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# THE CHIEF NEED

The statement was made at the Edinburgh Conference, and has been repeated in many quarters since, that one of the chief tasks before us is to get at the nine-tenths, or whatever the proportion may be, of Christian people who as yet are not interested in missions. That is certainly true and important. But if what is required to meet the situation is a new conception of the glory of the kingdom of God, a new standard of life, a new sense of God, then the chief and primary task is to obtain this. If God has some great purpose far beyond anything that we can at present see, some men must allow themselves to be led into a clear understanding of that purpose. We are looking for a new day, and a new day in the world of spirit generally dawns first in the hearts of a few and spreads from them to others.

The first need, therefore, seems to be one of enlarged vision on the part of those who hold positions of leadership at headquarters or locally. We need to apprehend more deeply the need of the world, and to realize more powerfully the incalculable potentialities of good and evil in the present situation in the non-Christian world. We need a new sense of the transcendent value of what we have in Christ. These things do not sufficiently possess and dominate us. They have not yet entered into the depths of our being. Men have constantly been found ready to give themselves unreservedly to the service of a cause that has captivated their imagination and laid hold of their hearts. The ideas which found expression in the Edinburgh Conference seem to be sufficiently splendid and inspiring to create a new world and give birth to one of the greatest spiritual movements in the history of the Church of Christ. But if this is to come about, the ideas must be uttered in the unmistakable accents of a fresh and living experience. Some men must learn to apprehend them with steady and unclouded vision. It is this new and living apprehension of God and of his purpose for the world, of his inexhaustible resources, and of his infinite readiness to help that we seem most of all to need, if there is to be that irresistible spiritual movement which is the only thing adequate to the needs of the situation. Great tides of spiritual energy must be set in motion if the work is to be accomplished. It is therefore of primary importance that men should be much alone with God to catch the vision of his glorious purpose and to be caught up into the irresistible strength of his will.—*J. H. Oldham, in the Church Missionary Review.*

# THE MISSIONARY VOICE

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## THE CONTRIBUTION OF 1910 TO THE PROGRESS OF MISSIONS.

Dr. Julius Richter, of Germany, notes the present vogue of world congresses brought about by the annihilation of distance, and the modern spirit calling for union or federation of all large movements with similar aims.

### Great Conferences.

Preëminent among these great gatherings for 1910 was the World Missionary Conference at Edinburgh, an unexpected echo of which has just reached us from far-away Turkey.

The *Sirat-i-Mustakum*, the leading Mohammedan weekly of Constantinople, has printed a four-column report of that Conference, giving a thoughtful and striking study of the proceedings by Halel Halid, a prominent member of the Young Turks' constituency. He concludes with the following paragraph: "Although I have always been avowedly opposed to the sending of Christian missionaries to Moslem countries, I cannot but admire the industry and generous gifts of the congregations which main-

tain these missions, and I am sure *everyone must appreciate the earnestness, perseverance, and sacrifice shown by the missionaries themselves*. Would that we might be able to follow their example!"

May, 1910, was notable for two great and impressive gatherings, the World Congress of Young Women's Christian Associations in Berlin, and the World Convention of Sunday Schools in Washington, D. C.

Of unusual significance in the history of Christian work for the non-Christian world was an invitation from President Taft to one hundred and fifty leading business men to meet at the White House in October, to devise plans for the extension of Y. M. C. A. work in lands afar. Such men as General Wood, of the army, John Barrett, of the State Department, and John Wanamaker, of the business world, after hearing reports of the needs and conditions in foreign fields, all testified to the urgent importance of such work; and a million dollars was at once pledged to its advancement. Mr. John R. Mott, the inimitable chairman of the meeting, expressed his confi-

dence that the pledge will be immediately increased to the needed \$2,000,000.

Another hopeful sign of the times is the brilliant success of the Laymen's Missionary Movement in America. Seventy-five conventions during the winter of 1909-10 in the largest cities of the United States brought the message of missionary obligation to 65,000 men, thus creating a new epoch in the religious zeal of the whole country.

No less notable among the women have been the jubilee meetings celebrating the fiftieth anniversary of the organization in the United States of woman's work for foreign missions. It is proposed that the women of the various denominations celebrate this jubilee occasion by a gift of one million dollars. This large sum, however, is only an insignificant result compared with the enlistment of interest and life service that has accompanied the enthusiastic rallies held in some twenty of our largest cities East and West, North and South.

#### In Moslem Lands.

We must still await with some uncertainty the effect of the lately established rule of the Young Turks upon the development of missions in Turkey. The leaders of the Young Turks party are for the most part freethinkers, and would really prefer that their country might take France for an example and have no religion at all. But their short experience leads them to believe that they must yield to the popular demand of the fanatical masses and champion the cause of Islam, if they hope to maintain their supremacy. And while the new constitution guarantees religious freedom and equality of all races before the law, the internal policy of Turkey impels it in the direction of the systematic predominance of the Turkish element.

"A drastic illustration of what equality of Moslems and non-Moslems before the law means, even in Egypt, was recently given when the Grand Mufti of that country refused to sign the death warrant of Wardani, the convicted murderer of the Christian Prime Minister, Butros Pasha, on the grounds (1) that the murderer had been committed with a revolver, and revolvers are not mentioned in the Koran; (2) that no Moslem may be put to death on account of an infidel; and (3) that the accusation had not been made by the relatives of Butros."

#### In Africa.

Vast territories are being made accessible in Africa by the four great railway lines nearing completion. Unhappily this opening up of the Dark Continent also opens the door to adverse influences such as disease, drink, and Mohammedanism.

In the fight against the liquor traffic a commendable step has been taken in German Southwest Africa in that the sale of spirituous liquors to the natives is entirely forbidden.

"Islam is still making rapid advances. In the winter of 1909-10 Dr. Karl Kumm, the founder of the Sudan United Mission, undertook a great journey of exploration across equatorial Sudan from the Niger to the Upper Nile, paying special attention to the southward march of Islam. He found, especially in the territory of the Senussi Order, in Eastern Sudan, a fierce and fanatical propaganda going on which seeks to spread Mohammedanism by fire and sword. Throughout the whole region, too, a flourishing slave trade is carried on, with its headquarters around Lake Chad and in Darfur.

"Dr. Kumm also found many heathen tribes which have as yet steadfastly re-

sisted the inroads of Islam, and he came to the conclusion that it is not yet too late to establish Christian missions in those vast, almost inaccessible regions. But it is high time that this should be done. One ominous symptom is the fact that under the very eyes of Christian missionaries whole tribes are going over to Islam."

#### In Korea.

There is no sign of diminution in the mighty revival fires sweeping over Korea. The Church there is developing a high type of Christian devotion and service at a tremendous sacrifice of personal ease and pleasure. It is to be hoped that the annexation by Japan will not hinder the triumphant march of Christianity, since the government of Japan has, for years past maintained an exemplary attitude of neutrality in religious matters, and their leaders are coming more and more to recognize the value of the Christian teaching.

Count Okuma is reported by the *Fukien Shimpo* as heartily sympathizing with the heroic endeavor to Christianize Korea. This great statesman says the missionaries found the Koreans thirsting for religion and hungering for spiritual food, and they satisfied their hunger and thirst, and "we thank them for it."

#### In China.

Dispatches from China to the public press early in December announced the sitting of the National Assembly and an almost unanimous resolution for the drastic extermination of opium from the empire: "Interprovincial transportation of opium shall cease in July, 1911." A plea is also made to the foreign office to seek the abrogation of the opium treaty with Great Britain so as to prevent further importation from India.

There can be no longer a question of the sincerity of China in her desire to rid herself of the importation and consumption of opium. All over the empire the cultivation of the poppy has been greatly curtailed, if not altogether prohibited. It is computed that during the last three years half a million of opium dens have been closed, two-thirds of the land formerly devoted to poppy cultivation has been planted with other products, and the ranks of the younger officials at least have been cleansed from opium-smoking.

Some foreign houses of business, to their shame be it said, place difficulties in the way of the Chinese in the closing of the opium dens, and others have introduced cigarettes to take the place of opium. *One English firm actually succeeded, with the help of the British consul, in securing the reopening of already closed opium shops.* The Undersecretary of State for India assured the British Parliament that the Anglo-India government could not shorten the period of ten years agreed upon between India and China for the gradual cessation of the importation of opium, because "such a measure would put too heavy a strain on Indian finances, would cause disturbances among the taxpayers and opium growers, and would be a source of trouble between the Indian government and the tributary States." In spite of this, however, England, as well as all the other civilized countries and China, has agreed to the proposal of President Taft to hold another International Opium Conference in 1911.

In a table of the Protestant missionary societies of the world, collected by Dr. D. L. Leonard and published in the January *Missionary Review of the World*, we find that America and Great Britain each contributed in 1910 over eleven

million dollars for foreign work, and the German societies nearly \$2,000,000, making the world's total \$26,890,000 as against fifteen and one-half millions in 1900.

Dr. Richter, from whose article in the *Missionary Review of the World* many of the above facts are gathered, closes with this paragraph: "A year is a small period in considering world-embracing movements which exercise so vast an influence on the national life of many countries. Yet a review of the principal events of even so brief a span of time awakens the inspiring conviction: *Vexilla regis prodeunt*. We are living in a decisive missionary age."

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#### FEDERATION OR UNION.

One cannot miss the new note that rings with such hope through the religious thought of our day. It is the note of Christian unity. It is becoming almost, if not quite, the dominant note. One meets it at every turn. It is insistent, pervasive, aggressive. The whole world seems to have grown restless with present conditions and is making haste to say so. The unity of Christendom is no longer a mere academic question for men to debate. It is now a question of conscience for men to find a way to work out. And they are finding it. They are finding it in the mission fields, in the federation movements at home, in the united efforts for reform and evangelization. The Spirit of God has breathed upon the Churches. The awakening has come. The denominations are feeling their way out of the unbrotherly antagonisms of the past and hunting for common ground. The conviction is abroad, deep, serious, and well-nigh universal, that something must be done. This conviction is taking shape

and, like all human affairs, stumbling zigzag fashion, but sturdily and surely on toward purpose and plan. The better day comes on. The day of conflict and waste and friction is passing; the day of good will and brotherhood and unity and coöperation is at hand. It will take time and patience and forbearance and courage and a lot else of the best things, but it is worth the price.

It is inevitable that the various branches of Methodism should be seeking closer relations and a more efficient adjustment of their forces. The following from a recent editorial in the (Nashville) *Christian Advocate* on "The Unification of the Methodisms" is worth repeating: "It is inconceivable that three great marching hosts of Methodism, having the same origin, faith, doctrine, polity, and purpose, can continue until the millennium as they are and merit the approval of God if the 'unification' proposed would save them many defeats, insure new and larger victories, and hasten the coming of the crowning day. Surely the faith of our people, no matter what their judgment may be in the premises, should be strong enough to assure them that no mountain is too high for them to climb and that no chasm is too wide for them to cross when God himself leads the way. With such a faith should go a love which can both remember and forget, a wisdom which knows how much to keep and how much to give, and a patience which can both work and wait."

The frank and courageous facing of the question by the Federal Council of Methodism and their evident determination to find a solution are most heartening. Their two meetings, one at Baltimore in December and the other of the subcommittee at Cincinnati in January, were characterized by a serious and de-

termined purpose to find a way for "such unification as shall insure unity of purpose, administration, evangelistic effort, and all other functions for which our Methodism has stood from the beginning." Still more significant is the favorable comment one reads and hears on every hand concerning this tendency in Methodism.

To this great movement toward unity which is world-wide the cause of missions has contributed more than any other human force. It is one of the unspeakable blessings that have come to us as by-products of missions. On the other hand, the chief gain that will be realized from such a movement will be a vast increase of power and efficiency for evangelization at home and abroad. It has been authoritatively asserted that proper coöperation in foreign lands would be equal to doubling the force now employed. If that be true, who shall say what would be the result of removing the waste, friction, and overlapping in our own land? We dare say this is the first, most urgent, and most fundamental home mission problem.

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#### DECREASE OF MISSIONARIES.

Comment is being made on the decrease of missionaries indicated by the statistics for 1910. It appears that there was a drop from 7,677 missionaries representing North American societies in 1909 to 7,267 for 1910. For all the world the figures were 21,844 in 1909, and 21,248 in 1910. *The Continent* very wisely says concerning this fact: "These decreases are not explained, and need not be considered particularly significant unless they are observed to continue for several years." However, a fact so important deserves more than a passing notice. Such a decrease at such a time

needs to be accounted for. We are accustomed to think of our times as a period of great missionary awakening, and with good reason. Has the reaction foretold by the prophets of evil set in? Is there to be a period of decreased missionary effort? We would unhesitatingly answer in the negative. We believe the decrease in missionaries can be accounted for on a basis entirely consistent with the claim of a constantly growing missionary sentiment.

The decrease is not due to lack of volunteers. The Student Volunteer Movement reports an increasing number of volunteers since 1905. It is not due to decrease of income, for in that respect there has been most encouraging advance. The total for North America in 1910 was close to \$12,000,000. This is an increase of \$600,000 over 1909. The British Churches gave last year over \$11,000,000, which was an increase of \$1,500,000. The whole of Christendom gave for missions in 1910 \$26,800,000 against \$24,600,000 the year before, an increase of \$2,200,000. There are obvious reasons for the decrease in missionaries.

First, the growth of the work has called for fuller equipment. The success of the missionaries has demanded a larger outlay in that line. It has come to be realized that it is saner and more economical to increase the efficiency of the missionaries on the field than to multiply their numbers. The stage of development has been reached when this cannot be realized without a much larger outlay in the way of equipment. Much emphasis has been put upon this the past year.

This is particularly true in educational missions. The marked educational awakening in the East has made the demand for the improvement of mission

schools imperative. This is a line of missionary activity that is expensive, but it is also a powerful and necessary agency. The missions have been compelled, in order to meet the requirements of changing conditions and by their own success, to enlarge and improve their educational plants. There has been urgent necessity for this in our own case. While the schools are growing toward self-support, we have not yet reached the point where the natives can provide buildings and equipment.

The increase in income as set forth above, while an encouraging indication of a growing missionary sentiment, is not sufficient to meet these demands for increased equipment and at the same time supply the force of missionaries needed. Hence one or the other must wait on the liberality of the Church.

The vast multiplication of specials during the last few years has led to the launching of new enterprises and the extension of work in mission fields faster than the regular income has justified. This has entailed a continuous expense for the support of these new enterprises from the regular income of the boards. Thus there has come about an acute financial problem that requires careful handling. Our own board has found it necessary to take a careful look into this matter and revise its method in dealing with specials. We doubt not that many boards, like our own, have found themselves where they must bend their energies to maintaining and strengthening the work already projected as the thing of first importance.

Whatever the explanation, the fact of a decrease in the number of active missionaries at this time is one to be seriously faced and remedied. The need of reënforcements was never greater nor were the opportunities ever as great

as at this hour. The clamor for more men is urgent and often pathetic. Missionaries are breaking down from over-work. In such an hour retrenchment is a tragedy and its necessity almost a crime. Have we read aright through eyes unclouded by sin and selfishness the marvelous meanings of the times in which we live? Must He who has waited so long wait for another generation, while we his children, with gaze bent on the world's muck heap of vanity, pass by the golden gates of opportunity unheeding?

#### Two Crucial Periods.

In a most readable article in the January issue of the *Church Missionary Review* Archdeacon Moule traces the developments in China from 1860 to 1910. These two dates stand, he thinks, for the two periods of marked transition, and therefore of special opportunity for Christianity. We cannot refrain from quoting the following contrast of the two periods:

The two critical periods in Chinese modern history, 1860 and 1910, show further both strange features of resemblance and also of sharp contrast. I have seen the idols utterly abolished in China by Chinese iconoclastic hands, and I have witnessed the prohibition, on the part of Chinese non-Christian mandarins, of the repair of idol temples destroyed during the rebellion. I have seen the people, falsely called atheistic, dumb in mingled astonishment and despair at the failure of their religious teachers, and especially at the ineptitude of their idols to help them. I have seen idolatry, and not the idols only, in the dust and discredited, and the people (again, not atheistic, though without God in the world) unable to exist without religion, and lying, as it were, prostrate, ready to be lifted up in the Saviour's hands by the gospel of his grace. And I have seen and watched that day which seemed one of supreme opportunity, with which the recent opportunity in China cannot be compared, pass, with no effort, cer-

tainly with no supreme effort, to seize the opportunity.

Now, after fifty years, again the idols are falling and are discredited, not by the shock of war and the violence of iconoclasts, but by the contempt of science and by the "gross and vulgar materialism" (to quote a Chinese thinker) of Western secular education and fancied enlightenment. The schoolmaster wants the room in the temples, and the idols must go out. Here, then, is surely the opportunity for our Christian schools of higher learning. Not so! That opportunity was open before us at any time during the past fifty years, and was not wholly neglected, for very much indeed of the intellectual awakening both in China and in Japan, such as education for girls and women, and the suggestion and supply of wider subjects for study and for examination, owed their inception to mission schools and to Chinese literature. But as we have failed through fifty years of far too feeble effort to win the mind and soul of the Chinese nation for Christ, China now awakes with a bound; she will educate herself, she will civilize herself where she needs reform; she dethrones and despises the superstitions and follies of idolatrous Taoism and Buddhism, and by the incoming of Western textbooks and treatises and subjects for study she dethrones also from the highest pedestal their time-honored classical literature and the supremacy of her great language and literary genius. This she does unwittingly, no doubt, but none the less practically, and with the change Confucianism itself is shaken. And China is faced now, not as in 1860 with the prospect of her idols in the dust and with the awakening willingness of despair to receive the truth, but with the prospect far more desolating—agnosticism, if not downright atheism; secular, materialistic education; lower ethics; less reverence for parental and every kind of just authority; and the appetite for the spiritual and supernatural truth of God clogged by the pride and ambition of knowingness and of temporal earthly cleverness.

#### RESOURCES OF THE CHURCH.

1. *Numbers.*—185,000,000 Protestant communicants. One-fiftieth of the students graduated from American univer-

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sities would furnish, out of the best possible class, the required 80,000 missionaries for the evangelization of the world in this generation.

2. *Money Power.*—The 19,000,000 Protestants of the United States own \$23,000,000,000. If each one would give \$4 a year, the United States alone could furnish the entire yearly income necessary for this heroic undertaking; but last year the British societies gave as much as we did, which would reduce our portion to only \$2 a year. One great denomination in the United States, the United Presbyterians, averaged \$2.81 per member last year, and forty-eight separate Presbyterian congregations averaged \$4 per member.

#### 3. *Recruiting and Training Agencies of the Church.*

(a) Bible societies. The Scriptures are now translated into 421 languages and dialects, and, properly promoted, can be put into every tongue during this generation.

(b) Six million young people organized in societies, honeycombing the Protestantism of the world, are pouring a great tidal wave of enthusiasm and effort toward the cleansing of the whole world.

(c) The 20,000,000 Sunday school pupils of the world furnish vast magazines of stored-up power which, if developed and liberated for service, would shake the very foundations of the world of darkness.

