

“Having Done All, Stand”

NONE soldier on the lead-swept field, play the hero to the end. Thy last ringing shot fired; thy sword hilt bladeless in thy grasp; stripped, defenseless, exhausted—stand! Thou art victor thus. Thou art fighting with invisible weapons, and will fight on unconquered with the ages as thy allies, if thou but stand. If thou flee or surrender, naught but ignominy remains. This is thy kingly hour. Small men can fight, cheered on by the shouting and the tumult. Only heroes can stand with folded hands unbeaten and unflinching.

Soldier of the Great Captain, lone picket of the far-flung line, in the thick of the death grapple, in the dark places, stand! The songs that cheered thee to the front have died, the million-voiced prayer of those who stayed at home silenced or changed to the voices of pleasure and greed. They have forgotten; they deny thee weapons. But it is thy glory that thou dost stand. Thy plans miscarry, thy strength fails, the night deepens, but stand! And where thou dost stand and fall there shall be springs in the desert and a light for those who shall come after thee.

Loiterer in the tents, surfeited with ease and drugged with comfort, thy time to stand is not yet. Thou hast not steeled thy soul in battle fires. Thou hast feasted while thy comrades died. Thou hast given thy heart to pleasure and thy substance to self-indulgence. The jingle of coin and the clamors of the market have made thee deaf to the calls of the Great Captain and the cries of need. It is thy hour for penitence and for girding thyself. Make haste, else how canst thou stand and where and for what in his sight?



FUTAMATA-GAWA, A JAPANESE SCENE.

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Editorial

AN EASTER SUGGESTION.

There is no thought that is more consonant with Easter than that of making Christ known and loved among the nations of the earth. The resurrection and the duty of "telling it out among the nations that the Lord is King" are inseparable. They are coupled together in the New Testament. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." The last words of the risen Lord before his ascension were, "unto the uttermost part of the earth." The thoughts of his Church should be turned to this great duty of making him known to the world as they think on his resurrection.

One of the great needs of those who are trying to preach his gospel abroad is churches in which to preach. The apostles found synagogues almost everywhere in which they might witness to his resurrection. There are no synagogues among the heathen. Our missionaries are great-

ly hindered in their work and often seriously discouraged for lack of suitable houses in which to gather and teach the people. The greatest waste of the missionary enterprise is at the point of inadequacy of equipment. The appeals that come to us from missionaries for money to erect churches and chapels are most pathetic. These appeals we cannot meet for lack of funds, and so our brave workers must go on as best they can without houses. This applies especially to Sunday schools and the teaching of children in heathen and semi-Christian lands.

We have decided to ask the Sunday schools of our Church to make a contribution on next Easter Sunday for building churches in our foreign fields. This is not to be a special for any one field or specified objects, but a fund that the Board can use where it is most needed in the erection of churches for our missionaries. If every member of our great Sunday school army would contribute only one nickel to this cause, it would mean more than \$50,000, and that would make glad the whole missionary force and give to many thousands a place in

which to worship a new-found Saviour and to build up consistent Christian character.

Programs and other aids for making this offering a success and a blessing are being prepared. It is hoped that our pastors and Sunday school superintendents will write for these helps and join to make the coming Easter a great building day.

The most gracious result of such a use of this sacred day will be the effect upon the young life of our Churches. It will make the resurrection have a more real meaning to them, and will relate it to their duty and privilege of making the great fact known to the world.

THE LEADERS' CONFERENCE.

The last three days of the old year and the first four days of the new year were spent by sixty representatives of twenty-two Conferences in a Midwinter Institute at the Methodist Training School in Nashville. Fifteen Conference Missionary Secretaries and fifteen presiding elders were in the company. The earnestness and diligence with which the exercises were entered upon, the enthusiasm and missionary resolutions which were formed, the high expressions of whole-hearted appreciation of the work done were unmistakable evidences that the institute was eminently satisfactory to all who were present.

The program was of unusual merit. Prof. Walter Rauschenbusch, D.D., the author of "Christianity and the Social Crisis," brought great, stirring messages and gave them in the utmost simplicity of manner and spirit. Dr. H. F. Cope, the General Secretary of the Religious Education Association of the United States, outlined in a masterful way the social claims upon the Christian people

of this day. He defines the business of our cities to be not that of making money but human life. That which withers, wastes, and destroys men he would cast out, and that which would build up, enlarge, enrich, ennoble them he would support and establish. Civic and social righteousness has in him a strong exponent. The names of Rev. George R. Stuart, D.D., Dr. Gross Alexander, Dr. Ira Landrith, Prof. D. Spence Hill, Dr. O. E. Brown, Dr. A. J. McKelway, Dr. E. B. Chappell, Bishop W. R. Lambuth, Dr. J. C. C. Newton would guarantee any program in which they had a part. Six of the departmental leaders opened up the plans and methods of the present organization and outlined in addresses and conferences what they would have the Church do for missions. No phase of mission work was overlooked, but suggestions came with each day as to needs of the multiplied fields and some excellent methods for reaching them.

While this was perhaps the greatest undivided meeting of the leaders which has been held, yet a still better is possible. The best Conference can be held only when all the leaders are present, and that means all the presiding elders, all the Presidents of Conference Boards, and all the Conference Secretaries. We are not sure that the best Conference could be held unless all these and all the general superintendents were present to confer, to inspire, to plan, and to agree upon a great missionary program for Southern Methodism. Do not the gravity of existing conditions at home and abroad, the claims of the unevangelized, the command of our divine Lord warrant such a coming together for conferring? Our Methodism is not doing what it should do for missions, and it will never do it until her leaders lead in forming

plans, in arousing enthusiasm, and in carrying out great campaigns.

WAR TALK UNFOUNDED.

There will be no war with Japan. This is the firm belief of men who are in position to judge. In an article published recently in the *Atlanta Constitution* Dr. J. C. C. Newton, who has spent twenty-two years in that country as a missionary of our Church, declares that the talk of war with Japan is false, foolish, and harmful. Dr. Newton bases his conclusion on the friendly feeling of the Japanese for America, the efforts of Japanese rulers to restrict immigration to the United States and thus please the government of this country, Japan's financial condition, and the dread of Russian vengeance in the event of war. Dr. Newton speaks from personal knowledge, and declares that the war with Japan is to be commercial war, in which merchant ships and not battleships will contend for the trade of the Pacific.

Bishop H. C. Harris, Methodist Episcopal Bishop in Korea, and Bishop in Japan till the union of the Churches, declares that the friendship of Japan for the United States is a striking characteristic of both government and people. The Bishop says: "Now I know this may sound strange, but I know it is true; I know it in my capacity as missionary among these people and in my association with the government. I know it, too, from unceasing perusal of Japanese newspapers. From time to time, when some American newspapers read signs of the East amiss or some public emotion inimical to Japanese residents in the United States occurs, irritation is to be noted in Japan, but it is all on the surface and comes to nothing at all. I re-

peat: the feeling of admiration, or gratitude, of fondness for America which you note in Japan is a great, big, wonderful thing—a thing to be cherished as a lofty heritage by both nations."

Bishop Honda, of the Japan Methodist Episcopal Church, confirms Bishop Harris's statements with great emphasis, and says that instead of diminishing in the past few years, the sentiment spoken of has increased, as, in fact, is evidenced by the reception to the Atlantic fleet two years ago. He says that talk in America of an approaching war between Japan and this country is utterly unfounded, that it could not be.

There is much talk of the increase of the Japanese navy. It is declared to be a fact that since the war with Russia the additions to the navy have only been sufficient to replace the vessels that were disabled or had become too old for use. Even this has taxed the country to the utmost. One of the leading statesmen, Mr. Matsuda, declares that the people are groaning under the heavy burden of taxation, and the slightest addition will be enough to crush them.

In a recent speech by the Premier, who is also the Minister of Finance, Marquis Katsura, outlines the government policy and declares: "In order to meet the national expenditure which had greatly swollen during and after the late war, the public debts of the country at that time also rapidly increased to an enormous amount, which increase upon increase had to be met in the national taxes." He further declares that in view of the present condition of the empire and its late experiences in war there is deep need of preserving peace, and that he is giving his best attention to the development of all peaceful measures. He says: "This country feels no ne-

cessity for any sudden increment in its naval strength, the condition of things surrounded being such as it is; but in order to keep up the strength of our navy to such a point as is necessary for the defense of the country, it has been deemed unavoidable to introduce some adequate changes in the building of war ships to follow suit in the changes adopted by other powers."

All this would indicate that the talk on this side of the water of any imminent danger of war with Japan is gratuitous; that danger is very remote, if it exists at all; and whatever danger there is may be averted not by the building of war ships, but rather by the manifestation of the Christian spirit and the carrying of the gospel message of "peace on earth, good will toward men."

STATISTICS.

Statistics are certainly valuable, or there would not be so many of them. They sometimes tell the truth, but rarely the whole truth. One swallow is a real fact, but one swallow is not a whole summer. There are whole zones of riotous life and vast ranges of astronomical facts and forces round about that solitary atom of feathered joy. Statistics at best can only approximate the truth. They are fairly accurate for the uses of comparison or to prove a negative, but for positive conclusions Dr. Edward Everett Hale was not far wrong in his saying: "Positive, lie; comparative, liar; superlative, statistics."

Statistics about people do not tell all the story. Men are to be weighed rather than counted. The personal equation changes the reckoning.

We may boast of our 10,000, but there is a basis of reckoning which says: "One

shall chase a thousand, and two shall put ten thousand to flight." There were three thousand counted on the day of Pentecost. Who knows the names or deeds of any of them? Only one was converted on the Damascus road. Who does not know his name and deeds? There was only one barefoot boy converted at the Georgia camp meeting. That one became Bishop James O. Andrew. Only one in that little congregation in Aldersgate Street felt his heart strangely warmed, and yet it would bankrupt religious statistics to rob them of John Wesley's contribution. The great question is not how many, but what and who?

Church statistics meet still another difficulty. They do not stand even numerically for the same things in different cases, hence are not safe even for purposes of comparison. This is notably true as between Catholic and Protestant. The Catholics reckon all baptized children and all Catholic citizens. In their reckoning, therefore, is included the whole Catholic population, young and old, good and bad. Not so with evangelical Churches. What a difference it would make if Methodists included all who have ever been baptized or been at any time members! It is clear that no fair comparison is possible unless the numbers compared are estimated on a common basis. I will not discount the sheep business because somebody reports vast numbers of animals. There are goats and also wolves in that category. Nevertheless, the sheep are all too few, and the goats and wolves are all too many.

Let the statisticians hit out hard, and let us lean to the blow; and if humiliation beget determination, and temporary dismay bring prayer and the girding of power, then the Lord send us a perfect

hailstorm of startling and discomfiting statistics. Only let us know the true aim is quality, not quantity.

WANTED—A MAN'S CHURCH.

One of the reports¹ of the Sage Foundation's Backward Children Investigation shows conclusively that a much larger per cent of girls than of boys measure up to the requirements of the public schools. They learn more quickly, pass better examinations, and adjust themselves more successfully to the whole school régime.

Should one therefore conclude that girls are more intelligent than boys? These experts say no. They say the trouble is not with the boys but with the schools, which offer them too feminine an education. They think the schools should adapt themselves better to the fundamental needs of boy nature, rather than that those boys who cannot be successfully feminized should be accounted dullards.

The latest census of religious bodies gives the percentage of women in the Protestant Churches as 60.7 and of men 39.3. The birth rate of the two sexes is about even throughout the world; but immigration gives our country a preponderance of men. If Christ made no distinction in favor of women when he formulated the gospel message for the world, there ought to be more men than women in the Churches of the United States.

Why aren't there? Is it really because, as we have long heard, women are better than men and naturally nearer to heaven and to God? That is a severe

arraignment of God's justice. Did he create the sexes in equal numbers and then prepare a salvation less powerful for one sex's redemption than for the other's? Did Christ preach the kind of gospel which makes its strongest appeal to those who need it least?

Is it not more just to God to hold that the trouble is not with his salvation but with the guise in which it is offered? It is true that criticism is easy and frequently cheap; yet one must admit that a remedy is needed before one can even begin the search for it.

Most Christians become so in earlier life; and a purely subjective religion makes scant appeal to a young man. Religion, to attract him, must demand the best of all his powers, the things he has to give, the service God has fitted him to render. He lives in a world of action. Sacrifice, daring, strength, endurance of hardness, difficult achievement, succor of those who need a champion or defender—these things appeal to the manhood in him. The instinct to worship is strong in youth; but in masculine youth it dies out unless wedded to action, to personal imitation of the hero worshiped. A religion all worship and submission here and all enjoyment hereafter, a religion whose main connection with action is giving money that somebody else may act, cannot draw men in large numbers. They want to *do*. The heavenly vision, to retain compelling power in a young man's life, must be a vision of action, of achievement in the name of God.

Has the Church a plan of action for the men it would enlist—work worth a man's doing and a man's strength in his own daily living, in his own town, seven days in the week? Or does it tacitly sanction the restriction of his personal service of religion to churchgoing on

¹*Laggards in Our Schools*. By Leonard P. Ayres, Ph.D. New York: Charities Publication Committee. Price, \$1.50.

Sundays and a contribution in the plate? Does the Church set before him the wrongs that wait his righting, the relation of his week-day living to the service of the kingdom of God?

Christ called men to follow him, and he proclaimed his mission as one of personal service to human needs. He did not in word or deed separate between a ministry to the bodies and a ministry to the souls of men; he ministered to men as a whole. He justified his Messiahship to John's messengers on the one ground of this complete service. When he sent the twelve to carry his gospel for him, he charged them equally with proclaiming the kingdom and with ministering to the human needs of the communities they were to enter. They were to follow him.

The first object of his followers was to be the setting up of the kingdom of God on earth. They were to pray for that before they asked bread to sustain their own lives. Christ worked with individuals and through individuals, but always to a social end—the setting up of the kingdom on earth.

If God's will is to be done on earth, praying and money-giving are not enough, and a man has merely begun his Christian career when he is personally saved. He is called to personal service of the kingdom in his workaday life. Men must learn the relation to the kingdom of their business, their laws, their neighbors' pain and pleasure and work, of their whole community life; and they must give themselves to the task of bringing these things into harmony with the kingdom's interests.

It is not necessary for the Church to preach politics. It would be disastrous for half-informed men to formulate various social propaganda as recipes for

bringing in the kingdom. But it is well that the Churches which embrace 17,000,000 of the 20,000,000 Protestants of the United States have set themselves to study out the relations between the laws of the kingdom and the daily lives of the people, and to bring their respective members into concerted personal action in the kingdom's service.

It is significant that the Churches longest active in this movement are showing larger percentages of growth. Where there is something to be done worth doing, something which involves personal sacrifice and service, men will respond to the call. A call like that appeals especially to a young man. What is needed is to open his eyes to God's need of *him* in this rushing, swirling, modern life.

And the man who gives personal service to make his town part of the kingdom of God will never stop at that. He will have opened his heart to love; he will know the need of those who wander in a world which knows no Father and hopes for no kingdom. It is in personal service to humanity at home that the Church will learn to follow Christ in truth and wherever he leads, even to the ends of the earth.

In an address on the social evil at the last meeting of the American Medical Association a strong plea was made for the Churches to coöperate with physicians in fighting this form of vice. The speaker urged that churches be used for week-day lectures by preachers and physicians on sex hygiene, the effects of alcohol, and similar topics. He also pleaded for sympathy and help from the Churches "in the physician's campaign against all that makes for disease and pain and suffering in their common neighborhood."



Contributions

A MONUMENT TO MISSIONS.

THOMAS C. CARTER, D.D.

Many and marvelous are the monuments which have been erected in the course of the centuries to the missionary spirit and enterprise of the Christian Church. We have had them in the past; we are having them reared before our eyes to-day. At one time we see the revitalization of a nation's life; at another the thoroughgoing reorganization of a social structure. Again we see the redemption of national ideals; and still again our eyes are gladdened by that most telling and thrilling sight, the transformation of individual character through the impact of the truth as it is in Jesus. These evidences are by no means to be discounted or despised in the estimate we put upon the Christian propaganda. Indeed, there is a great deal of unrealized logic here that both friends and foes of our faith must reckon with more seriously now than ever. These are the fruits by which men at large, especially critical and unbelieving men, are to "know" the power of the faith that overcomes the world.

But Christianity's greatest miracles are at the fountain source; her most magnificent monuments stand at the entrance gate. No doubt the promise of our Lord, "Ye shall do greater things," has been abundantly fulfilled as the Church has gone forth with the Holy Spirit as co-operant; but this simply means that the expression of Christian energy, as the ex-

pression of all energy, multiplies in ever-increasing ratio as the centuries advance. Back of all this expression, however, stands the inexhaustible Christ, the Christ that becomes larger and larger as each type of our multiform humanity finds in him its highest ideals actualized. And alongside of this primal fountain of the person of our Lord there stands as counterpart to it—the two constituting the portal pillars upon which swings the gate of the Christian centuries—the New Testament, which is the primal portrayal of the principles that embody the very essence of our holy faith and the earliest application of those principles to the problems incident to individual and community life. In other words, not only is the incarnate Word coming to a foreign field the epitome of the fundamental principle of our whole missionary conception, but the written Word as well is the expression in the world of literature what Christ's appearance in the world of human life is. It is this fact and the twofold significance of it that claims our attention at present.

And in the first place, as to the fact. It goes without saying that we should not have had a line from the pen of the apostle Paul had not the moving spirit of the new faith been missionary. And when we drop such a man as Paul out of the literature of the world, a void has been made that nothing can fill. Think of the poverty of a world that has not felt the throb of the appeal for right

living that rings in the letters to Thessalonica; that has not heard of the fruits of the Spirit that Galatians describes; that has not felt the inspiration of the psalm of love or of the resurrection pean found in the correspondence with the Corinthian Church; that is unable to walk down the centuries with Paul as he writes the religious epic of the race in Romans. No need to go further. This is sufficient to show at a glance what a man who has a New Testament in his hand must recognize. All the strong helpfulness that comes to individual experience from contact with the pages of Paul; all the beautiful sanctities he throws about family relationships from the cradle to the grave; all the mighty incentives he sets forth for the lifting up of community life; all the glowing hopes he has set stirring in our souls with regard to the future of the individual and the race itself—all these and a thousand other beneficent things we owe to the fact that the fundamental principle of Christianity is aggressive, expansive, missionary, world-embracing. And what is so palpably true of Paul is true in their sphere of the other contributors to our New Testament canon. Where he blazed the way, they soon began to follow not only in his tracks, but also in his tracts. Of course their horizon is narrower, but the same spirit that gave us Galatians gave us also Peter's letters and those of John. Today we should not be reading either of these great developers of devotional life had not the missionary impulse shot these two Palestinian pupils out as apostles to the heathen and made them heralds of the good tidings for all mankind in the wild regions of Galatia and Cappadocia and amid the surging multitudes that thronged the streets of the far-

famed city of Diana. As for the book of Acts, how short indeed would have been the tale had the horizon of apostolic vision not overleaped the walls of Jerusalem! The truth is that very few acts would have been done, and what would have been accomplished on the narrow soil of Judaism would hardly have attracted the pen of the learned author who is so fascinated by the majesty of that missionary movement which begins at Antioch and does not halt till it has entered the gates of Rome. And even with respect to the life of our Lord embodied in the fourfold gospel story, the same is true. Why have we the record of that earthly life and ministry? Simply because as the missionary spirit sent apostle and evangelist hither and thither communities and believers were gathered together; and as time went on there arose inevitably the desire to know the details of the earthly life of Him who was the source of their heavenly life. The Roman world wanted to know what he did, and the Marcon cycle of evangelistic tradition tells the story of him who went about doing good. The world of Judaism wanted to know what he said, especially as his utterances related to the economy of the law and the prophets; and Matthew's Gospel of the kingdom is the ready response. The Greek world wanted to know how he felt with regard to the great human currents that were moving and swelling all about him; and Luke's Gospel, the gospel of human interest, of social teaching, the gospel of the proletariat, the publican, and the prodigal is the eloquent tribute to Jesus's ready responsiveness to all that can arouse sympathy for the sons of men on the part of him who is so truly our gracious Elder Brother. The world of thought scattered from East to West

wanted to know what he was, and the fourth Gospel seeks to answer this; and it is significant that this comes last in the evolution of evangelistic effort; and it is no less significant that this largest portrait of the Christ is drawn for those who have been rescued from the lowest abyss of heathen degradation. Nor is the Apocalypse one whit behind. Directed to the same constituency as the fourth Gospel, it logically closes the canon of this New Testament, this monument to missions erected long before our great modern movements had their first beginning. With its opening chapters sent to the seven Churches of that hotbed of ancient heathenism, Asia Minor; with its closing paragraph ringing with the clarion call, "Whosoever will," it is the proper and inevitable climax to a volume which begins with Matthew's Gospel, which tells of one "who shall save his people from their sins;" for here the walls of Jerusalem have been stretched well-nigh beyond recognition. No city or Church that has really felt the presence of the Son of Man can be less than world-embracing in its love and interests. The area of its sympathies must be enlarged till "all the nations walk amid the light thereof."

