responsibility. Mission study classes, Bible study groups and prayer groups have been organized and larger contributions to missionary work have been pledged.

Enthusiasm marked the planning for the Quadrennial Convention of the Student Volunteer Movement held in Des Moines, and the money for the expense of the delegates was given with gladness.

Reports from colleges show a larger use of the literature of the Board and a larger number of mission study classes.

One Student Secretary is giving full time to college visitation.

College Girls Offer as Foreign Missionaries.

Four young women students offered themselves for foreign missionary service as a result of the evangelical services conducted by Mrs. H. R. Steele at the Kidd-Key College recently.

God's power was clearly manifested in the entire body of teachers and students, with definite results.

The student body was asked to pledge one hundred and fifty dollars to support a native worker in Japan. Immediately the appeal was answered by pledging seven hundred and fifty dollars for the support of a missionary to Japan.

Fifty students and teachers agreed to begin systematic mission study at once.

A large number of students publicly proclaimed their allegiance to Jesus Christ and resolved to follow his life.

Many pledged themselves to daily Bible study, to be carried on in circle prayer meetings.

The prayer groups, consisting of most of the girls on each floor of every dormitory, voluntarily requested that they be permitted to continue evening prayers in the teachers' rooms for the rest of the session.

An Inspiring Opportunity

REV. W. A. WILSON, OKAYAMA, JAPAN.

That it should be allotted to our Church to take part in evangelizing a people potentially as great as the Japanese, is one of the most inspiring situations that has ever confronted God's people in any age. It is possible for us to set about this work with glad hearts, but not with light hearts. It is nothing less than a supreme test of our faith.

The past and the present, Oriental tradition and Western civilization, are at grips in Japan more intensely than in any other country, but we can now say that they that are for us are more than they that are against us. The great Christian body in Japan not only stands up for its principles, but stands united in making them a reality. This ground of vantage has been gained after years of toil and sacrifice. What has been gained assures us of greater success.

Palmore Institute Enrolls Twelve Hundred

Last year was the greatest in the history of Palmore Institute. The enrollment was 1,025, and more people became Christians than ever before in one year. —J. S. Oxford, Principal, Kobe, Japan.

February—Fidelity, a Bond of Friendship

(I Sam. 19:1-4; 23:17, 18.)

I. Story Outline.

- Jonathan's friend, David, in danger, 19:1.
- Jonathan warns David and plans to save him, 19:2, 3.
- Jonathan takes specific measures to protect his friend, 19:4.
- Jonathan assures David, not only of his protection, but of his approval of his succession to the throne, 23:17.
- God's blessing sought on their covenant of friendship, 23:18.

II. Application.

Fidelity—a bond in this friendship.

- Its basis.
 - The knowledge and love of God. (They made a covenant before the Lord.)
 - On real worth, not on social position. (David, once a shepherd, now an outlaw.)
- Its Test.
 - The weight of family influence. (Jonathan standing between his fathers again and his friend.)
 - Political position. (If David lived, he was to be king in preference to Jonathan.)

Bible lesson: "Fidelity—A Bond of 18.)

"Lord, give us faith and strength the road to build,

To see the promise of the day fulfilled
When war shall be no more and strife
shall cease

Upon the highway of the Prince of
Peace."

Prayer: "As we go out among men to do our work, touching the hands and lives of our fellows, make us, we pray thee, friends of all the world. Make us determined to love even at the cost of our pride, that we may be soldiers of thy peace on earth." Amen.

Hymns 415, 420.

Topics: "Our Missions in Europe" (VOICE); "New-Found Friends in Europe" (see leaflet).

Prayer.

Discussion: "The Standard of Excellence, Shall Our Auxiliary Be on the Roll of Honor This Year?"

Business meeting.

An Armenian Lions—Den Miracle

"Me no Mohammedan, me Christian." So said a little Armenian girl as she saw a party of Turks approaching, according to a story told recently by Rev. D. M. Stearns at one of his Bible classes, says the Sunday School Times.