(d) The native Church on the foreign fields, with its 2,200,000 communicants, its 80,000 native workers, and its 100,000 young people in the mission schools, is, humanly speaking, the factor of largest promise in the solution of the missionary problem.

#### 4. *Facilities at the Disposal of the Church.*

(a) Four hundred thousand miles of

railroads and a constantly increasing number of steamships.

(b) One hundred and seventy thousand miles of submarine cable.

(c) Postal Union with one million employees.

(d) Improved methods of printing may be illustrated by the fact that Carey's first Bible could not be bought for less than \$20, and now the Bengalese Scriptures are sold for two cents each.

(e) The changes and the revolutions that have brought it about that one-third of the unevangelized people in the world are under Christian governments, which can also easily control the governments of the other two-thirds.

John R. Mott, who is authority for some of these statements, asks this startling question: "Why has God provided this generation with such wonderful agencies and possibilities?" Not that they should be wasted or unused, nor that they should be used by the forces of evil.

*5. Spiritual Resources.*—God and prayer. Our strongest missionaries feel that the crucial need just now is of a large volume of prayer for the world's evangelization. Can it be that the flood tide of superhuman power is held back from the missionary movement because the gift of intercessory prayer is "the deeply buried talent," as Dr. Arthur H. Smith has characterized it?

#### CONFERENCE OF MISSION BOARDS.

The annual meeting of representatives of the Foreign Mission Boards of the United States and Canada is an occasion of no small significance. It is not a legislative or administrative body, but a united council of missionary leaders whose influence is felt throughout the world. It is a sort of center and gen-

erator of missionary public opinion, which, after all, is a greater force than that of law. This body is influential because it represents the united strength of the Churches, and also because it stands for such vast and important interests of the kingdom. The significance of the last remark will be seen when it is considered that this Conference represents 20,000,000 of Protestants, who contributed last year almost \$50,000,000 for various forms of benevolence, about \$12,000,000 of which was for foreign missions, and they supported an army of 7,267 missionaries.

This body met in New York on January 11 and held a two days' session of great interest. It was the eighteenth session, and was perhaps the largest and most representative yet held. Our own Board was represented by Bishop W. R. Lambuth, W. W. Pinson, and E. H. Rawlings. The election of Mr. Samuel B. Capen Chairman by a unanimous vote was the graceful and proper thing. This is another illustration of the fact that the Christian laymen of America are coming into their own in matters missionary. Full recognition was otherwise given to the laymen and the great work they are doing as allies of the boards.

Much of the time of this session was given to reorganization, or rather to organization, of the Conference, which has heretofore been rather loosely bound together. The Committee on Reference and Counsel reported a constitution which, after much discussion and amendment, was adopted, fixing the basis of representation and the scope and purposes of the body.

There could be no uncertainty as to the position of the Conference on the subject of missions to Roman Catholic lands. One of the most interesting discussions was that on "The Case of Latin

America," led by Mr. Robert E. Speer, Dr. H. K. Carroll, and Dr. T. B. Ray. It was made convincingly clear that, morally, socially, and religiously, the need of these countries was as great as that of heathen lands. From the standpoint of illiteracy alone some of them show an average of eighty-six per cent of the population illiterate, and socially fourteen to fifteen per cent are of illegitimate birth. The Conference agreed strongly with the speakers that by every token these countries were mission territory, and that their elimination from the Edinburgh Conference did not change the facts.

Much attention was given such allied agencies as the Young People's Missionary Movement, the Student Volunteer Movement, and the Laymen's Missionary Movement. A special committee was appointed on the Home Base, which will, among other things, look to the best adjustment and correlation of these agencies and other means of developing the forces of the Home Base.

We have not space for a full discussion of the proceedings, which were characterized by a spirit of unity and of hopefulness that was most inspiring. Every note struck rang out a closer unity and a more aggressive policy.

#### HOW CHRISTIANS GIVE.

##### In the Native Churches.

The following estimates have been made from Dr. Leonard's valuable table of statistics of the Protestant missionary societies of the world:

In 1910 the 2,222,892 native communicants of all Protestant bodies in the foreign fields gave \$5,249,405, or a *per capita* of \$2.36.

The 835,103 native communicants of the Protestant bodies of America in the

foreign field gave \$1,688,075, or a *per capita* of \$2.02.

The 25,210 native communicants of the Methodist Episcopal Church, South, in the foreign field gave \$52,880, or a *per capita* of \$2.10.

In the matter of individual giving the most striking instances of sacrifice come from the newly converted heathen, giving out of their deep poverty. Eighty per cent of the work of the Korean churches is already self-supporting. Hundreds of Korean leaders and lay preachers serve without remuneration.

Dr. George Heber Jones reports that "Korean men have been known to mortgage their own houses that mortgages might be removed from God's house; to sell their crops of good millet intended for family consumption, purchasing inferior millet to live on during the winter, and giving the difference in price to the support of workers among their own countrymen. And thousands of them last year gave from one week to one month each to the work of proclaiming the gospel to neighboring and distant communities." (John R. Mott.)

A story is told of an Indian who one day asked Bishop Whipple to give him two one-dollar bills for a two-dollar note. The Bishop asked, "Why?" He said: "One dollar for me to give to Jesus, and one dollar for my wife to give." The Bishop asked him if it was all the money he had. He said: "Yes." The Bishop was about to tell him, "It is too much," when an Indian clergyman who was standing by whispered: "It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the love of Jesus."

In a mission station in China, a man appeared recently bending under the burden of a large sack. A wrinkled hand

stretched from the mouth of the sack held out to the missionary a small string of cash. The man's aged mother had so coveted this joy of bringing her collection to the mission with her own hands that he had brought her in a sack, the only vehicle he could afford. The happy face of the old woman was touching to behold when it was learned that the offering was cheerfully given from poverty so severe that she was compelled to mix earth with her scanty food that it might seem to go farther in satisfying the cravings of hunger.

#### In the United States.

From the religious census of 1906 it may be learned that 1,638,480 communicants of the Methodist Episcopal Church, South, gave for all beneficences \$2,214,316, or \$1.34 *per capita*—88 cents for domestic work, including home missions, education and philanthropy, and 46 cents for foreign work. Even this small *per capita* offering of our Church is two cents above the forty-four cents averaged by all Protestant bodies, and three cents above the forty-three cents *per capita* of the Methodist Episcopal Church.

The Christian Church (Disciples) makes a showing of only twelve cents per member, the Southern Baptists twenty cents, and the Northern Baptists seventy-seven cents. Lest, however, we think more highly of ourselves than we ought to think, let us consider that the Congregationalists have increased to \$1.27 per member, the United Presbyterian Church gives \$2.81 per member, and, in fact, all the Presbyterian bodies except the Cumberlands (thirty-seven cents *per capita*) run far ahead of us.

When we come to examine ourselves by Churches, we are reminded of one Church whose printed programs cost

more than it gave to missions, another which spent twenty times as much for its choir as for missions, and of still another doing comparatively little for missions whose soprano costs enough to have supported two missionaries and a hundred native preachers on the foreign field.

A business man belonging to some such Church as this, states that he was awakened to a sense of his duty in the use of money by seeing the following items in his daybook: "To pug terrier, \$10; to missionary cause, \$5."

The best illustration of the increased giving to missions in a large city under the direct influence of the Laymen's Movement is Toronto, Canada:

#### ANNUAL RECEIPTS FOR MISSIONS.

	1907.	1908.
Anglican .....	\$51,786	\$ 71,000
Baptist .....	23,000	60,877
Congregational .....	3,339	4,963
Methodist .....	61,753	102,000
Presbyterian .....	46,332	111,611

Charles Sherwood Eddy tells of a man he knows in the East whose work is stimulated by the thought that his toil sustains eight missionaries. A dozen missionaries are supported from one-third of the profits of a certain firm whose business has tripled in the midst of hard times.

A Bible class composed largely of servant girls taught by a pastor's wife gave \$1,500 in a year to foreign missions. Dr. A. J. Gordon's Church, of moderate means, after much prayer quietly gave \$20,000 in a year to foreign missions.

#### The Widow's Mite.

A widow in Dr. Gordon's Church in Boston, living in one room of a tenement house, gave eight hundred dollars in the foreign mission collection. When

the Doctor called and asked her how she could give so much, she said: "Here I am comfortable and have enough, living on \$200 a year. But I do not know how I could go to meet my Lord if I lived on the eight hundred dollars and gave him only the two hundred."

Working all day long in an office of a large city is a stenographer who is surely one of the King's stewards. Some years ago she began to save her small earnings and quietly to send them out to the foreign field, until to-day through God's blessing on her gift more than a thousand souls in India can look up into the face of a Heavenly Father and rejoice in eternal life.

"Every ten-cent piece represents ten units of opportunity and responsibility. It will buy a cigar or preach the gospel for a whole day through native lips. A dollar will furnish an evening's amusement, or it will keep a boy in a mission day school for twelve months."

Standing in the light of the cross and in the open door of opportunity, we are brought to realize that God never opens a door before us that we are not able to enter, and that we have not entered in and taken possession because there is an "Achan in the camp." "A single Achan with his hidden bar of gold brought defeat to the conquering host." Only the salary of a native preacher hidden away in a Persian rug, only the price of a Bible spent for a cut-glass salt dish—what a little thing to stand in the way of the conquest of the world for Christ! But it is the sin of Achan and appalling in its consequences.

"In the shameful neglect of the great majority of Christians, and in the noble sacrifice of the few, have we not in both alike an incentive to noble stewardship?"

#### THE PRAYER CIRCLE.

In response to a call sent out to all the auxiliary presidents of both the Home and Foreign Departments of the woman's work to organize bands of praying women to intercede daily for a revival upon our home Church, just about one thousand names were returned to the office. One thousand faithful women who for the months of October, November, and December failed not day by day to be "God's remembrancers," in loyalty to our dear Southern Methodist Church, with the sense of its need and with faith in God and in his promises of refreshing showers. The season set aside for the sacrament of intercession is past, and we raise our eyes to the heavens in search of a cloud the size of a man's hand. On two consecutive Sundays, the first in the new year, from two pulpits a thousand miles apart, one of these praying women rejoiced to hear the pastors enlisting their congregations in a great revival effort inaugurated by the bishops in their Christmas meeting at Nashville.

The prayer circle has widened now to our pastors and congregations, and every one of the original circle of one thousand will thank God for this evidence of the gathering clouds of mercy, and continue with encouraged faith to look for and pray for the showers of blessing.

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#### THE WOMEN COUNSELING TOGETHER.

For painstaking and untiring devotion to their great work, the women of the Executive Committee of the Woman's Missionary Council are a most worthy example. In their recent session of ten days in Nashville they thought and wrought and prayed and consulted with rare patience and intelligence. The re-adjustment of their missionary societies

to the new régime, with the least possible disturbance of existing conditions, was the task before them. The spirit and ability with which they handled this difficult task should be a joy to the whole Church. They did not all think alike, and every woman had her say; but when it was done they were one. Love and loyalty to the whole missionary task of our Church dominated the entire meeting. Their work was not easy, but they faced it bravely and stayed by it, not skipping the hard places nor sparing either time or toil till it was done, and, we believe, well done. Let everybody take heart. A high and hopeful note has been struck by these leaders among our women. This meeting gave us new assurance and made our hearts glad. Croakers and prophets of evil would have been unwelcome and exceedingly uncomfortable in that meeting. Unity has been tested among the leaders, and has stood the test triumphantly. We predict new life and hope all along the line, and join the common prayer: "God speed us."

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#### NOTES AND COMMENT.

##### **Church Federation Enforcing Law.**

The Federation of Churches in San Francisco has determined to put down prize-fighting in that city. They have engaged an attorney and will prosecute to the full extent of the law both the principals and seconds in a recent prize fight.

##### **A Course in Social Problems.**

A fine course for social workers is offered this winter at the Episcopal Church House in Philadelphia by a committee composed of representatives of the Baptist Training School, the Deaconess House of the Episcopal Church, and the School for Christian Workers of the

Presbyterian and Reformed Churches. Mrs. John M. Glenn, wife of the Director of the Russell Sage Foundation, is one of the lecturers.

##### **Churches Federating for Service.**

Largely through the good offices and example of the Federal Council of the Churches of Christ in America local federations have been formed in many cities, villages, and towns. State federations exist in Maine, New Hampshire, Vermont, Delaware, Massachusetts, Rhode Island, New York, Ohio, Wisconsin, North and South Dakota, Nebraska, and Colorado. City federations have been formed in Portland, Providence, Hartford, New York, Trenton, Philadelphia, Buffalo, Toledo, Cleveland, Louisville, Detroit, Milwaukee, Chicago, St. Louis, Kansas City, Minneapolis, Omaha, Denver, Los Angeles, San Francisco, and elsewhere, and over twenty-five federations in small towns.

##### **Praying for Peace.**

The Rev. S. D. Hooker, in the *Living Church*, calls for prayer for the success of the world movement for peace. As an instance of answer to prayer for this great object he quotes from Ambassador White's "Autobiography" in regard to the first Peace Conference at The Hague. The Germans were frankly hostile to the movement, and their opposition finally seemed to insure the failure of the meeting. At this juncture the German Chancellor, a bitter opponent of the Conference, was shown by an American delegate a petition from the Baptist ministers of Oregon, cabled by them to the Conference, and a copy of the prayer for the success of the Conference put forth by the Episcopal bishop of Texas for use in the Churches of his diocese. The Chancellor was deeply moved, and

after rereading the prayer and asking for a copy of it, withdrew his opposition and the great tribunal was formed.

#### Capital and Labor.

Signs multiply on every hand that the awakening social conscience is making itself felt more and more in the business world. The latest annual meeting of the directors of the Steel Trust was referred to in a recent issue of *Our Homes*, where note was made of the speech of one of the directors declaring that the trust's requirement from its employees of twelve hours' labor seven days in the week was a barbarism no longer to be tolerated. This same trust now announces a system of pensions to its workers which are to be paid without taxing the beneficiaries themselves. From Germany comes the report of a young prince who has gone to work as a miner in one of his father's mines. As the heir to a great estate he proposes to fit himself to administer it in justice and brotherly love by working in the ranks with each class of laborers, living on their wages, enduring their hardships, and coming to leadership with a full personal knowledge of the men under him. A member of the most important firm in the financial world has resigned his position in order to devote his wide business experience to advancing the cause of profit-sharing and other methods of lessening the injustices and conflicts of the industrial world. It would seem that the Church might well watch movements of this kind, and not only spread the knowledge of them but so use them as to aid in quickening the consciences of Christian men in regard to the fundamental duties of human brotherhood which underlie all business relations.

#### Wayward Girls.

The records of the juvenile courts in our cities show that few girls are arrested for theft, assaults, or the charges usually made against boys. Most of them are brought before the court for sins which in the boy's case go unpunished. The folly and injustice of this double standard of morals is set forth by Rheta Childe Dorr in a recent article in *Hampton's*. In the Chicago Detention Home, she says, are little girls not more than ten years of age who are branded by society for life. She makes a strong plea for social justice, for a chance for these children to be reinstated in the social fabric. She says:

To dispose of an erring girl by ostracising her is exactly as dangerous as to dispose of typhoid fever germs by throwing them into a public reservoir. The revenge the outcast girl reaps upon society is far more terrible than an epidemic of typhoid. Rather than allow the physical as well as the moral health of the community to be endangered, we must find means of changing the public mind as to the real status of the girl who goes wrong. We must show society that her condition is by no means hopeless, her immorality is not necessarily permanent.

#### Harmless Phosphorus.

In his message to the present Congress President Taft said:

I invite attention to the very serious injury caused to all those who are engaged in the manufacture of phosphorus matches. The diseases incident to this are frightful, and as matches can be made from other materials entirely innocuous, I believe that the injurious manufacture could be discouraged and ought to be discouraged by the imposition of a heavy Federal tax. I recommend the adoption of this method of stamping out a very serious abuse.

It is hard to understand how this horrible method of manufacture could exist so long in a Christian country, leaving in its trail, as it has constantly done, the

wreckage of tortured human bodies, blasted lives, and broken homes. White phosphorus is the only poisonous form of this element; its cheapness has been the great temptation to its use. There are many nonpoisonous forms, but the best nonpoisonous method of manufacture is covered by a patent owned by the Diamond Match Company. This patent the president of the company has assigned to a committee of the Federal government for use by any and all match companies on such terms as may seem fair to the government. This marks the passing of as terrible an industrial disease as is known to modern life, and is another striking proof of the social wrongs which may be simply and speedily righted when the Christian doctrine of human brotherhood becomes effective in industrial life.

#### The Immigration Commission's Report.

The report of the Federal Immigration Committee is at last complete, and will be published this year in forty volumes. Through the courtesy of the officials collecting this mass of material the January magazine number of *The Survey* presents a series of articles on the findings of the Commission which are of vital interest to the entire country. Their investigations show conclusively that the true motive for immigration is not a desire for freedom of thought and action, but the wish to better the economic conditions of life. So far from being inspired with admiration of American ideals, many immigrants are determined not to adopt them. And great numbers of them come with the expectation of ultimately returning to their own lands. The immigrants are shown to be of as good moral fiber as those of the same class native to the country; but the American-born children of immigrants

show a larger percentage of criminality than their parents.

The Commission reports the handling of the whole immigration question by the United States as "lagging far behind that of other countries, and infinitely behind general standards of enlightenment and civilization in its use of proper means for protecting and safeguarding incoming immigrants from exploitation." Evidence under this head was gathered by agents of the Commission who made the trip from Europe in the steerage as immigrants on a number of vessels, and shared their comrades' experiences after landing in this country. The exploitation of immigrants as laborers, in many industries and in many States, is characterized as shocking.

And the Church stands appalled, as well it may, at the immigrant problem. Has Christ nothing to say through the Church of this problem except to offer the immigrant spiritual salvation? Assuredly he would have the Church do that. But can this offer be widely effective where they are daily ground down by the oppression of greed? Cannot the Church—the whole great Church, of all names and creeds—witness against such evils as these, and so lay upon the consciences of its members their duty in the six days of industrial life that Christian principles may be applied to the conducting of business as well as to the conducting of church services? This immigration number of *The Survey* may be ordered of the Bureau of Social Service Literature through Mrs. A. L. Marshall for twenty-five cents.

Heaven doeth with us as we with torches do,  
Not light them for ourselves; for if our virtues  
Did not go forth of us, 'twere all alike  
As if we had them not. —Shakespeare.

# Regions THE Beyond

## THE WATCH TOWER.

Miss Annice Siler, daughter of Dr. and Mrs. Frank Siler, pastor of Wesley Memorial Church, Atlanta, Ga., sailed from San Francisco on the Mongolia January 7 for Hiroshima, Japan. Miss Siler goes to take charge of the



ANNICE SILER.