The significance of this fact is, at the least, twofold. In the first place, we are forced by the facts to confess that Christianity is missionary, whether we can refer the objector to any specific text or not. Critics may cavil at the great commission or eliminate a saying here or there, but we have the New Testament, and the having it is all the proof we need. It was and is, because Christianity is itself only when it is moving along the lines of missionary propaganda. Therefore let us have done with that monstrous hybrid, the anti-mission-

ary Christian, the man who proudly prates of what the religion of the New Testament means to him, and yet assumes an air of indifference if not antagonism to the Macedonian calls that are challenging the Church to-day. Let us tell him, and tell him quickly, that to be anti-missionary is to be anti-Christian. Let us tell him, and tell him quickly, that the very New Testament whose promises cheer him, whose precepts guide him, and whose hopes allure him is itself the gift of the spirit of missions, and he would never have had the precious volume had the animus of Christianity been what his attitude declares. And let us ring in his ears the solemn warning that the very book he is reading and vainly hoping to be saved by will rise up in the judgment and condemn him.

But in the second place, the history of the rise of the New Testament shows that it is only in the exercise of the missionary spirit that Christianity in its true power and essence really comes to light. True it is that the gospel found the heathen, but in finding them it really discovered itself, coming as it did to a consciousness of its own depth and height and illimitable breadth. No caged bird knows the joy of real flight, no seed demonstrates the marvelous potency of the life that is within it till it finds a suitable soil. The richest gospel heritage has ever been out of the soil of a lost world. It means little apart from such an environment. To-day, as ever, Christ does not come to call the righteous but sinners to repentance. The task of the Christian Church to-day is to send the gospel to the Christless nations; the task of the so-called Christian nations is to discover wherein they are lost when brought face to face with the

searching question: "What do ye more than others?" For the successful accomplishment of the one task one generation of consecrated men and money is all that is necessary; for the other, millenniums may not suffice. But though this may cause regret, it ought not to cause alarm. The center of gravity of the kingdom of God has shifted too often, even in the short space of time we know, for us to think that God has anchored the fortunes of his kingdom to any type of civilization we are acquainted with. In the early morning of revelation Babylonia seems to have held the secret for a while; then for half a millennium Egypt, with its wondrous Nile; for a thousand years thereafter the Shekinah glowed on Mount Moriah's heights; then for a season Constantinople ruled; then Rome reigned with iron hand as long as all the rest combined; and if to-day Berlin, London, and New York lead the world in Christian aggressiveness, is this an argument that the day will not come some time when Tokyo, Shanghai, and Calcutta shall forge to the front and take their places in the van? To say that the materialistic Occident has exhausted the potencies of Christianity is to talk rubbish. We owe it not only to the heathen, but much more to Christ himself, to plant his standard in the regions beyond. We must save the heathen in order to save our Christ from becoming a merely national hero. The bane of paganism is its local deities. A merely Anglo-Saxon Christianity runs the same perilous risk. We must carry Christ to the Orient in order that we may get the contribution their love and worship will make to his character and person. To-day, as in the olden time, Christ, and Christ alone, stands ready to break down the middle

wall of partition that divides the East from the West and thus create a new mankind; and in the creation of this new humanity out of hitherto incongruous and warring elements Christ will grow to hitherto unimagined proportions. It is only when the water of life satisfies the thirst of the world that we properly appreciate its depth and fullness of life-giving power; it is only when the uplifted Christ draws all men that we can really love and worship him aright.

THE UNFINISHED TASK.

MRS. R. R. BRANNING, SAN ANTONIO, TEX.

This task is to seek first to bring Christ's kingdom on the earth to respond to the need that is sorest; to go out into the desert for that loved and bewildered sheep that the shepherd has missed from the fold; to share all of our blessed privileges with the unprivileged, and our happiness with the unhappy. What are we women of Southern Methodism doing to complete this unfinished task? Some one has said: "Why did not Christ go to all the heathen with the gospel when he was here on earth?" The answer comes: "He wanted his followers to do this work." Therefore he said: "Go ye into all the world, and preach the gospel to every creature."

Statistics say that in our own country we have one Protestant Church member to every four in the entire population; and if only four in every hundred were sent to the field, we would have all the missionaries we need. Our Lord gave up his life on the shameful cross for all the people of foreign lands as well as for us, and shall we count the cost in dollars and cents when we read of the ninety-five thousand that are dying every day without ever having heard our bless-

ed gospel? Shall we continue spending money for that which is not bread and forget that "Go ye" when by the Laymen's Missionary Movement 40,000,000 souls were allotted to Southern Methodism and accepted by us as our share? Shall we sit idly by while they perish? They are crying for the gospel on every side.

First, there are our Chinese friends, 20,000,000 strong. Their women know nothing of the pleasures and privileges we enjoy. While our women are loved and honored, our Chinese sisters are unloved, unhonored, unwelcome, uncherished, and unlamented when dead. Shall we not hear their cry?

Next there is the "Sunrise Kingdom," Japan, with her 7,000,000 looking to us for the gospel. We helped make it possible for them to own a Methodist church, and we are bound by every sacred duty to stand by this youngest member of the great Methodist family.

There is Korea, that land of spiritual marvels, where the revival fires never wane. In a triangle in the heart of the peninsula, touching either sea, we have 2,000,000 broken-hearted people. No other Church will set foot in this territory, so they must look to us alone. Their cry is for more men, not to go out and seek the lost sheep, but to fold and feed them.

Shall we not send the light to Brazil? In this rich and beautiful land of the Southern Cross 5,000,000, weary of the twilight, are to get their vision of the day from us. They have bowed long enough beneath the yoke of Rome.

Mexico, our next-door neighbor, presents to us the problem and privilege of evangelizing over 5,000,000 of her population. Three hundred and fifty years of Romanism have done their worst.

Our missionaries have suffered, but have not faltered. We need to go to their help, that the land of the Montezumas may become the land of Christ and of Protestant freedom.

In Cuba we have 1,000,000 sheep not of this fold. The Cuban people, bruised and broken, saw a new political hope in the Stars and Stripes rising over Morro Castle. But when the guns of Santiago ceased to thunder, then the voice of the Methodist missionary spoke the message of peace. The field is white, but the laborers are few.

The Church has prayed for open doors; and now that the doors are everywhere open, how dare we draw back and not rise to the opportunity and privilege? Shall we ask God to close the door and wait until we are ready? We are their hope; shall we fail them? It is clear that we must arouse ourselves or stand condemned in the eyes of God and man. We must do the heroic thing, and do it quickly, or else leave our unfinished task as a heritage and memorial of our failure to the generations to come.

The time is short;
If thou wouldst work for God, it must be
now.
If thou wouldst win the garland for thy brow,
Redeem the time.

Shake off earth's sloth;
Go forth with staff in hand while yet 'tis day;
Set out with girded loins upon the way;
Up! linger not.

ARE WE THIS KIND?

Over in Korea a missionary heard two heathen talking about the Christians. One said to the other: "What do you think of this new faith? Are you going to be a Christian too?" The other answered: "No; how could I? I have to think of myself, and these Christians—they are always thinking of others!"

Regions Beyond

THE WOMAN'S MISSIONARY COUNCIL'S 1910 QUARTET FOR CHINA.

In the January number of the *MISSIONARY VOICE* the readers were introduced to the two young missionaries sent out to Brazil this year by the Woman's Board. In this number we will acquaint you with the splendid contribution made to China this year in the four fair, rich lives that will be poured out for her redemption—Miss Sarah J. Smith, Miss Nevada Martin, Miss Margaret Beadle, and Miss Dora Otis.

Sarah J. Smith.

The influences of her childhood have been largely the determining forces in the life of Sarah J. Smith. In infancy her mother dedicated her to the Lord, and faithfully led her steps in the paths of righteousness. She has no recollection of a time when it was not a joy to her to go by her mother's side to church; but she does remember that at eleven years of age she made a public confession of faith in Christ and joined the Methodist Episcopal Church, South, in her native city, Richmond, Va. Her pastor, Dr. Ray, testifies to the pleasure with which he watched her development in character and religious activity through the years that have elapsed since he received her at the sacred altar.

Her home life was simple and healthful. Passing through the public schools, she was graduated from the high school at sixteen, and finished the normal course at seventeen. The teaching done in the next few years will prove a valuable as-

set in dealing with children of Virginia School, Huchow, China.

She says of her own religious life at this time: "While I never ceased to love the Lord, still attracted by the joys the world offered, I 'followed him at a distance' until through the faithful, force-



SARAH J. SMITH, HUCHOW, CHINA.

ful preaching of one of God's ministers I surrendered all to our Saviour, and since that time I have sought to do the will of him who loved me and gave himself for me."

She not only threw herself into every department of her own Church work, but her abounding energy and love also led

her into mission work in the slums of Richmond in association with evangelist George H. Wiley, who says of her: "She is the most faithful and valuable and untiring and devoted worker that I ever knew in this field that tries so much the body and soul and faith." Again we hear of her and her good mother engaged in tent work for the railroad men of the city, carried on by the Y. M. C. A. And so effective was her work there that the Secretary of the Y. M. C. A. asks to borrow her for a year from the Woman's Foreign Missionary Society. Though she has felt the call to the foreign field from her earliest recollection, yet until all these other forms of Christian activity had been tried and could not bring a sense of peace, was she willing to hear the still, small voice that had been pleading with her; for too many things were dear to her in her own land. But when she yielded all these things, choosing God's will for her life, then for the first time she was truly happy. Can you look into her face and doubt it?

Margaret Beadle.

In a Christian home near Clarksville, Tex., Margaret Beadle was born and passed a happy childhood. The one great sorrow that darkened her life was the loss of her mother, but God in his providence gave her a home with kind relations. While taking the regular course through the public schools her young life was enriched by many lessons learned from nature. Immediately upon completing the high school she began teaching, and continued steadily at it for four years, when one of her life dreams was realized in an opportunity to enter the University of Texas. The four years spent there were the happier and fuller because she had waited for them. Her

course was varied and interesting. Language was her major, including German and Spanish. Besides these, history, mathematics, English, botany, and Greek art led the thought out into ever new delights. She was fortunate in being able to build the foundations still more broadly by a summer in Chicago University in the study of divinity and education. Thus splendidly equipped, she returned to teaching in her native State.



MARGARET BEADLE, SOOCHOW, CHINA.

Through these years the spiritual growth had kept pace with the mental. Converted at thirteen years of age, she went quietly and steadily forward with a happy, wholesome Christian life. She records as one of the chief of many spiritual blessings her connection with the Young Women's Christian Association, which gave her a conception of her own need and the needs of the world. As a delegate to the Y. W. C. A. Conference

at Waterloo, Ia., she heard Miss May Blodgett in a series of talks on the development of Christian character that led up to the surrendered life, and made the delegates look into their own hearts and recognize that they had not made a complete surrender. As Margaret Beadle sat there her call came, "Go ye into all the world," and with it the promise, "Lo, I am with you always."

Her response to the call is evidenced from the bearing that made her seem the fitting chairman of the Intercollegiate and Missionary Committee of the Y. W. C. A. Her final testing and training came in the two years' course at the Scarritt Bible and Training School in Kansas City, where there came to her a deeper realization of a consistent prayer life. She asks us to pray that she may never lose that vision.

Nevada Martin.

How seldom we see it occur that the highest flowering of Christian service springs from any other soil than that of the devout, consecrated family life. An influential citizen of Pelahatchee, Miss., takes pleasure in testifying to his personal regard for Nevada Martin's family, which stands as one of the highest in the county. He has known them for twenty-five years, and has always found them on the right side of every issue that has come up in the history of the county and State. Both father and mother were devout Christians and loyal Methodists, and trained their large family of children in body, mind, and heart. In this cultured home grew up Nevada Martin, "the flower of them all," so her pastor school-teacher rates her. Since her earliest recollection she has had a strong desire to tell the story of the Father's love to those of his children who have

never heard it; and so the years passed and she began to learn something of missions. The desire became a hope, and then a prayer. When, at the age of thirteen, she entered into a fuller knowledge of Christ as her Saviour, the desire to share this new experience filled her whole thought. A year later a sermon from the text, "To this end was I born," led her to seek divine guidance as to her life work and to the conviction that she was accepted of God for the work of a foreign missionary. There followed seasons of intellectual stress and emotional storms common to youth. Seemingly insurmountable barriers blocked the way; but through all persisted the assurance, "To this end was I born."

By turns going to school, teaching, winning her A.B. degree at Whitworth College, again teaching, and exercising such choice in the selection of positions as would best contribute to fitting for a foreign missionary—one year a primary teacher, the next principal, spending summers in the State Normal School—she steadily pushed on to final training in the Scarritt Bible School.

Her crowning qualification is her love for little children, her method of dealing with them, marked by motherly tenderness, and her wisdom. Having been attracted by the kindergarten theory of education, it now appealed to her as a fitting life work; and becoming convinced that no form of missionary service is more effective, she took up the course in the Froebel Training School, in Kansas City.

Meantime a correspondence with Miss Atkinson cemented her interest in the efforts put forth to keep the kindergarten in Soochow under Christian influence, and she is now very happy in being sent to assist Miss Atkinson in this particular

work. Strikingly her life illustrates the molding influence of a controlling purpose. One can see the beautiful interplay of the whole design. Her life is a result of the purpose that controlled it, and her purpose now is the result of her past life.

Dora Otis.

"Being called by God to the work of a missionary, I present myself to you as a candidate for foreign missionary work under your Board"—these are the solemn words of one of our youngest but one of our most promising workers in China. How variously the call of God comes to his chosen ones. This little Missouri girl, the daughter of a sincere Christian mother, who early taught her and her brother about the Christian life, united with the Baptist Church when a child of only ten years. She says that she grew up in the Church as the "average somewhat conscientious girl" does, until she entered the University of Missouri. But here the deepening, broadening tides of thought swept her away from the moorings of her childish faith. She lost her belief in the divinity of Jesus, and even doubted the existence of God.

Perhaps if the heart gates were swung

open and we were allowed to see into the struggles of the spiritual nature, many students would show scars of this same conflict during their college years. Provision should be made for this time. Life-saving stations should be planted



MISS DORA OTIS.

How tender is the appreciation of her pastor in far-away Mississippi, who has also been her school-teacher: "I have no hesitancy in saying that in body, mind, and heart she is a vessel fit for the Master's use."

along these deep, new, unexplored currents of thought. We may thank God for one such life-saving station in the Y. W. C. A. Through the influence of the college Y. W. C. A. the doubting, struggling, "almost friendless" heart of Dora Otis was brought into touch with Miss Paxson, of the Student Volunteer Movement, through whom she saw the beauty and fullness of the Christian life and the emptiness of her own, and she longed with an intense longing to "have the Christian religion true" and to know the Christian God. For months the struggle waged between doubt and belief—she did so want it, but could not accept it intellectually. Gradually she came into the full light of a settled and firm Christian experience.

And then her first impulse seems to have been to go out into the dark lands where they do not know Christ, and where they are dangerously nearing the rapids of materialism. Having passed through these dangers herself, her sympathy is keen and strong for others in like plight. Her plan of life took form at this time: "I feel sure that it is God's will that I do all I can to bring them to Jesus Christ, and I believe I can do it best by going, if I go in his strength."

Many of her college-mates feel that Dora Otis's life stands among the girls of the university as offering the clearest testimony of the power of Christ to shine through a human personality. Perhaps her most valuable trait is a happy way of rendering the kind of service that is apt to be overlooked in the busy rush of life, but which does more than anything else "to keep the sand out of the machinery of existence."

Dr. Charles Elwood, of the University of Missouri, ranks her mind as far above the average type. After taking the A.B.

degree, she held a graduate scholarship in sociology, and almost completed her work for a Master's degree. Her Master's thesis was remarkable for its objectivity and critical insight. It is a "Criticism of the Methods of Christian Missionaries in China." In her graduate course she had taken Phi Beta Kappa honors, and only six times received less than the highest rank in her classes. Her scholarship won her such recognition that Dr. Riley offered her a fellowship in the School of Philanthropy, but she preferred to go into immediate training for foreign missionary service.

It is certainly a tribute to the well-rounded development of her character that four such widely different personalities as Dr. Elwood, who knew her mental life intimately; Miss Wales, Y. W. C. A. Secretary of the University; Miss Gibson, President of the Missionary Training School; and her pastor, Dr. C. M. Bishop, should use almost the same words of commendation of this young girl in her early twenties: "She is just the type of person who should be encouraged to go to the mission field."

New Chinese Parliament Enacts Opium Prohibition.

The International Reform Bureau received the following cablegram from its Oriental Secretary, Rev. E. W. Thwing, dated Peking, December 2, 1910: "Anti-opium bill passed Chinese Parliament. Total prohibition [to take effect] next year. Appeal coöperation. Publish." This cablegram has been preceded by two others of recent date which explain it: "China aroused. Monster appeal [to] England [to] free [China] immediately [from] opium [treaties]. Publish."

“British pressing new opium agreement [to continue sale of British opium till 1917]. Chinese strongly opposed. Desire immediate prohibition. Widely publish.” All this is the outcome of the fiftieth anniversary of the treaty permitting the sale of opium, forced on China by three British opium wars. The day, October 24, was observed by the Churches of Great Britain as a day of humiliation and prayer, appointed at the time of the World Missionary Conference in Edinburgh, where eminent Church leaders joined in what is claimed to be the most representative world petition, asking the British government in the name of Christian civilization to release China at once from the opium treaty. Encouraged by this support of the people of Great Britain and the Churches of the world, and by President Taft’s call of an International Conference for the Suppression of Opium, aroused also by Great Britain’s acceptance of this call only on condition that its agreements with China about opium shall not be discussed, China’s new Parliament began its history with an appeal to Great Britain for release from the opium treaty, followed three weeks later by opium prohibition. The world should support China in its brave stand against the greatest menace to her moral and material progress.

The International Reform Bureau has begun a campaign for the expression of public sentiment in support of China’s efforts for immediate emancipation by resolutions to that effect adopted in five meetings in and about Boston. And the Tien-tsin office of the Bureau is now sending out syndicate articles to the press of the world in four languages, giving the story of the anti-opium crusade in its rapid progress thus far, and appealing to humanitarians and Christians

all over the world to send petitions and letters each to his own government urging it to send delegates to the Conference, instructed to stand for immediate opium prohibition; to send protests also of societies and public meetings addressed to the British government, urging instant abrogation of the opium treaty, by which once more the British government may be made to yield to “a decent regard for the opinions of mankind.”