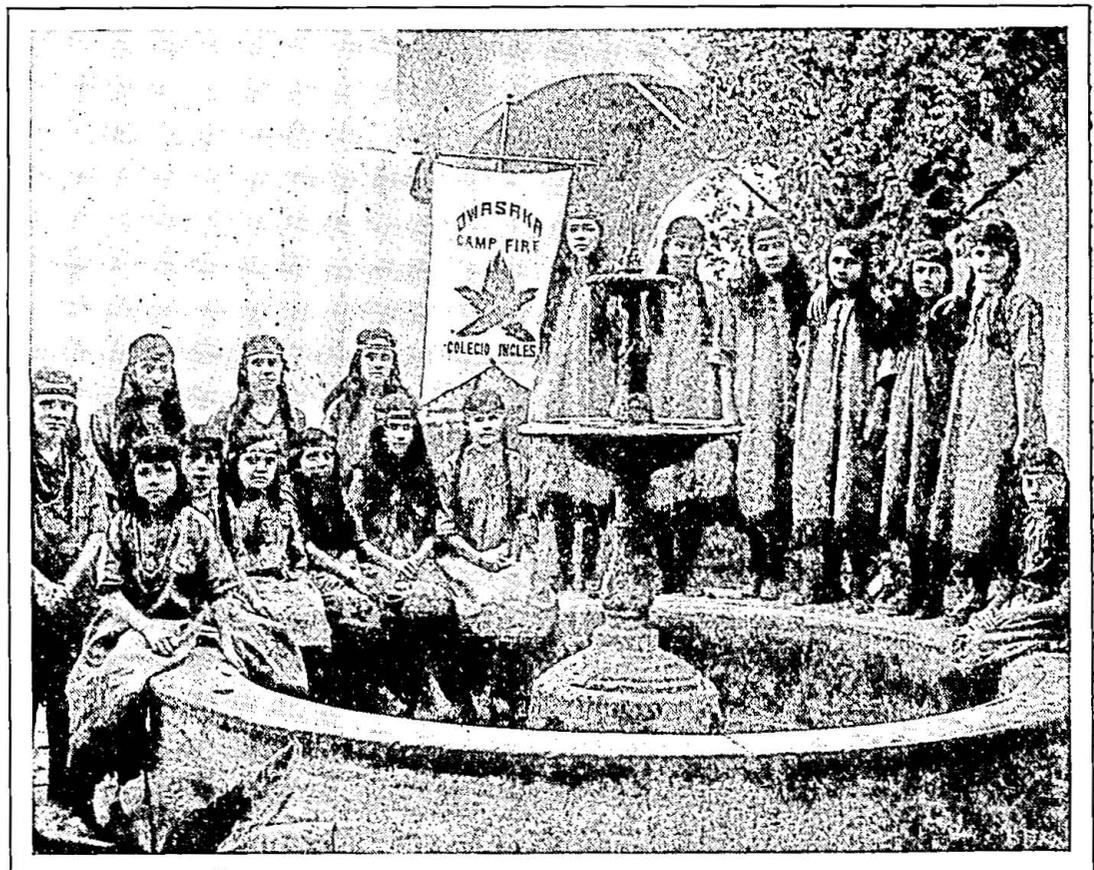
The little girl knew very well the way the Turks would be likely to treat a Christian. They were greatly angered, and threatened her, finally saying that they would starve her, but she continued: "Me no Mohammedan, me Christian."

Then they told her that they would throw her to the dogs, and forthwith took her to the village compound where some savage dogs were kept, chiefly for the purpose of aiding them in their brutal designs. There they threw her over the wall and left her. The next morning when they came back they were much surprised, as they approached, not to hear the dogs barking for more food, as was their habit. Loking over the wall they were amazed to see the little girl lying fast asleep, with her head on one of the dogs. Wakened by their coming, she looked up and said sleepily, "Me no Mohammedan, me Christian." The superstitious awe of the Turks was aroused, and they took her away and sold her. She came into the hands of a Christian woman, who sent her to an orphanage for Armenian children, where she is now being cared for.