Music Department in the Hiroshima Girls' School. The former music teacher was compelled to resign on account of illness in her family, and the Secretaries have made every effort to secure some one for this place. The need of a music

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teacher is the most urgent in the Hiroshima Girls' School at this time, and Miss Siler's going will cause great rejoicing to the missionaries on the field. She is a graduate of music, and well fitted in every way to fill this responsible position. Besides being a brilliant musician, she has a steady earnestness of purpose and a loftiness of ideals that argue success in her present large opportunity. From a child, her parents testify, she has felt and manifested a deep, enthusiastic loyalty to the Church in all its work. She became a student volunteer when only eighteen, and has pursued her musical studies hoping to use her talent in the foreign field. The present emergency in Hiroshima came as a strong appeal in the midst of post-graduate study. As she is too young to engage in regular missionary work, she is under contract for two years as a teacher. The prayers of many friends accompany her. Miss Janie Watkins, of Jackson, Miss., who is returning to China after a year's furlough, sailed on the same steamer with Miss Siler.

### Missionary Enthusiasm in a Sunday School Class.

There is an organized Sunday school class at Murfreesboro, Tenn., composed of nineteen boys whose ages run from fourteen to sixteen years. When the need of help for students in Wonsan, Korea, was recently presented to them, ten of the members pledged \$2.60 each, and later a number of the other boys

pledged additional contributions. They will thus aid three students in securing a Christian education. Miss Gertrude Manning, the teacher of this class, is to be congratulated upon having inspired these boys with such a generous and lofty desire, and the adult members of our Church might consider what it would mean to the heathen world if they would give as liberally as these nineteen lads. Miss Eugenia Neilson, of Murfreesboro, who has the missionary cause at heart, will also assist a student in the school at Wonsan. May God touch many others to invest in the Christian education of our foreign boys!

#### A Confession Not Intended for the Public.

"I confess that I was much disappointed when I first saw the building at Piracicaba. It was so dilapidated and old-looking. My first thought was, 'How this building needs repairs inside and out!'" An honest confession is good not only for the soul, but it may prove good for this house by arousing such interest as will express itself in improvements. Shall we not hurry up the Martha Watts Annex? It is certainly needed. Listen to this, then think and pray and act. The bedroom of a missionary is used also as a music room, girls practicing there at all hours from 7 A.M. to 8 P.M. Passages are used for recitation rooms, while the dining room sometimes has teachers with four respective classes reciting at the same time. The ironing room has been turned into a laboratory for classes in chemistry and physics. Eight girls are sleeping in the attic because there is not another outhouse that can be turned into a dormitory. When pupils or teachers walk out on the lower veranda after the day's work is done, they dare not look up at the stars for fear of taking a misstep and falling

through a hole in the floor. As for the upper veranda, that is so dangerous that no one is allowed to use it. Near by are the foundations of the Martha Watts Annex, making their mute appeal for the completion of that structure and the repairing of the old building, whose present appearance would make a blush of shame come to the faces of our women if they did not know something of the thoroughness of the work done and the records that the pupils of this school have made in the various walks of life. The school has also outgrown the present accommodations, and more room is sadly needed. The picture is a true one, even if it isn't a pleasant one to contemplate. Away with it, away with it! and tell the Martha Watts Annex to rise in its fair proportions to bless the women of Brazil. Hasten the work! Send the money at once!"

#### Brazil.

Our work in Brazil as well as in some of the other fields should be more adequately provided for. The school at Ribeirao Preto is bound to suffer because of the better equipment of other schools in the city. With the opening of a fine gymnasium and several new schools in the city, our school, without a suitable building and supplies, may soon be in a languishing condition. All this furnishes food for earnest thought.

#### Juiz de Fora.

The school at Juiz de Fora closed with an enrollment of 147, the largest attendance in the history of the school. Forty-four are new pupils from the best families, and have opened up to our missionaries entirely new circles. The priests and nuns that are being driven from Europe are going to Juiz de Fora in constantly increasing numbers. And while

they are a silent but powerful force seeking to undermine our work, the very history of our school shows that so far they have worked fruitlessly. Brazil must be saved for Christ.

#### Bello Horizonte.

More Bibles and hymn books have been sold during the last quarter than ever before. A larger number of pupils are attending Sunday school and Church and working to bring in others. The closing exercises of the Isabella Hendrix Institute will be held at the theater. The city has given the missionaries the use of it. There is no other hall large enough to accommodate the school and the people. The city is growing very rapidly. New buildings are being erected in every part of it.

#### Founded upon a Rock.

Holston Institute, as it crowns the hill at Songdo, is a thing of beauty. A solid, substantial building, it is typical of the instruction furnished to the daughters of Korea. It is built upon a rock. The rain may descend, the floods come, and the winds blow and beat upon that house; it will not fall, for it is founded upon a rock.

#### Pray for Mexico.

In Chihuahua and other places in Mexico affected by the revolution our workers will be hard pressed. Crops are short or total failures, the country overrun by troops, the cattle taken to supply the soldiers, the horses pressed into service, many of the men enlisting to help; so suffering must come, has come.

#### "He Reneweth My Strength."

The many friends of Miss Manns, who has been in a hospital in Louisville, under the skillful care of Dr. Trawick, will be glad to share in the news received in a recent letter. Her heart goes out in grat-

itude to God for his goodness. "Many people have cause for thanksgiving, but surely my cause does exceed them all. Verily God is my hiding place, and his wings do cover me all the day long. Every need of mine is so richly supplied —grace abundant for every spirit-longing, promises of assurance for every mental questioning and strength enough for all the demands of the physical being. 'In quietness and confidence shall be given strength' has so often been filling my soul. Dr. and Mrs. Trawick were the same true friends to the end of my stay in Louisville. Last Sunday he took me for a day in their home. That one day in such a charming circle served much to make me forget the five weeks of hospital life."

#### Union Bible Schools in China.

Last summer Miss Mary Culler White was made a member of the Executive Committee of the General Committee appointed to inquire into the establishment of union Bible schools in China something after the plan of Dr. White's in New York. From her we learn that this committee met in December, holding some of their meetings on a steamer on the Yang-tse River and others after reaching Hankow, where they were going to attend an Evangelical Conference. The result of their investigation and consultation is believed to be a remarkable scheme for one such school soon to be established in Nanking. Existing institutions there are, as far as possible, to be merged into one and a fine union Bible school be secured.

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#### MOMENTOUS EDICTS FROM PEKING.

One of the most momentous edicts ever issued from Peking came out November 4, 1910, and reads as follows: "His Majesty Emperor Kuang Hsu drew

up a constitutional program. Since we have ascended the throne we have complied with that program most carefully. Upon receiving numerous petitions we hesitated, prudentially. Finding the conditions were changing and that the situation was becoming most critical, and wishing to alleviate it, we recognized need for a constitution prior to the presentation of the last memorial; but as the question of the enlightenment of the people could not be decided, we awaited the people's final verdict. Now we concur. As the necessary preparations, however, preclude the immediate opening of Parliament, we fix the actual opening for three years hence. In the meantime we will change the official system, organize the cabinet, publish constitutional laws and election regulations for the Upper and Lower Houses, and take other essential steps. The time for the opening of Parliament has been exhaustively deliberated upon, and the period chosen is the best in the interests of the Empire and therefore cannot be changed. Let the officials in their departments and the people in their civil capacity qualify themselves." This is a translation of the edict as published in the *North China Herald*.

Thus His Imperial Highness the Prince Regent, together with his Grand Councilors, promise within three years a National Parliament with an Upper and Lower House. In the meantime the official system will be changed, and a cabinet is to be immediately established. In the original scheme of reform, promulgated by the late Emperor Kuang Hsu, this Parliament was provided for 1916. The time has been shortened by three years owing to popular demand and the actions of the national and provincial assemblies.

In tracing the history of this constitu-

tional movement for reform the editor of a leading Shanghai weekly refers its origin to 1807, when Robert Morrison, the first Protestant missionary, landed in China. "From that event dates the opening of China's eyes to her own defects and weaknesses, and it has been through the successors of Morrison by the thousands that the fuller enlightenment of China has come. It has been the influence of these men, especially through the literature that they have produced, that has made possible the events of the past few days." As evidence he points out that the reform movement of 1898 was produced by literature of the type supplied by the successors of Morrison, and that the present concession was made to the demand of the educated classes. *This significant testimony from a secular editor should help serve to put a quietus on certain croakers against missions.*

The most recent developments in this movement were the organization of provincial assemblies and a National Senate. This latter body consists of two hundred members, one-half of whom are members of the provincial assemblies, the other half being appointed by the Emperor. Its powers are advisory, not legislative. It can counsel, disapprove, or recommend. October 4 marked the opening of the first National Assembly of China. It was the memorial from this body that led to the issuance of the above edict.

The promise of the central government to adopt a constitution within three years has been hailed with satisfaction and even with enthusiasm throughout the empire. There are some malcontents who are disappointed because the scheme is not to go into effect immediately. But the event has been celebrated in most cities by lantern processions. For three successive nights Soochow was the scene

of such a demonstration. The students of the various schools, both Christian and government, provided themselves with lanterns, songs, yells, and marched through the main streets of the city giving vociferous vent to their patriotism. Our own school took a prominent part in this, keeping step to the tune of "Yankee Doodle" and singing a national song to the air of "My country, 'tis of thee." The students made quite a reputation for themselves, as they were the only ones to be cheered when they entered the city temple, the chief scene of the celebration. Frequently along the line of march we could hear the question, "When is the Soochow University coming?"

If any white man ever had doubts about the patriotism of the Chinese, could he have been here to slowly work his way through tens of thousands of enthusiastic people lining the streets, could he have stood in the city temple and looked out on a sea of fifty thousand interested spectators, could he have heard the "ten thousand years"—that is, "Long live the King!"—from the buoyant students, such doubts would have been dispelled.

Very sincerely, C. K. CAMPBELL.

#### PROGRESS IN SHANGHAI DISTRICT.

The past year has witnessed a steady growth of our Church within the Shanghai District, and it is with thanksgiving to God that we note a gratifying increase in the number of those who have come from darkness to light. We report this year 123 new members as over against 80 for last year, the total membership for the district now being 945, a net increase of 71. A great drawback to our work heretofore has been that in many cases only one member of a family has accepted Christianity, the rest

remaining content with their idolatry. This year has witnessed whole families coming together in Christ, husbands being made happy by their wives' coming into the Church, and wives made to rejoice by the conversion of their husbands; and I have rejoiced to see fathers and mothers thus united bring their children for baptism.

There has been a decided increase in the attendance of women upon the church services as a result not only of the pastors' wives, but of the efforts put forth by Miss King and her Bible women to reach all parts of the district, services for women having been held in places where never before had such work been undertaken.

A gratifying increase in the number of those who are trying to observe the Lord's day to keep it holy has been noticed, and the spiritual life of the Church in the district is deepening. During the year several young men have decided to give their lives to the ministry, two of them having given up more lucrative positions to accept appointments as preachers of the gospel.

We are greatly in need of funds not only to employ more native workers, but to build churches and chapels and native parsonages. The generosity of the Bible class of Brother O. S. Morton, of Centenary Church, Richmond, Va., has made possible the building of a small church at Zau Tung Jau, an appointment on the Chukahkaun Circuit, the contract for which has been let.

We are in especial need of a commodious, modern church building in Hongkew, Shanghai, to enable us successfully to minister to the large population there.

Our Chinese brethren have labored well, and under their leadership, with the blessing of God, our Chinese Church will develop more and more into a full-

grown body of Him who is Head over all.

#### TWO NEW MISSIONARIES IN MEXICO.

In its two previous numbers the MISSIONARY VOICE has endeavored to bring within the circle of your friendship, and perhaps of your prayers, the two young women accepted for Brazil and the four for China by the Woman's Board of Foreign Missions at its last session. In this issue it presents to your loving consideration the two who are now entering upon their work in our sister republic.

#### Maria Wightman Capers.

"A merry spirit doeth good like a medicine." One who knows Miss Capers feels instinctively inclined to take a text like the above, and invite all who would get a true conception of her winsome character to imagine "all the sunshine of all the Springs bound up together in one bright sheaf," and sent out to illuminate the dark places of superstition and distress. As long as there is a strand of life left in her we may be sure she is shining; in weakness or in strength, in pain or at ease, her joyous spirit will not fail:

This little bunch of sunshine was dropped into a lovely Christian home in the old town of Charleston, S. C. Both parents died in her childhood, and from eleven years of age she was under the firm but gentle care of her beautiful grandmother, Mrs. W. D. Wightman, for she was descended from one of the noblest families of Methodism.

She says that her religious life began as soon as she was able to understand what love and obedience meant, and she cannot remember the time when she did not love her Saviour and want to obey him.

Heredity, environment, and education

all conspired to give her a heart interest in missions, and so it is not to be wondered at that her highest ideal in life was to be a missionary; and yet for years it did not seem possible to realize in her own life this ideal.

She points to her grandmother's devotion to the cause of missions as the greatest influence in shaping her own life purpose. But it was while attending the Young People's Missionary Conference at Asheville, N. C., in 1906 that



MARIA WIGHTMAN CAPERS.

the Holy Spirit made the definite demand: "Are you willing to go to the foreign field?"

"Believe me," she writes, "I did not have to gain my consent in the accepted sense of that word, but I did have to say 'Yes' in the face of apparently insurmountable difficulties."

How beautifully the "insurmountable difficulties" rise from our pathway and melt away as the mists of the morning when once our will and God's will are united!

She was enabled at once to enter upon kindergarten training in her native city, almost covering the two years' work in one; and by that time the way had been cleared and opened for a two years' course at the Training School in Kan-

Lelia Roberts during her splendid service of many years.

**Ellen Eva Alfter.**

The Chinese have an adage, "Pay the price and take it," which may be fitting-



ELLEN EVA ALFTER, SAN LUIS POTOSI, MEXICO.

sas City, where she endeared herself to a peculiar degree not only to the faculty and student body, but also to the stranger within its gates. And now she pursues her happy, helpful way in Saltillo, Mexico, an able assistant in the magnificent work built up at this point by Miss

ly applied to the promises of God as well as to many less holy objects of desire.

A little girl born in River View, Mo., very early chose for her particular promise out of the Bible, "Lo, I am with you always," and even in her childish perplexities and lonely hours she was

strengthened by the comfort of it. Through maidenhood and young womanhood "the promise" never failed, until on one occasion when the storm was a little harder than usual, she felt that she had better assure herself that it was really in the Bible; and she was dismayed when her eye fell not upon the dear familiar words themselves, but upon the condition, "the price" of the promise: "Go ye therefore, and teach all nations." It was a trumpet voice of God summoning her to a conflict between giving up her beloved promise or giving up all else that was dear to her—father, mother, brother, sister, companions, home, and native land. Through the years the battle waged until the dear home was bereft of father, sister, and brother, and, last of all, the precious mother lay quiet and at rest beyond the need or the reach of the faithful daughter's care. At this sad hour the victory came and she whispered: "I must have my promise now, and I will gladly go and teach all nations."

At this time in her life Ellen Alfter had almost finished her normal course at Warrensburg, Mo., having not only kept house, but also having tenderly cared for her helpless invalid mother for many months, at the same time that she pursued her studies. It is no wonder that when she presented herself to her district at its annual session and told her story and her desire to serve God as a foreign missionary, women and men wept as they beheld the earnestness of her desire and the frailty of her body. Her own strong faith that God had called her overcame all doubt, and the Epworth Leagues of Lexington District, Southwest Missouri Conference, begged the privilege of sending her to Scarritt Bible and Training School, and a three years' course was planned to make opportunity

for a more thorough training in kindergarten music. But the strain upon her physical strength had been so long and severe that she failed to rally at the Training School as had been hoped; and at the end of the second year the President of the school told her Conference Secretary that she must prepare the Conference and the Leagues for a great disappointment, as she had little idea that their beloved volunteer could ever be recommended as strong enough in body to do foreign work. Miss Alfter was frankly informed of the condition, and her will was absolutely submissive to the Father's will; but her *faith* was still strong in her "call."

Instead of preparing her Conference for a disappointment, prayer circles were formed here and there to definitely intercede for her restoration to strength, and God so honored the faith and the prayers of his servants that her health certificate at the close of the third year showed no reason why she should not receive appointment to the foreign field.

And from the new post of work at San Luis Potosi she sends cheerful and happy accounts of continued improvement.

"If ye ask *anything* in my name, it shall be given unto you."

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#### AN UNEXPECTED BLESSING.

Last week we had such a blessing come to us. Dr. Arthur T. Pierson, wife, and two daughters spent three days with us. The Doctor was just recovering from an illness that had kept him in Kobe two weeks, and he was very feeble, but it was glorious to be near one for a few days who seemed to be so close to the Father's heart. Such perfect trust, such childlike faith it was beautiful to see. A few days before he

came I said to Miss Katherine: "I need something to put some life and energy into me mentally and spiritually; there is such a lethargy over me it seems impossible to overcome it. I am no longer driving work and finding joy in it, the work is dragging me on." The lesson I learned anew is: "Seek ye first the kingdom of God." Dr. Pierson said he had long ago ceased to seek other things; the promise was, the other things would be added. Perhaps the Father had need to teach us the lesson, "Seek ye first the kingdom of God"—not music teachers, not kindergartners, not Bible women, not personal helpers, but God's will.

There is ever danger of forgetting where the power is when we look so much at the machinery. If it is God's will that our Music Department is to keep up its standard, and we have put the matter before him, then he will send us the right person though she might not be our choice.

Almost the first conversation I had with Dr. Pierson he asked what we needed most in the work. I said teachers. He said: "We can only put this before the Lord. Is there anything you have been praying for especially?"

I told him of several things. When I spoke of the personal helper and the need every missionary had for one, even after the three years of language study, he asked how much was necessary to meet this need. I told him \$150 a year.

He said: "Do you know of a suitable person for this work?" I told him we had already called her, and she was at work. He said: "I will give you this amount for a year, and perhaps longer." He at once drew a check for the amount. He said that at their golden wedding friends sent in gifts of money. He was now distributing this money in needy places in the Lord's work, and he knew no de-

nominational lines; it was all the Father's work. When they came, they expected to stay only one night, as they were on their way to Korea; but he said he was willing to rest over Sunday, as somehow he felt drawn to this work, that God's hand was in it, that he wanted to be identified with it. After going over the grounds and buildings, he said: "This is one of the finest plants I have seen. How is it that the Southern Methodists, though not so rich as the Northern Church, do things so thoroughly?" I told him that this school had been the *child of faith of two men of great faith. One had passed over the river years ago;* the other was still working and planning, and the Church had taken his word and given of their substance. He said: "The Lord can give you even greater things than these."

He overheard us telling Mrs. Curtis of plans we had for enlarging our dining room so that we might be able to entertain more Japanese at one time. He asked why we did not do it at once. I told him we needed so much for the school we did not like to ask for anything not absolutely necessary. He wanted to know how much it would cost. I told him about one thousand dollars. He said: "Can a part of it be done at once?" We told him of some changes that could be made without all being done at once, changes that were needed in the general readjustment. He called Miss Katherine and said: "Call a carpenter and have him estimate the cost of a bath room upstairs, with all modern, sanitary adjustments, and let me know the amount. I will give the bath room. Don't thank me. It is not I but the Lord who gives, and he cares for his children." With him there is no dividing line in God's world; all things are the Lord's, and he is willing to supply all the needs of his

children, and he loves to have them ask him for whatever they want.