WILBUR F. CRAFTS.

Washington, D. C.

EVANGELISTIC WORKERS OF THE WOMAN’S MISSIONARY COUNCIL.

Foreign and Native.

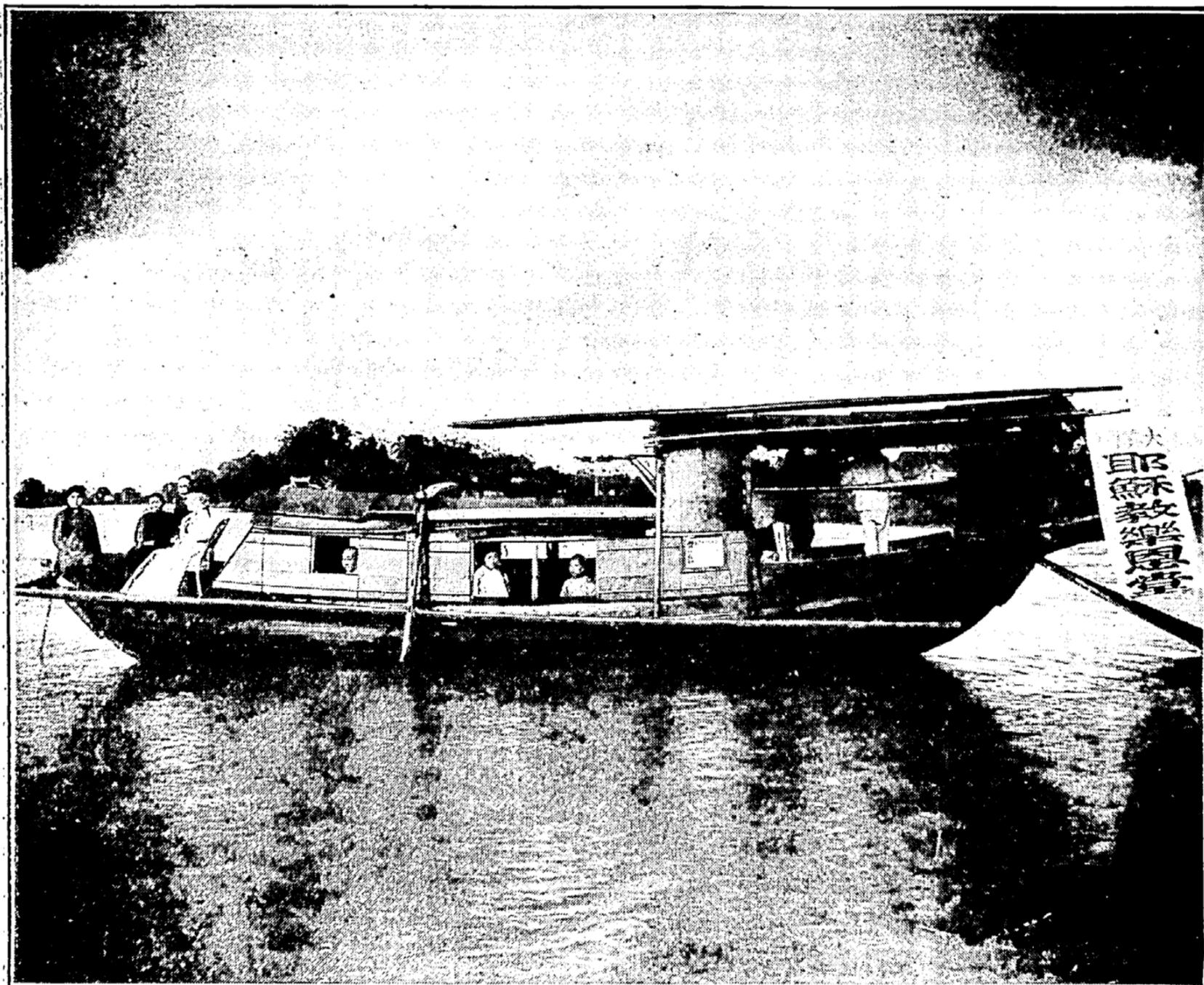
The great underlying thought of all forms of missionary effort is to present the gospel of Jesus Christ in such manner as to win allegiance to it. The simplest method of such presentation is by means of the evangelistic worker, whose approach with his message is direct and persuasive. At first evangelistic workers in every field were necessarily foreign missionaries—those who left the joys and associations of their own land and went forth among aliens with such an ardent message that it burned its way through obstacles of different manners and customs and got to the hungry heart of the woman of heathendom.

Now the missionary enterprise has grown to the point where it has developed native workers or Bible women trained in Bible knowledge and the art of personal service. The Bible woman has become an indispensable institution. “She multiplies the missionary’s influence, goes before to prepare the way, and afterwards to impress the truth. One of the humblest, she is at the same time one of the mightiest forces of the cross in

non-Christian lands. From door to door she goes, repeating portions of Scripture or reading the Bible, singing hymns, praying, telling her own personal experience of God's goodness."

She has four advantages of approach: an experimental knowledge of the needs of heathenism as well as of the joy of salvation; the birthright of her acknowl-

native Bible woman, probably a wise policy for the future will be more and more to develop native workers, whom we must in the end look to for the complete evangelization of their own people. We are not called upon to win the great battle for our King alone, but rather to train and equip this army of soldiers to go forth "conquering and to conquer."



HOUSE BOAT USED BY MISS KING IN ITINERATING.

edged position in the community and a share in the ideals, history, and inherited tendencies of her race; and she knows every "turn and twist" of the native mind.

Whereas at the present time the best results seem to follow the associated labors of the foreign missionary and the

Miss King and Her Bible Women.

"One of my richest blessings has been personal work for Christ. When I find that I can go to individuals and in their tongue tell them about Christ and their need of him, and my message is understood by them, it indeed makes a new era in my missionary life. I take two

Bible women with me to assist in the itinerant work in these stations around Sungkiang. One is a valuable woman of several years' experience, good judgment, fairly good education, together with a love for the salvation of her own people. The other is only twenty-one years old and lacks experience, but she is bright and energetic, with a very affable disposition and anxious to help in the work. The weather has been beautiful, the country roads and bypaths well beaten down, so that the women have been able to visit the country folk; and they are not afraid of a long walk. One woman who had bound feet walked three and four miles out from the village. The country people are more needy, if possible, than the town and city folk. The entire family spends about ten months of the year in the fields. The two months of bleak, damp, wintry weather are spent in the cheerless place called home, brightened by no fire, no books, no pictures. It is pathetic to hear country women say, 'We are too stupid, we cannot understand the Jesus doctrine;' and it is true that their lives have been so full of drudgery that the simple story must be repeated many times before the light begins to dawn. But they are so willing to learn, and the Bible women are true witnesses. It seemed to me as I listened that if I had not already found my Saviour I would desire him.

"Seven different places have been operated by the native workers. Only one, Sing Tsung, is a new one. By opening new places is meant placing a Bible woman and opening day schools. I myself have seen something of the great opportunities and needs in unoccupied territory. One day my Bible woman and I had to wait in a village for the tide. The villagers heard we were there. How

news gets around so quickly is a mystery to me. In a few moments the room was packed full of people. We announced a meeting for the afternoon. The congregation was there—men with their market baskets on their arm, women, not one by one but in groups of three, four, five, and even more, slyly pushing their way to the front of the chapel to get a glimpse of the foreigner. I did not want to lead the meeting, knowing they could not understand what I said; but the Bible woman insisted, saying the people would be disappointed. After my few words my Bible woman talked until she was too tired to talk any longer. Yet the people lingered, apparently eager to hear more. But we have never been able to go back there again."

Among High-Class Women.

Miss Ida Anderson's work has been confined chiefly to women of the higher classes, whom she has the faculty of reaching in a remarkable degree. These women gladly welcome her to their homes, and many listen eagerly while she tells of Christ. She has found that, for her, street chapels are not the most satisfactory places for work among women. Her best results have been secured in the homes where, over the teacups and in the home atmosphere, heart may touch heart, and lives be led through sympathy and love into higher, broader fields. Such a home, ideal in every way, she had in Soochow where the high-class women in their private sedan chairs, accompanied by their maids, came several times during the week for service. Such a home she has in the truly heathen city of Changchow, where God has used her in winning souls for Christ. In a large ancestral hall services are held, and here crowds of women assemble to hear the truth. In Soo-

chow, through her influence, a woman of means, of high class and position, was brought into the light. The woman soon afterwards opened a boarding school for girls of her own class, with the avowed purpose of bringing them to Christ. Soon her school was so crowded that it had to be enlarged for the accommodation of those who sought entrance. Six Christian teachers were employed, and many of the young girls of heathen families have given up their idols and become Christians in spirit and in life.

In Changchow she has found entrance into the homes of strangers, made friends of neighbors, and by her gentle manners and lovely, Christlike spirit made the heathen women realize that the gospel is a living, vitalizing force, transforming lives and purifying hearts. Her work is a joy to her. Peace and happiness fill her days, because God gives her an opportunity of blessing the lives of these Chinese women.

Changchow, North Gate.

"Not by might, nor by power, but by my Spirit, saith the Lord." I should like to turn this report into one great chord of thanksgiving that would sound not only throughout the mission, but through the ages on into eternity, giving praise unto God for his wonderful love and blessings which have followed us since last Conference.

Many, many times during the year has my cup run over. The blessing of the Lord, it maketh rich and plants songs of praise in the heart. From Conference until Christmas was spent, for the most part, in looking after repairs on what was to be our home in the future.

Miss Yang was teaching a little school with three pupils. We were holding

weekly meetings for women. The school closed Christmas, to be reopened February 18, 1909. We moved into our home the last week in December, and were ready to begin work with the new year. The Bible Woman's Home was large enough to accommodate the school, giving downstairs to the school and upstairs to the women. Our three pupils did not know whether or not they would return, and outwardly we had no proof of any new pupils. But God's message came: "Ask, and ye shall receive." I asked for at least twenty-five girls, then went to work to get seats and tables for thirty and engaged a man to teach Chinese books. No pupils, no money for his salary; but another promise came: "All things are yours." When Miss Yang returned and saw the school room and learned that a teacher had been engaged for the term, she came to me and said: "O, Miss Leveritt, how much expense—no pupils and no money!" "Yes, Miss Yang; but God is rich, and he can send the pupils." She shook her head and seemed to think: "An awful risk."

We opened with fifteen pupils, and in a few days we had every seat filled and had to prepare another class room. The money, too, came in a wonderful way just whenever it was needed.

The girls are bright, lively girls, and several of them have professed Christ as their Saviour. A few of them will lead in prayer, and they have been so good and sweet all the year. We have had no rules yet except love, and they have responded to love and have tried so hard to do what their teachers wished them to.

Miss Yang has been all that one could wish, strong in Christian work among the girls, faithful to every duty. Since opening until now we have received for-

ty-eight girls; tuition fees, \$65. The tuition, with a gift of \$20 from a friend of Mrs. Fearn's who was passing through Changchow, has met the salary of the Chinese teacher.

We have no little children and no small ones. One of our pupils is forty-one years of age. Our work has been very encouraging. The meetings have been well attended both by women and children. Monday afternoons we give to the street children. Sometimes we have sixty or seventy little ones, with a few of their mothers. The children have learned that we want them to come with clean hands and faces, so sometimes a pair of little hands are held out to us that we may see how clean they are. They are taught a verse from the Bible, and to each one who can repeat it the next week is given a picture card.

Tuesday afternoon is our day for women's meetings. The little chapel is often filled, and we have had some very inspiring meetings and some fruits from the work. Three women have been received into the Church this year. A few have wished to become probationers. Two of the pupils are in this class. Thursday afternoon after school I meet with these for a little Bible study and prayer. Other days after school Miss Yang and I visit in the homes of the pupils.

We are surrounded with opportunities for doing good, and we realize what a fearful responsibility it is to be a Christian leader. But for His grace and daily strength, who would dare undertake it? But in Him we can do all things.

We are sorrowful in the death of Mrs. Li, for it is such a great loss to her home, first, for she was so beautiful there; and a great loss in the work too, for she seemed to live in Him. Her

meetings were always led with such an inspiration that one could but be inspired who sat and listened to her. God bless her daughters and make them such as was their mother.

We are indebted to many this year, and sincerely thank every one who has in any way helped us in the service of the King. The past years in China were happy years, but I think I can truly say that this year has been the happiest of them all.

"Hope is singing, still is singing
Softly in an undertone;
Singing as if God had taught it—
It is better farther on."

ELLA D. LEVERITT.

Huchow District.

It was at Nanzing, and before closing the meeting, probationers were called for and several names given. One woman whom I had expected to respond to this invitation still held aloof. After the meeting she insisted that we go home with her, and we were glad to do so in order to have an opportunity to continue the appeal. She herself opened the way by saying: "When you called for probationers at the meeting my heart beat fast, because I felt that I ought to give my name." When I asked what obstacle was in the way she pointed to a little gilded idol in a shrine on one side of the room, saying: "That is the only idol left in my house. I have burned all the others; but, to be honest with you, I am afraid to destroy that one." There was the tender recollection of a mother in it too. She continued: "When we moved to this place, fifteen years ago, my son, now dead, carried that idol on his shoulder that no harm might come to it, and I don't want to burn it." The Bible woman suggested that she give it to me. We talked long to the woman,

and on rising to go I said to her: "You are not going to let that tawdry thing of wood and clay keep you out of heaven, are you? You know there is but one true God, and you can't hold to the true with one hand and to the false with the other. You must choose between them. In the quiet of your own room to-night ask the Heavenly Father to lead you."

As our boat loosed from the landing and was turning homeward next morning there was some commotion ashore and shouts of "Wait! wait!" as a man hastened toward us. By His grace and leading she had gained the victory, and her last idol was put into my hands.

A question put by a heathen woman at one of our meetings during the year suggested to me that which should be the keynote of our teaching. The room was so thronged with women that there was scarcely space for Miss Tong, my Bible woman, and me to stand while we spoke to them. When we had finished, a woman who had been listening intently sprang to her feet and said: "How do you believe on this Jesus?" I said to the Bible woman: "We must strive to answer that question clearly all over the Huchow District."

The blessed story never grows old, and our hearts burn within us as we tell it over and over to these Chinese women whom we love. MRS. T. A. HEARN.

Evangelistic Work That Wins a Cultured Family.

I must tell you about an experience I had in Zangzok. A month ago I had in my audience here two young ladies from the home of a progressive family who have opened one or two schools in Zangzok. The mother in the home is one of the most refined and best educated Chinese ladies I ever met. I did

not see any of them any more until the two girls came out to the meeting in September. At this meeting I asked if there were any present who wanted Christ, and after some hesitation the two girls got up. I have remembered them all this month, and when I got to Zangzok I went to call on them. They were so glad to see me, and the mother was charming. Delicious tea was served, and fruit and candies appeared on the table as if by magic. The house was full of all sorts of things for heathen worship, but they were interested in the gospel and they asked questions which showed that they had both read and thought. After a while the mother said that she had a book which told what women in other countries had done. I pricked up my ears and told her that Dr. Allen had written such a book, and she said: "It is the same." Then she said, "I will go out and get it," and away she went, bringing back a bound volume which contained about three books of the set. "They are easier to keep this way," she said. "We have them all." I turned over the leaves somewhat idly, thinking of what Dr. Allen had done for China and what it meant to that set-in but ambitious mind to have that book.

I asked the ladies of the family to come to the meeting on the next day, Sunday, but they all said they had something which would keep them away. But, lo and behold! the tata came the next afternoon, and when I asked if there was any one who wanted to become a probationer, she formally presented her card so that her name might be enrolled. Poor thing! She hardly knows what it means, and it is so hard for the rich to get free from the entanglements of family life which bind

them to heathen worship; but this lady wants the gospel, and she has made this step. So I just tell you and you can lay it on the heart of some one, perhaps, to pray for her. She is a seeker of truth, and Jesus said that he came that he might bear witness to the truth.

MARY CULLER WHITE.

Building on No Other Man's Foundation.

Miss Kate Cooper, of Wonsan, Korea, is supremely happy since Bishop Hoss has given her permission to itinerate when she wishes. It is a joy to her to have the time and opportunity to do the country work, for the women are begging to have some one tell them of Christ and teach them the new doctrine. She writes:

KOOMPI, KOREA, November 10, 1910.

My Dear Friends: During these last two weeks my experiences have been new and strange. Even now I am out in the country in a little village called Koompi, on an itinerating trip visiting the various groups of believers and teaching them the Bible.

It is my privilege on this trip to go into villages and preach the gospel and teach the Word where no lady missionary has ever trod the path before me. My party as I started out from Wonsan consisted of two Bible women, with their Bible, hymn book, and tracts bound up nicely in a handkerchief (called in Korea a *chaik-po*), and that tied around their waist for convenience, as they walk the long distance and climb the rough mountains. Then my language teacher is along to hold services with the men and to go ahead and prepare the way for us. The baggage, consisting of a cot, a box of food, some bedding, and other articles, is all laden on a horse, and the owner is along to care for him.

I go in a chair which is carried by two men, both of whom are Christians. One of them has his pockets filled with tracts and copies of Mark's Gospel, and when he gets out he comes to me for a new supply. He insists on men believing as he passes them on the road, and tells them what a good thing it is to know and

love Jesus. He was telling me the other day that last year he went about selling, and as he went in and out of the homes he urged men everywhere to believe on Jesus. One day as we were going along the road we passed in hearing distance of a house where some boys were studying aloud the Chinese characters, as is the Korean custom. We could not see them, but the loud study and singsong tones were quite familiar. My chair coolie said when he heard them: "O, let me go a minute." So he put down the chair and ran to the house and gave each of the boys a Mark's Gospel, telling them all to study that and learn about Jesus their Saviour. In his resting moments he tries to stop where there is somebody to preach to.

The second day after we left Wonsan we traveled from early morning until sundown over mountains steep and rugged, meeting only two persons on the way. It had rained all the night before, and the paths were so muddy and slippery that the men could not keep from slipping, so I walked nearly all the way. But by and by the mountains were passed, and we entered a village where the Christians welcomed us gladly, and soon we learned we had found some most earnest people. The next morning they rose at four, and before daybreak the morning watch prayer service had been held. We met with the women, and I taught them from the first chapter of Matthew through the fourth, explaining to them about the Jesus whom they had believed. Leaving early, we journeyed on all day long, preaching to men, women, and children on the way, and sometimes going to homes to exhort the inmates. Dear friends, do you know these natives who preach the gospel of Jesus Christ walk all day long, with a stop at noon just long enough to get their dinner prepared and eaten at a wayside inn? I have been with them, and have walked almost half of the time because of the difficult paths we had to travel, and so often have I thought of Jesus as he went about preaching.

So it is so blessed; and these mountains I have climbed have been mountain-top experiences, where I saw Jesus and had fellowship with him. For almost two weeks I have not spoken a word of English except in prayer, and sometimes my petitions frame themselves in Korean words and phrases. Truly the promise, "Lo, I am with you alway," that so

many quoted and prayed might come to pass in my life in Korea, has been fulfilled and is going to be, further on.

When we arrived at the home where I have stolen some time to write to you while the others are eating supper, the young daughter-in-law sat down before me, took me by the hands, and said: "O, I am so grateful that you have come. My heart is just bubbling over with joy." The room I am in is so narrow that I can touch either wall by stretching out my hands, and the roof (not the ceiling, for there is none) is so low that my head touches it and I cannot stand very straight; but the dear woman is happy because she has found Jesus. The other rooms of the house are all wet where the rain and snow have been coming in to-day. The dear woman has gone about with her clothes all dripping with rain to the skin to get the meals ready, and yet she has not thought of herself for a minute, but thinks I am a martyr to endure all this to come and teach them the Bible; and in my own heart I feel unworthy of the title of a missionary.