Miss Lucile Foreman, a missionary from Aintab, Turkey in Asia, was present when this story was told, and asked permission to say a few words. "I know that village," she said. "I have seen that compound and those dogs; I know the Christian woman into whose hands the child came, and I have seen the child herself at the orphanage. She had suffered somewhat from the dogs, but her life had been marvelously preserved."

Oriental Women in Preparation for Teachers

"In view of the needs and opportunities for educational work for women in the Orient, it is natural and right that many should prepare themselves to teach. And there is almost no subject in which some Oriental woman is not specializing. A few are preparing to be kindergartners; a few are taking training to be physical directors; several are in Bible or Missionary Training Schools, getting ready to do distinctively religious teaching; but the majority are preparing to teach the ordinary branches of high-school and college work. It is interesting and encouraging to see how many are specializing in sciences. Two Chinese girls, sisters, are doing graduate work in two great universities. One, having graduated from one of the large women's colleges last June with high honors in botany, is now working for her master's degree in horticulture and forestry. The other, who graduated two years ago last June, has already received her master's degree in chemistry and is now well on the road to her Ph.D., and is attracting not a little attention by her original research into the chemical properties of various kinds of Chinese food, as, for example, birds' nest soup and 'Ming dynasty' eggs. A number of Oriental girls have received their master's degree in education, and one Brahman from India seems well on her way to her Ph.D. in that subject.



Camp Fire Girls at Colegio Ingles, Saltillo, Mexico.

Conscripts of Conscience

CAROLINE ATWATER MASON

Author of "A Lily of France," "The Little Green God," "The Binding of the Strong," "World Missions and World Peace," "The Spell of Italy," etc.

XII.

MARCHING ORDERS.

"You could not have done otherwise, Merle; it is the right thing, the only reconciling thing."

It was evening; the quiet room was dusky; the windows, opened wide, let in the fresh spring air. Mary Earle lay on a low divan; Kate Quimby, who had just spoken, sat beside her. They were, as they wished to be, alone.

"The only reconciling thing," Mary repeated the words softly, under her breath, then they were silent. She had returned at an early hour that morning to her post in the hospital; there she had remained within the shadow of death until at four o'clock Ilien's flickering breath was quenched. Now she had had time, at last, to speak with her good comrade Kate of that which had entered in to change her own outlook on life by way of Ilien's tragic defeat.

Kate broke the silence which followed the repetition of her own words, saying quietly:

"You cannot guess all that this means to me. Now, Merle, I have courage to tell you that my mind is made up to go to India, myself, next year, after I get my diploma."

"Can you be in earnest? It is so sudden—so startling somehow."

"Not as sudden as you think and it is your own doing, anyway, in part. But I can't say that any credit goes to you, Merle, on that account. I think, at the time, you had never thought of Foreign Missions except as something people's grandmothers occupied themselves with."

"I have certainly been innocent of any exalted designs in your direction," and Mary smiled a little. "Please disclose when and how I had this extraordinary influence upon you."

"You wrote me a long letter just after we came back from France; in it you described—pretty well, too, Merle, a 'furloughed saint' from India whom you met at a missionary meeting.

"I remember her perfectly; it would be impossible to forget her. Was I unconsciously sowing good seed then in my Katie's mind? I truly had never realized the situation myself at all until that day. It has worked in me ever since."

"Very well. Your missionary from India told of the closing of a woman's hospital, over there, the only one in some wide region, for lack of doctors,

and you said, 'For sweet mercy's sake, if they are going to open hospitals, why don't they see to it that they have doctors to run them?' Of course you brought yourself up standing as soon as you framed the question."