#### THE NOUGHT(Y) NINES OF SCARRITT BIBLE AND TRAINING SCHOOL.

If you want a genuine sample of mischief and fun, never miss an opportunity to catch your best preachers and missionaries "off guard" with each other.

The brilliant conception came to one of Scarritt's daughters of the Class of 1909, the Nought(y) Nines, of starting a "Round Robin" class-letter for the delectation of its several members. In the course of its passage it came under the eye of the editor, and furnished her such genuine pleasure not only by the uniform spirit of high hopefulness upon the part of each writer, but also for the "saving sense of humor," surely one of the best antidotes to nervous fag and breakdown, that she has ventured to pass on to the readers of the MISSIONARY VOICE (don't be alarmed, "Nought[y] Nines") some small portions of these letters.

*McTyeire School, Shanghai.*—We have just the dearest home, and my music pupils are truly a delight to me. Have about forty students and two big chorus classes, but I have good Chinese assistants. We are hammering fiercely on this "characterfied" language, but don't see any dents yet. I have just undertaken the task, which my coming examination requires, of learning by heart the third chapter of John in Chinese. I would like to turn it over to some of you, but I guess you are busy enough. Lots of love in my heart for each of you. The dear Lord is just as true and as near in China as any place else, and he is fulfilling his promises to us.—*B. H.*

*McTyeire.*—We Shanghai sisters are six months old; and, judging from the tender—rather sore—place back of my teeth, I'd say we were cutting our wisdom teeth. O, we know a lot. I will enumerate only a few of the most potent. Well, we know that we are woefully ignorant; we know that there is a lot to be learned, even by Scarritt graduates; we know that the zs, ss, ts, tz, and tsz are hard to distinguish so as to make them mean the right thing. For instance, if you say "s" correctly, you mean *water*; if you say "s" so, you say *cause*; and if you say "s" just right, you mean *selfish*, or "s", you are speaking of a *corpse*. It all depends on aspiration or no aspiration. I hope every one of you is as pleasantly situated as are we three. Surely the lines have fallen to us in pleasant places. I do not mean by that that any one has sprouted wings, but that our entire household are wholesome, sensible, and intelligent ladies. We have three hours study of the language and teach three hours. I have three classes in English and one reading class, and four in physical culture and one in expression. I wish you could see our girls. They are lovely, not so different from American girls—bright, responsive, and mischievous. I really like their dress; but if I were a Chinese girl, I would hate to ever get eighteen years old, for then they have to put on the skirt; and, too, I would hate to wear that tight underwaist that fits closer than the skin. I would rather endure that and most anything than have to eat the Chinese food. Perhaps you have heard returned missionaries say how they longed for Chinese food. I just say here that I don't think you will ever hear of me "honing" for it. I do not mean their food is so bad. Just my "honorable interior" rebels so as to make me uncom-

fortable. We have one hundred and forty students or pupils now in the school. About forty, I believe, are in the higher departments. Most of these are believers—some real Christians, others who are trying to be. It is truly pitiful to hear them talk and to see all they have to get rid of before they can be Christians. One of the hardest things I have struck is their wills. Of course if used in the right direction it is a blessing, but two girls I have had dealings with are now having a struggle such as I never saw before trying to control themselves. One said a few days ago that at times it was so hard she would just give up if it were not for the fact I had said I knew she could conquer and I was praying for her. It has been such a joy to help them and to have them come voluntarily and ask to have a talk and prayer. They come to me with their troubles and woes; and while it takes much time to get them to see things in the right light, yet they have always given in. I am glad I am here, and hope to lead them to see a higher place of duty and to see them accept and yield to the right because they love the right.

—C. P.

*McTycirc.*—I am glad that I am in China, in Shanghai, in McTyeire. So far as physical comforts are concerned, we are almost as happily situated as we could be in America. There are many pleasant people here outside of our missions, so we have as much social life as we can spare the time for. As a family, we six maids are just about as content as unmarried women ought to be. At least I am just where I want to be, and the other five have a satisfied look. Everybody has been good to us newcomers and made us feel that we were very desirable people to have around.

So far, however, we have not had a hint of temptation to leave the Woman's Board through the door of matrimony. We have been "delivered from evil." The girls are good students, and I thoroughly enjoy teaching them, but they use up my time when it comes to correcting papers. One compensation for the drudgery, however, is the number of funny mistakes which I find. In my Bible papers I found "deceiveranceness" to be one of Abraham's faults. In history I learned that Magellan "circumcised" the globe. I study three hours a day now for the most part, and enjoy Chinese, though I fear I do not know enough about the language to dread it. It does not seem so impossible as I expected it to be, but it is quite hard enough. I have learned to write my name, and it means virtue, beauty, brightness. Now isn't that comforting? You did not know you were associating with such a prodigy last year, did you?—L. J. T.

*Songdo, Korea.*—Korea is the finest place in the world that I know anything about. Our girls are lovely and most anxious to learn. They wear so many colors that every gathering looks like a real flower garden. We have just moved into our new building. It is beautifully made of granite, the stones prepared from the mountains surrounding Songdo. But two of the nicest rooms are the music room and gymnasium. I am getting to help with these two things, so of course they seem best to me. The most interesting experience I have had was breaking my leg. It happened so soon after I came that it was impossible for me to speak the Korean language. Had it only been put off a few weeks, I felt that I could have spoken the language fluently (?) and have had no trouble whatever. As it was I had to sit in the

middle of the road and wait for somebody to come and "show me the way to go home." Mary Johnston came after some fifteen minutes, plenty of time to get a large and interested audience, and I was at last carried home in a jinriki-sha. I am all right again unless I walk too much, try to run, or tiptoe. These things are usually avoided. Yesterday the boys of the Anglo-Korean School had field day. We took our girls and went. I felt more at home than at any time since I left America.—E. L.

The lines have certainly fallen to us in pleasant places. Wonsan has grown very dear to us. There is such beautiful harmony in the work here; and the gentle, polite Koreans are very lovable indeed. I just know Wonsan, with its blue, blue sea and grand old mountains, is the most beautiful place in the world. We have a splendid band of schoolgirls. Here in Korea the missionaries spend most of the time during the first year on language study, because there is very little work in English as yet. I have enjoyed the language study. I don't think I have made very rapid progress, but the study is getting more interesting all the time now. Praying God's richest blessings on you all and looking forward with pleasure to the time when I shall receive your letters, I am yours with love.  
—H. B.

You all speak of being happy; but, girls, I am the happiest of *all*. Can you doubt it when I tell you that Instituto Colon is my home? And Instituto Colon is in Mexico, in Guadalajara. Yes, Miss Henry is right—I am a real Mexican. How my heart goes out to this people! and how I long to be a blessing to them! The Heavenly Father has been so good to me, and my heart is so full of praises

to him. As some of you may know, I almost had a nervous breakdown last year; but, thanks be to God, I am all right now and happier in my work than ever before. Shall I tell you a little of our work here? Instituto Colon is a lovely building, having electric lights and water-works—not at all like I imagined a mission school would look. Last year we had about eighty boarding girls and as many as thirty day pupils (boys and girls). It does our hearts good to see how eagerly they embrace the Christian religion. A great many of them are from Protestant homes, but they need to be deepened and built up in their Christian lives. They talk only a little English, so last year I was tongue-tied. Everybody talking such a curious language! Hope I am going to do better this year about talking. I fear now it isn't quite such an effort for me to talk as for the others to understand. However, out of the goodness of their hearts they don't laugh.—M. V.

#### EVANGELISTIC ASSOCIATION OF CHINA.

I am now returning from Hankow, where was held the first meeting of the Evangelistic Association of China. The Association is the direct outcome of a committee appointed by the Centenary Conference in 1907. This meeting which we have just held was a delegated body. There were present more than one hundred foreigners and over two hundred and fifty Chinese, representing eleven of the eighteen provinces, with representatives from Manchuria and Formosa. This body was composed of twenty-five different missionary societies, and yet (and I have heard others give similar testimony) there was no denomination, no creed, no division along these lines.

It was from the first to last the same battle cry: "China for Christ." It was by far the largest gathering where both foreigners and Chinese were present that has ever been held in China. A permanent organization was effected. Mr. Ching Jing Yi, of Peking, the only Chinese member of the Continuation Committee of the Edinburgh Conference, was elected President. Four of the seven members of the Executive Committee are Chinese. It was in every way a great conference. During the entire conferences the evenings were given up to evangelistic meetings in the various churches and chapels and other strategic centers. More than ten thousand people heard the gospel every night. Of these, it was estimated that two thousand were students. I am sure that, aside from the numbers who indicated during the meetings a special desire to follow Christ, many more will come in the future. Below are some of the echoes:

"I was praying before and as we went to conference that the Chinese might catch the vision of opportunity and responsibility, and I am more than satisfied with the answers received."

"I have been in Presbyteries and Synods, but I have never felt so great a love for my brethren as I do now and as I felt in this conference."

"I am encouraged by the type of men who are coming into the native ministry. Many of them, if dressed in mandarin robes, etc., would pass in any of the official circles."

"I have always regarded unity as an essential to the salvation of the world. China is nearer to it in Church work than any other country I know of." (An American minister visiting in China.)

I could give more, but these show something of the spirit of the conference. It was good to be there, and we are on

the eve of greater and still greater things in China. It is not all easy sailing, to be sure; but we are in to win in the name of Him whom we follow and whose we are. It was brought out that there are great stretches of country districts, many cities, and more towns yet untouched. We need to cry aloud to the home Church for more men to evangelize these unoccupied and the many partially occupied portions of this great field. Pray and work much for us.

Fraternally yours,

JOHN C. HAWK,  
Changchowkee, China.

#### "HAPPY CHRISTMAS" FROM KOREA.

WONSAN, KOREA, December 25, 1910.

*Dear Mrs. Marshall:* On this happy Christmas day your heart will rejoice as you look at



this picture and realize that there are a million fewer people worshiping this image now than at this time last year.

With love, MAMIE D. MYERS.

As a result of the marvelous faith and labor of the Korean missionaries and native Christians who planned the "Million Soul Movement" for 1910 definite reports show that 80,000 were added to the Church during the first six months of the year.

The October campaign in Seoul resulted in the public confession of 10,000 people, of whom 5,000 are already gathered into Churches as probationers.

From Seoul to Songdo and Wonsan the glorious movement is spreading, and a carefully formed plan proposes that every home and hut of Korea shall be visited by a Christian worker before the close of 1911. Thus far the last glowing record has come from Wonsan. Preachers from the surrounding country came in and united their efforts with the best workers in the two Churches of the city, undertaking to carry the message of salvation to every person in Wonsan. Every morning they met for a short season of prayer, after which they went out to preach from house to house. At night special services were held for the unbelievers. God added his blessing in a wonderful way. One night 196 people gave their names as believers. No less than 920 people came up to the altar in the church and made an open confession of Christianity. It has been the best meeting ever seen there. To God be all the praise, for it is only by his power that such work can be done. The meeting has not yet closed, and it was thought the total number of new converts would run easily beyond one thousand.

#### EXTRACT FROM A LETTER FROM REV. A. C. BOWEN.

Our late Annual Conference was a success. The ministry of Bishop Hoss was a great blessing to the whole Conference, and all of us will regret it deeply if he cannot come again. How we need some good, wise bishop to come and abide with us awhile! He ought to stay in the East at least six months in the year, giving two months to each

field. His supervision and service would be a wonderful inspiration to the workers on the field, and his grasp of the situation would enable him to be a real, a mighty help. This is one of our greatest needs. Again, the most difficult and, I believe, the most important kind of missionary work is the evangelistic. A real, persistent, personal, and united hand-to-hand evangelism is the crying need of the Church here at the present moment. When this is put in the front both at home and abroad, then and not till then will we all have one mind and one heart, and then will the heathen believe in our religion and in our Christ. The Lord help me to do the best that I possibly can as a worker on the field to promote the evangelistic spirit, and I believe we will be greatly blessed of God along that line in this section of our mission during the year. I just pray that the evangelistic, the revival fire may burn in the hearts of our people at home so mightily and increasingly that the uttermost part of the earth, even China, may feel its sanctifying heat and life.

#### MR. LING, OF NEE SHING.

DR. W. H. PARK.

Our new presiding elder, Li Ching Tan, is keeping his eyes and ears open as he goes around on his district, and he has a good many things he would like to tell the home Church about his work; but as he cannot write English, he will have to get some one else to do his writing for him. Here is his first story; and as it touches on our medical work, he has asked me to do the writing in this case. The personal references will have to be excused, for I am giving the story as Brother Li told it to me.

In the town of Nee Shing there lives

a man by the name of Ling, full name Ling Sih Yong, who makes his living as chief accountant in a big soy shop. For years he was an ardent Buddhist, but always felt in following that doctrine that somehow or other he was not on a through line. After some time he became so dissatisfied he got leave of absence for a few days and went to Wusih, a town on the other side of the Great Lake, in search of a new doctrine. On reaching Wusih he fell in with some Roman Catholics, and they told him of their doctrine and gave him some books and tracts to take home with him and read. After reading these, he decided he had found something better than Buddhism; but the through route was what he was after, and he still felt that he had not found it. After thinking the matter over, he decided that if by going to Wusih, a town larger than his own, he found something better, by going to Soochow, the capital of the province, he might find the best; and so to Soochow he came. On reaching Soochow he asked the way to the Roman Catholic mission; but as the name of the Roman Catholic Church in Chinese sounds very much like the name of the place where we have our principal mission station in Soochow, he was directed to our place, Tien Sz Chong, instead of to the Roman Catholic Church, Tien Tsz Chow. Once here, he asked who was the head of the place, and the answer was Dr. Park.

"Ah yi," said he; "a doctor is a physician, and I am not sick, so I don't know what to do next." After thinking it over, he decided there was nothing for it but to see the doctor, and so to the hospital he came in order to see him. When he reached the hospital the gatekeeper asked him if he wanted to buy a first-class ticket or a second-class ticket. He wanted to know which ticket would

lead him to the foreign doctor; and when the gatekeeper replied first-class, a first-class ticket (No. 20) was what he bought. After buying his ticket, his curiosity led him to walk around to see the hospital, the foreign homes, etc.; and while he was doing that the doctor came to the hospital and began to see the patients, and by the time he got back he heard the gatekeeper call out No. 22.

He thought, "Now I have missed my chance;" but he rushed forward and presented his ticket, and the gatekeeper assured him it was all right and ushered him into the room. He saw a big foreigner sitting at a table, and asked if it was Dr. Park, and was told yes; and then he went forward and took his seat. The doctor asked him his name and age and where he lived, and then came a question that startled him so that he did not know what to say. He was not sick and had not thought of any disease, and when the doctor asked what was the matter he could only stammer and hold down his head. As there were several students standing around, the doctor said: "Come over here into this little room, and there you can tell me what the matter is." There he told the doctor there was nothing wrong with his body, but he had come to inquire about the doctrine. Then the doctor took him to the hospital chaplain, Rev. B. D. Lucas. Mr. Lucas received him kindly, and explained the doctrine to him so thoroughly that he put his name down at once as a probationer. Mr. Lucas then gave him some books and told him he must study and pray and report himself occasionally either by letter or in person, because if he was not heard from in three years his name would have to be taken off the books.

He did the reading and the praying, but forgot the reporting until the three

years were nearly up, and then in a hurry he came back to Mr. Lucas, for he was happy and felt that he had found the through road at last and did not want to lose the connections. Mr. Lucas was sick and could not talk to him very long, but told him our mission had in the meantime sent a preacher to his native town, and he would get Dr. Y. W. Lee, the hospital assistant surgeon, to write a letter for him to take back to the preacher, Brother Sz, and he was sure the preacher would do all he could for him.

The preacher found he was a converted man, and took him into the Church; and now he is not only on the through track, but is superintendent of the Sunday school in Nee Shing and is doing all he can to carry others through with him.

Soochow, CHINA, December 5, 1910.

#### AMERICAN MISSIONS IN LATIN AND ORIENTAL LANDS.

Delegates specially interested in missions in Mexico, the West Indies, South America, Papal Europe, and Oriental Christian communities held two meetings during the Conference in Edinburgh to consider how the interests of this class of missions, not embraced in the Conference program, might be advanced. Dr. John W. Butler, Mexico City, presided, and Mr. S. G. Inman, Coahuila, Mexico, served as Secretary. The outcome was the appointment of the following committee to draw up a statement for publication: H. K. Carroll, Chairman; S. G. Inman, Secretary; John W. Butler, William Wallace, H. C. Tucker, Alvaro Reis, G. J. Babcock.

#### Statement by the Committee.

The undersigned delegates to the World Missionary Conference, rejoicing

over the success of that great gathering and the impulse it must give to the evangelization of the non-Christian world, feel constrained to say a word for those missions in countries nominally Christian that were not embraced in the scope of the Edinburgh Conference.

Too much emphasis cannot be placed upon the greater task of evangelizing the two-thirds of the world's population to whom even the name of Christ is unknown. The position of the hundreds of millions who are in utter darkness presents, it must be admitted, a more urgent appeal than that of the millions of Latin-America and Latin and Oriental Europe who have a glimmer of the light. But we need to remember that those who grope in the half-night, believing it to be noonday brightness, are not because of the little they have to be deprived of the full, pure gospel. Indeed, Christ sent his disciples first to the Jews and then to the Gentiles—first to those having already the oracles of God and, secondly, to the great outside world. Christianity must first have a basis in a Christian people for its wider world work. To-day it has that basis, broad enough and strong enough to give the gospel to the entire world.

It is the glory of the Church of this age that it is getting the world vision of the Christ when he commanded his disciples to go into all the world and preach the gospel to every creature. No country is too remote, no people is sunk too low in savagery, no nation is too numerous to deter or discourage the missionary from hastening to proclaim Christ and his saving power.

Let not the nearer, lesser, and perhaps easier fields be forgotten in the strenuous campaigns in Asia and Africa. We must not narrow our vision of the world's need by the plea that those millions of

South America and Mexico and those millions in Southern, Western, and Eastern Europe and the far-off millions in Eastern lands and Eastern seas and in Egypt and other parts of Africa may be left to themselves because they are called "Christian."

We do not stop to inquire whether the dominant Churches in these lands are or are not Christian Churches, or whether they are or are not faithful to their duty; we only affirm that millions and millions of people are practically without the Word of God and do not really know what the gospel is. If Christ's followers are under obligation to give the Word of Life to those who are strangers to it; to tell those who have a form of godliness without the power thereof that they may have both; to show those who have never received the Holy Ghost that the privilege is theirs for the asking; to rouse those who have a name to live and are dead to seek the abundant life—if these are obligations pertaining to discipleship anywhere, they are obligations to the populations above described, particularly to the myriads who are without God, without religion, and without a Christian standard of morals.