I love to teach the women; and when I get out on a trip like this I do not know when to go back, and just cannot leave any group of Christians out or pass them by until I remember there is work in Wonsan and I must be back. I wish I could tell you all that is in my heart and all my experiences; but let me ask your prayers for the women of Korea. And pray that I may be unto them and do unto them and give unto them all that Jesus would if he were here in person among them.

With love for all missionary friends.

Your own Korean missionary,

KATE COOPER.

Mexico and Brazil.

It has seemed a difficult task in these Roman Catholic countries to develop and use Bible women.

In Mexico we have only twelve Bible women all told, and six of these are in Laredo, leaving about one each for the other stations. They have made an average of 900 visits each, and distributed each 450 tracts or Bibles. Evangelistic work is sometimes done by unpaid workers for the very love of ex-

tending the borders of God's kingdom here on earth. For instance, Miss Wilson's Sunday school class in Chihuahua took an active part in the canvass of the city and surrounding towns made by the three evangelical Churches of the place to enlist sympathy in a Bible Christianity and sell tracts and Bibles. These women are so deeply in earnest that they give one afternoon each week to this beautiful service.

In Brazil we find reported only thirteen Bible women—three in Juiz de Fora, two in Petropolis, two in Ribeirao Preto, two in Bello Horizonte, and four in Sao Paulo.

It is probably here in Sao Paulo, under the direction of Miss Amelia Elerding, that the most distinctly evangelistic work of our Board in Brazil is carried on. The following items will give an idea of one year's labor:

Missionary	1
Evangelistic helper	1
Bible women	4
Visits	2,874
Opportunities for Scripture-reading	1,993
Opportunities for prayer	1,893
New homes entered	47
Those visited who joined the Church....	36

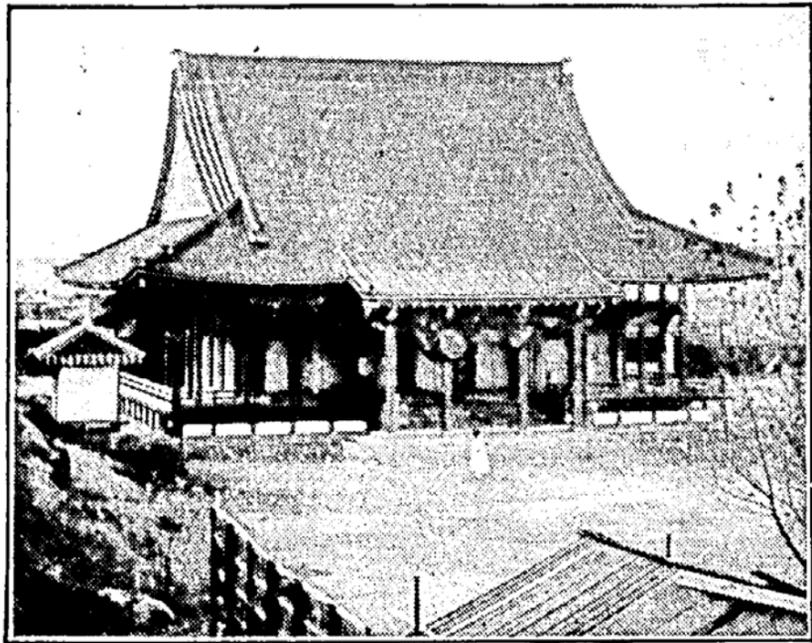
The Sunday school celebrated its first Christmas entertainment in 1909. About eighty were present to enjoy a nice program carried out beautifully by the children. Best of all, four of the Sunday school pupils and six adults were baptized and received into the Church, and four other children were baptized. When the programs thus ended in a pentecostal blessing, the joy of D. Joaquina, our Bible woman, was unbounded. After the crowd had left she walked the floor repeating over and over again: "Thanks be to the Lord! Thanks be to the Lord! I have prayed and prayed for these, and now they are believers, baptized and re-

ceived into the Church. Thanks be to the Lord!"

Another occasion of unbounded rejoicing was on Children's Day in the Italian Sunday school, also a part of Miss Elerding's work, when twenty-four stepped out and offered themselves for Church membership. How manifestly God is honoring his message as it is borne by the consecrated evangelistic missionaries and Bible women. But they are so few, and the need is so great.

**Nishi Haganji's Work in Chosen (Korea)—
More Vigorous Propaganda.**

It is reported that the West Hangan Temple, in Kioto, decided at its recent council meeting to double the



BUDDHIST TEMPLE ERECTED BY JAPANESE
IN SEOUL, KOREA.

amount of next year's estimates for Buddhist propaganda in Chosen (Korea). In other words, says the *Seoul Press*, the temple intends to spend 50,000 yen as extraordinary. It is expected that the sum to be spent in propagandism next year will total some 110,000 yen, when contributions from believers in Chosen (Korea) are included. The Korean headquarters at Yongsan of the same temple has a scheme under consideration to establish thirty-five detached temples in the peninsula during the next year and a

Buddhist middle school in Seoul. The school will admit Korean priests and a number of Japanese who are desirous of becoming missionaries, their expenses being paid by the institution. The temple at Yongsan has another plan on foot to distribute a number of Japanese priests well versed in the Korean language to every province to give, free of charge, lessons in Japanese language and other branches of study to Korean priests.

**A VISIT TO THE BIBLE SCHOOLS OF
THE WOMAN'S MISSIONARY
COUNCIL.**

Hayes-Wilkins.

Following the historic order of our work, we find ourselves making our first visit to Mrs. Gaither at Hayes-Wilkins, in Sungkiang, China, since this is our first experiment in establishing a school for Bible women. We have arrived on a most auspicious occasion. It is December 1, 1910, and they are just leaving their old Chinese house and moving into the nice new building with its fifty rooms, including chapel, dining room, and class rooms. What an impressive procession of pupils training to be Bible women—forty-five, one for every room. And the very best thing of all is that forty-two of them are members of our Church and the other three are probationers. It seems as if not a single one can escape the beautiful Christian atmosphere of this place.

The religious condition of the school makes us very happy. The pupils have evening and morning prayers among themselves, and some of them meet at noon every day for special prayer. The revival spirit is certainly bright among them. The Bible women are very much in earnest in their work. They do a great deal of house-to-house visiting

among the women who come to church only at long intervals. Many are in out-of-the-way places, and they must be sought. We need every one whose "gleam we can bring to bear upon the darkness," but they must know how to make the approach lovingly and persuasively, and that is what these years of training and testing are to do for them.

The course of study is thorough and most suitable for their especial needs. Besides standard branches of reading, writing, geography, physiology, and physics, it includes a course in Bible, Bible history, organ music, and theology.

On a certain morning an unwonted stir and confusion announces that something very interesting is taking place. Upon inquiry we are "let into" the secret that two of the young women are leaving school to be married, and one of them is to marry a native pastor. What a trained helpmeet she will be in her new field of labor!

But all former occasions sink into insignificance in comparison with commencement day and the graduating exercises. The large, new chapel looks very pretty adorned with beautiful flowers and filled with a large audience, including three of the city officials of Sungkiang. The Prefect in addressing the class advises them to go by the teaching they have received. Don't you think that means progress for a heathen official in a Bible school? To the six women who had completed the four years' course of study a beautiful leather-bound Bible was presented. Two of these women are to go to Huchow, one to Soochow, two to the out-stations, and one will remain in Sungkiang.

Many changes are taking place in China. Jesus Christ alone can create a new China, and none of the instruments

used for this purpose are more effective than the trained native Bible women. The Bible women's homes are a joy to the Christian visitor. The home atmosphere is pleasant, and the women seem happy together. Their united efforts to win their heathen sisters to Christ are not in vain. It makes one especially happy to see the distressed, the broken-hearted, the sick, and the sorrowing seek these Bible women and their homes for refuge and comfort.

Huchow.

Prepare now for a long trip to our most interior station in China. Huchow doesn't look so very far from the coast on the map, but as we wind our slow way by canal and overland we feel that we are getting into another world; but here are dear, familiar faces,—our first missionary, Miss Lochie Rankin, the Steger sisters, Miss Bomar, Miss Mary Lou White, and our new Miss Smith.

The Bible work here is of quite a different order too. It had been carried on by three Bible women and the wives of missionaries. They told us something of the way the demand for a Bible school made itself felt. Last year Mrs. Hendry planned a two weeks' Bible Institute. The women came from miles around, some of them walking forty-five or fifty *li* and bringing their rice, bedding, and babies in two baskets, balanced on the end of a bamboo pole swung across the shoulder. The women were all interesting and interested; but one particularly attracted attention by her determination to learn to read during this limited opportunity. She walked forty-five *li* so as to save her chair hire to buy a Bible and hymn book. And, sure enough, during ten days she learned

ten Bible verses, the Lord's Prayer, twenty or thirty catechism questions, and the Apostles' Creed. Just before the close of the meeting she inquired what chance she would have to go on with her study. It was touching to see her delight when told that a regular school was to be opened in Huchow, not to train Bible women, but for simple Bible study and teaching women to read God's message to them.

She got her husband's permission and entered the school, where she studied for several months, then went home. School had reopened, and Miss Bomar learned with sorrow that her husband would not let her return, and gave up all hope of ever seeing her again. There are fourteen women here now, seven from a distance and seven day pupils from the city. And here comes another trudging wearily down the dusty street. Evidently Miss Bomar is overjoyed at her presence; and no wonder, for it proves to be the determined woman of last year, who has once again overcome her husband's opposition by prayer and faith. See how eagerly she opens her worn Testament, and how intelligently she reads the closing words of Luke's Gospel: "Then opened he their understanding, that they might understand the Scriptures." It is too bad, we think, that on account of home ties she can never be a trained Bible woman; but she will be a very real helper in the little church in her native village, where for an hour or two every afternoon she can instruct the women probationers who want to learn to read the Word of God for themselves.

As we turn back to the coast, let us stop for an hour at Davidson Memorial, in Soochow. Although the Bible Woman's School no longer exists there, four

women have remained to finish their course this term. One has a most interesting history. She was a little baby in the hospital who was loved and cared for by Mrs. Campbell twenty years ago, because she was the child of a poor woman whose arm was amputated in the hospital.

Songdo, Korea.

But now our faces are turned toward Korea, and we seem to hear wafted across the waves, long before we reach its shores, a great strain of music: "A Million Souls for Jesus." We will hasten through Seoul to Songdo, where our Bible school was opened three years ago. And how it has prospered, for already we have enrolled fifty-eight women as pupils, twenty-eight of whom are boarders! Most of them realize that a head knowledge without a heart knowledge will avail them but little, and seek a deep spiritual experience. All eight seniors are going to be Bible women, as well as ten of the younger girls, and together they go out visiting two afternoons in the week.

OUR QUARTER'S REPORT OF NINE BIBLE WOMEN.

Visits to Christian homes.....	836
Visits to heathen homes	1,214
Villages visited	74
Visits to Ivey Hospital.....	39
Meetings held	10
Women exhorted	4,242
New believers	174

The school is bound to grow, but the quantity and quality of the work are sadly hampered until we have a suitable building. We are now quartered in little thatched houses which have rooms eight feet square by six feet high. Some partitions have been removed, throwing two rooms into one, which is a little more convenient.

We are glad to carry the good news to Miss Carroll and Miss Erwin that our Board has granted \$10,000 to house the splendid work they have begun, and so we leave them with tears of joy in their eyes and pass on to our last and newest Bible woman's school at Wonsan. It is named for our new General Secretary.

The Alice Cobb Bible School, Wonsan.

Miss Kate Cooper welcomes us with the following words: "Our new school for Bible women here in Wonsan has filled our hearts with hope, not only for the women who have longed to study, but also for those who are to be won by them. I feel selfish oftentimes that I should be given a share in this great work of bringing Korea to Christ, when many at home have not such a privilege."

The school opened December 1, 1910, with an enrollment of twenty-five. We recognize in the young matrons, Mrs. Ross and Mrs. Hitch, who carry the pupils through the three years' course, our own beautiful Miss Mary Knowles and Miss Ruby Lily. Six of these pupils have already rendered valuable service as Bible women. Now every afternoon they take their Bibles and hymn books and, going into the homes of their lost sisters, win many of them from the worship of the devil to the worship of the true and living God. A number of the women in the Church have volunteered their services, and go out every opportunity they can make to tell the story of Jesus. Every Sunday we have new believers come to church, and the women are always happy when they lead one to decide for Christ. Three of the boarders are not regular Bible women, but are Christian women from the country. They have made a great sacrifice to leave their homes and come in here for four or five

months' study of the Scriptures. In one case the woman left a very small child, and in two other cases both husbands are looking after the homes, cooking the food, etc., to allow their wives to come to study. Certainly this is a new order of things for Korea.

As we sailed away from the Orient, and there passed before our minds in review these Bible women trailing their "lives of glorious service" in and out among the dark homes of their Christian sisters, we recognized the splendid statesmanship of placing Bible schools in the midst of the paganism of China and Korea, and could but lament our failure to equip in the same way the native workers in papal lands. For while we have evangelistic missionaries and a few Bible women in Mexico and Brazil, we have not as yet organized a single school in either of these great mission fields for a systematic, thorough training of the Bible women.

If Mrs. Montgomery is correct in her conclusion that the citadel of heathenism is a heathen home, and that this citadel can be taken only by the assault of women, it must be equally true that no class of women can be more interested and valiant in the assault than those very ones who have been rescued from this same heathendom and are familiar with all its avenues of access and weak places of defense, and heartily agree with the finding of the Korean Conference that no other single need is so pressing in the great campaign as the trained Bible women, on fire with love for redeemed souls.

INDIA NEAR THE KINGDOM.

One of our missionaries in India writes of a profound movement in that country which is not reported in any statistical

table, but which is nevertheless most potent: the turning of intelligent young men away from their ancestral faiths, with strong drawings toward the Christian religion. This missionary sends a copy of a letter which he received from a young Brahman who had passed through the university, and who was manifestly very thoughtful upon religious matters. The missionary had ventured to write him a personal letter, thinking that the young man would write more readily than he would speak concerning the deep things of his religious faith.

The following is from the young man's reply: "You have indeed rightly guessed that I am an earnest seeker after truth. It has been my habit for a time that I spend an hour or two daily for the study of religions, for the observation of and acquaintance with the lives of their respective adherents. From the study of the lives of the masters of religion I have come to the conclusion that Jesus Christ is the most perfect of all. India can never forget, nor can it ever repay, the blessings showered on her sons and daughters, on daughters especially, through the intense love of the followers of Jesus. And for my part, I long for the day when India with a single voice will praise the one Father in heaven, who 'so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'

"So I need not tell you that the ideal I have before me is Jesus. In spite of the great gulf that divides his life from mine, he is my ideal, and I am quite confident that he will do all I need. But I have not yet rightly understood some of his teachings as contained in the Holy

Bible, and with some of the doctrines enunciated therein I differ."—*Missionary Herald*.

PROMOTERS OF PEACE.

A fresh illustration of the way in which missions serve the cause of the world's peace appears in the news from Mexico. During the anti-American riots that broke out in Guadalajara November 11 the boys in the American Board's college there not only guarded mission property and lives, but, mingling with the mob, diverted their attention and drew them off to less dangerous surroundings. In this way they quietly prevented the further inflaming of racial prejudice, the possibility of bloodshed, and consequent international complications. Hague Conferences, peace societies, and prize essays are not the only forces that are working against war in this old world. Every mission station is a school of peace, whose scholars are a peace brigade in the land.—*Quarterly Bulletin of American Board*.

THE FIRING LINE.

Notice.

A few responses have come to the appeal for secular papers to be sent to the homes of our missionaries. Does not some one else wish to supply a home with reading material?

New pictures from China, sent by Miss Mary Culler White—thirteen post cards, a poster, and a program, all for twenty-five cents. Send orders at once to Mrs. J. B. Cobb, 810 Broadway, Nashville, Tenn.

About the middle of October Miss Clara Steger's health failed, and she had

to leave Huchow for an indefinite period. She is in Soochow, where she is receiving the skillful medical attention of Dr. Margaret Polk.

Rev. J. B. Ross, of Wonsan, Korea, in writing of the evangelistic work at the dispensary says that quite often men are brought into touch with the Church people and begin attending church through the influence of the dispensary, and finally become earnest Christians.

Miss Katherine Shannon, Hiroshima, Japan, writes: "The East End League, Nashville, made it possible for us to move a chapel we had started as the outgrowth of an afternoon Sunday school in Hijiyama, a section of East Hiroshima, to larger, better quarters on a street where there is much passing."

The China Conference was held in the splendid new church in Huchow, which has a seating capacity of about 800. Bishop Hoss tells us that the church was crowded during the sessions of the Conference with interested spectators. The church was completed, free from debt, with considerable aid from the native membership.

The total number of students enrolled in the Palmore Institute, in Kobe, Japan, the past year was 454. The course of seven lectures on scientific and other more popular themes was delivered to the students during the year by competent specialists. The school is now in its new building, and its career of usefulness will continue with increased facilities.

The union of the Canadian Methodist and our own Church in theological work in the Kwansei Gakuin, Kobe, Japan,

has necessitated the purchase of additional land for the campus of that institution. This land has just been purchased, and additional buildings for the housing of the Theological Department will be constructed as soon as plans are agreed upon by the Board of Directors.

Dr. and Mrs. W. C. Mayes and baby sailed December 21 on the Japanese-San Francisco Line for the United States. Dr. Mayes has been engaged in medical mission work in Korea for nearly three years, and has rendered most efficient service. Unfortunately his physical condition is such that after examination by three physicians it was deemed wise for him to return immediately to the United States. Dr. Mayes's address will be Laveta, Colo.

During the past quarter Maria Louisa, a Bible woman working with Miss Elerding in Sao Paulo, Brazil, went to her heavenly reward, and little Zung Lienpare (Marguerite Foster), one of Miss Atkinson's beloved pupils in Soochow, China, was borne by angels to her home in heaven. Both of these, one in full maturity, the other in the springtime of life, had proven the saving power of Christ and were ready to answer the summons when it came.

Rev. C. T. Collyer, Songdo, Korea, has been helping in the city campaigns in Seoul, Songdo, and Wonsan. He was elected leader of the local campaign at Songdo, and as a result of a house-to-house canvass and distribution of tracts fifty-six persons made public confession of their intention to become Christians. He is expecting a great awakening and large benefits from this movement, and feels that the winning of fifty six souls to Jesus surely is worth any effort.

How few of us realize the many hardships that our missionaries endure! Rev. John F. Corbin, Tempe, Ariz., writes that after nearly two months of constant work and travel, Mexican fare, bad beds, and a good deal of night travel, he expects to be all right in a day or two, and speaks of the fine meetings in which Rev. Laurence Reynolds did excellent service. He adds: "I reached the field twenty-eight years ago to-day, but my face is still to the future and a better day is arriving. Amen."

The enrollment for the present term of the Virginia School, Huchow, China, is the largest in the history of the school. Several new pupils from high-class families have entered, and it is believed that the opposition to the mission among the upper class in Huchow is gradually giving way. Most of the older pupils and many of the younger ones are Christians, and a sane Christian influence is felt throughout the school from these leaders. The native lady teacher and the matron are quiet but strong uplifting and refining influences.