"Obviously if women don't volunteer as missionary physicians it would be difficult to obtain them, would it not?" interjected Mary.

"Now, I have always read and heard more than you seem to have about conditions in China and India; I had known some missionaries and yet—really it seems all the less excusable—it had never once occurred to me as a possibility, until I read that letter of yours, Merle, that I could go myself."

"And you began to think about it then?"

"Rather casually at first. I can't say that I was keen about welcoming the notion, but the pressure of the awful lack of sane medical practice in India took possession of me."

"I remember, Kate, the day that Ilien was run down, when the girls were here chattering about what they should do after we graduate, where to settle, how to get their kites up and all that, that you said something about India."

"It was that night that I decided the question, while I was alone here. There was something so—bizarre, positively—in sensible, intelligent, trained Christian women hunting everywhere for a place to practice medicine where there were too many rival doctors already on the spot, here at home, and utterly ignoring those vast, uncared-for populations in the Orient where they are so mortally needed. It seemed perfectly clear to me, and the matter settled itself then and there. That is, supposing I am the kind of a girl they want."

"But, Kate, why haven't you told me before?"

"How could I? Think what these weeks have been for you. And then, too, I couldn't dream that you would see it quite as I did. I dreaded trying to explain."

Mary had left the divan; she stood now in the window, overlooking the sea of roofs with lights everywhere like constellations seen through a delicate haze.

For a long time neither spoke. Then Mary said, musingly, coming back to the present.

"Tomorrow is another day, and on the third day Ilien will be buried. Then life begins again—but not life on the old terms. Ilien is not dead; it is for me to make her live on."

After another pause Kate said:

"You have had no time yet to let the Springfield people know, naturally."

"Not yet. That does not intimidate me. They will take it like the true souls they are, as they did before. But I have no end of things to think of, Kate."

"One of them is Constance Chilton. She is on your trail."

"Oh, dear! I had forgotten her existence."

"She has by no means forgotten yours. She was here today and wanted to come again tomorrow, but I put her off. She seems to have something serious on her mind."

"I suppose that is possible."

XIII.

HONORS

May was nearly over and the splendor of June in the air. The annual meeting of an eminent medical association, convened for several days in New York, was nearing its close.

In the morning session of this, the last day of the conference, Mary Earle, coming into the hall alone, late, by a side entrance, slipped unnoticed into a vacant seat. Miscellaneous business, she found, was the order of the hour. Mary felt a touch of disappointment that nothing of vital interest to her seemed to have place on the program.

Then her interest quickened, even her pulse, perhaps, for a member rose and made a distinctly enthusiastic little speech, close beside her. In this speech he declared that, inasmuch as one of their number had been signally honored recently, it was in order that an expression of congratulation be recorded. The speaker alluded not chiefly, he said, to the fact that Dr. Minot Balfrey had received the Medal of Honor from the United States Government, for distinguished service in the field in performance of aid to the wounded, but that he had been invited within a short time by the French Government to return to France in order to co-operate with eminent French surgeons in measures for treatment of bone tuberculosis, a serious feature of that disease, now a dark menace to the French nation.

"How splendid!" thought Mary, feeling in her surprise at so much interesting news gladder than she had any "call" to, as the recommendation was put into effect.

Then she heard the major's own voice and realized that she had not come in vain. He could not engage, he said, in this work in France permanently, other matters making even stronger demands upon him, but it was his purpose to sail at once for France and give himself to this emergency work for a year at least.

As the major stood to speak Mary saw him, his place being unexpectedly near her; she noted, as he turned in her direction, the old, unchanging sadness in his eyes, the absence of all elation in his voice. In another moment she was surprised to see him start to leave the hall. Instantly she left also. Now was, perhaps, her only time, for she must see him—that she had promised. What if it were in her power, this very day, to change that look in his eyes, to bring human hope and joy back into his life?