The Church must not forget that missions in the Latin and Oriental Christian countries are and long have been a legitimate part of the foreign missionary enterprise of the leading foreign missionary societies of the United States and Canada. As such they could claim the right to consideration in any World Missionary Conference. The American societies in waiving the claim did not admit that these missions to people nominally Christian are not properly foreign missions and ought not to be carried on, but yielded their preference in view of the fact that foreign missions in Great Britain and in Continental Europe mean missions

to non-Christian peoples, and that British and Continental societies are organized on this narrower basis. This and other facts made it clear to the American Executive Committee that if the Conference were to unite all Protestant Churches it must be on this basis; and the World Conference was restricted by the addition of the words, "to consider missionary problems in relation to the non-Christian world." The committee, in the judgment of many, was justified in making the concession. The Conference was a glorious demonstration of the loyalty of Protestant Christianity to Christ, of its unity of spirit, and of its purpose of active coöperation in evangelizing the world.

Our united efforts to evangelize the non-Christian world do not mean that all other missions, home or foreign, are to be abandoned, nor that the proposed increase of activity is to be at the expense of any other work whatever. On the contrary, we are justified in holding that the Churches will best show their loyalty to the Master by strengthening their missions in all lands.

This declaration therefore affirms:

1. That nothing that was said or done at Edinburgh tends to weaken the conviction that foreign missions to other than non-Christian peoples are legitimate and necessary.
2. That much that was said at Edinburgh as to spiritual destitution of non-Christian peoples applies with almost equal force to the condition of large masses in nominally Christian lands.
3. That the missionaries and native members are assured that these missions are dear to the heart of the Church and will receive its sympathy, support, and prayers.
4. That these missions are to be

strengthened and extended as rapidly as possible.

5. That appeals for the development of resources for the more vigorous prosecution of the work reviewed by the Edinburgh Conference are equally for the benefit of the rest of our foreign missions.

6. That laymen and ministers are earnestly invited to visit our missions in non-Protestant Christian lands in order that they may by careful observation and study determine for themselves the need of such missions, the character of the methods used, and the extent and value of the results.

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#### THE KWANSEI GAKUIN ASSOCIATION.

The missionaries of the Methodist Episcopal Church, South, and of the Methodist Church in Canada have incorporated an association under the title which heads this article, according to the laws of Japan. Its membership is made up of all male missionaries of the two Churches who reside permanently in Japan. Its object is to "hold and manage lands, buildings, and other property for the extension of Christianity and the carrying on of Christian education." They have adopted somewhat extensive articles of association, which indicate an intelligent conception and thorough plan for the carrying out of their objects. In a neat pamphlet, setting forth the organization in both English and Japanese, a brief statement of the object and organization of both the Churches represented is given. This is the method of so relating the missions to the laws of the land as that they can hold, manage, and transfer property legally, and thus carry out the plans of the two uniting Churches in the joint educational work so happily begun at the Kwansei Gakuin.

#### CUBAN MISSION APPOINTMENTS.

OCCIDENTAL DISTRICT.—H. B. Bardwell, Superintendent. Havana: Cuban Congregation, R. J. Parker; American Congregation, Henry Smith. Punta Brava (Hoyo Colorado), Edmundo Valdez; Santiago de los Vegos, Emelio Planos; Pinar del Rio, B. F. Gilbert; Isle of Pines Circuit, J. J. Mabry; Santa Fe Nuero Gerona, J. F. Beasley; Candler College, H. B. Bardwell (Director).

CENTRAL DISTRICT.—E. E. Clements, Superintendent. Matanzas, E. E. Clements; Jovellanos (Corral Falso), Aurelio Alonso; Colon Agurdo Pasagers, Luis Alonso; Cardenas, S. A. Neblett; Santa Clara, B. O. Hill; San Juan de los Yeros, M. Deulofeu; Fomento, J. F. Galrez; Cienfuegos, W. E. Sewell; Abreus y Rodos, A. Losa; Colegio Irene Toland, Miss Rebecca Toland (Director), Miss M. Belle Markey (missionary); Colegio Eliza Bowman, Miss Hattie G. Carson (Director), Miss M. Agnes Ruff (missionary); Evangelista Cubana, S. A. Neblett (Redactor); Treasurer of the Mission, E. E. Clements.

ORIENTAL DISTRICT.—H. W. Baker, Superintendent. Santiago (Cayo Smith), H. L. Powell; Guantanamo y Bugueron, M. W. Hester; Circuit de Jamaica, Prospero Guersa; Circuit de Baracoa, A. C. Tossas; Circuit de Mayori, Juan Munoz; Circuit de Nipe, N. J. Costellanos; Circuit de Cacocum, M. Dominguez; Holguin, Francisco Castells; Circuit de Bartle, J. H. Williams. Camaguey: American Congregation, O. K. Hopkins; Cuban Congregation, O. K. Hopkins; Ayndonte, R. D. Barrios. La Gloria, G. W. Holmes; Colegio Ingles, O. K. Hopkins (Director), R. D. Barrios (Maestro).

#### DO YOU NEED MAPS?

A complete set of outline maps of all our mission fields can be had by application to the Editorial Department. These maps measure 24x36 inches, and are suitable for wall use. Price, 15 cents each.

We are getting kind words and many subscriptions. Both are duly appreciated. We are hungry for more, especially subscribers. With the help of our friends we are going to roll up a surprising list.



## CHILD CONSERVATION IN LOUISVILLE.

To convert a sinner from the error of his ways is to save a soul from death. This being a peculiarly explicit biblical assertion, no Church has ever ventured to deny it; and the more sensibly death has impended, so that the salvation became not merely apparent but spectacular, the higher the average Church member has rated its value. That is because the average human, even in physical maturity, remains a child in mind. Even our spiritual perceptions are more easily quickened through our senses than through our reason or our imagination.

That is why the Church has so long contented itself with its present attitude toward criminals. To snatch brands from the burning being unmistakably a religious occupation, the Churches have long united in educating society up to the point of providing a Christian minister for each of our large prisons, where the spiritual bonfires for human wreckage burn luridly from one generation to another. The Churches have also felt especially, and rightly, called to proclaim this same salvation among the human scrap heaps of the cities' slums. And in the rejoicing over one sinner that repented we have usually succeeded more or less in blinding our eyes to the nine hundred and ninety-nine who needed repentance and never got it.

There is another Scripture text which we would do well to consider at least

equally with the two above referred to. It is to the effect that they who turn many to righteousness shall shine as the stars forever. The conversion of a soul visibly marred and maimed by sin is a far more spectacular process than the deflecting of fifty undeveloped lives toward righteousness. To snatch one charred stick from a bonfire appeals more to the senses than to forbid the starting of a fire that would envelop a whole forest in its destruction. Conversion as usually understood is cataclysmic, the arrest and control of a lower law by a higher one, of the law of death by the law of life. But to train toward righteousness is a preparation for conversion not sufficiently utilized by the Church. The process is so in harmony with the laws of life, so quiet and orderly, so "natural," that those of us who believe in a God who works outside of the laws he has made rather than through them can discern no miracle at all. We call it a "natural" process, as, indeed, it is. But we use the term as an indictment, with the implication that God is left out of it; just as many of us leave him out of the sunshine and growth of the world's "natural" living, and find him only in some cataclysmic miracle, like the raising of Lazarus from the dead.

Now the miracle has its place; and Christians should snatch from the burning more brands than they yet bestir themselves even to see. But in the spiritual world as in the physical we are to rely ordinarily upon the processes of or-

dinary laws. Turning to righteousness, in the sense of directing plastic and undirected lives, is the great work of the Church. It is not spectacular unless the imagination be awake to see. It has been so largely neglected by the Church that outside agencies are doing by far the larger part of so much of it as is being done at all. And in the face of the results achieved the Church is more than half inclined to disparage the process, and to cry out against the adoption of it as a religious activity. In fine, to convert a sinner is religious; to turn many lives toward righteousness is merely sociological. Dabble in it outside the sacred precincts if you will; it is certainly not of the devil, and is undoubtedly permitted to such of the saints as care to concern themselves with it. But let the Church give herself wholly to saving the lost.

If that is the Church's one and only business—to save the lost—the position is perfectly logical. Unless the supply of lost souls is kept up the Church will have no reason for existence. But if the business of the Church is to transfuse human life on earth with the spirit of Jesus Christ, she is more nearly concerned with turning the many toward righteousness than with snatching brands from the burning; with saving souls before they wander out into the wilderness, before sin scars and maims them for life.

The writer has but a limited knowledge of the personnel behind the various agencies in Louisville for turning that city to righteousness; yet the little known indicates clearly two things: first, that individual Christians from a number of Churches have furthered these movements, which have set Louisville in the forefront of our Southern cities in endeavoring to prevent human waste and

sin and wreckage rather than to redeem it when made; secondly, that these movements were already under way doing the Church's work without official Church coöperation, before a Federation of Churches was formed in the city which could make possible a real Church backing to any one of these efforts to save from blight the lives of Louisville's future citizens. A movement for Church federation is in progress there; but the vision of a city redeemed came first only to an individual Christian here and there scattered throughout the Church, and to some outside its pale. To the Churches as Churches, busy with snatching brands from the burning, the prevention of a forest fire did not call for official, united help. It was sociology rather than religion.

But some of the citizens of Louisville, including some individual ministers and more individual Christians, have done in that city some very Christlike things. They have made both health and decency possible in the poorest homes; and if religion can endure where decency cannot abide both the world and the Church have yet to learn it. The investigation of housing conditions in Louisville was undertaken by a joint committee composed of members of the Civic Committee, of the Woman's Club, and of the Board of Associated Charities. A preliminary examination resulted in the employment of a trained worker and the gathering of evidence which was put before the public in an illustrated lecture. The city council was induced to appoint a Tenement House Commission, with an appropriation of \$1,500. This work resulted in the passing of a housing law for the State of Kentucky which the President of the National Housing Association declares the best in the United States. The Com-

mission's report, to be obtained of the chairman, Mr. W. W. Davies, marks an epoch for the South, and equals in dignity, thoroughness, and the spirit of service the monumental report of New York's great Committee of 1894. The conditions discovered were of course embryonic as compared with those of New York, which is the worst housed city in Christendom, but they were bad enough to insure the physical and spiritual degradation of many thousands predestined by human neglect to become "brands for the burning" and spreaders of destruction as well.

Who started the playground movement in Louisville the writer does not know. But can any other Southern city match this one in its effort to save children's bodies and souls from harm? The playground report of the Louisville Park Commissioners for 1910 records a work that is doubtless one of the most powerful agencies in that city to undermine the forces of wickedness. There are fourteen playgrounds, with a general supervisor and thirty instructors appointed by the Park Commission. The grounds are open after school hours, and all day during vacation. During the past season the attendance was 340,000. And the children were there at play. It is in play and through it that paedologists agree the basal lessons of life are learned, its basal habits formed. That is why the devil reaps such a harvest from the children who play, untaught and unguarded, in the streets. In Louisville they can play cleanly and purely; they are taught to play in truth and fairness and in brotherly adjustment to the rights of their fellows.

The large number of playground instructors is to be especially noticed. Some cities have provided playgrounds and nothing more, as if material equip-

ment with no spiritual power back of it could quicken a child's soul. These playgrounds, swept and garnished and void of love and helpfulness, have proved breeding places of crime. Children can stumble as easily into sin and uncleanness in a secluded park as in a secluded alley; it is the loving human touch that counts. It is safe to say that the next ten years will show a material reduction in Louisville's crop of criminals.

For the children for whom the playgrounds did not come soon enough Louisville has a fine system of juvenile courts and probation officers—sociological institutions which are so truly religious that in every city where they do not exist the Churches of all denominations would do well to federate for the purpose of securing them.

But there is one peculiarity about sociological work in Louisville which stamps it unmistakably as of the Christian spirit: it is no respecter of persons. Here and there, scattered throughout the South, one finds one thing or another—a few things—done by Southern Christians or Southern communities for the negroes. But Louisville has committed herself throughout to a policy of providing for the black race whatever proves good for the white. So far as this writer can ascertain it stands, alas! unrivaled in this regard. Yet the devil, like our Lord himself, is as ready to accept and use a black boy as a white boy. A black boy in the devil's service, or a black girl, is as dangerous to the community, to the white community, as a white boy or girl. When they land in our jails they are as expensive to white taxpayers as our white criminals; and the time is coming when an "Inasmuch as ye did it not to this my black brother" will be as fatal as a sentence for neglect of a white one.

It cannot be said that Louisville provides equally in all respects for white and black alike. But she has recognized her duty to do so as no other American city has, and is moving along right lines in the development of her service to her citizens. The tenement house law shields all races equally. Of the fourteen playgrounds provided with instructors, two at least are for negro children. The city provides two trained negro probation officers for juvenile negro delinquents; and individual white persons and business corporations, as well as white women's clubs, coöperate with these officers in their many-sided rescue work among negro children. Through the combined efforts of Louisville's white and colored citizens, the State of Kentucky makes provision for neglected and destitute negro children. The fine public library system of Louisville serves blacks as well as whites. The colored branch library is housed in a handsome building of brick and stone, and substations are maintained in the negro public schools. The library is used as a social center for the negroes of the city, and through it they are reached along social, economic, educational, and religious lines. The great majority of those reached are the children, and nearly all are either in youth or early adult life.

Are not all these things of the spirit of Christ? Do they not pertain to ministry? Do they not meet real human need? It is not asserted that they meet *all* human need. Preaching has its indispensable place as surely as ministry has; but one may well doubt if preaching apart from ministry, from service to our brothers' need, is as effective in spreading the gospel of love as ministry apart from preaching would be. It is to the double service that the Church of Christ is called—the threefold service,

indeed, of preaching, teaching, and ministering.

"Nothing that concerns human life is foreign to the Church of Christ." That is the statement of the Federal Council of the Churches of Christ in America, an organization representing 17,000,000 of the 20,000,000 Protestants of the country. When the local Churches respond to it with a full amen, and federate locally to educate and direct their members in local service, there will be fewer brands to be snatched from the burning, and many, many more who will turn forever to righteousness.

#### CHARITY AND MODERN INDUSTRY.

The National Association of Charities and Correction is becoming one of the great forces in American life. The possibilities of coöperative effort demonstrated by the closer union of philanthropic and correctional agencies should be an object lesson to the various Churches, hastening the development of associated work among them. As the National Association has slowly drawn together the scattered forces of State and charitable relief throughout the country, systematizing and coördinating them, introducing uniform standards, inspiring them with higher ideals, the old haphazard methods, with their hit-or-miss results, have been giving place to united and intelligent effort toward definite ends. The charitable worker has no longer that hopeless feeling of a blind and isolated wanderer in an uncharted desert of human wretchedness and sin. Concurred action along generally accepted lines has revolutionized the relief and correction of nearly all our cities and many of our States.

But the Association, like the Churches, has developed its work in a natural or-

der. The first object of the charity organization societies was merely to administer relief to individuals. There was no thought of investigating, much less of changing, the social conditions which made relief necessary. In the slums of the cities the Church used to work to redeem the tramp and to rescue the fallen woman without regard to the conditions which made inevitable the perennial supply of these spiritual derelicts; and the charity workers went alongside, relieving present suffering and trying to enable individuals here and there to tide over sickness and misfortune and to scramble to their feet again to renew the lifelong struggle for bread. It was all a work of palliation, and though hopeful for individuals here and there, the outlook as a whole grew more and more depressing, since the places made vacant in the ranks of vice and of industrial dependence were filled up by newcomers faster than the vacancies occurred. Of those who have really suffered with and for the sins and miseries of mankind there are probably few in middle life who have not passed through a time of spiritual stress and storm, in which they could do little more than cling in a blind agony of faith to their belief that the God who made this terrible world of sin and suffering was yet a good God, who would some day justify himself before the creatures whom he had made.

This faith, held often at so great a cost, already glimpses dawn. For the charity workers, nearly all of whom are members of Christian Churches, have advanced through palliation to prevention, and have definitely called upon the Churches to work with them in this new field as they have worked with the Churches in the old. They have shown beyond dispute that the drunkard and the prostitute, the beggar, the tramp, the

criminal, are constantly manufactured by social and economic conditions which can and should be controlled. They do not at all claim that proper industrial conditions will lessen the need for God in the human soul; they merely claim that certain industrial conditions are a sin of society against the individual, and concern the Church as all sin concerns it; that these conditions set and hold great numbers of human beings in such an environment that their descent below normal, physically, mentally, and spiritually, is practically inevitable. In this new effort to reach the individual by freeing him from those social injustices which tend to warp and degrade him they feel their need of the Christian Churches, the official representatives of the Master whose work they are trying to do.

At the last annual meeting of the National Association of Charities and Correction, held in St. Louis in May, a standing Committee on Churches was created whose business it is to secure the co-operation of the Churches in all suitable ways, to bring before them the work of the Association, to invite their aid in studying the causes which make against human betterment, and their help in raising a standard of social justice and in educating the consciences of men to live up to it. For the thing that is needed to right all social sin is to incorporate in our industrial fabric the scriptural command, "Thou shalt love thy neighbor as thyself."

It is evident that much of the poverty which calls for relief from Churches and from charity organizations is caused by accidents during working hours, a risk which hundreds of thousands of employees daily face; and by what are called occupational diseases, diseases caused by the material which the worker handles or

by the surroundings in which he must labor. Many of these diseases involve a weakness in the worker's children, some mental or physical infirmity which predisposes them to sickness, idiocy, insanity, or crime; so that the worker's breakdown involves not only the industrial ruin of his own household, but physical and moral degeneracy in the next generation, an increasing flood of sin and misery that "flows on from age to age."

Both these causes of suffering can be reduced to a mere fragment of their present proportions. In every country of Europe working people are safeguarded by law against industrial accidents. Employers are legally bound to employ all known safeguards to machinery as well as all aids to sanitary conditions. Where a cheap process of manufacture requires material injurious to the worker, the law requires the use of costlier methods if, as in many cases, the results may be so secured. In other words, European law rates the workman as more valuable than his product. If the dangerous material cannot be eliminated, the law provides such conditions and hours of labor that the danger is reduced to a minimum. And if, through any accident not clearly proven to be solely and directly the fault of the man himself, a worker is injured, the industry which cripples him must carry the burden of his incapacity for work.

One of the standing committees of the National Association, that of Occupational Standards, is engaged in the study of these preventable causes of poverty, suffering, and the sin and ruin for which they are responsible. Its Chairman, Paul U. Kellogg, writing in a recent issue of *The Survey*, says:

There is an old phrase of the courts which has always appealed to me. In the absence of a man's kindred his "next friend" has stood

up for him, acted in his stead, laid claim upon the justice and strength of the law to his good comfort.

In these days of change and adjustment in tools, craftsmanship, and organized forms of industry, humankind is put to new tests of its endurance and adaptability. A grave responsibility as witnesses and "next friends" rests upon those to whom the consequences for good or ill in industrial development are ponderable and embodied in flesh and blood. More than on the manufacturers themselves, more than on the wage-earners themselves, this responsibility rests upon those who carry on our hospitals, reformatories, charitable societies, courts, and children's institutions. All are concerned if hours of work are prolonged beyond the standards of human endurance, if trades are carried on amid preventable conditions which are destructive to physical well-being, if industry fails to make fair standards of restitution to those who are killed or crippled at work, if with rising costs of living torpid standards of wages fail to make normal life possible.