E. L. Peerman, Songdo, Korea, writes:

I am now teaching in the Biblical Institute at Songdo. The men are studying well, and are very much interested in the work. Too much stress cannot be laid upon this training work. Now that new believers are coming in so fast, the missionaries cannot hope to do much more than train the native workers. I expect to leave Songdo on October 31 and go through the country to Wonsan, holding three Quarterly Conferences on the way. We expect to hold a special evangelistic campaign in Wonsan November 20-30. We are hoping to have a great ingathering of souls. I suppose you have heard of the large number of new believers in Seoul. During the first fifteen days of the campaign 2,300 new believers were brought in.

After a very pleasant trip across the continent and an unusually smooth voyage, Miss Nellie Bennett reached Kobe October 16, where she will teach in the Bible Woman's Training School. She writes:

I have never had a more cordial greeting anywhere than was mine when I stepped ashore. Naturally things are strange, and I feel very helpless; but even now the might of heathenism is dimly felt, and I am grateful to God that he has allowed me the opportunity of testifying to his name.

Miss Bonnell, Principal of the Bible Woman's Training School, has a broad vision of the work and great plans which I hope to be able to help her carry through.

The Colegio Wesleyano is issuing a monthly periodical called the *Mexico Methodist*, of which Rev. F. S. Onderdonk is editor. It is a neatly printed sheet of eight pages, published in English, and is meant to give an account to English-speaking readers of our mission work throughout Mexico. It is filled with news items from the different mission stations in the republic. The Foreword in the first issue says: "This paper is not exactly an official organ, yet it has the approbation of the Publishing Committee of the Church in Mexico. It will be more of a bulletin of general work than a formal paper." The subscription price is 50 cents a year.

There has been some fighting in Mexico not far from Chihuahua, some unrest in the city, and many people from the surrounding country have moved into the city. Our school has not suffered; not a pupil has been withdrawn and not a boarder called home. This confidence in Misses Wilson and Harper is very gratifying. They have had many kindnesses shown them by the best people, all of whom say that no one could injure Palmore. One man said: "He that

would touch Colegio Palmore would touch the heart of Chihuahua." God has given our women loving favor with the people among whom they labor.

Rev. Laurence Reynolds, of Culiacan, Mexico, reports as the result of revival services held in that place, Nogales, Ariz., Caunea and Guaymas, Mexico, eighteen members and eighty-six candidates. He has gone from Culiacan to Mazatlan, and later to Torreon and Durango, where it is expected the Rev. Mr. Valiente, of Mexico City, will join him to help in the meetings. He writes that the coast country from Guaymas south is now opening up rapidly since the Southern Pacific Railway has been built, and is destined to be one of the finest agricultural sections of Mexico; and it is of great importance that we should strengthen and extend our work here as rapidly as possible. "We greatly need church property here—a church building, parsonage, and school—and a good school at Mazatlan."

A graduate of Lambuth Memorial Bible Woman's School writes to the American woman who supported her: "There is a great need for more workers in this great field of our country. Will you not pray that many may be thrust out? Now that I am out in the field, I see the need of all kinds of workers—workers to pull the grass and weeds, to fertilize the ground, to plant seed, to plow, and do many other kinds of work. There is so much to do that the weeds are often left unpulled, the seed not planted, and many precious opportunities lost. And, besides this, so many see the opportunities lost day by day for lack of workers that they faint with anxiety. Especially in this great city of Osaka, with 1,200,000 souls, even in my little sphere there is always far, far more than I can do, so

that I am often weary in mind and body. I often feel that if hands are not soon reached out to help them, how shall we account to God for all these precious souls?"

Mrs. Nora Lambuth Park was made glad on her arrival in Soochow, after the furlough in America, upon the receipt of the last forty dollars for the kindergarten building for which she was planning and pleading while in America. She writes: "When we arrived in Soochow I found some letters waiting for me, and in one was a check for \$40. Wasn't I glad? How I did thank God for that Christian friend who had sent what I was praying for! Ever since our arrival we have been having applications from people who want their children to enter the kindergarten, and we are having to refuse many because we haven't the teaching force for carrying on a large class. We are anxious to begin work, and will have one class begin even before we have the room ready. We are asking for contributions from our Chinese friends for the running expenses, and when we are ready for it I want to get one person to give the piano for the kindergarten room."

Rev. John C. Hawk, of Changchow, China, writes: "I am beginning my fifth year in Changchow, having been here continuously, except when refugeeing in 1906. We came direct to Changchow, the last opened station in our Conference. This is a city of some 250,000 souls, with an outlying country district with fully as many more people who call themselves Changchow people. Ours is the only mission that has work here. The force now consists of the following: Rev. A. C. Bowen and family, myself and family, Misses E. D. Leveritt and Ida An-

erson, two native preachers, and three Bible women. The people hear us gladly, and I am persuaded that this, the most difficult part of the Kian Su Province, is beginning slowly but surely to give up the old and take up the new. The gentry or official class are still very anti-foreign, and will be so long as the present ones live. They belong to the Old China. It is a repetition of what our Master encountered. In his name we expect to succeed."

Rio de Janeiro, Brazil—Price List.

Sugar, 10 cents per pound; flour, 10 cents per pound; bacon, 50 cents per pound; ham, \$2 per pound; chicken, 50 cents for small size; eggs, from 60 cents to \$1 per dozen; tea, \$1.60 per pound; coffee, 17 cents per pound; butter, 70 cents per pound; corn meal, 17 cents per pound; milk, 17 cents per quart (half water); First Readers, 50 cents to 75 cents each; Fifth Readers, \$1.65 to \$2 each; algebras, \$2 each; arithmetics, \$1.56 each; slates (small size), 30 cents to 40 cents each. No charts or maps, so necessary for school use, can be found. The one map sold, Brazil, four by five feet, costs \$16. Dress materials average three times the price of same material in the United States. A simple lawn, which you can buy for 10 cents per yard, I buy here for 30 cents per yard. Low shoes (\$3 value) cost \$7; high shoes, \$15; hats, exorbitant beyond degree. A simple hat which you buy for \$1.50 or \$2 will cost \$15 here. One load of wood costs \$10. Car fare is 7 cents a section, which is about two miles. Every Sunday we pay for car fare to and from church 28 cents, as we live in the same section in which the church is.

Holston Institute, Songdo, Korea.

Think of a boarding school with only one small organ, and that organ a second-hand one and ten years old. Does not Holston Institute, Songdo, Korea, need a new instrument, now that the school has moved into its lovely home? They need an organ, not a piano. The principal of the school is wisely planning to educate the Korean girls for larger and more helpful lives among their own people; she wishes her school to stand for those things which will aid these girls to become good housekeepers, wives, and mothers. So they must be taught sewing, cooking, Korean cooking, housework, and good Korean manners. Some industrial features should be introduced into the school. The girls are learning to knit, but the Koreans wish them to learn weaving as well. Mr. Yun is teaching weaving to his boys. It is the Korean custom for the women to do the weaving, and the boys who are learning it expect to teach this art to the women of their homes. The looms, which are Japanese, cost only about \$15 or \$20, and the cloth can be sold to advantage. I have heard of one loom being given to Holston Institute as a Christmas present.

Brazil to North Carolina.

A Brazilian has recently sent one hundred dollars through this office to Dr. Thomas N. Ivey, editor of the *Christian Advocate*, to be applied to the purchase of a horse for a circuit rider in North Carolina. He had read an appeal recently published in the *Advocate*, entitled "A Hero of the Church," which so impressed him that he responded with the one-hundred-dollar gift. This man lives in the city of Sao Paulo, and was elected a delegate to the General Confer-

ence at Asheville. His pastor writes: "He feels that more and better things should be provided for the preachers who serve poor circuits; that the richer home Churches ought to share the burden in providing more adequately for such self-sacrificing laborers in such difficult fields." This generous donation shows the growing spirit of brotherhood and is a fine illustration of the reflex influence of missions. It is the spread of the knowledge of Christ and the influence of the spirit of Christ in the hearts of men that is making them love one another the world around and hastening that day "when universal peace shall lie like a lane of beams across the sea, and like a line of light around the earth through all the circle of the golden year."

Rev. S. A. Belcher writes interestingly of the revival work at Ribeirao Preto, Brazil, as follows: "About six months ago I handed to my stewards some tracts on tithing, to be delivered one to each member. The next morning I was met at the station by Franca, who handed me an envelope with these words: 'I received the tract sent me last night, and read it with attention. I never before understood those words of Malachi, but now it is all clear. Here is the tenth of my last month's salary; every month henceforth I shall turn over the tenth to the Church.' And he has done so. A year and a half has passed since Fabrico de Oliveira entered the Church, and what have been the fruits of his life? Two sisters, with their families, have united with the Church, and all the rest of his immediate connection are candidates except the mother-in-law, and even she has lost her hatred for us. Just a little while ago he said to me with a broad smile and a peculiar joy in his eye: 'Thanks

be to God; with his help I've got them all but the old lady, and she is no longer an enemy to the gospel.' The oldest sons of both of these men are fired with the idea of preaching the gospel, and are studying hard to prepare themselves for this great work."

PRAYER FOR MISSIONARIES.

We plead for those in distant lands,
In shady groves or burning sands
Or on the stormy sea;
Constrained by love divine they went,
And all their energies are spent
To lead the lost to thee.

They left their friends and homes behind,
And at thy call went forth to find
Rich treasures for their God.
In youthful beauty, fresh and fair,
They chose that path of toil and prayer
Which Christ their Saviour trod.

For them and for their work we plead;
Do thou supply their every need
And still their strength renew;
Our hearts with theirs do thou unite,
And let us in thy sacred light
The great commission view.

Grant them, we pray, increased success;
Them with thy conscious presence bless;
To them thy will reveal;
And when they ever feel depressed,
Grant comfort, guidance, peace, and rest,
And all their sickness heal.

And if at times they sadly grieve
For those whom they were called to leave,
To whom kind words they pen,
Or if amid the Christless throng
For home and friends they sorely long,
Do thou sustain them then.

And if upon the mission field
Their witness must at last be sealed
By lives for Christ laid down,
May they through thy sustaining power
Be victor in life's latest hour
And gain the promised crown!

—T. Watson, in *Canadian Link*.



THE HOME DEPARTMENT.

JOHN M. MOORE.

The Home Department of the Board of Missions has jurisdiction over all mission work now being done or to be carried on in the United States excepting the Mexican work in the Southern part of Texas. The Secretaries of the Department are charged with the responsibility of administration in this great territory. However, the department does not have supreme control of all mission work in the United States, as by far the greater part of such work is controlled by the Conference Boards of Missions and is directed by them and the various presiding elders of the Church. Heretofore there has been practically no legal connection between the General Board of Missions and the various Conference Boards, and none between the Conference Boards themselves. The Conference Board has been a law unto itself, making such appropriations as it might see fit, independent of Conference, bishop, or presiding elders, although usually the appropriations have been made upon the requests of the presiding elders. For the most part the appropriations have been made as supplements to pastors' salaries, without any very great consideration of the missionary value of such appropriations. The results of such independence and individualism have made clear the necessity for a connectionalism in our home mission work. The Church has awak-

ened to the fact that many classes of people are being neglected and much territory is not being covered by our operations. The strong Conferences have not been helping the weak, and consequently many important fields have been left untouched so long that they have become a menace to the Church in places where it was once strong and confident.

We have finally come to see that the problem of missions must be solved at home before it can be strongly grappled with in the non-Christian nations. Inability to meet severe conditions in America results in weakening the confidence of the Church in its efforts to Christianize the heathen, and it is also undermining the powers of those who represent the Church on the foreign field. A vanquished Church in America could not be relied upon to win any great victories in the dead, dull heathen world. A Board of Missions without a Home Department or a coördinate Home Board must necessarily come to a standstill in its operations as soon as its period of preparation is passed and its period of actual conquest is entered upon. The foreign missionary must have behind him not only the funds for equipment and operation, but he must feel the throb of victory of the home Church as it succeeds in the midst of all conditions, if he is to realize the purposes of his Lord in sending him forth.

The Home Department of our Board of Missions has come into existence un-

der the reign of this thought of the Church triumphant. The home field must be reached because the people at home need the people, but also because the world can be saved only by a conquering Church preaching a convincing gospel. The foreign land is no place for robing in the whole armor of God. That must be done before the supporters of the cross leave their native shores. But such is not possible in a country where the Church has no united militant missionary force that is equal to any demand. Fighting by provinces without a commander in chief would not recommend itself to any great nation. Missionary work done by independent districts can never achieve a complete, decided Church triumph.

The recent General Conference made the Home Department of the Board of Missions coördinate with the Foreign Department. Why should they not be coördinate? The Foreign Department needed a home base, which could not be properly secured without the development of the home field. Only the people who cultivate the home field will ever give any appreciable support to the foreign work. The missionary spirit is a world-gospel spirit, and not a sentiment for some near or distant people. It refuses to be localized. The source of this spirit is not in the claims of any people, but in the claims of Christ. No man without the Christ spirit ever has the true, intelligent missionary spirit. That true, intelligent missionary spirit is more apt to be developed in trying to evangelize the people that are seen than the people that will never be seen. The resources and spirit for the evangelization of the world must come from those who have tested the gospel in their individual and community life; and foreign

missions has little hope of success without that development of the Church which comes through home missionary operations.

The Home Department needs the spirit, the plans, and the methods which foreign operations have developed. We have the pastor, the evangelist, and the teacher in our home ministry, but we have lost sight of the missionary. We do not know how to reach the foreigner with his peculiar national traits of character, his varying conceptions of religion and Church life, his love for his mother tongue, and his family traditions. We call him heathen and turn away. The miner, the factory operator, the day laborer are hard to reach, and we shun them. We have ceased to try to devise ways and means for making effective the gospel to these constantly increasing classes. Paul preached Christ to the Jews, the Greeks, and the Romans, but we retire from the field whenever they approach. Cannot the man who succeeded in reaching the Confucian, the Buddhist, or the Hindoo in the Orient, or the Romanist in Latin America, show us how to reach the various classes in America? The Church must learn that the specially trained missionary, using methods that have succeeded elsewhere and inventing such others as conditions may require, must become a legitimate member of our American ministerial force. The student volunteers must be taught that the call to missionary service may come from our cities, our rural districts, our mountain sections, our mining camps, our foreign colonies, as well as from the Orient, the Dark Continent, or the Latin republics. The superb system of securing, training, and placing missionaries which the Foreign Department has developed will be of inconceivable value in develop-

ing a system for reaching the unusual conditions in the home field.

Our Conference missionary operations should assume something of the connectional in their proportions. Conference Boards must be brought into relation with each other in some coöperative service. The Home Department of the General Board must bring about some common activities in which all the boards, or a certain number at least, can engage. Not only so, but the neglected classes and districts must have the attention of the Conference organizations directed toward them. The General Board should be able to act through the regular local boards and not independently of them. The Church at large should set itself to meet the needs of any district or class, but it should be able, by virtue of the thorough coöperation of the general and local boards, to act through the local organizations. Every Conference board should be thoroughly conversant with all the needs of all the classes in its own district and be able to act as agent in carrying out the general wishes of the Church. A great centralized board, with extensive independent operations, is not desirable and should not be necessary in a great connectional Church. This central board must necessarily act as a board of adjustment in the distributing of the helping funds, but the administration of the funds and the directing of the missionaries should be under a territorial management subject to the approval of the General Board.

The Church must be directed to the fields which it has neglected. Methods must be adopted that will bring about the evangelization of these communities. The local Church should be developed

so that it will become an agent in meeting the needs of the community. Many leading members of the Churches should be shown that their service is needed even more than their money. An unpaid lay ministry should be enlisted for service in the city and in the country. The district missionary should come to be an annual appointment, and his support should not be left to his efforts in securing collections. Conference leaders should learn to arrange their charges so as not to consume all the Conference missionary funds in supplementing the salaries of good men on small stations and circuits. Larger charges, with proper use of junior preachers and laymen, will help to solve this problem. Every Conference should have some funds to devote to distinctly missionary work. The home field presents to-day urgent demands, but with a new adjustment of our forces we will be able to meet them.

At this time no complete policy of the Home Department can be given to the Church. It will be the effort of this Secretary to propose measures only so fast as they can be put into effect. There are certain things that can be done at once, and they should be undertaken without delay. These will be presented to the proper authorities at an early date. There are certain lines of action necessary for certain districts and classes which must await development of plans and agencies. With the coöperation of a great board and the intelligent and capable assistance of a strong corps of colleagues there is every reason to believe that the Secretaries of the Home Department will be able to initiate some movements that will enable the Church to reach many of the unchurched masses of our great country.

THE GROWTH OF THE EVANGELICAL CHURCHES.

The religious census for 1906 is, and for some years to come will remain, the basis of all computations in regard to Church membership in the United States. The census of 1910 did not embrace Church statistics, and the Census Bureau is authority for the statement that no further inquiry is contemplated by the government in the near future.

The special "Report on Religious Bodies," published in two large quarto volumes, gives the figures of 1890, the year of the former religious census, the figures of 1906, and many diagrams, percentages, etc. It is easy to tell where the Churches stand, how fast they are growing, and their proportion of growth as regards other Christian bodies.

In 1890 the Roman Catholics were already the largest denomination in the country, being one-third larger than all Methodist bodies, and nearly twice as large as all Baptist communions, the next denomination in size. In 1906 the Baptists and Methodists were nearly equal in size, and the Roman Catholics equaled the two combined. It is to be remembered that in the Roman Catholic Church all baptized persons, infants included, are counted as communicants; but even with this allowance the Roman Catholic Church is growing very much faster than both of these great Protestant Churches combined. In actual members the Methodist bodies still rank second, as they did in 1890; but the Baptists are only 87,000 behind, having gained in the sixteen years nearly 2,000,000 members to the Methodists' 1,160,000; and, ranked by the rate of their growth since 1890, the Baptists take the eleventh place and the Methodists the twentieth. The figures are as follows:

DENOMINATION.	Rank According to Numbers.	Per Cent of Increase 1890-1906.	Rank According to Increase in Numbers.	Rank According to Per Cent of Increase.
Roman Catholic.....	1	93.5	1	4
Methodist bodies.....	2	25.3	3	20
Baptist bodies.....	3	52.5	2	11
Lutheran bodies.....	4	71.6	4	6
Presbyterian bodies.....	5	43.3	5	13
Disciples or Christians..	6	78.2	6	5
Protestant Episcopal....	7	66.7	7	7
Congregationalist.....	8	36.6	8	14
Reformed bodies.....	9	45.3	9	12
United Brethren bodies..	10	31.4	14	17
German Evangelical....	11	56.4	11	8
Mormon.....	12	54.5	12	9
Evangelical bodies.....	13	21.1	16	18
Eastern Orthodox bodies	14	21501.0	10	1
Friends.....	15	6.1	21	22
Christian Connection...	16	6.2	22	21
Dunkers.....	17	31.6	18	16
Adventist bodies.....	18	53.3	17	10
Christian Scientist.....	19	882.5	13	2
Independent Churches..	20	451.4	15	3
Unitarian.....	21	4.1	23	23
Universalist.....	22	30.4	19	19
Mennonite bodies.....	23	31.9	20	15

The enormous growth of the Eastern Orthodox Churches—Greek, Servian, Russian, and Syrian—is of course due to immigration. There were 600 communicants of these Churches in this country in 1890 and 130,000 in 1906. Immigration has added largely to the growth of the Roman Catholics also, and the Lutherans as well. The Independent Churches are those which have grown to independence since their establishment as missions by some body with which they have not yet affiliated; those which retain denominational names but do not recognize denominational government, union Churches which combine the religious life of all denominations in small settlements, and those local organizations which have separated themselves from other Christians through some unusual interpretation of biblical texts. The growth of these bodies has been partly by schism, but largely by the united efforts of two or more denominations.



Courtesy of Board of Home Missions M. E. Church.

“AND HE BEHELD THE CITY.” LUKE XIX. 41.