By fleetness of foot and by use of the side entrance, Mary was able to intercept the major as he left the building. Seeing her at his elbow, breathless, unwontedly excited, he exclaimed: "What incomparable good fortune is this! Doctor Mary Earle actually running after me!"

"I haven't a doubt," Mary replied, walking on rapidly beside him; "that you are bent at this minute on doing your best to escape bores like me. You can't escape me, so we won't waste time on that. I have an important reason for seeing you. Now, Major Balfrey, seriously, can you give me a few minutes in which we can talk quietly?"

"You speak, my dear young friend, like a reporter. I am now familiar with their method. I shall be only too happy to talk with you quietly for several hours."

She led the way down a numbered street to a staircase which they climbed and which brought them to the entrance of a small and *rechercho* tea room.

"First of all," Mary began, "you are not yet at the end of your troubles, Major Balfrey. You are now at my mercy. Have I thus far bored you with congratulations?"

"Indeed you have not;" the major spoke with slight asperity. "I have felt your silence keenly."

"Not until half an hour ago have I heard a word of these honors which are falling thick and fast upon your head. Why have you not informed me of them?"

"There was something about it in the papers," he said, frowning.

"Do I have time to read papers?" she cried. "Please realize that I am getting ready for graduation—it is only two weeks off."

"Ah, I see! Unluckily for myself I have never been able to devise measures by which I could gain personal admission to your presence, not having been invited to visit your house. You could hardly have looked for me to send you announcement—"

"Hardly!" Mary interrupted, then stretched out her hand, her face beaming with unfeigned pleasure. "I am perfectly delighted that you have received such recognition, Dr. Balfrey, that you are going in for such splendid service. My congratulations."

"My thanks—they are honest to match."

"When do you sail?"

"Day after tomorrow."

For a while their talk was of the work in France, the demand for reconstruction in the habits of life of the people, and the like, then of the major's interesting prospect of collaboration with French surgeons. But at last, perceiving that he was not minded to hold the conversation over long on himself, Mary, with a little toss of her head, declared that Major Balfrey was by no means to imagine that she envied him.

"I have honors and opportunities myself, if you please," was her challenge.

"I have not the slightest doubt of that," he answered; "*cum laude* for your diploma—that goes without saying."

"Something better than that," Mary broke in, flushing high; "here it is, right in my pocket," and opening a small leath in my pocket," and opening a small leather bag which lay beside her she took out a letter and laid it before her companion.

"Am I to read it?" he asked gravely.

"You can, but I am afraid you are not interested enough for that. Simply, it is, in effect, my commission from our Mission Board to go out to China in September, there to engage as a Christian missionary in the practice of Christian medicine and surgery."

"My honors, so-called, are small beside that, Dr. Earle," the major said gently, handing her back the letter. "Perhaps only you and I, being together as we were in caring for Ilien Siu, can comprehend the full significance of this commission. I am glad your way to go to China is clear."

Mary's eyes gave her response.

"How about your family?" Major Balfrey asked, presently. "This must have

a painful side for them, I am sure, as well as for you."

"They are made of the right stuff, if I do say so," Mary replied. "Of course it is not precisely easy for any of us. I sent them word of my change of plan the week that Ilien died. The next morning I received a telegram from my really illustrious grandmother, a message of just two Latin words: "*Nunc dimittis*."

"Now that was good, very good," responded Balfrey.

"My mother wired, too, saying that if I am to practice medicine she considers China preferable to America. That sounds as if she felt it better to have me ought of sight. That really isn't her point of view. My brother wrote me a rather humorous letter, with a serious touch, though. The gist of it, was: if a good time of life is what you're after stay here; if it's service of fellow-men, China is all right."

"Very well put, and true enough in a way," commented the major, thoughtfully.

Mary smiled happily and turned to receive the maid entering at the moment with a tray containing enticing service of luncheon for two.

XIV.

A CRITICAL COMMISSION.