Miss Addams, in her address before the Association, said:

We must insist that the livelihood of the laborer shall not be beaten down below the level of efficient citizenship. From the human standpoint there is an obligation upon charity to discover how much of its material comes as the result of social neglect, remediable incapacity, and the lack of industrial safeguards. Is it because our modern industrialism is so new that we have been slow to connect it with the poverty all about us? The socialists talk constantly of the relation of economic wrong to destitution, and point out the connection between industrial maladjustment and individual poverty; but the study of social conditions, the obligation to eradicate poverty, cannot belong to one political party nor to one economic school. And, after all, it was not a socialist but that ancient friend of the poor, St. Augustine, who said: "Thou givest bread to the hungry, but better were it that none hungered and thou hadst none to give him."

It behooves the Church to know of all these things. The first and greatest ministry of the Church is to the souls of

men, and she dare not turn aside from that to follow this or that social propaganda. But the Church stands, above all, for the life of God in the soul of man and for the rule of the laws of God in human conduct. Whatever makes that life abnormally difficult the Church is opposed to, as she is opposed to whatever ignores those laws. If it is claimed that certain widespread conditions threaten that life and break those laws, the Church should give careful heed; and if the claim be proven, it rests with the Church so to preach the laws of God, and so to insist upon their right to control men's daily living, that men's consciences will be quickened in regard to their duties to their fellows and the kingdom of God on earth be set up in Christian hearts as an ideal not impossible of attainment.

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#### "FOREIGN" AND "HOME" MISSIONS.

##### A Foreign Mission in New York.

At 7-9 Second Avenue, New York City, is the East Side Parish, consisting of the Church of All Nations and Hadley Rescue Hall, which has been called Methodism's greatest experiment plant in city missions. Three deserted downtown Churches were combined in this institution, which is set in the midst of a dense population speaking forty-one different languages. The parish staff consists of four pastors and ten missionaries and social workers, men and women. Three of them are in charge of the Jewish work, and one woman devotes her entire time to the Chinese. The work is aided by the Methodist Church Extension Society of New York City at a cost of \$9,000 annually. But the members of this mission Church themselves gave last year,

from the depths of their poverty, \$2,500 to maintain the day nursery, the fresh-air mission, and various other benevolences of the Church.

Probably no other Church in America is reaching so many Jews. Eighty per cent of the population are Jews, many of them Russians, with inherited hatred of Christianity. Yet four hundred Jewish youths are regular attendants at the Bible class, and are earnest students of the Word.

On Sunday there is preaching in Italian at ten. At eleven preaching in English draws "Armenians, Greeks, English, Irish, Scots, Germans, Portuguese, Jews, Italians, Chinese, and negroes." At twelve comes a well-attended Bible class for men, who take a large part in the discussions. At noon also is a Sunday school, with large classes of Jews and Italians, gathered in from the boys' and girls' clubs, the sewing circles, gymnasium, etc. At one the Chinese Sunday school meets. A number of Chinese converted in this school have returned as missionaries to China. At seven is a second Italian preaching service, and a stereopticon service in the main hall, where the sermon, the hymns, and the Bible lesson are all illustrated by pictures thrown on the screen. The attendance at this recently instituted service has risen from sixteen to six hundred, the average for the winter being four hundred and fifty. A thousand Hebrew children attended the Christmas celebration of the Sunday school and sang the praises of the Child of Bethlehem.

Connected with the Church is Hadley Rescue Hall, where much of the institutional work is done. The Church renders social service along many lines, and it is through and because of this service, the workers claim, that so "great and effectual" a door is opened for their

religious ministry to the people about them.

The editor of the *Literary Digest*, himself a Methodist, says of this mission: "What impressed me most during a recent visit to the East Side Parish was an immense ingathering of street children in a hall just over the Hadley Rescue Mission. On the floor below, in the mission, was that great assembly of men whose lives had been marred and stained by sin. The mission was reclaiming them, but not until after they had spent many years on the wrong road. Just above them were these hundreds of little children, taking their first steps in the path of life. These little ones were being gathered in by the parish workers and their tiny feet set on the right track, so they would not have to spend bitter years in sin before finding the straight road. On one floor we had the work of cure, on the other the work of prevention—both kinds of rescue going on side by side. It is sometimes said that the missions take the wrecks the devil has cast aside; but if so, the results show that he has cast away some pretty good material. The mission ought to make him feel foolish; the work upstairs ought to make him feel anxious. This determined assault on the seething sin of the great East Side is, to my mind, the finest thing that New York Methodism is doing to-day, and will be its best credential on the day of judgment. The only sad feature of it is the fact that its work is limited by lack of funds, and souls that might be reached are not because of our selfishness or indifference. What kind of a credential will that be at the Great Assize? If every Methodist in New York could visit this work, I believe it would revive our city Churches spiritually with a new anxiety

for souls, and baptize our denomination with fire."

These missionaries believe in the Church's obligation for social service and its duty as a leader and defender of the poor. They say: "A Church gets a reputation for unselfish living in a community just as an individual does." In their fight against vice and oppression in the community they have united with "Catholic, Jewish, Presbyterian, Dutch Reformed, Lutheran, and Episcopal institutions"—any and every force willing so far to fight a good fight.

We need just this kind of a plant, this kind of gospel and social work, a missionary staff like this, in New Orleans, our most foreign Southern city. How long must we wait for it?

#### A Home Mission in Africa.

A few years ago two young negro boys from Africa found their way to Augusta, Ga. They were taken in at Paine Institute, and in some way fell into the charge of Miss Ellen Young, the Hampton graduate who has from its beginning had charge of the work of the Woman's Home Department at that school. She taught and helped the boys in every possible way.

One of them contracted tuberculosis and died. The other has returned to Africa as a missionary—himself a home missionary, and prepared for service by our home mission work in America. He writes to Miss Young from Umgeni Mission Station, Phoenix, Natal: "I know you be surprised to get this letter from me now at work since we have come in Africa. We have rent a hall use for service and night school. We have four members, one local preacher. We are waiting for Bishop Lambuth and Rev. John Gilbert. The people are all

looking toward us for the great work. Many people come to see us."

Yet some people would separate between home and foreign missions. How would they label the Church of All Nations, or Nyatikazi's preaching station in Umgeni, South Africa?

#### THE CHURCH'S APPEAL IN BEHALF OF LABOR.

The Federal Council of the Churches of Christ in America unanimously adopted, among other specific principles for which it asserts the Church must stand,

*First.* The gradual and reasonable reduction of the hours of labor to the lowest practicable point, and that degree of leisure for all which is a condition of the highest human life.

*Second.* A release from employment one day in seven.

*Third.* A living wage as a minimum in every industry, and the highest wage that each industry can afford.

The Federal Council's Commission on the Church and Social Service accepts as the basis of its belief and action the entire program adopted by the Federal Council in its report on the Church and Social Service. For the concentration of attention upon concrete conditions, and because of the present keen interest in the three closely related propositions above set forth, it submits at this time to the Churches the following statement and recommendations, and urges that favorable action be taken upon them by individual Churches, synods, assemblies, Conferences, conventions, brotherhoods, and other representative bodies, in the many communions which compose the Federal Council.

The Pittsburg Survey revealed to all interested in industrial conditions a state of affairs in many respects surprising. In the steel mills, according to the re-

port, the twelve-hour day prevailed. Twenty per cent of the employees, or about 14,000 men in Allegheny County, worked twelve hours a day seven days in the week. Full sixty per cent of all employees were classed as unskilled and were paid at the rate of sixteen and one-half cents an hour. Such employees, therefore, by working twelve hours a day were enabled to earn one dollar and ninety-eight cents per day, any reduction in time involving a proportionate loss in wages. The high wages paid to a relatively small number of men in positions of responsibility—three or four per cent getting over five dollars a day—had heretofore misled the public as to the general scale of wages paid in this particular industry. An investigation of the living conditions showed that the wage actually paid to unskilled laborers in the steel mills was not a living wage; that is, not a wage on which a man with an average family could live respectably, under decent sanitary conditions and with a reasonable degree of comfort. The investigations of the Survey showed, furthermore, that in precisely the regions where these low-paid workmen were housed the drink evil was at its worst and the general morality at its lowest. Saloons found this the most profitable region financially. While a fair proportion of workmen and their families were found resisting these influences, it was plain that the drink evil and the tendency of the population to immorality were connected with the prevailing industrial and housing conditions. For most men working twelve hours a day, seven days in the week, little is left except lethargy or stimulants. There was little enjoyment of life possible for them except the enjoyment of the senses. What the Survey revealed in Pittsburg is, we are advised, true to a greater or less extent

—often to the same extent—in other industrial centers.

The illustration is taken from one industry and one center. The range of the proposition, however, is far wider. For while it may be proper to omit from consideration the workers engaged in the professions and in agriculture, those should be included who are engaged in domestic and personal service, trade and transportation, and in manufacturing and mechanical pursuits.

Moreover, with the increasing complication of the industrial situation, there has come the necessity of conducting many industries seven days in the week, and as a rule those industries conducted seven days in the week require the service of the individual employee seven days in the week, and the rate of wages is set not for a six-day but a seven-day scale.

#### One Day's Rest in Seven.

The Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America calls the attention of the Churches of Christ everywhere to this condition and the menace involved in it, and urges upon all Christian Churches officially, through their pulpits, their brotherhoods, and various other organizations, to emphasize and bring home to their members their Christian obligation in these premises—namely, that it is the right of every man to have one day out of the seven for rest and recreation of body, soul, and mind, and that it is the obligation of every Christian employer so to arrange his business that each of the employees may have one day holiday in seven without diminution of wages. The normal holiday is the Christian Sabbath, the Lord's day; but where the conditions of industry or service require continuance

of work seven days and the consequent employment of some part of the employees on the Lord's day, then those so employed are entitled to receive a holiday on some other day in the week; and, furthermore, that it is the obligation of every Christian employer so to arrange his scale of wages that the living wage of his employees is calculated not on a seven-day but on a six-day basis.

#### A Living Wage.

It is the obligation of every Christian employer, a part of the essential Christian teaching of the brotherhood of man, to pay every employee a living wage—that is, a wage on which not only the worker but the average family can live under proper sanitary conditions and with reasonable comfort. Normally the great bulk of the industrial work of our country should be done by the heads of families, and wages should be adjusted not to the cost of living of the unmarried boarder but to the family life in the home. The living wage differs from time to time and from place to place. The obligation remains unvaried, and no industry can be counted as properly conducted from the standpoint of Christian ethics which is not so conducted that all employed therein receive a living wage.

#### Reasonable Hours of Labor.

It is manifest that that industry which, employing its laborers six days in the week, compels them to work twelve hours out of the twenty-four, does not give to those employees a proper opportunity for sane and healthy living. Family life, intelligent social intercourse with one's fellows are impossible under such conditions, and the laborer not only is not encouraged to develop upward, but by the conditions of his labor is held in an inferior and degraded condition, with

no chance of development. Such a condition is, we believe, contrary to the dictates of the religion of Christ and a menace to the well-being of the State. It is an obligation resting upon Christian employers so to organize their industry that the employee may have reasonable hours of labor.

In view of present discussions and in view of the existing diversities of opinion, this Commission is not prepared to state for all industrial conditions what is a reasonable working day. The movement for the standardization of reasonable hours at eight for all industries has not reached such a stage that, in spite of its own opinion that eight hours for labor is reasonable, this Commission is prepared to call upon members of Christian Churches to adopt that standard as a part of their Christian obligation; but it is the conviction of this Commission that anything over ten hours a day in any business or employment is an abuse which should not be tolerated in a Christian community nor exacted by a Christian employer. This Commission recommends to the official bodies of Christian Churches, in order to standardize, as it were, the simplest Christian obligations in the industrial fields, to adopt resolutions calling upon employers of labor within those Churches to conform in their industrial operations to these three simple rules:

One day's rest in each seven.

Reasonable hours of labor.

A living wage based on these reasonable hours of labor.

FRANK MASON NORTH, *Chairman*;  
CHARLES STELZLE, *Secretary*.

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#### A FORWARD STEP AT GALVESTON.

Rev. A. E. Rector, Galveston, Tex., writes: "Our seamen's Christmas service was a great success. The house (our

Seamen's Chapel) was packed, seamen being largely represented. Five preachers were present, and citizens and not a few ladies of the missionary societies. We now have a good Methodist Aid Society behind us in Galveston, and they are enthusiastic in coöperation. 'Comfort bags,' fruit, and light refreshments were dispensed. The Methodist Sunday school orchestra rendered valuable assistance, and the seamen say, taken all in all, it beat the record for Galveston.

"You understand how certain 'undesirables' for various causes are being arrested and deported by the government. Heretofore they have been detained in jails, but the order has come from Washington that they must not be jailed any longer. So the local inspectors urged us to fit up a room for men and one for women, where they could be safely confined and yet remain under the family régime of the Home. The case was urgent, and, taking the best counsel I could, I decided to accept the proposition. Counting toilets, locks, etc., and the strengthening of the walls, it will cost about \$300 to fit up the two apartments. As compensation we are to receive double pay, \$1.50 per day. According to the official figures of last year, we ought within one year to reimburse ourselves for the outlay and still save the regular board of the 'prisoners,' 75 cents a day. A strong inducement to accept the proposition was the close touch we would have with the government. They could get them into such quarters as the Catholic Hospital for \$1 a day; and as they urged us to coöperate at a 50 per cent increase, I thought we ought to accept. We have already had two prisoners, and the arrangement works well. Their meals are served through a trap door in the wall, and we don't have to open the door at all excepting when

we wish to make a little social missionary visit. Our congregation stays with us in that event, and really it is an excellent missionary opportunity. Mrs. MacDonell's visit was a great inspiration to us all. I feel stronger for the work than ever before. Unless the current of immigration should be deflected, I think there is a crying necessity for such an institution, and the demand seems likely to grow."

### WESLEY HOUSES AND THE SOCIAL WORK OF THE WOMAN'S HOME MISSION SOCIETY.

MRS. R. W. MACDONELL.

The function of the Church of God is to raise human society out of sin and degradation up to those sublime heights where every man knows God and loves his neighbor as himself. This may be accomplished by creating in the heart of the human unit such ideals and holy purposes as make him a new creature in Christ Jesus. His standards of life grow higher as he knows God better and loves his brother more truly. To hasten this end, the Church has used such methods as are best adapted to meet the recognized needs of human society.

To-day, when the organized industrial and business world loses sight of the individual, it behooves the Church to accentuate his importance to society and to seek to magnify his personality if it would fulfill its mission of redemption.

The Woman's Home Mission Society, therefore, has magnified the need of social touch as one means of reaching the human unit and introducing him to this larger life. Twenty years ago the auxiliaries of Atlanta, Ga., Nashville, Tenn., and St. Louis, Mo., organized City Mission Boards and secured the service of

consecrated women who gave their whole time to friendly visiting in destitute sections of their respective cities. Misses Emma and Tina Tucker, and Mrs. Skinner, of St. Louis, were among the first to enter this service. For several years the work of these city boards was confined to friendly visiting, relieving the demands of poverty, a kindergarten at one place, and sewing schools and boys' clubs at others.

In the meantime the Chicago Commons, Hull House, and other social set-



MRS. J. E. MCCULLOCH.

tlements in large centers were revealing that residence in the community not only gave opportunity for friendly intercourse, but also showed that real helpfulness was increased by knowing and bettering the real moral and physical sores which made high standards of life well-nigh impossible. The results of these purely philanthropic enterprises justified the Woman's Home Mission Society in adopting this plan of residence in the community to be helped, and adapting many of their features of work to our own Southern life. In September, 1901, therefore, the first

"settlement home" in the Southern Methodist Church was established in Nashville, Tenn., with Minerva Clyce (now Mrs. J. E. McCulloch) as head resident. She was assisted by Miss Martha Frost as kindergartner. Atlanta, Ga., followed in 1903 with a settlement home in a large cotton mill district, with Miss Rosa Lowe leading as the incarnation of the Christ spirit, while the same year Miss Estelle Haskin helped the Dallas City Mission Board develop the present magnificent plans which support not only the Wesley House with its three resident



MISS MATTIE WRIGHT.

workers, but also the Wesley Chapel in another section of the city. The Kingdom House of St. Louis, Mo., valued at \$50,000, has grown out of the settlement home which the deaconess, Miss Mattie Wright, helped the St. Louis City Mission Board to establish in 1904. The great Institutional Church in Kansas

City is the offspring of the organized work of that City Mission Board.

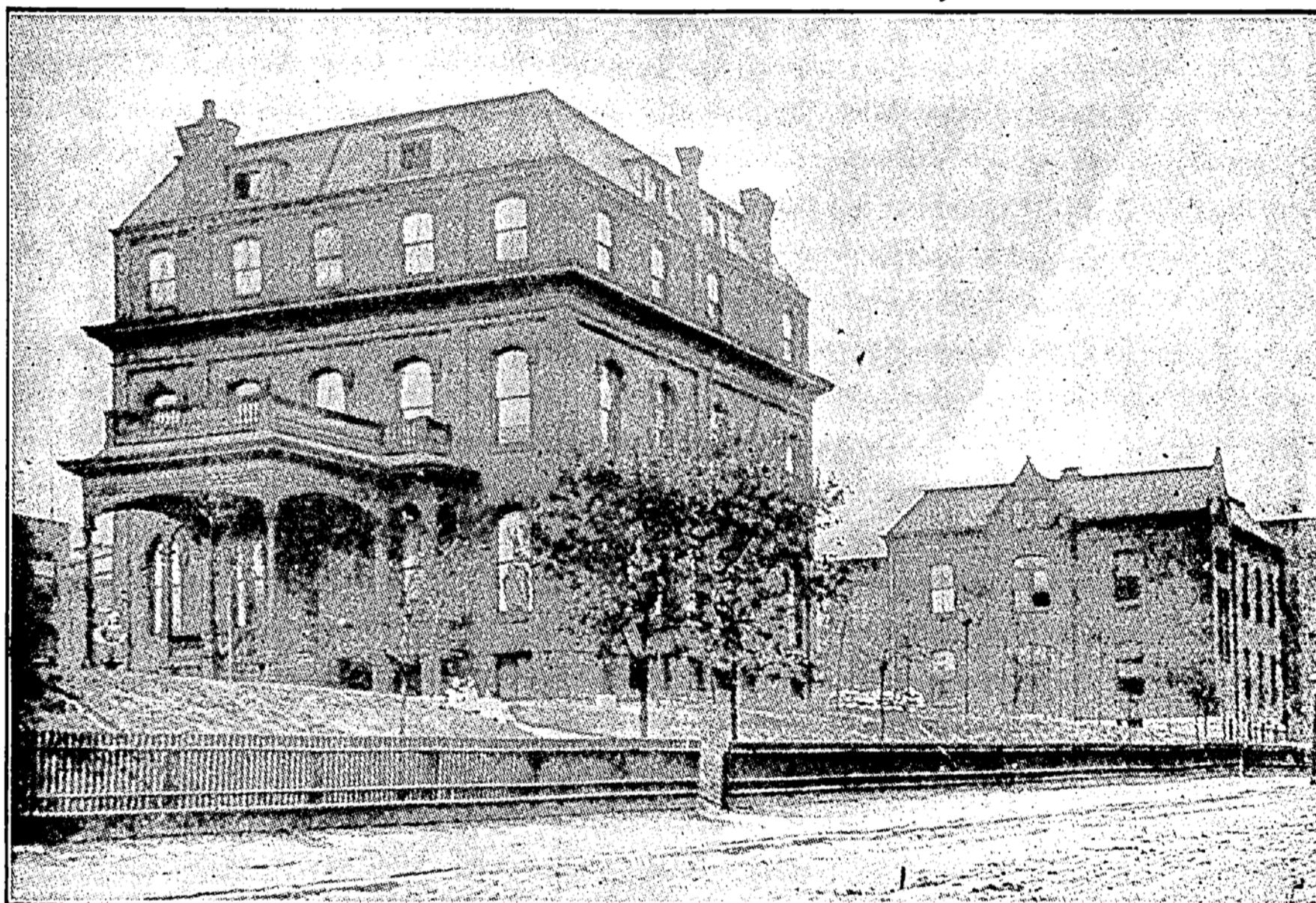
The name "Wesley House" has been adopted for these social settlements in order to secure uniformity of name and to magnify their relation to the Church. There are thirty City Mission Boards at present conducting organized work in connection with the Woman's Home Mission Society. In addition to the twenty-three Wesley Houses, there are coöperative homes for working girls at Waco, Tex., and Jackson, Tenn., a "Door of Hope" in Macon, Ga., and the Toberman Home and Hospital at Los Angeles, Cal., while Baltimore confines its work to two kindergartens. Asheville, N. C., Bonne Terre, Mo., and Fort Worth, Tex., make friendly visiting their special work. This organized work is supported by funds collected by the auxiliaries that stand back of them, plus an appropriation from the Woman's Missionary Council of ten per cent on the money expended for current expenses by each city board, if that amount equals sixty dollars per month and is reported by voucher to the general treasury.