The causes of the phenomenal growth of the Christian Scientists cannot be entered into here. But it would be well to remember the dictum of Carlyle—that wherever any form of religion has succeeded it has done so because, notwithstanding all its errors, it contained some fragment of truth for which mankind was longing; it succeeded because of the truth that was in it, and not because of the lie. One should not be above learning any truth that even the most mistaken may be able to teach, and we would all be better off for realizing more fully in our daily lives the mastery over mind and body which is possible to a disciplined soul.

Aside from those religious bodies whose growth has unusual contributing causes, the highest rate of increase is that of the Christians—78.2. Yet even this divided by sixteen gives less than five per cent as the annual average of growth for the past sixteen years. The yearly average of growth of the Episcopal Church is 4.1 per cent; of the Methodists, 1.5; the Baptists, 3.2; Lutherans, 4.4; Presbyterians, 2.7 per cent.

All these percentages except the Methodist are larger than the rate of increase of the population of the United States, which was only about 2 per cent for each of the ten years from 1900 to 1910. But in actual numbers our population of 76,000,000 in 1900 has increased for the last ten years at the rate of 1,600,000 a year; while all Protestant bodies combined, numbering about 14,000,000 in 1890, have increased at the rate of 380,000 a year, or six millions in sixteen years. That is, Protestantism falls more than 1,200,000 short each year of keeping up with the growth of population.

No Christian can be satisfied with such a state of affairs. It will not better mat-

ters to dodge the issue or to attempt to conceal the facts. The first step in conquering any difficulty is the facing of it. Something is wrong somewhere; and the sooner that is admitted, the sooner the trouble will be discovered and remedied. It cannot lie with God or with his message to mankind. Nor has the human need of the message grown less, nor men's sense of a want in human society which is met only by the application of Christ's teaching to human relations. There has never been a time since time was when society at large was so influenced and permeated by that spirit of brotherhood which is one of Christ's fundamental requirements of discipleship. It would be well for the Church to determine whether or not it is losing its hold on the country through any failure in its interpretation of the gospel to the present age.

This is too large a question to be dealt with adequately in any offhand manner or by any one mind. But it is a question which concerns every Christian. It is here touched upon in the hope of quickening individual interest in it, individual study of the problems involved, and a sense of individual responsibility in helping to solve them.

In the interest of this study this department will from time to time record the efforts of those who, in our own and in other Churches, are striving to work the problem out and to lead the Church to a place of renewed power along the inevitable path of a wider service. For still, as of old, to lose life is to find it; and power waits on him who best can serve.

The bread of life is love;
 The salt of life is work;
 The sweetness of life, poesy;
 The water of life, faith.

—Mrs. Jameson.

A METHODIST CHURCH UNION.

The members of the Methodist Episcopal Church of Pittsburg, Pa., are planning aggressive work in that city this winter. The Union Committee on Scope and Work spent the summer in a careful study of the city's needs from the Church standpoint, and brought in their report early in the fall. It recognizes "the rapid increase of religious forces, seeking to relieve hard conditions of social and economic life, and aiming to establish the kingdom of God on earth." It also recognizes the danger of waste and overlapping where agencies work without proper correlation of forces. It recommends that all members of the Methodist Union work to promote the federation of all religious forces in Greater Pittsburg and Allegheny County; that it petition these bodies to this effect; that it petition the Associated Charities, the City Mission Council, the Christian Association for Civic Betterment, and all kindred organizations for representation in these various bodies.

It also recommends that the work of the Union be divided into four departments: Evangelistic, for missionary work; Church Extension, for fostering and helping new Churches and Sunday schools; Relief and Correction, "to have charge of and plan for the sympathetic treatment of cases of poverty, the restoration of criminals, sickness, and all others where immediate relief or corrective measures are needed;" Constructive Social Measures, which shall make the Union effective (1) by investigating causes of inefficiency in the individual and society, maladjustments in the home and economic life, and the reason for the failure of social policies designed to promote the best interests of society; (2) by organizing systematic campaigns of

social education among our Churches and people, that they may assist more intelligently in the solution of social problems: (3) by devising ways and means of practical coöperation with all social, economic, political, and religious agencies for the improvement of every condition that has to do with man, such as the sustenance of day nurseries and the establishment of employment bureaus, workmen's clubs, etc., which aid in securing normality in the individual and society.

Pittsburg is waking up religiously and socially. Is it an accident that the two awakenings coincide? From a city governed by graft and greed, it aspires to become a city of freedom, justice, and brotherly love. The Civic Commission has employed three experts to investigate conditions and plan for a city healthful for all its citizens as well as a city beautiful. The investigation of the Sage Foundation into the condition of the working classes stirred the city to its depths; and it is the aim of the Christian leaders of the Methodist Union (and doubtless of many others in all the Churches) to combine with every force for human uplift, and to fight until their city becomes indeed a city of God on earth.

A PRESBYTERIAN INVESTIGATION.

The Department of Immigration of the Presbyterian Board of Foreign Missions has recently conducted an investigation of conditions in one of the Pennsylvania Presbyteries covering about one-eighth of the State.

Mr. St. John, who made the investigation, finds that the American farmers of a generation ago have been replaced by Germans. The Americans have gone to the cities, where they are

at work in the steel and railroad shops. The population of the farming districts is less than forty years ago. In the same period the population has almost trebled in the industrial counties, where mines and quarries are worked and brick-making is extensively carried on. In these counties there has been a great influx of foreigners, especially of Slavs and Italians; and Mr. St. John finds among them all the evils usually attendant upon a dense and neglected immigrant population.

The Slavs are more permanently employed than the Italians, who drift from place to place. The Slavs work for lower wages than most of our newcomers, as their standard of living is low; and wherever they are found, North, South, or West, the average employer seems content for them to be herded as nearly like beasts as the men themselves can be forced to allow. But the Slavs are learning; they are beginning to organize for their own protection, and at least to aim at a higher standard of living than that made possible by their present wages. The report declares that the housing provided by the companies is of the worst description. Rain and snow drift into the wretched shacks, and the water supply is frequently five or six blocks away. In winter snow is melted for water for family use. The spiritual opportunities Mr. St. John finds on a par with the standard of physical cleanliness and comfort. There is no church nor any center of social life. The one relaxation of the communities is to get drunk.

The Slavs are in many quarters decried as most undesirable citizens; but few Americans forced to live under such conditions would be found an addition to the community which so oppressed them. Mr. St. John points out that they

are hard-working, thrifty, and honest. Few arrests are made among them except for drunkenness. Their children attend the public schools and are quick and eager to learn. The workers, too, are developing a healthy discontent with their present status in the social system.

Mr. St. John reports that the Church, to reach these people, must charge itself with their social as well as their individual regeneration. He recommends a federation of Churches of all denominations in the district for uplifting the whole life of the immigrant population. He urges the appointment by the Presbyterians of a special superintendent of social work and of a committee on foreigners within the Presbytery, whose duty shall be not only to bring religion to these people through Church services and preaching; but to translate Christian doctrine into helpfulness in daily life. They are to plan and work for better housing conditions, better education, and social recreation and opportunities which will make possible a successful warfare against the saloons.

People of these same nationalities have for years been pouring into the territory covered by the Southern Methodist Church; there are scores of thousands of them in the mines and lumber camps of the Alleghanies. A recent report of the United States Commission of Immigration speaks of the foreigners of this district as living under exceedingly undesirable conditions and manifesting little or no disposition to identify themselves with the country in which they labor. This lack of interest in American citizenship is declared by the report to be greater among the foreigners of the Southern coal fields than among those of any other section of the country. The housing conditions are especially bad, and

only one per cent of the workers own their own homes.

Is it not possible for Methodism to take the lead in carrying the gospel to these foreigners along lines similar to those projected in Huntingdon Presbytery, Pennsylvania?

PROPHESYING AND THE KINGDOM.

There are still some of our Southern Methodist people who do not fully appreciate the religious basis of all the work done by the Woman's Department of Home Missions. They forget that Christ's was a threefold mission—to preach, to teach, and to heal. Even in the primitive social conditions of Palestine nineteen hundred years ago it took more than preaching to make a permanent impression on the religious life of the day. John the Baptist preached in season and out of season, till his preaching cost him his life. He created a profound impression, he was immensely talked about, he was advertised from one end of the country to the other. But what was John but a voice, a voice crying in the wilderness of a wicked state and a corrupt Church? Is anything more ephemeral than a voice? Great he was; the Master himself said it; because it is of the essence of greatness that a man should both see the truth and dare to be its only witness, even at the cost of his life. Yet the kingdom was founded upon more than mere preaching. The Son of Man came to minister, and the children of the kingdom were to follow him. That is why even the least of them was greater than John, prophet and more than prophet though the great Voice were. The Voice was merely to advertise the coming of the King; the ministering was to build up the kingdom here on earth.

Yet the Church—not Southern Methodism, but the Church of God on earth—has so stressed its duty of prophesying, of preaching, that the duty of teaching has been relegated to a very subordinate place, and the duty of healing, of ministering to human need, has been so far set in the background that if one does too much of it one incurs the suspicion of being a little less zealous for religion than one should be, and of diluting the pure milk of the Word with water from the sociological pump.

The Woman's Home Mission Society from its foundation has set as the mark of its high calling the transfusing of all the human life within its reach with the Spirit of Jesus Christ. In the wilderness of human sin and human need we have had no desire to play the part of a mere prophet, even of so great a prophet as the Baptist. We want to be more than a crying voice; we want to transform the wilderness itself, to make it blossom like the rose, to create it anew, a very garden of the Lord.

So we teach at other times than on Sunday morning, and other lessons than those in the school curriculum. We gather in children whom we find astray and adrift, and teach them whatever they happen to need to relate them rightly to God and to their fellows. We intend, so far as in us is, to give them a fair chance to live as they are taught to live; so we fight anything that causes them to stumble in the State, in industrial life, or in the community; and we befriend every agency that is helping to this end, so far as it helps, even though it "followeth not with us."

Where we reach out after those in adult life the end in view and the basis of action are the same. Preaching the gospel is an integral part of our work.

Last year nearly 500,000 visits were made to the sick and strangers, over 10,000 cottage prayer meetings were held, unnumbered times the Bible was read and prayer offered in those private interviews where much of our work is done, and the Word was carried to hundreds of jails. The stories of the Bible are used in the story hour for hundreds of children; our clubs for pleasure and for instruction open their meetings with Bible reading and prayer; the Bible is a text-book in our schools, and its lessons are constantly impressed upon the ears of children and adults alike.

But we hold that to preach the Word and merely to preach it is to be but a voice that cries, is to belong to John the forerunner of Christ rather than to Jesus the King. If our work for him is to abide, we must carry tidings of the kingdom to more than the ears of those we would win for Christ. His message is to the whole man, his redemption for the whole life, life now and life to come, and the words of preaching we must make whole and living with deeds of ministry if they are not to pass in impotence and die in the silence of forgetfulness.

PUNISHMENT AND CORRECTION IN AMERICA.

The recent international Prison Congress which met in Washington brought together the most distinguished criminologists in the world. They had ample opportunities for studying our penal and corrective methods at first hand and in books. The foreign delegates were taken in a special train as the guests of the United States to visit a number of our prisons and reformatories; and the Russell Sage Foundation prepared for them under the direction of Dr. Henderson, of

the University of Chicago, two volumes¹ dealing with the treatment of the criminal in this country from the days of the Revolution, and two² dealing with those preventive methods which, adequately applied, will reduce the crop of criminals to a minimum.

The visitors were amazed at the extremes they found in our prison methods. The indeterminate sentence, so warmly championed by Americans, was formally indorsed by the Congress; and the great reformatories visited, as well as the institutions for neglected and delinquent children, elicited their warmest praise. In these things we could teach them much.

But they were shocked at the chaotic, not to say barbaric, condition of our prison system, or lack of system, as exemplified in our common jails. The State prisons of many of the States leave much to be desired, but the city and county jails of the country they frankly considered an offense to civilization. The Secretary of the Howard Association of England declared that the only thing to be done with the Tombs was to tear it down. Sir Evelyn Ruggles-Brise, the newly elected President of the Congress, asked of Americans "that from your great fund of heart and self-sacrifice you give consideration to the thousands of petty offenders now passing through your city and county jails in such appalling numbers."

¹*Prison Reform*, by Charles Richmond Henderson and others; and *Criminal Law in the United States*, by Eugene Smith. *Penal and Reformatory Institutions in the United States*, by sixteen leading authorities.

²*Preventive Agencies and Methods*, by Charles Richmond Henderson. *Preventive Treatment of Neglected Children*, by Hastings H. Hart. All four volumes from the press of the Charities Publication Committee, New York. Price, \$2.50 per volume.

North, South, East, and West, these jails are breeding places of crime, training schools for the penitentiary, manufactories of criminals. There is no uniform system, no following of tried and tested plans. Every jailer does what is right in his own eyes. Filth, stench, and debauched companions are forced upon young and old, innocent and guilty. The idea of reformation does not exist in connection with our city and county jails; on the contrary, they are powerful factors in destroying what good may be left in their inmates.

Sir Evelyn Ruggles-Brise brought forward the work of Dr. Pearson, of England. Three thousand of England's worst criminals have been carefully examined during the last few years in regard to family history, mental and physical characteristics, etc., and the conclusion of the whole investigation is "that there is no criminal type;" that these men, properly cared for in earlier years, even in earlier criminal years, would have become normal members of society.

What will Christian people do about it? Is it enough to hold prayer meetings in jails, and tolerate the existence of institutions that harden men and women into criminals, while we ease our consciences by praying for them? It is time to learn the facts. If the Christian Churches of any town—your town—would unite in an efficient investigation of the local jail and the local methods of dealing with offenders, it is safe to say they will find work for Christ badly in need of doing. Our home mission women could do much both to make present conditions known and to create a right public opinion.

The four volumes of the Sage Foundation survey constitute an encyclopedia of prison information both as to what

ought not and what ought to be done. The volumes on preventive methods will be found especially helpful. For those who cannot secure these volumes we would recommend the issue of *The Survey* for November 5, 1910, which is largely devoted to the work of the Prison Congress, its findings and reports. The number costs twenty-five cents, and may be ordered of the Bureau of Social Service Literature, the announcement of which will be found in the "Bookshelf" of this issue. The volumes of the Sage Foundation series may be ordered of the Publishing House.

OUR GULF COAST WORK.

MRS. R. W. MACDONELL.

A recent visit to our Gulf Coast work, begun two and a half years ago, shows a work that is well worth while. It is carried on jointly by the Mississippi, Louisiana, and Texas Conferences, who bear half of the expenses, and by the men's and women's departments of the Board of Missions, which jointly contribute \$7,000 annually to its support.

To Gulfport, the largest lumber shipping port of the United States, thousands of sailors come yearly. They remain from one to ten days while their ships are loading, and are exposed to many temptations while in port. Our Sailors' Rest is in easy walking distance of the wharves. It contains a well-arranged chapel and recreation and reading rooms, with periodicals in almost every modern language. Most of the sailors are Europeans. Ten thousand of them registered at the Rest last year.

Rev. W. T. Griffin, the Superintendent, is assisted by Mr. R. A. Pearce and his attractive English wife, who crossed the sea to be married to him in Brother Griffin's home.

Last year 2,500 sailors attended our religious services, and 1,800 came to our concerts and other social entertainments. Our workers made 500 visits to ships, distributing copies of the Gospels and other literature.

Cots are provided and rented to those who remain on land overnight, and 261 stranded sailors were provided with free lodging.

These figures tell nothing of the spirit of the institution, of the home-hungry hearts that have found homes with us, or of the inspiration to many who were losing their ideals, of the purpose fixed in the hearts of many to become citizens for whom their own countries may be grateful. The gospel services have been fruitful in their quickening of the spiritual life of those who attend; and there are always from twenty to fifty present. Often men who do not know our language come for the music and the spirit of fellowship. Frequently tea or some light refreshment is served to make them feel the social spirit of the place. Mrs. Pearce's service in this line means great things to these homeless fellows. Mr. Pearce himself was a sailor, and, landing at Gulfport, became interested in our institution. As a religious man he recognized the opportunity for Christian service, and at Brother Griffin's request became his assistant.

The Wesley House at Biloxi, facing the Gulf, is presided over by Miss Myrtle Long. We found her conducting a sewing class of forty children whom she, with the assistance of ladies of the town, is teaching to sew while touching them with that Christian spirit which is back of this whole movement. The location of the house is ideal, and the building does well for a beginning. But we need room for a night school and for a day nursery

in which to care for the children now carried by their mothers to the oyster canneries. The evangelistic work at Biloxi has been beautiful.

New Orleans, the South's foreign city, holds untold opportunities for Protestantism. Below Canal Street are over 150,000 people of all nationalities. Only five Protestant centers are to be found here, one being our St. Mark's Hall, opened last March. Its head is Rev. N. E. Joyner, assisted by our deaconesses, Misses Ragland and Duncan. The building, though large, is totally inadequate. There are many institutional features—clubs, night schools, etc., and much house-to-house visitation, with regular religious services. Sunday evening the hall was crowded to the utmost. The pastor was ill, but we had a stereopticon lecture showing the phases of work carried on at St. Mark's. It was given to show those who did not come regularly in what ways we were trying to help them. The children who recognized themselves in the pictures thrown on the canvas were greatly pleased. Afterwards pictures from the Oberammergau Passion Play were shown, and Miss Ragland spoke of the "old, old story."

Miss Ragland has a Bible study class of Italian women. The sewing school opens with evangelistic services, after which the classes, with teachers from the uptown Churches, scatter for class work. Some were beginners, some were making doll clothes, some garments for themselves.

During the year 15,000 separate individuals have been reached by this inadequately equipped institution—one-tenth of this needy population. The work calls for a central hall, from which all our missions in the city could radiate. St. Mark's should be but one of half

a dozen centers. At the central hall evangelistic services should be held every day and every evening. It is a great opportunity. Brother Joyner has proved his executive ability and fitness; if the Church will only furnish the means, he will inaugurate a great work. One marvels that this great unchurched mass in New Orleans should have been passed over for a kindred people in Mexico before a vigorous effort was made to reach the Latins in this land. Thank God a vision of a redeemed society has come to the modern Church and we can work together for the raising of standards and ideals not only abroad, but on our own shores. Would that the Church would properly equip this work! The local Church has wrought nobly. The Woman's City Mission Board co-operates with liberality, and the Mary Werlein Mission is also operated on Tchoupitoulas Street. But the task is too great for the 2,000 Methodists of New Orleans. The field calls for immediate action, large appropriations, and our best trained workers. One hundred thousand dollars just now would mean more than human reckoning could tell. Are there not ten Methodists who could give \$10,000 each to make possible here a central mission like those of the Wesleyan Church of England? We have the man in Brother Joyner, we have a strong coöperative local force, and our deaconesses are effective workers; you have the money. Will you make this great plant possible?

In Galveston we saw our Immigrant Home handle a cargo of steerage passengers. All day at the wharf the immigrants were passing through the government examination. Tired mothers were there with flocks of children, sturdy young men, fine specimens of Eu-

rope's physical manhood, old people coming to their children. Our superintendent, Brother Rector, stood at the gates with his interpreter, a young German who speaks eight languages. A bus was waiting, and they were invited to the Home. We rode back with a party not one of whom understood English, but who knew the signs of friendship. Brother Reifsneider, in charge of the office, cared for their baggage and led them to the rest room on the floor above. Here was a committee of six ladies from the Churches to welcome them. In the dining room was a dinner at living prices. Sister Rector and the ladies mingled with the immigrants, talking with them wherever possible. Through Mrs. Fonder, Third Vice President of our Texas Conference Society, we found that five babies had been buried at sea during the passage. She found three of the bereaved mothers in the Home, and while the rest of us could not express our sympathy in words, I am sure these sorrowing women realized the touch of sympathetic motherhood.