The sun streamed through a row of pink and white tulips set in the alcove window; the white curtains billowed back and forth in the breeze; the fragrance of a jar of mignonette on the sill was wafted about the two who sat to break bread together as if they had been friends of long standing.

Uppermost in Mary's mind, however, was the sense that she really hardly knew this man facing her now at short range; that like a craven coward, she shrank from intruding upon his personal life in pursuance of her commission. None the less she had given her word to do this thing and must not falter.

"Major Balfrey, may I talk with you of my friend, Constance Chilton?" she began valiantly enough as she perceived the major's interest in strawberries flagging.

Surprise was distinctly perceptible.

"Most certainly," was the answer, "but it is strange to find that you know each other."

"I met her on the *Cumberland* when we crossed, you know, or perhaps—"

"Yes, it is true. I did know later that she was on the ship, but not at the time. That was on the whole fortunate, perhaps."

In her heart Mary thanked the major for this opening. Quick in the up-take, she remarked:

(Continued on page 30.)

Why I Belong to the Missionary Society

MRS. LENA HOGIN

First. Because it is an institution of our church. One day, some time, every Methodist woman stood before the sacred altar seeking membership in the branch of the church to which we belong. A man of God asked, "Will you attend upon her ordinances and support her institutions?" And each one answered, "I will." When we asked for church membership and took our vow, did we join the little chapel or country church where we happened to live at the time? Did we ask for membership in the town church where our name was first enrolled? Not so, but we feel glad to be a member of the Southern Methodist Church, universal. We were proud of our church then; of her phenomenal growth, of her generous liberality, of her missionary attitude. We are justly proud of her yet on all these lines. She has all of this and more. But, do you know, friends, that in an official comparison with the other evangelical denominations of North America, in recorded, per capita contributions, she stands next to the lowest? This, not because the money has not been paid into her treasuries, for it has; *but because much of it has not been paid through authorized, connectional channels.*

In the inception of woman's organized mission work, and during the first year of its life, the missionary vision was not so broad as it is today, and many men and women looked upon it with a feeling of doubt, if not open hostility. Men were charitable and women were faithful, and the work has long since passed the experimental period, and has proved itself one of the greatest modern factors, directly or indirectly, in world evangelization.

Second. Because it is the systematic way.

We hear much in our day about using system in church affairs. We are urged to visit systematically; to pay systematically; to report systematically; even to pray systematically. We have it on good authority that the Woman's Missionary Society of the Southern Methodist Church is one of the best organized and most systematic body of mission workers in the world today. In framing the Constitution and By-Laws for mission work under the present plan of organic union, with the whole wide world as our parish, the Council Committee wisely provided for every branch of activity that had previously

been projected by the Woman's Board of Foreign Mission and the Woman's Board of Home Missions. Not only so, but all kinds and classes of local work and charities, such as were formerly done by guilds, pastors' aids, etc., are now provided for through the social service department of the Missionary Society. The organization is systematic; it is symmetrical; it is beautiful. And with all its beautiful network of machinery, the administration costs the Council an average of less than seven per cent of the contributions.

Third. Because the Missionary Society needs us.

As members of our society, we have a part in the evangelistic work and the educational and medical work in seven foreign countries—China, Japan, Korea, Brazil, Mexico, Cuba, Africa. Through the efforts of workers under our Council orders, more than 7,000 young people of non-Christian and Catholic countries were last year brought within the influence of Protestant Christian schools. Our Preventive Home and school at Thomasville, Ga., and our Rescue Home at Dallas, Texas, speak for themselves. From Paine Annex, our work for negroes, we hear these results: Twenty-six boys organized into a Truth and Purity Club, with a self-imposed fine of five cents for smoking or bad language. In the industrial class of 36 girls, the motto is, "Carefulness in the little things, even in stitches." Our Florida Coast and Pacific Coast schools are making citizens of Cuban and Japanese children, rather than leaving them to grow up, exiles from their own countries, and a menace to ours. The work for sailors and immigrants at Galveston, Texas, and Gulfport, Miss., is literally "throwing out the life line" to thousands yearly, away from home, away from friends, away from Christ. The character and results of our City Mission work, including the work done through our thirty odd Wesley Houses and our two Bethlehem Houses, in uplifting and broadening child life and in saving men and women will only be told in eternity.