The term "Wesley House" has become to Southern Methodists a synonym for the incarnation of the social spirit where consecrated, trained, cultured women live in slum districts, mill communities, foreign or neglected centers, in order that their culture and consecration may quicken and enrich the lives of their less fortunate neighbors. Through these Wesley Houses the many problems awaiting Christian solution are presented to the Church for its definite activity, such as Americanizing and evangelizing foreigners, counteracting the influence of the saloon, creating and enforcing law, securing better housing and sanitary conditions, providing better

water supplies, and establishing compulsory education for those who otherwise must remain ignorant and vicious. The solution of these problems makes the redemption of human society possible and more probable. Give our people proper living conditions, and it becomes easier to live righteously.

The work at each Wesley House varies according to nationality, occupation, physical and mental needs of the

ically, as well as teaching him the rights of others, is effected by furnishing playgrounds and proper supervision; while shower baths make men, women, and children cleaner, healthier, and happier. Rest and recreation are given in club rooms for both men and women; while libraries, reading rooms, night schools or classes give opportunity for promotion and better wages for many. Clubs for girls and boys furnish recrea-



MAIN BUILDING.

SCHOOL BUILDING.

KINGDOM HOUSE, ST. LOUIS.

community. Relief of poverty in co-operation with the other organized charities forms no small part of the work of the residents. At seven Wesley Houses district nursing and clinics where the doctors meet the patients are established. Domestic science is taught in many, because there has been found great need of wholesome cooking and economy among our Southern wage-earning people. The development of the child phys-

tion under elevating conditions; while the mothers' clubs have opened new life to homes through discussion of domestic, moral, and physical questions. Cottage prayer meetings and Bible classes for women and children have given to these communities God's revelation of himself. The activities of the Wesley Houses are almost ceaseless, varying with each community's needs.

Some will say: "But what are the

fruits?" First of all, we have reached many through these social features who never went to church, and we have given them glimpses of God's loving fatherhood through this touch of his children. Again, the workers will tell you of

In hope that sends a shining ray  
Far down the future's broadening way."

The Wesley Houses and other institutions which represent this incarnation of the social spirit of Christianity are found in the following cities:



CHILDREN AT ST. MARK'S HALL, NEW ORLEANS.

quickened lives now living in better neighborhoods. I asked a dweller in one of the Wesley House communities if he thought our work justified our presence. His quick reply, "Without doubt," was followed by a recital of the redemption of one whole family, and he said: "If you had helped only this one family, you have cleaned up a lot." Moral reform, cleaner streets, and the enforcement of law have come to some communities because of the intelligent demand of the resident workers upon city authorities. The reflex quickening of the lives of the volunteer workers in the Wesley Houses and the members of the City Mission Boards is not a small part of this harvest, for they have found growth

"In work that keeps faith sweet and true,  
In trust that triumphs over wrong.

CITY.	When Organized.	Number of Salaried Workers.	Number of Volunteer Workers.	Features Enterprised	Money Expended Last Year.
Atlanta, Ga.....	1902	6	57	20	\$ 6,160 65
Augusta, Ga.....	1908	3	8	9	2,917 74
Biloxi, Miss.....	1910	1	3	4	600 00
Birmingham, Ala	1909	2	6	...	1,132 95
Bristol, Tenn....	1909	1	9	3	750 00
Dallas, Tex.....	1903	4	6	16	1,624 11
Danville, Va.....	1910	1	...	5	.....
Houston, Tex....	1907	5	4	15	1,239 89
Knoxville, Tenn..	1908	1	3	6	597 32
Kansas City, Mo.	1900	13	...	15	8,052 92
Louisville, Ky...	1903	4	25	15	2,044 17
Memphis, Tenn..	1907	2	33	6	1,624 61
Meridian, Miss..	1910	1	16	4	369 33
Mobile, Ala.....	1905	3	23	9	1,275 97
Nashville, Tenn..	1901	2	28	9	1,347 92
New Orleans, La.	1909	4	26	23	1,900 00
Portsmouth, Va..	1910	2	6	6	331 28
Richmond, Va...	1907	1	13	15	864 88
St. Louis, Mo....	1903	11	27	22	5,441 14
Thurber, Tex....	1909	2	...	6	923 07
St. Joseph, Mo...	1909	2	...	6	.....
Spartanburg, S.C.	1910	2	...	5	.....
Winston-Sa., N.C	1909	1	...	8	.....
Total .....		74	293		.....

# THE HOME BASE

## EVERY-MEMBER CANVASS AND ITS RESULTS.

R. B. ELEAZER.

In order to attain the standard set by the last General Conference of the Methodist Episcopal Church—"As much for missions and other benevolences as for the local Church budget"—the various missionary and benevolent boards, after careful consideration, have adopted the every-member canvass as the official financial plan of that Church. This plan has been agreed upon by the Boards of Foreign Missions, Home Missions and Church Extension, Freedman's Aid, Sunday Schools, and Education. Its outstanding features are as follows:

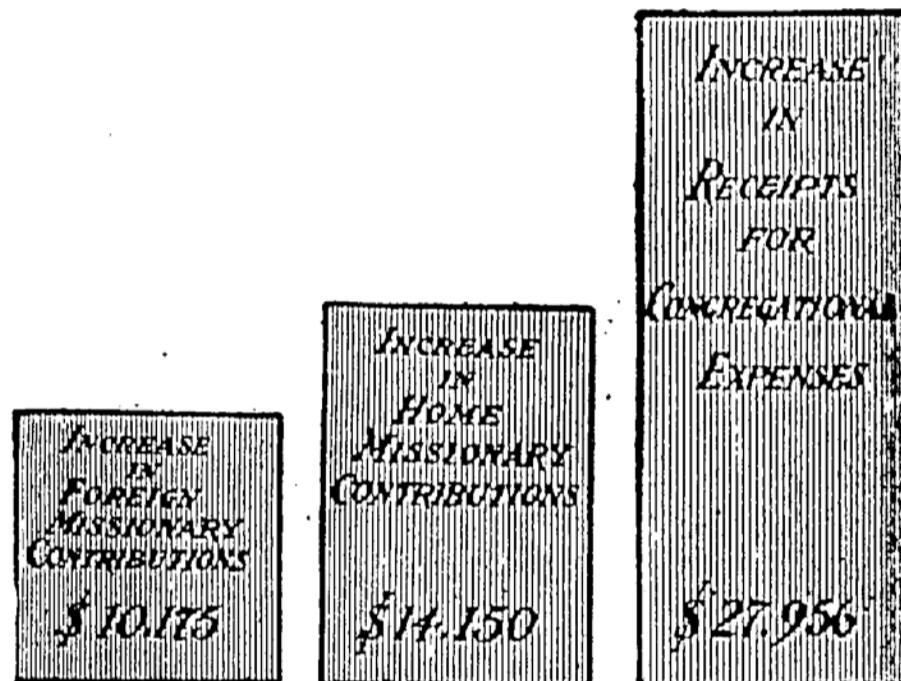
- 1. A prayerfully conducted educational campaign, followed by**
- 2. A personal canvass of every man, woman, and child in the congregation for**
- 3. A weekly offering for missions and benevolences, using the**
- 4. Duplex envelope (two separable pockets) as the most effective collecting device, and emphasizing**
- 5. Intelligent, prayerful subscription, putting each benevolence on its own merits, instead of the omnibus collections.**

The reason for adopting a new plan, as outlined in the New York *Christian Advocate*, is that under the old system the Church is failing utterly to measure up to the large opportunities that God has opened to it, a condition that ex-

(50)

ists in a striking degree in our own Church as well, in which the average weekly contribution to foreign missions is less than one cent per member.

### The New Plan Helps Current Expenses and All Benevolences.



RESULT OF EVERY-MEMBER CANVASS FOR FOREIGN MISSIONS IN EIGHTEEN CHURCHES.

The chief argument in favor of the every-member canvass, as given by the boards, is that it greatly increases the number of givers. The weekly basis is commended for the same reason, and for the additional reasons that it is scriptural, educational, makes larger giving possible, replenishes the treasury regularly, promotes prayer for the work of the Church, and increases, by reflex influence, the offerings for current expenses.

The duplex system, comprising the use of a double collection envelope, one side for current expenses and the other for

missions and benevolences, is recommended for the reason that it promotes regular, systematic, and liberal giving, and gives the world-wide missionary opportunity and obligation at least an equal place with the needs of the local church. As a matter of fact, the churches of America are giving about thirty times as

much for the latter as for the former, although the proportion of need and opportunity are infinitely greater on the side of the foreign work.

Some diagrams from the New York *Christian Advocate*, giving the results of the new plan, will be of interest to our readers:

### Under the Old Plan.

#### Few Give.

This circle represents the 10,745 members of the Methodist Episcopal Churches at one of the laymen's conventions last year. The black wedge represents the 1,731 members of these Churches who were contributors to the missionary and benevolent work of the Church—9,014 were giving absolutely nothing.



#### And Give Little.

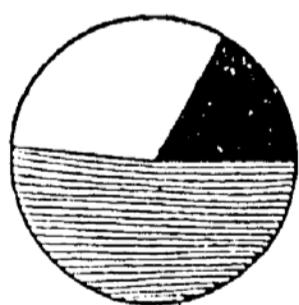
This represents the portion of a cent that the average Methodist gives weekly, through regular Church channels, for foreign missions. The total *per capita* gift of the Methodist Church for 1909 was sixty-two cents, but only twenty cents *per capita* per year was given through regular Church channels.

#### We have no coin small enough to represent our average weekly offering.



#### More Give.

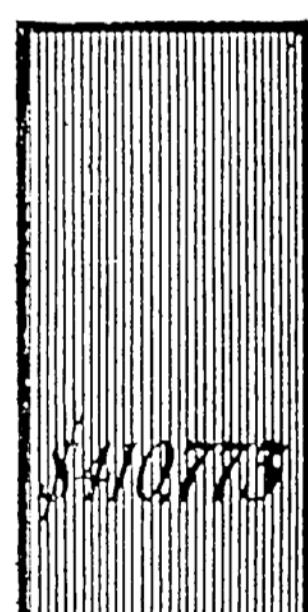
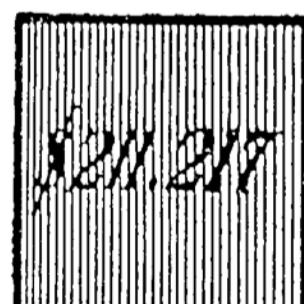
This circle represents the entire membership (1,311) of one of our largest, most generous, missionary-spirited Churches. The black wedge represents the number (180) who were contributing before the every-member canvass. The black wedge, plus the shaded portion, represents the number (880) who were contributing after the canvass. With four times the number of contributors, and with a weekly system of giving, it does not require a mathematician to see that the Church received more money for all causes.



### Under the New Plan.

#### And Give More.

The small square represents the amount (\$211,217) contributed by the Churches of Toronto before the Laymen's Missionary Movement campaign began. The larger column represents



the amount (\$410,773) which they contributed two years after the new plan was introduced. All the other benevolences were increased as well.

For fuller information as to the every-member canvass, write the Laymen's Missionary Movement of our own Church, 810 Broadway, Nashville, Tenn.

**"TO THE JEW FIRST."**

JULIUS MAGATH.

When our Lord sent out his disciples to evangelize the world, among the instructions he gave them, and which have never been revoked, was "to begin at Jerusalem," which simply meant to present the gospel to the Jews first, in order of time. In the same spirit, and carrying out his Lord's idea, the apostle to the Gentiles declares that the gospel is the power of God unto salvation, to the Jew first. In the early days of Christianity this order was strictly adhered to, and the marvelous results of the day of Pentecost followed. It is only when God was left out from the plans of the Church, as was the case in the Middle Ages, that Christ's instructions to preach the gospel to the Jew first were not only disregarded, but the Jew was left out of the plans of the Church altogether. This indifference subsequently turned to proscription and bitter persecution, and it were well for us to remember that in so far as we either neglect to carry the gospel to the Jew or illtreat him we not only fail to carry out our Lord's instructions, but we allow ourselves to be influenced by the spirit of the Middle Ages, which has unfortunately been transmitted to this age.

It is a matter for deep gratitude that as a Church we are waking up to our duties and opportunities to the aliens who are crowding to the shores of this free country. This writer knows from experience the hardships of a "stranger in a strange land," and therefore his heart goes out in sympathy to all foreigners, who, escaping the hardships of the old country, are coming here in increasingly large numbers to find an asylum. The crowds of Jews who come

swarming here affect him more, and for this reason: they, unlike perhaps any other people, are affected religiously to an alarming degree. In the old country most of them were accustomed to at least observe the outward forms of rabbinical Judaism. It is a lamentable fact, acknowledged by the Jews themselves, that when a Jew crosses the ocean he throws his religion overboard. He is no longer a Jew as soon as he has smoked his first cigar on Saturday or has tasted pork. This to him is the difference between a Jew and a Gentile, and unfortunately he knows of Christianity only the very worst side. What is to become of him if some force does not take hold of him and turn him back? And where is this force to be found if not in the Church of God?

A recent issue of *The Watchman*, of Boston, speaks of opportunity in this field in the following language:

There is a great opportunity in America, with its freedom from the Old World traditions and prejudices, to manifest the spirit of Christian love to the people of Jesus. There are Jews of the old intense conservatism who cling to their ancient and holy faith as a precious legacy and a national birth-right. There are liberal Jews who have no anchorage to any particular ground of religious faith. There are young men of Jewish ancestry who are loosened from old ties like other American youth. The freedom and fairness of American life have opened many Jewish minds to the recognition of the excellence of the Christian faith, and inquirers are often coming to pastors of Churches for direction. Those who come may be so many witnesses to their own people and so many signs of the blessings of the Christian faith.

The Scriptures indicate that the crucifixion itself may become the occasion and the means of their repentance, for "they shall look upon him whom they have pierced." If it could be set before them, not with judgment and bitter reminder of their treatment, but with loving appeal in the spirit of Peter and the first apostles, it might touch multitudes with

repentance toward God and faith toward the Lord Jesus Christ. Why should Christian people share the base "sheeny" spirit and fail to rise to the heights of Christian love and be burdened for their salvation? Could they resist forever the omnipotence of the love of God in Christ Jesus?

This writer would add that never since he has been engaged in the work of preaching the gospel to the Jews has he found such openings among them. Many of the invitations to preach in the various communities have come from the Jews themselves, and on a recent occasion, when a freewill offering was called for for Christian mission work among the Jews of the South, the Jews themselves were among the first contributors, and the beginning of a permanent fund for that purpose will be \$10 that was contributed by a Hebrew and another sum contributed by one of his former students of Emory College.

"The Heavenly Voice" among the Jews was that mysterious voice that was heard from time to time when great issues were to be decided. When the controversies in doctrinal matters came to a crisis between the two great schools of Shamai and Hillel, "the Voice" was heard in favor of Hillel. "The Voice" attested to the Messiahship of Christ. Let the MISSIONARY VOICE go forth voicing the spirit and commands of the Master, not forgetting that the gospel is the power of God, not merely to the nations of the earth, but if not primarily at least also to the Jew. The Church needs to be reminded that there is a distinct blessing promised to those who shall bless Israel. (Gen. xii. 2, 3.)

#### LIMITED LOVE NOT LIMITED MEANS.

MISS DAISY DAVIES.

On every hand we hear much of the high price of living; the increased cost

of things is made the plea for small gifts to the missionary work.

"We are a poor people, folks of limited means," says the pastor when he apologizes for the small report from his Church.

"We women have not very much money; our means are quite limited," says the faithful group of missionary workers.

The Field Secretary has grown quite used to statements like these, and over and over comes the thought: Is this the real cause of the limited gifts? Is it limited means, the high price of living, or is it limited love?

The question has been answered by the experiences that frequently come in my travels, when the love-filled life finds a way for royal giving in spite of limited means and the increased cost of living, and I am forced to believe in the old and oft-repeated adage, "Love finds a way."

He was an old superannuated preacher. While in active service he had never had stations that paid much. His was a life unacquainted with luxuries. Now the means are limited indeed. He and the wife who has been his companion all these years live in the scantiest fashion, but somehow love found a way and at the close of a missionary service his trembling fingers placed in my hands a twenty-dollar bill, a love offering indeed for the world-wide work for women.

Said one who knew: "That means almost suffering for those old people; they must do without much they actually need."

It is the preacher's wife this time; a small church. A family of growing boys and girls at the parsonage tells the story of the financial needs in that family. Her heart was stirred by the story of the great jubilee meetings and the special

jubilee offerings, a grateful acknowledgment of these fifty years of woman's organized work for women. What could she give? Love found the way as she quietly said: "I will do my cooking for a year that I may give that much for this great work."

He was a splendid brown-eyed boy of twelve, with all the energy and ambition such a boy usually possesses. The one greatest desire of his heart was to own a bicycle, and for many months he had worked as errand boy in a store part of the afternoons and on Saturdays, saving his money to buy the one thing he so wanted. Two and one-half dollars was his total bank account. With eyes shining and a triumphant ring in his voice he brought me during a missionary service that hard-earned two and a half dollars. "I want to help some, even if it isn't very much. I can wait for my wheel." Love had again found a way.