Baths and clean cots for the weary were provided, and in the large recreation room were chairs, tables, books, papers, and leaflets.

Brother Rector seems providentially prepared for this work. As a young man in the Texas Conference he studied German in order to reach the foreigners of his State. He left his own congenial quarters and lived for years in various German families to acquire facility in speaking. For years he served as pastor in our German congregations. Last November, a year ago, the Board of Missions called him to this work. His intimate acquaintance with foreigners has proven most helpful, and his wife's hearty sympathy makes the two a unit

in a high and fine service. Last year over 2,000 immigrants passed through the Home.

In Dallas I found an immigrant girl in the home of one of our Church members. On landing at Galveston she had not only been cared for physically at our Home, but a copy of the Bible had been given her which was fast becoming "a lamp unto her feet."

Our greatest opportunity, however, is with those detained at the port of entry. A German family landed with three children suffering from trichoma, who had to be returned to Germany. A fourth child, ill with scarlet fever, was sent to the hospital, and died after lingering illness. The parents, too poor to return, were cared for in the Home until they could bury their dead and hear from the three thus torn from their side.

In the same building, but with a different entrance, is the Seamen's Home. From four to six hundred sailors a month are here cared for physically, socially, and religiously. We found a number of them reading our books and papers and waiting for their mail, which they had ordered sent in our care. We have a chapel for Church services.

We need in Galveston better furnishings—easy chairs for the rest room, more tables, bedclothes, heavy furniture in several rooms, table linen, and a good piano for the sailors' rooms.

In leaving Galveston we passed the only hotel in the place open to immigrants. I stopped at the entrance to see how they were cared for. They were dumped in all their dirt into the restaurant. Pandemonium reigned. They had great schooners of beer, and some were so drunk they knew not what they did. I saw it myself, and glad I was that the Church had furnished a decent

place for these strangers. I thought of the three sad mothers shielded in our Home from this wild scene.

It is a great work we are doing on this Gulf Coast. It will not result in large Church membership; we touch the immigrants but once, and many of the sailors also. But it sets before these aliens the standard of Christian service, of brotherly love; it scatters broadcast among them the Word of God. Every man, woman, and child who feels the loving touch of our workers and of the women of these Churches will realize that there is reality in our Christianity.

"God alone

Beholds the end of what is sown;
Beyond our vision, weak and dim,
The harvest time is hid with him."

The harvest is God's part, the seed-sowing is ours. May we as a Church so do our duty that we shall hear the "Come, ye blessed; . . . for I was a stranger, and ye took me in!"

EVANGELIZING WESTERN MINING TOWNS.

BY REV. JAMES E. CRUTCHFIELD.

It is not easy to do faithful service when the people you see every day do not appreciate it, and those who could appreciate it never see or hear anything of you and have no means of finding out how well you have performed your duty. I know of no task so thankless, so unappreciated, and so difficult, humanly speaking, as preaching the gospel in a mining town.

The conditions are, for the most part, unparalleled. The women are in the minority, and of that minority the majority are brides or very young wives. Few parents will bring a family of growing children to a mining town. The people are strangers to each other, and

the women, as a rule, are timid and retiring. The men are constantly occupied at their labor, and are seldom religious.

The actual work of getting the ore out of the mines is done by three crews of men, each crew working eight consecutive hours. The working time for the first is from seven in the morning until three in the afternoon; then the second begins and works until eleven at night, when the third takes it up and works until seven in the morning. These divisions of the day are called "shifts," and a change is made every two weeks by advancing the men one shift. So it comes about that all the men take their turn at working from eleven at night until seven the next morning, which is the most undesirable time to work. This period is called the "graveyard shift," probably because the uncanny hours of midnight and daybreak occur in it.

There is no especial attention paid to Sunday in the mines, but the legitimate business houses usually observe the day as a half holiday. Drinking saloons and billiard halls seldom close for an hour, and at night they are attractively lighted. Few miners are abstainers. There is no open gambling allowed in Arizona, but behind closed doors the card sharks still cheat the unsuspecting stranger and the tipsy laborer out of his spare cash.

The towns are usually built in gulches that would be considered wholly impossible as town sites, and in this the Church workers find a great physical obstacle to their success. Those who attend services must climb up and down rocky hills that would seem inaccessible to the uninitiated. The pastor, when he goes to visit his people, must usually rest some moments panting on the doorstep before he is ready to greet the family.

The pastor has to win his way here. The missionary innocently thinks that he will be able to win men by kindness and brotherly attention, but he finds that he is criticised, opposed, suspected, and prejudged before he has had an opportunity to strike a single blow for his Lord. No man is received and welcomed in the West because he is a preacher. Quite the contrary. He must prove his manhood and integrity first. In the meantime he has a lonesome, thankless task.

One unpleasant feature of our work here is the severe isolation of each preacher. Our pastors are far from each other, and can seldom meet. When discouragements arise, they have no one to comfort them and no one to whom they can unburden their souls in confidence. The whole State is comprised in one district, and the railroad fare to District Conference is often prohibitive. There is little opportunity for the conference and coöperation that cheers the heart of the itinerant in the thickly settled sections. We are lonely in the West. We do not know each other. How could we when two men in the same presiding elder's district may be seven hundred miles apart?

Most of the comforts of life are very difficult to obtain, if not impossible. Our dollar is very cheap. It cannot purchase all the things we are accustomed to count the necessaries of life. There are people of wealth here, but too often their riches are ill gotten. Seldom is even the smallest part of it consecrated to God's service.

The Church, however, is marching on to victory, and we thank God and take courage, though we have often to cast out an anchor in the nighttime and wish for the day.

On the Pacific Coast, Woman's Missionary Council.

Mr. Acton, our superintendent on the Pacific Coast, sends good news of the religious interest among the Koreans there. The congregation has almost doubled.

At Alameda the Japanese Christians are holding cottage prayer meetings among the non-Christian Japanese population. A marked increase of attendance on the Sunday services is one result of these meetings already visible. Mr. Acton reports, however, small settlements of Japanese in many towns where the Methodist Episcopal Church, South, has gained a foothold, who are not being reached by any Church in the community. He suggests to the Woman's Council the advisability of procuring copies of the New Testament and of the Gospels in Japanese, and of attempting through the pastors of the various Churches to supply them to all who can be induced to read them.

The Hindoos of California, now numbering about 10,000, present a new problem in evangelization. They are low-caste Hindoos, and constitute the most ignorant and debased of our Oriental immigrants. Mr. Acton writes that he recently saw a group of sixteen of them trying to get an international money order. Not one of the crowd could write his name, and as the postmaster required a signature from somebody, the sixteen tramped four miles to a beet farm and back, bringing with them a compatriot who could make an alleged signature. Distributing Testaments to people of this type is a waste of time and money; only personal evangelism through personal contact is possible. And in all California only four men are, so far as known, able to speak the dia-

lect of the district from which these Hindoos come. They are untouched by the gospel, walled in by their own prejudices as well as by ours, ignorant, unclean, and superstitious. A Hindoo temple in San Francisco, costing some sixty thousand dollars, is probably to them the most intelligible institution in America.

Mobile Wesley House, Woman's Missionary Council.

Miss Ogilvie writes most encouragingly of our Mobile work. The residents are advertising to the community both the needs and the opportunities at their doors. A most attractive six-page folder has been issued, illustrated with pictures of the different groups of children reached, and containing brief notices of the various ministries of the settlement to the city's needs. "Twenty-five older girls have been snatched from the brink of ruin and placed in good homes or schools." Children of all ages are reached through the Sunday school, kindergarten, free clinic, library, sewing school, etc. At the recent county fair a Wesley House booth was opened in the Woman's Building, where our workers conducted a day nursery and rest room which were liberally patronized. Exhibits of club and class-room work decorated the booth. Great interest in the work was manifested, and results are already seen in an increase in subscriptions.

Meridian, Miss., Woman's Missionary Council.

Miss Alice Sheider writes of the opening of the Elizabeth Cochran Wesley House, in Meridian. The house is in the cotton mill district, and has been attractively furnished by the ladies of the different Churches. "Above all

things," Miss Sheider writes, "I want it to be a home—a home that is always clean and sweet and warm and bright, a home where Christ reigns supreme. I want it to stand a silent preacher for all that is good and pure and Christlike in home life. I visit as much as time allows, and keep open house for all who come. . . . The weekly cottage prayer meeting we usually take into homes where they cannot or do not attend church." A Thanksgiving party was given some of the young people, "and one girl raised a beaming face to mine and said: 'I had the most beautiful time of my life!' I was tired to the point of exhaustion, but would have given my effort many times over to hear that happy ring in the voice of this little girl who at fourteen years is feeling the burden and responsibility which the support of a family brings."

District Meeting, Woman's Missionary Council.

The Atlanta District meeting of the Woman's Home Mission Society was held in November, and proved one of the most helpful in the history of the district. Many good addresses were made. Mrs. R. T. Conolly urged the importance of press work, illustrating her subject by reference to the advertising methods of business men. She insisted that our women should push the work of the kingdom as energetically as those engaged in the ordinary affairs of life. The Treasurer of the City Mission Board reported an income of \$4,207.38 for the Wesley House work. The Mill President, Mr. Elsas, furnishes the Wesley House free of charge and contributes \$50 a month to its support. Mrs. Belk led the St. Mark's Auxiliary in showing what to do and what not to do by representing; first, a model auxiliary meeting

and then the kind of auxiliary no Church should have. Mrs. T. R. Kendall told of the freeing of the Louisville Wesley House from a \$1,500 debt in answer to specific prayer for that amount. Fourteen new members and nine subscribers were secured.

The Swedish Methodist Episcopal Church.

The General Conference of the Methodist Episcopal Church in Sweden adopted strong resolutions in the interest of world-wide peace and in praise of Mr. Alfred Nobel for his donation in the interest of universal peace, and of Mr. Andrew Carnegie for the gift of a worthy palace for the Hague Tribunal. Since this action Mr. Carnegie has added \$10,000,000 to his contribution, which is the most substantial evidence of his deep interest in the peace of the world that could be offered. All earnest Christians will pray that this great gift may help to make wars to cease to the ends of the earth.

Arizona Constitutional Convention.

In the constitutional convention of Arizona, which recently completed its work, Rev. J. E. Crutchfield, presiding elder of the Phoenix District, was an earnest and active member. The *Arizona Gazette* says he put a little ginger in the constitutional campaign by offering a resolution providing for the submission of the segregation question to the voters at the same time the constitution itself is to be voted upon. His purpose was to make the sale of intoxicating liquors a subject to be submitted to the voters, and when they should vote against it in any place it should be unlawful for the city or town in which such vote had been held to issue license until the voters had reversed themselves. That the resolution was not passed was not his fault.

HOME THE BASE

Our New Missionary Policy for the Sunday School.

The business of the Sunday school is to study the Bible. Some time since, in a village Sunday school, when the preacher wanted a Bible to locate his text for the morning service, it was found after diligent search that there was only one Bible in the school, and that was a large pulpit Bible; and in a large city Sunday school a gentleman, recently come to the Church, declared that in the three months he had been connected with the school he had not heard the Bible read once. Let us believe, however, that all this is the exception, and it is quite generally recognized that the business of the Sunday school is to study the Bible; and so some Churches have even changed the name and speak of the Sunday school as the Bible school.

The Bible a Missionary Book.

It is equally true and equally important that the Bible is a missionary book. It starts out truly as if it were not going to be, and in its early pages we feel that Jehovah is interested in only one people; and if he may succeed in getting Israel saved and keeping her safe, he cares nothing for the other nations of the world. But as we turn the pages, moving toward the heart of the Bible in the gospel, do we find another purpose unfolding, until, when we stand in the presence of Jesus Christ and hear him speak, we find that purpose fully manifested; and it is a purpose that lays hold with definite and persistent energy to save ev-

ery nation and kindred and individual on earth. The darkness has all lifted and it is noonday in the gospel when Jesus commands his disciples: "Go ye into all the world, and preach the gospel to every creature." The Bible is nothing if not a missionary book.

Business of the Sunday School Is to Study Missions.

It follows, then, that the business of the Sunday school very largely is to study the great subject of missions. So our Church has believed, and was logical and wise when, many years ago through the General Conference, it ordered that every Sunday school should be organized into a missionary society.

Unfortunately, however, for our present missionary situation, that rule of the Discipline was never operative. A few, a very few, Sunday schools compared with the whole number in existence even organized as missionary societies, and such as organized for the most part did very little work, and did it in a spasmodic and quite ineffective way, so that there have been among us—and there is no blinking the distressing fact—even in our larger Churches, very few really missionary Sunday schools.

Our New Missionary Policy for the Sunday School.

But gradually the fact broke upon us. Suggestions made by interdenominational organizations, our own sense of inadequacy, brought us to see the necessity of doing something better. The Sunday

School and Mission Boards, through their representatives, got together and after much thought and painstaking labor agreed upon a missionary policy for the Sunday school that in its comprehensiveness not only, but in point of efficiency, has no superior perhaps, if any equal, in any of the Churches. That policy was adopted by the last General Conference and goes into the Discipline as a part of the new constitution for the Mission Board.

Our Policy Complete.

Now that policy is altogether comprehensive, really neglecting no feature of a live, aggressive, and thoroughly practical missionary schedule. It provides for the organization of a committee that shall have charge of all missionary activities in the Sunday school; furnishes pictures, charts, programs, and all those devices that help to make a missionary atmosphere; provides for missionary instruction through supplemental lessons and mission study classes, through a system of specials; plans the offering in such a way as to connect a school through the bond of a living link with some special station or enterprise on the field; plans a library and methods of raising up recruits, and furnishes "helps" and counsel by correspondence needed to make the policy effective.

But Simple and Practical.

But it is simple and easily adjusted to any situation. The literature covering the policies is a little formidable in appearance, but a few moments' perusal shows its practical and adjustable character. Not all the things named in this policy ought to be adopted by every school. But the heart of the plan, the really salient things—a missionary committee, a missionary program once a

quarter, missionary lessons, a missionary special for the offering—some of these things or all any school in our connection might select and apply.

Tones Up Sunday School.

It will help other departments of the Sunday school work and hinder nothing. A preacher, for many years a successful pastor, recently said: "There is no surer or shorter route to a live Sunday school than by the missionary way." It is easy to see why. The spirit of Jesus is the spirit of missions. Is it any wonder, then, that there should be deadness in a Sunday school, no swing or inspiration, when the great passion of the Saviour for the salvation of the world should be forgotten? Let the Sunday school that needs lubrication, that drags heavily its way from Sunday to Sunday, put in the missionary lubricant, have a committee, put in a live missionary program once a quarter, take the support of a missionary or a mission school, pray for some recruit until God raises him up from the midst of the congregation—do some or all of these things, and see how the whole spirit of the school will be quickened.

It Will Make the Sunday School Missionary.

It will make the Sunday school missionary. Missionary pictures, missionary songs and prayers make an atmosphere that children breathe until, imperceptibly, their spirit becomes missionary. A mission study class, one faithfully and earnestly conducted, will make a center of missionary interest and enthusiasm, the influence of which will spread as a delightful and wholesome contagion through the school. The special will spring the interest of a school as nothing else can do; yes, just one other thing would do more. If one of its own

members should go as a missionary in response to special prayer in the school, that would stir the school and bind its heart as nothing else could do to the needy ones in the great world field. If a school will use faithfully this policy, its influence will spread like leaven in the measure of meal, until the whole school is leavened with the spirit of missions.

A Missionary Sunday School Means a Missionary Church.

A missionary Sunday school will make the Church missionary, and it is about the only thing that will. The Laymen's Missionary Movement is doing much, and the work of our women. But all that is too limited in its scope; and intensive as they are in their work, they really do not cover the ground. Grown-up people, most of them, are so set in their opinions that you cannot shake their prejudices loose. Our real chance is with the children. Put them through the Sunday school when their hearts are tender and impressionable. Let them breathe, in a missionary Sunday school, the atmosphere of missions, and in fifteen years we shall find hundreds of young people volunteering, where now there are scores. There will be splendid women who will not only have the spirit but the qualification to lead the work of our women's organizations, and there will be men who are willing not only to give their money, but their time and service, to the great cause of the world's evangelization.

We Can Do It if We Will.

The General Conference has put the seal of its authority upon the plan. The Educational Department of the Board of Missions is emphasizing that policy as no other part of its work this first year of the quadrennium. The Sunday

School Board heartily coöperates. The superintendents feel the need of such a plan. Preachers welcome it as a thing they have been waiting for, and it would seem that the hour has struck. Conditions are such that we can take the Sunday school policy out of the Discipline and bring it into the Church if we will. "We can do it if we will." Will we?

SCARRITT BIBLE AND TRAINING SCHOOL.

An Old-Fashioned Christmas.

Mindful of the wise saying, "All work and no play makes Jack a dull boy," and inspired by reflections awakened by examination week that preceded the holidays, the faculty of the Training School decided to propose an old-fashioned celebration of Christmas this year. Accordingly, by vote the household determined that all gifts should be received by a committee and hidden until Christmas eve, when a celebration should be held. Committees were appointed and such secrecy enjoined that each committee was ignorant of all plans except its own. Miss Howell and Miss Bolz were the executives in chief. For days the air was full of mystery, and both students and teachers entered heartily into the holiday spirit without knowing the outcome. Visits to the attic were frequent, and many doors bore the sign "Private" day and evening, no one asking the reason why. All that the majority knew was that the celebration would be held in the chapel at seven o'clock on Saturday, Christmas eve.

The mystery-solving evening came at last, and ten minutes before the eventful hour the Principal was led into the erstwhile chapel by Miss Howell and told that the rôle of hostess had been as-

signed her. The chapel had been transformed into a spacious living room and decorated beautifully; while a Christmas tree stood resplendent, filled with gifts that also were piled in heaps on the floor, ranging in size from huge wooden and pasteboard boxes that came by express and mail to the dainty ribboned package that was a love gift from some member of the Training School family. Every member of the household was present. The only guests not connected with the school were the pastor of Melrose Church, his wife, and three children, and all the workers from the Institutional Church.

Greetings over, a program was rendered under the direction of the Entertainment Committee. It was a Christmas celebration by an old-fashioned district school. A dozen children were the performers, under a spinster of ancient type. Some sang songs, others spoke pieces, and the entertainment was so mirth-provoking that "brain fag" disappeared and all were children together for an hour. It was difficult to distinguish dignified seniors in the rôle of children. Then Santa Claus entered, and after singing a song in which the district school sang the chorus, he called on the school children to help him distribute the gifts. The distribution was made rapidly. Everybody received a tarlatan stocking filled with popcorn, fruit, and candy, and in each was a characteristic gift, with a slip of poetry or prose to guide as to its meaning. The Principal's gift was a tiny bisque doll, sent to have her "character developed," and other gifts were alike suggestive. Miss Shelton, the deaconess in charge of the pure milk distribution at the Institutional Church, received a toy milk express to aid her in her labors. An hour

of merriment followed, and then everybody went to her room to open packages and revel in the love gifts. The gifts of friends and former students made the celebration and decorations possible.

At early dawn the Christmas carol sounded through the halls, waking with sweet music the sleeping household. At seven o'clock all assembled in the chapel, which still bore its new title, "the living room," as it had been decided not to change its appearance until New Year's eve. It seemed like a large family that seated themselves on chairs and cushions and joined in the hymn, "Hark! the herald angels sing." At the close "Joy to the world, the Lord is come" was sung with gladness as the worshipers went to breakfast. The dining room had changed its appearance under the Christmas spell. Lighted candelabra revealed the tables decorated with holly and greens. At each plate was a dainty Mexican place card, the gift of Miss Wynn, and a Training School calendar, the gift of the faculty to the students.