Fourth. Because we need the Missionary Society.

Jesus said, "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Many of us, after witnessing to a very limited degree in

our homes and local circles, are barred by age, environment and other causes, from further personal witnessing. And yet, the "ye shall be witnesses unto the uttermost," remains. It is not left optional with us. It is obligatory; it is compulsory. If we must witness, and cannot go, we will have to send substitutes. A willing substitute is not always available. A capable substitute is less easily found. Willing and capable substitutes in both home and foreign fields are already at work, witnessing successfully, bringing forth fruits to the honor and glory of God. Let us bear our share in their support, and invoke the wonderful multiplying power of Jesus on the results, feeling that through them we may have a small share in carrying Christ to the world.

Methodist Women of El Paso

One of the most successful Church affairs of the week was the week of prayer and self-denial observed by the women of the Trinity Methodist Church, as well as the other Methodist women of the city.

For the Trinity Missionary Society the week was one of much prayer and great self-denial, for world redemption, and gifts for the evangelistic center in San Francisco and the Union Medical School in Shanghai, China, and for life consecration to the task of "Rebuilding the World."

The programs for the first three days were planned for adults for a period of thanksgiving and intercession.

On Wednesday evening the Young People's Missionary Society gave a most instructive program. A demonstration of the Mexican community center recently started here was a number on the program much appreciated. The meeting closed with a song by the Effie Edgington Camp Fire Girls around the camp fire.

On Saturday afternoon the children gave their program, in charge of Mrs. W. W. Scott. A pageant, "Sick in China," was most ably given by a number of children.

The parlor was prettily decorated the week with posters and with ferns and variegated chrysanthemums. There was a large attendance of earnest women who planned home duties and social engagements that they might attend every service of this annual sessions for prayer and life consecration for the task of rebuilding the world. Many practiced self-denial for the week and the offering was more than \$200.

Conscripts of Conscience

(Continued from page 27.)

"You will not, I am sure, take it ill of me if I am so bold as to let you know that Miss Chilton confided in me on shipboard the story of the very sad affair. . . ." Mary hesitated, then advanced again to the attack, the major showing no disposition to give further openings. "I was convinced of her very real distress of mind, Major Balfrey, and of the sincerity of her regard for you."

He bent his head in acknowledgment of her statement, a plait of perplexity between his brows, but he did not speak.

"Her sense of duty in severing your relations, however mistaken it may seem, struck me as honest."

"I see," commented the major dispassionately. "Miss Chilton is a very charming girl."

Some quality in this comment seemed to augur ill for Mary's errand. Goaded to action she plunged resolutely ahead.

"Yes, she is a charming girl, but she is also a brave girl, brave enough to dare to do the unusual—"

"Why is she not brave enough to speak for herself instead of laying upon you an uncongenial task?"

"I do not blame her for that, Major Balfrey. Any sensitive girl would shrink from herself approaching, in her own behalf, a man—"

"A man whom she had once promptly—released—so to speak, for reasons sufficiently obvious, no doubt. Yes, Mary Earle, I agree with you on that entirely, and we must not allow the charming Miss Chilton to approach such a *faux pas* by the twentieth part of one poor scruple."

Mary was silent in her turn. Obviously the initiative had passed to the Major. He did not appear to find it embarrassing.

"Let me help you. Miss Chilton has been, we will say, so brave, or so unusual, as to ask you to mediate between herself and me with a view to restored relations."

A pause, but no comment.