The vesper service was held at five o'clock, and was led by Bishop Hendrix, who gave an informal but beautiful talk to his daughters in the gospel on the home at Bethany and a character study of the two sisters. His application was inspiring, and each felt desirous to become victor over the "sin of anxiety."

The day was beautiful, and the spiritual blessing gained seemed as a crown on the hilarious enjoyment of the previous night. The old-fashioned Christmas was a great success.

Christmas Baskets.

The gifts to needier friends were unusually rich this year through the kind-

ness of donors. The usual check came from Mr. and Mrs. R. L. Hawkins, and W. D. Oldham Company and Downing & Navue sent fruit. Mr. and Mrs. S. Mayer were more than usually generous. Mr. Mayer furnished meat and oysters for nine baskets, and Mrs. Mayer sent fifteen beautiful boxes of candy tied with Christmas ribbon. If those who received the baskets were as happy as the messengers who prepared and carried them to their homes, they were blessed indeed. God will surely reward the friends who helped make Christmas for "these less fortunate neighbors."

PROGRAM FOR FOREIGN DEPARTMENT FOR FEBRUARY.

Evangelistic Work.

Devotional (see Bible Study below).

Business: Roll call and minutes; reports of Corresponding Secretary, Treasurer, Agent, and other officers; payment of dues; securing subscribers to the MISSIONARY VOICE.

Topics: "A Visit to Our Bible Schools," "The Native Christian and the Foreign Evangelist," "Evangelistic Work in Rio." (See Yearbook.)

Bible Study: "Stewardship in Acquisition." (Deut. viii. 17, 18; I Cor. iv. 7; x. 31.)

"Christians have but one business in the world—viz., the extending of Christ's kingdom. Merchant, mechanic, and banker are under exactly the same obligation to be wholly consecrated to that work, as is the missionary." (Strong.)

1. *Why Study Stewardship.*—(1) The great work of the Church will never be accomplished until God's people realize their privilege and obligation as stewards. (2) The increasing knowledge of missions should be accompanied by stew-

ardship of personality and possessions. (3) Many people in the Church do not realize that they are stewards. (4) No country is so prosperous as the United States, and the increase of wealth has many dangers. (5) The greater opportunity of the Church is in missions—doors of all nations open; millions made accessible in the last decade. Missionary opportunity increased a hundredfold in five years.

2. *Stewardship in Acquisition.*—(1) Giving is the last thing in stewardship, not the first. (2) Those with small income are just as responsible as those with large income (Matt. xxv. 14-30). (3) No man can make money without God's help and blessing (Deut. viii. 18; I Cor. x. 7). (4) Our business activities should be adjusted to the business of the King of kings. (5) Stewardship in acquiring means honesty and right standards of practice and equity. What changes would result if this principle were applied to employer and employees. (6) Stewardship lifts men to higher ideals of living, to a realization of partnership with the Father and the Son (I Cor. x. 31). It is as wrong to bury a money-making talent as a talent for preaching or a call to mission work. It is as wrong to fail to use a money-making talent for the glory of God as for a preacher or missionary to fail to glorify him in their work. Consider the standards of money-getting in your own community.

PROGRAM FOR HOME DEPARTMENT.

Evangelistic Work.

Devotional (see Bible Study below).

Business: Roll call and minutes; reports of Corresponding Secretary, Treasurer, First, Second, and Third Vice Presidents, Agent, and Press Superintendent;

payment of dues; securing subscribers to the MISSIONARY VOICE.

Topics: "The Law of Love and Where It Leads," "The Place of the Trained and Untrained Worker in the Plan of God," "Organization for Service." (See Yearbook.)

Bible Study: "Stewardship in the Church—What May Be Done." (1 Cor. xv. 58; 2 Cor. ix. 8; Luke xvi. 2.)

Motto: "Believers have been intrusted with the manifold grace of God for the good of the world."

Even the ungodly are responsible for the use they make of the blessings bestowed upon them, but the Christian is especially so. Each Church should study carefully the principles of stewardship, that it may know whether it is doing its share.

Increase of population 1880-1900, 52 per cent; increase of wealth 1880-1900, 102 per cent; daily increase of wealth 1890-1900, \$6,400,000; daily increase of wealth 1900-04, \$13,000,000; estimated one-tenth of the increase of wealth of Protestant Churches 1900-04, \$400,000,000; estimated possessions of Protestant Christians 1908, \$30,000,000,000. One per cent of this would exceed the entire amount for home and foreign missions of all American Christians for ten years. (Luke xii. 48; xvi. 2.)

"The bars which keep many out of the kingdom of God are gold and silver." (Matt. xiii. 22; x. 25.)

Horace Bushnell says: "One more revival, only one more is needed—the revival of Christian stewardship, the consecration of the money power of the Church of God; and when that revival comes the kingdom of God will come in a day. You can no more prevent it than you can hold back the tide of the ocean."

Some results of the development of

the sense of stewardship: (1) spiritual enrichment (Matt. xxv. 21), (2) proportionate and systematic plan of giving (1 Cor. xvi. 2). "Not to give regularly is not to treat God fairly; not to give systematically is not to treat God honestly." (3) Best method for support of local Church enterprises, (4) adequate fund for missions.

MARCH PROGRAMS, HOME DEPARTMENT, WOMAN'S MISSIONARY COUNCIL.

For use in preparing papers or talks for the March meeting of our Home Mission Auxiliaries we especially recommend the following pamphlets and magazines, which may be ordered of the Social Service Literature Bureau through Mrs. A. L. Marshall: "What Bad Housing Means to the Community," 5 cents; "The Church's Appeal on Behalf of Labor," 2 cents; "The Church and Modern Industry," 2 cents; "The Church and the Labor Movement," 12 cents; "A Reasonable Social Policy for Christian People," 12 cents; *The Survey* for September 3, 1910, 25 cents.

A SOCIAL SERVICE LITERATURE BUREAU.

The Home Department of the Woman's Missionary Council announces the opening of a Bureau of Social Service Literature. The department will keep on hand the following publications of the Social Service Commissions or Bureaus of various denominations, and kindred literature from other sources. They will be added to from time to time. We will be glad to fill orders from members of women's societies, from preachers, social workers, or any one who is interested in

Christian work. We can already supply the following pamphlets and leaflets:

Federal Council of the Churches of Christ in America (representing 17,000,000 Protestant Church members): "The Church and Modern Industry," "Report of Special Committee on the Industrial Situation at South Bethlehem, Pa.," "The Church's Appeal on Behalf of Labor," 2 cents each.

Methodist Federation for Social Service (M. E. Church): "The Methodist Federation for Social Service: What Is It?" 5 cents; "Suggestions for Individual Service," 5 cents; "The Methodist Church in Organized Charity," 5 cents; "Progress and Prospect" (Annual Report, 1909), 3 cents; "Unemployment and Relief," 3 cents; "An Immediate Program of Social Service for Pastors and District Superintendents," 3 cents.

Social Service Commission Northern Baptist Convention: "The Social Mission of the Church," Wishart, 15 cents; "The Home as the School for Social Living," Cope, 10 cents; "The Churches Outside the Church," Coleman, 10 cents; "A Reasonable Social Policy for Christian People," Henderson, 10 cents; "The Child in the Normal Home," McCrimmon, 10 cents; "Ethical and Religious Significance of the State," Dealey, 15 cents; "A Working Temperance Program," Batten, 15 cents; "The City: As It Is and Is to Be," Woodruff, 15 cents; "The Church and the Labor Movement," Stelzle, 10 cents. The pamphlets in this series are net; postage, 2 cents extra.

Other Sources: "What Bad Housing Means to the Community," Bacon, 5 cents; "How to Start and Organize Playgrounds," Lee, 10 cents.

Send orders, with money or stamps, to Mrs. A. L. Marshall, Editorial Secretary.

Those who have papers to prepare for the March meetings, Home Department, Woman's Missionary Council, will find *The Survey* of September 3 helpful. It may be obtained from the Bureau for 25 cents.

OPPORTUNITIES FOR PHYSICIANS IN MISSION LANDS.

ALBERT B. SMITH, ACTING CANDIDATE
SECRETARY STUDENT VOLUNTEER
MOVEMENT.

Thirty vacant fields for medical men and twenty-two for medical women, with no competition and unlimited opportunities for original research, have been brought to my attention by various missionary societies. Some hospitals have had to be closed for lack of workers.

For men with pioneer instincts there are great fields entirely unoccupied; while for expert surgeons there is work at hand which is already self-supporting. Several internships, from one to three years, are also open for recent graduates.

For women to whom the experience of Dr. Susie Rijnhart, of Tibet, appeals, there are great fields entirely unoccupied; while for experienced surgeons there are hospitals waiting.

All this work is under the missionary societies of the various Protestant Churches of the United States and Canada.

The work requires men and women of good health and rugged constitution, not over thirty-five years of age, graduates of first-class medical schools (in some instances only those who have had both collegiate and professional training, together with either postgraduate or hospital experience), members of some Protestant Church, and definitely interested

in the religious motives and purpose of medical missions.

Comfortable support is provided by the missionary societies. This includes traveling expenses for physicians and their families, provision for outfit, living quarters, language teachers, etc., in addition to which a salary is paid which is based on what experience shows to be needed to maintain the worker in the highest state of efficiency. This varies in different countries. The net result is the same. It is not a work which will attract one who seeks large financial returns. The work demands those of heroic mold, who want to find the place where their medical skill is needed and where all their training will be utilized to the utmost. The work demands devotion, wide sympathy, and earnest purpose. From a purely professional standpoint these opportunities are unparalleled. A woman graduate of a Canadian university, who went to Arabia a few years ago, reported after a fortnight in the only hospital along the coast of a thousand miles: "During my visit here we have had twenty operations on the eye, one amputation, the removal of a large tumor, and numerous teeth extracted. In medicine we have had pleurisy, tuberculosis, tetanus, smallpox, leprosy, paraplegia, different varieties of heart lesions, and other interesting cases. In gynecology we have had the usual run of inflammations and displacements, with atresia for a specialty. One of the peculiarities of the people here is that they never present themselves for treatment until the disease is far advanced; but of course there is an excuse for them in some cases, as they may have suffered for some years before there was a hospital to come to. About seventy-five per cent of the people seem to have eye

trouble of some sort. Trachoma, trichiasis, ulceration, and opacity are the commonest forms; yet inside a week one meets everything from simple ophthalmia to panophthalmitis. In fact, one would have to be a specialist in every branch of medicine and surgery to do justice to the amount and range of material."

Calls are now in my hands from great cities, as well as country districts of China, Africa, Persia, the Philippine Islands, Egyptian Soudan, Arabia, Mexico, Turkey, and Korea. I shall be glad to give further details to any physician to whom this opportunity for service appeals.—*Journal of American Medical Association.*

A Missionary Afternoon.

The women of the Foreign Missionary Society of Grace Church, Atlanta, observed a Campaign Membership Day. They met for prayer, then went out to work for new members. Fifty-three active members were secured, and eight silent ones. These women are banded together to pray for a revival in Southern Methodism.

MAKE YOUR MEETINGS ATTRACTIVE.

The Educational Secretary for the woman's work stands ready to send out helps for all mission study work that the women and children undertake, and to plan for special missionary rallies, helpful social meetings, when special missionary subjects are to be presented, and the Institute work which may be included in Annual Conference or district meetings, or in all-day meetings of auxiliaries.

She is also preparing a good exhibit for public meetings—one or two sets complete enough for the use of the Secretaries, and some smaller sets that can

be sent to different Conferences for special occasions. The Conference or person applying for these helps will be charged with the actual cost of the materials used, but the charge will be canceled when they are returned in good order to the Educational Department.

Rev. Hoyt M. Dobbs, pastor of Central Church, Kansas City, Mo., sends us fifty dollars for a missionary special. He informs us that this money is given by a sister who earned the amount with her needle. Such a spirit as this, if extended to those who have an abundance of this world's goods, would soon bring in the kingdom. If one who earns her living by her needle can give fifty dollars for missions, what should one give whose income runs up into the thousands?

A great meeting of men was recently held in the Guildhall, London, under the auspices of the Church of England, in the interest of a crusade for social purity throughout the country. The Bishop of London and the Earl of Shaftesbury were among the speakers, all of whom urged not merely the righteousness of "the single standard," but the possibility of raising the men of the nation to an acceptance of it in their daily lives. They advocated systematic education of the young in regard to social purity both from a medical and a religious standpoint.

The Social Service Committee of the Episcopal Church in Chicago has entered this year into a specific fight against the social evil. The recent Diocesan Convention passed a resolution authorizing its vice committee to publish the names of all property owners and lease holders in Chicago whose property is

used for immoral purposes. It is stated that the publication of this list "would be like the falling of a bombshell among the religious forces of the city." The recently formed Municipal Vice Commission is largely the outcome of this Social Service Committee's work. The Committee is now busy with a Social Service Extension Movement which seeks to organize social work in every parish in the diocese.

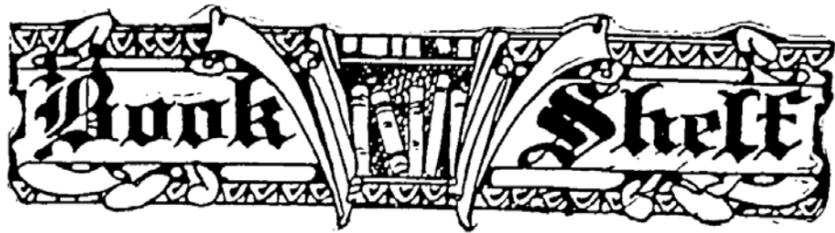
The Executive Committee of the Laymen's Missionary Movement and Secretaries of Mission Boards held a conference on November 29, 1910, in the city of New York to consider the interests of the Laymen's Missionary Movement, and also as to how the Movement might cooperate more efficiently with the various denominational boards. Another meeting was called for the evening of December 29, 1910, at 156 Fifth Avenue, New York City, to further consider the questions discussed in the first meeting and to devise plans for the year 1911-12. The committee appointed to arrange for the second meeting has raised the question as to whether the time has not arrived for each of the mission boards to decide upon some definite program of advance, especially in the matter of material equipment of the missions.

In fifty years the American Board has made rapid progress in its work. According to their latest *New Bulletin*, fifty years ago there were only 640 native helpers. Now there are 4,718, an increase of over sevenfold. To this fact is attributed the tremendous increase of over twenty-four fold in the Church membership during the fifty years. They now have 75,000 baptized members abroad, which is an increase of forty-

one per cent in the last decade. A more significant fact still is that "for every one dollar the 700,000 members of the Congregational Church gave to the actual native work, not counting the support of missionaries, the 73,000 native Church members gave one dollar and a half." The purchasing power of a dollar is much greater than here, which enhances their generosity still further.

The Methodist Episcopal Church has a mission in one quarter of New York City where within a few blocks forty-three different languages are spoken. In this polyglot population are over 10,000 Russians, many of them driven into exile by tyranny, and revolutionists of a pronounced type. Many are Russian Jews; and many, while belonging to the Greek Orthodox Church, have lost all interest in its ritualism and are drifting religiously. To all these the mission ministers. But it finds the revolutionists the most hopeful of the three classes, "because of their remarkable self-sacrificing spirit, which needs only to be conducted into the Christian channel." From these men the workers hope to develop future leaders and preachers for their race. How much of this passion for humanity, this fine enthusiasm of youth, lies dormant or runs to waste in every community, and especially, as workers among them repeatedly tell us, among the younger immigrants! The Church must evoke and organize this passion and this enthusiasm in its own ranks, and it must also discover and utilize it in those little understood and much neglected of our brothers who dwell as aliens among us.

Outline wall maps of all our mission fields may be had for 15 cents each by application to the Editorial Department of the Mission Board.



THE LONGTAIL MONKEY AND OTHER STORIES.
By Mary Helm. Smith & Lamar, Nashville, Tenn. Price, 75 cents.

This is the volume of children's stories which readers of *Our Homes* have been expecting for some months. They will be glad to introduce their beloved editor to their own and their neighbors' children, and can be assured that the children will thoroughly enjoy her acquaintance. The stories were told first, years ago, to Miss Helm's nieces and nephews. Some of them appeared in *Our Homes* and some in various children's papers and magazines. They are simple, natural stories, told with an understanding of what children like; and one reader at least could hear the writer's voice and see her eyes, preternaturally solemn or sparkling with fun, as she told her tales to a wide-eyed circle of listeners.

The book should have a large sale. If each of Miss Helm's friends would order a copy, the Publishing House would undoubtedly find "The Longtail Monkey" the best seller in Methodist history.

"The Gospel of the Kingdom."

This little monthly, edited by Josiah Strong, D.D., 82 Bible House, New York, is the official organ of the American Institute for Social Service, and has been adopted as the organ of the Social Service Commission of the Federal Council of the Churches of Christ in America. Its studies for 1911 are those planned by this commission. The magazine is fifty cents a year, and no preacher, Sunday school teacher, or Christian worker can afford to be without it. Single copies may be had for five cents each from the Social Service Literature Bureau. The

January issue, on "The Church and Social Purity," is exceptionally fine. We urge our home mission women, especially mothers and teachers, to send for it and to aid in its circulation throughout our Church.

"Christianity and the Nations."

This notable volume deserves fuller notice than our space permits us to give it. The name of Robert E. Speer as author guarantees thorough, sane, and serious treatment of any missionary subject. He has chosen for this his latest and, we dare say, his greatest contribution to the missionary literature a title that at once suggests some of the larger questions that are now to the front in the missionary enterprise. Missions is no longer a mere matter of individuals nor of denominations, nor the multiplication of religious institutions. We have reached the stage of missionary development when the student of missions must take account of international relations, the new nationalism, the development of free native Churches, the relation of Christianity to non-Christian religions, the relation of missions to Church unity and world unity, and related questions. These larger problems Mr. Speer has frankly and fearlessly discussed with the grasp of a statesman and the vision of a prophet. No book has come under our notice that treats these more recent phases of the missionary problem with such fullness, breadth, and force as they have received in this volume. Its reading cannot fail to give a more comprehensive view of missions and a quickening of faith in the ultimate triumph of Christianity. This book comprises the lectures delivered on the Duff Foundation in Edinburgh, Aberdeen, and Glasgow in January and February, 1910.

Published by Fleming H. Revell Co.; price, \$2.

"The Mastery of Love."

This volume is a narrative of settlement work by Rev. J. E. McCulloch, President of the Methodist Training School, Nashville, Tenn. It is not fiction, but it reads like fiction. It has the romance of an unusual series of facts. The book was written, as the author says in the Preface, "for the joy of working;" but one who reads it will find another and a higher joy than that throbbing through it, and that is the joy of service. There is no teaching like the teaching of facts, and no appeal so compelling as that of experience. This book contains the records of appalling and pathetic facts, and "the hardship, the humor, the joy, the despair of city mission work," taken from the actual experiences of two devoted women and their allies. The story is well told, and will grip the attention and stir the heart of the reader. Fleming H. Revell Co.; price, \$1.25.

BOOKS RECEIVED.

- FOR GOD AND THE PEOPLE: PRAYERS OF THE SOCIAL AWAKENING. By Walter Rauschenbusch. Boston: The Pilgrim Press. Price, \$1, net.
- TWENTY YEARS AT HULL HOUSE. By Jane Addams. New York: The Macmillan Company. Price, \$2.50.
- IMMIGRANT RACES IN NORTH AMERICA. New York: Young Men's Christian Association Press. Price, 50 cents.
- ECHOES FROM EDINBURGH. 1910. By W. H. T. Gairdner. Fleming H. Revell Co. Price, \$1.
- IMMIGRANT RACES IN NORTH AMERICA. By Peter Roberts, Ph. D., Immigration Society, International Committee Y. M. C. A.