"But thus far you have not carried out her commission, have not stated her position, finding it not altogether easy. That is right. Now, I have known Miss Chilton longer than you have; probably I know the reactions of her temperament better. For her own sake you must refrain from performing her errand in order to save her from inevitable awkwardness. If Miss Chilton knew the future to which I stand committed she would necessarily have to beat a second retreat."

"But, indeed, Major Balfrey, I think there you are mistaken. Although she did not mention it to me, I can see now, looking back at this last conversation with her, that Miss Chilton must have known then of your being called to go to France. I do not think that would cause her the slightest hesitation."

"Very true. How about China? I am going to China, Dr. Earle, when I have done a year's work in France."

Mary was blankly astonished.

"As an investigator?" she asked. "On the Rockefeller Foundation?"

"Not in the very least," was the quick response. "If they will take me I am to go out, just as you are going now, as a medical missionary. I have worked more or less among the Chinese in this city and have become strongly interested in them. There is real character foundation there to build upon. But China needs the Christian religion more than she needs modern medicine—and that is a good deal to say. I should not care to go on a secular basis."

Before Major Balfrey had finished speaking Mary had definitely withdrawn Constance Chilton from the running. There was nothing more for her to say on that head. But a few words still belonged to the Major.

"And so we will save Miss Chilton from all further embarrassment by letting you report to her that you learned, before committing yourself in this regard, that I was pledged to go to China, after a year or so in France, as a missionary, and that learning this you felt it wiser not to proceed further. She will be very grateful to you. So shall I, Mary Earle. But I am grateful to you for very much higher service than this. Until I met you I did not quite know how divine a thing a woman may become when her life is inspired by the love of Christ."

As he spoke with solemnity, she had not known in him hitherto, Minot Balfrey's face showed the reality of his homage.

"I have much to thank you for," he continued. "You have helped me to become, like yourself, a conscript of conscience. Surely if the war has taught us anything—and if it has not we are incapable of learning—it is that life is given us not for self-gain, self-pleasing, self-ministration, but for service. The question for a mature Christian man or woman becomes simply, where is the need greatest for the kind of service I can render?"

"And looking into this question you have found China the answer?" asked Mary, finding voice at length. "It might almost seem as if you ought to remain

on in France on this tuberculosis commission. You can do so much."

"There is, of course," he answered seriously, "a prodigious work to be done in France, and I am glad to have a part, if only a very small one, in that. It is possible I may find it best to remain beyond the year I have set for myself, but I think not."

"How I wish Ilien could have known that you are to go and work among her people, Major Balfrey," Mary said.

"She did know it."

Mary's joy and wonder did not need the words they could not find.

"Yes, in that hour I had with her, the evening before she died, you remember? I told Ilien that I had fully decided, soon or late, to go to China as a medical missionary."

"Was she able to speak, to make you know what it meant to her?"

For a moment Balfrey did not reply, then, with an irrepressible quiver in his voice, he said very low:

"Her eyes said all—but after a little I heard the child murmur words of Scripture—brokenly—they were not easy to recognize, but in the end I divined them—" lower still his voice fell as he repeated, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it brigheth forth much fruit."

When he spoke again the Major said in his wonted, matter-of-fact manner:

"When you think of it, if there had been no other reason, a man in my place could have done no less than volunteer for this service." Noting Mary's questioning glance, he added, "I shall always have the thought to carry with me that it was the shock of unexpectedly seeing my poor, shot-up countenance, after the long interval in which we had not met, which caused the accident to Ilien. Now I suppose it may be time to look at our watches."

Mary rose. The moment, surcharged with emotion, must, fortunately, be shaped by the outward conditions about them.

"Yes, you may have a few things to do, sailing day after tomorrow," she remarked, smiling faintly. "I shall not see you again," she added. They moved together to the door.

"No, not on this side. But in 1920 or 1921, if I am, as I hope to be, in China, then we shall meet there, is it not so?"

"China is a very large country, Major Balfrey."

"But that is unimportant. We shall meet, Mary, if you permit it. That is a privilege which only you could deny me."

THE END.

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