God is speaking to-day the love message in the hearts of men of large wealth and showing them how he gives them power to make money that can be given back to him in princely gifts.

It was a glorious Sunday morning in North Carolina. An earnest congregation listened to the recital of the successes and needs of the great missionary enterprise. The speaker expressed grief that the opportunity to purchase splendid property to establish a school for high-class girls in Rio, Brazil, must be given up—the same old story, lack of money. At the close of the service a freewill offering was taken, as is usual at the close of the Week of Prayer. The benediction was pronounced, and among those who came to speak a word of cheer to the Field Secretary was one who has long been known as a princely giver. The love voice had spoken to him, and he but echoed that voice in a gift of one

thousand dollars to the offering that morning and a promise of ten thousand dollars when we build the much-needed school in the city of Rio.

O that the same voice would inspire other men and women, stewards of large means, to a gift as beautiful as the love offering that day!

Is it, then, because our means are limited, or that the cost of living has increased that every department of our Lord's work is hindered by the smallness of our gifts? When we face the question seriously, thoughtfully, do not our hearts condemn us as we cry out: "Limited love, our Father, not limited means, has been the cause of our failure?"

May not, then, our prayer be for the love that asks, "How much can I give?" not, "How much is required?"

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#### QUIZ.

1. What does the United States spend for foreign missions? Not quite twelve million dollars.

2. How many millions for chewing gum? Eleven million dollars.

3. How much for candy? One hundred and seventy-eight million dollars.

4. How much for tobacco? Seven hundred and fifty million dollars.

5. How much for jewelry and silver plate? Seven hundred million dollars.

6. How much for millinery? Eighty million dollars.

7. How much for intoxicating drinks? One thousand two hundred and fifty-five million dollars.

8. How much does our society give?

9. What does the Woman's Missionary Council give for foreign missions? Last year, \$264,000.

10. What is the population of the United States? Seventy-six millions.

11. What proportion are Protestant communicants? One-fourth, or nineteen millions.

12. What is the estimated wealth of the United States? Ninety-three billion dollars.

13. What proportion is in the hands of Protestant communicants? About one-fourth, or twenty-three billion dollars.

14. What proportion of their wealth do they give to foreign missions? One-fourth of a tithe of a tithe of a tithe.

15. What proportion of their savings do they give? One-twelfth of a tithe.

16. How many missionaries are now in the field? About 15,000.

17. How many are required for the evangelization of the world in this generation? Forty thousand.

18. How much money is required? Eighty million dollars.

19. How much would that be each for the Protestant communicants of Europe and America? Less than one-fourth of a cent a day.

20. But since only one Christian woman in nine is interested in foreign mission work, if I should give not only for myself but for nine other women, what would then be my proportion? Two and one-half cents a day.

21. Can I do this much for Him who gave his life for me?

#### PROGRAM FOR MARCH: MONEY AND THE KINGDOM.

##### Foreign Department.

Motto: "We cannot serve God and mammon, but we can serve God with mammon." (Robert Speer.)

1. Bible study: "Stewardship in Giving: The One-Tenth." (Matt. xxi. 33-43; Mal. iii. 10.)
2. "The Money Power of the Church."
3. Pointed arrows: "How Christians Give

(a) in the United States, (b) in Native Churches."

##### 4. Quiz.

5. A question of proportion: (a) "The Jews' Proportion," (b) "The Widow's Proportion," (c) "My Proportion."

##### 6. "When the Deacon Went to Church."

#### "Stewardship in Giving: The One-Tenth."

We are stewards, not owners; therefore our giving should be upon a stewardship basis. Stewardship is all-embracing. It includes all we have, all we keep as well as all we give, all we do, all methods of acquisitions, use of all our time and of our strength and of our talents. (Matt. xxi. 33-43.) This parable reminds us that when the Jewish people, whose terms of stewardship were clearly defined for them, failed in tithes and offerings, the land was taken from them and they were scattered abroad. Note in the parable of the pounds that no one, even for a single moment, considered the pound as his own, but always as owned by the master. True stewardship is based upon God's ownership of all. Read the beautiful words of David when the money was brought for the building of the temple. (1 Chron. xxix. 10-22.)

There are some few general principles that should control our giving:

1. God should have first place, not last. (Ex. xxiii. 19; Deut. xviii. 4; 2 Chron. xxxi. 5, 6.)

2. The giving should be intelligent, and the interest of the kingdom should be the real concern.

Many stewards are unfaithful in that they are thoughtless. They merely give when asked to do so, and it matters little for what cause the appeal is made. Some pride themselves that no beggar is ever turned away and no asking ever unrewarded who have never given one

hour's serious, prayerful consideration to the question of their own stewardship. This is the easiest way. There are others who give whenever it seems a duty, and they are never close enough in touch with the various interests of the kingdom to have a true conception of their real duty. True stewardship is a Godlike combination of duty and privilege bound upon intelligence. Indiscriminate giving may do more harm than good. There is no virtue in giving to everybody or to every cause, unless by so doing one is sure of making the *best* use of the Lord's money. To be a faithful steward one must be in touch with the activities of his local Church, with the benevolent institutions of his section, and with the home and foreign mission work of his denomination. At this time, when there is plenty of literature at popular prices and in most attractive form suitable for all classes, the steward is hardly excusable for not knowing.

3. The giving of a steward should be systematic and proportionate. Even the Jews of the Old Testament times realized how futile was careless and spasmodic giving, so they had a most elaborate system. Many who claim that we have advanced so much that this system is out of date for us would find upon examination that they were far behind that olden way. "Not to give regularly is not to treat God fairly; not to give proportionately is not to treat God honestly."

4. Remember that giving should be the measure of love. (2 Cor. viii. 1-9.) In your giving this past year have you shown the sincerity of your love?

5. First and foremost always, there must be the giving of self.

#### The One-Tenth.

So much has been written on the subject of tithing that we here note only a few general principles:

1. A scriptural study of this question will show that the tithe was always representative—that is, it was given and is to be given in recognition of God's ownership of the whole. (Rom. xi. 16.) There is danger in saying that the tithe must be given because it is "holy unto the Lord," unless the fact is always in mind that it, like the payment of rent, recognizes the ownership of another.

2. There may perhaps be faithful stewardship without tithing. There may be conscientious, faithful tithing without real stewardship. However, no one has shown any better business way of beginning to administer one's substance for the Lord. There should be a well-defined method of giving, else there is almost surely a lack of true proportion, and no one has proposed a more sensible method of beginning to take account than this old Bible way.

3. Were it not that we are so bent on keeping our money at any cost, we would never offer so senseless an excuse to the Lord for failing to tithe or to give systematically and proportionately as when we say: "We are not living under the law, but under grace."

4. Tithing is a great aid to spiritual life. Ask any who have conscientiously practiced it.

5. Remember that the practice of tithing would largely solve the financial problems of the Church and of missions. It is a safe and almost certain step to larger giving.

6. The setting aside of one-tenth is not carried over into the New Testament as a law, but the same principle is given in the gospel dispensation with all added reason for sacrifice and abounding love

that came through the life and death of our Lord.

7. Giving is a grace to be cultivated, developed just as any other, and we are bidden to abound in this grace. (2 Cor. viii. 7.) How by any possibility can we abound by giving a smaller proportion than the old law required of the Jews? Of all challenges in Holy Writ for the pouring out of blessings, none is so striking or so unqualified as this setting aside of the tenth unto the Lord. (Mal. iii. 7-10.)

#### Home Department.

Motto: "A man can give without loving, but he cannot love without giving."

1. Bible study: "Stewardship in Using: The Nine-Tenths." (Prov. xi. 24; iii. 9, 10; 1 Tim. vi. 17-19; Luke xii. 16-21.)

2. Points to consider: (a) Wages and homes of masses of working people; (b) work accidents; (c) children at work.

3. Discussion: "Is Love or Greed the Basis of Our Industrial System?"

"Stewardship in Using: The Nine-Tenths." (Prov. xi. 24; iii. 9, 10; 1 Tim. vi. 17-19; Luke xii. 16-21.)

We are as truly stewards in regard to our personal expenditures, to our gifts, and to our savings as we are in regard to the purely religious things of life. We should also remember that Christian people are not only stewards of things material, but of the manifold grace of God.

Some one has said that "hoarding is one form of stealing for which we build no prisons." There is most assuredly a misuse of money by hoarding as well as by spending. (Prov. xi. 24; iii. 9, 10; Matt. vi. 19-21; Isa. v. 8.)

Give illustrations of withholding that have tended to poverty.

1 Timothy vi. 17-19: Note the warning given here; also the purpose of God in prospering his stewards. Luke xii. 16-12; Ecclesiastes v. 10.

There is truly no joy in withholding from the Lord. Men desire much money that they may gain social position, promote the interests of their children, etc., and these things are not satisfying. It is no sin to be rich, but it is a sin to love money more than one loves God. There is sin in the universal waste of money that God has committed to his followers as a sacred trust.

Dr. Josiah Strong says: "All the money which will yield a larger return of usefulness in the world, of greater good to the kingdom by being spent on ourselves or on our families, than by being applied otherwise, is used for the glory of God, and is better spent than it would have been if given to missions. And whatever money is spent on self that would have yielded larger returns of usefulness if applied otherwise is mis-spent, and if it is done intelligently it is a case of embezzlement."

All money should be spent in the consciousness of its value in extending the kingdom. "If my money is my stored-up self, by it I can go to every creature as God's messenger." One hero of the cross, a business man, used to pray daily: "Lord, do not let me make any more money to-day than I will use for thy glory."

There must be a complete shifting of the prevailing idea of the relation of expenditure to giving. At present the giving is usually large or small as the expenditures are large or small. The giving ought to have first place, and expenditure be made to conform to it.

We are easily able to evangelize the world if all the money in the hands of Christian people of the world were used for God's glory. Families would continue to be fed and clothed, children would be educated, right social obligations would still be met; for God asks

nothing of his stewards that they cannot do.

There must be expenditure on self, on the family, etc. There is clothing to buy. The question to be settled is not always, "Is this or that needed?" for God does not allow his children to have in this world more than is actually needed; but God is not pleased with waste. There should always be the question, "Will this be pleasing to the Lord?" Would you like to stand before God and hand him a sheet on which in one column is written the amount you had spent on clothes and jewelry and personal pleasure in 1910, and in another column the amount you had spent for the spread of the gospel?

There should be expenditure for the education of children. One mother once ceased to give to the missionary societies and withdrew most of her Church contribution that her daughters might be among the best-dressed girls in school. She then wondered why her interest waned and why her spiritual life was disturbed. There is probably no place where the temptation to give the extension of the kingdom second place is so great as in considering what may be done for children.

Have your household expenses this last year been worthy of a steward of the gospel?

Have you in business given as much consideration to your relation to the Lord as you have to the increase of your income?

What has been your attitude to the laboring classes? to the employees? Has your gain cost them too much?

Real stewardship would quickly solve all the financial questions of the kingdom—not tithes alone, but tithes and offerings with right use of time and talent, all baptized with prayer.

## IS TITHING EQUITABLE?

WALTER RAUSCHENBUSCH.

We all understand that a man receiving \$500 a year cannot pay as much to religious institutions as a man receiving \$5,000, but the universal impression seems to be that he can fairly be expected to contribute the same proportion of his income. The Old Testament law of tithing is very generally recommended as the ideal to be followed by all, on the supposition that ten per cent of an income of \$500 is the same proportion as ten per cent of an income of \$5,000. This commercial method of calculation leaves some fundamental facts of human nature out of account and has inflicted a grave wrong on the poorer portion of our Churches. Dr. Ernst Engel, long the eminent chief of the Prussian Bureau of Statistics, compiled from a large number of family budgets the proportion expended for various purposes. The following table contains the main results:

Item of Expenditure	Percentage of the Expenditure of a Family with an Income of		
	\$225-\$300 a year	\$450-\$600 a year	\$750-\$1,100 a year
1. Subsistence .....	62.0	55.0	52.0
2. Clothing .....	16.0	18.0	18.0
3. Lodging .....	12.0	12.0	12.0
4. Firing and lighting.....	5.0	5.0	5.0
5. Education, worship, etc	2.0	3.5	5.5
6. Legal protection .....	1.0	2.0	3.0
7. Care of health.....	1.0	2.0	3.0
8. Comfort, mental and bodily recreation.....	1.0	2.5	3.5

The minor items of this table will vary somewhat in different countries, according to local prices and customs; but the main deduction, which is known in political economy as "Engel's Law of Consumption," is as universal as human nature. It will be noticed that the first four items include those expenditures which satisfy the animal necessities of the body—food, shelter, and warmth. The other four satisfy the higher needs. As the income rises, the proportion spent on the

first group sinks and the proportion spent on the second group rises. Within the first group the proportion spent for lodging, heat, and light is the same in all classes, and the proportion for clothing nearly so. But the proportion spent for food is far larger with the poorest families. The human body has certain imperious demands for its maintenance, and these demands cannot be compressed below a certain minimum. If the income is small, the largest part must go simply for stoking the human machine, and the higher needs of the social, intellectual, and religious nature must be starved. If food prices rise, that proportion will be still greater. The nearer the people descend toward the poverty line, the less will be available for the higher wants.

If, then, any average wage-earner in the Churches has actually given a tenth of his income, he deserves profound respect. It is heroic giving for him. And if we have allowed the impression to prevail that the giving of one-tenth by all was equal giving for all, we have unwittingly inflicted a grievous injustice on the poorer Church members.

#### SCARRITT BIBLE AND TRAINING SCHOOL.

##### The Student Body.

The second term of the session 1910-11 opened January 4, and after the holiday vacation every one seemed glad to be at work. There were four accessions to the student body, which now represents eighteen States, besides Korea and Mexico. The enrollment has reached ninety, and the character of the student body is gratifying.

The senior and junior classes are well organized. The President of the senior class is Miss Charley May Cunningham,

Tulare, Cal.; and the President of the junior class is Miss Manelle Foster, Macon, Ga. Both young women do credit to the choice of their classmates.

The missionary societies have also been organized, with Miss Hortense Tinsley, Americus, Ga., as President of the Foreign Society and Miss De Etta Whitwell, Joplin, Mo., President of the Home Mission Society.

Excellent work is being done in the bands, with Miss Florence Barton, Fredericktown, Mo., leader of the Student Volunteer Band and Miss Edith Leighty, St. Joseph, Mo., leader of the Home Mission Band.

Great interest is being taken in athletic sports, under the general direction of Miss Bolz, who is an enthusiastic advocate of physical exercise. Basketball and tennis teams have been organized, and when the weather permits, the scene on the recreation ground is animated. The ice-covered pavement during January afforded ample exercise and diversion, and was a source of delight to the students from the far South, who enjoyed for the first time the sight of ice-crusted branches sparkling and flashing like diamonds in the sunlight.

The students work hard, and enjoy it. They enter with varying degrees of enthusiasm into study, household economics, and field sports, and are loyal to the institution with honest devotion.

##### Our Training School Calendar.

The enthusiastic and gracious reception accorded our new calendar, and the numerous congratulations and compliments received even before the announcement in the January issue of the MISSIONARY VOICE was published, were very gratifying. We have begun to wonder whether the edition published will meet the demand when the belated Jan-

uary number reaches its sixty thousand readers. It is unique, artistic, and full of information. Apply to Miss Maria Layng Gibson, Scarritt Bible and Training School, Kansas City, Mo.

#### Personal Mention.

Miss Irene King, *en route* from China to her home in Magnolia, Mo., spent a day and night at the Training School. Her welcome was cordial and sincere.

Miss Alma Jones, looking strong and well, spent some days with us before beginning her itinerary in the Southwest Missouri Conference. Her restoration seemed almost miraculous, and all who know of her patient suffering rejoice in her regained health. She is hoping to go out to the field in the autumn.

Miss Sophia Manns is with us, and is regaining strength so rapidly that the expectation is cherished that she may be able to return to China in the near future. Miss Jones and Miss Manns are equally ardent in their expressions of gratitude for the kindness and professional aid of Dr. John Trawick, of Louisville, Ky.

Mrs. James E. Crutchfield, of Phoenix, Ariz., has entered for the six weeks' course, and her happiness in realizing her desire to be at the Training School is very edifying. Her husband, who is a presiding elder, showed many courtesies to Mrs. A. P. Parker during her Western itinerary last year in the interest of the Woman's Board of Foreign Missions.

Miss Cornelia Godbey, a former beloved pupil, has returned to the school for the remainder of the session, and we are happy to have her enrolled. Miss Godbey will enter home mission work in

the spring, and we are sure that her gift of song will be used of God to bless and hearten many who are discouraged or tempted.

#### CHURCH EXTENSION BOARD.

Dr. W. F. McMurry, Corresponding Secretary of the Board of Church Extension, sends out explicit instructions as to the manner of procedure in making applications for aid. He insists that all applications must be made upon the printed form provided by the Board for that purpose. These are of four kinds—one for churches and one for parsonages to be made to the General Board, and one for churches and one for parsonages to be made to the Conference Boards. These applications must all go to the Conference Board for their endorsement before they are sent to the General Board, in order that they may be insured consideration. He urges that applications be made out and forwarded to the Conference Board in time for their meeting in March, in order that they may be ready for the General Board at its meeting the last of April. The rule excluding personal representation in the annual meeting of the Board is emphasized, and notice is given that it will hereafter be enforced.

We should be glad to publish the entire communication but for the fact that it is too late to accomplish its full purpose by publication in these pages.

#### A REQUEST TO OUR PASTORS.

On the fourth Sunday of last February the Woman's Board of Home Missions through the Tithing Department requested the pastors throughout the Church to preach a special sermon on tithing. So largely was this request granted and so abundantly blessed were

these sermons that many tidings of gracious results have come to us.

The Woman's Missionary Council, through the Department of Christian Stewardship, is making a similar request of our pastors again this year. We greatly desire that every pastor shall, on March 26, preach a sermon on Christian stewardship.

As our material prosperity advances so rapidly and men become more and more absorbed in the pursuit of worldly possessions, we need to remind them again and again of the great responsibility of their stewardship. There is no other way to get at the hearts and consciences of men quite so forcibly as through the power of the pulpit. This is why we come to our pastors with this request, and we shall appreciate their coöperation in the effort we are making to enforce the high standard of stewardship set by our great Teacher, which includes not only the proper conception of material possessions, but the right use of time, talents, and life itself. We are praying for blessings upon our pastors and our whole Church as we study together this important obligation. MRS. J. W. PERRY,  
*Third Vice President Woman's Missionary Council.*

#### ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION.

The Board of Church Extension of the Methodist Episcopal Church, South, through its Executive and Finance Committee, has accepted the invitation of the Virginia Annual Conference to meet in the city of Richmond, Va., April 27-30.

Sunday, April 30, will be used by the Churches of the Virginia Conference, according to resolutions passed in Conference session, to increase the Bishop John C. Granbery Memorial Loan Fund,

and the Churches of the entire connection are cordially invited to join their Virginia brethren in this effort to honor the memory of a saintly man who served the Church long and well, and whose interest in the work of Church extension remained unabated until the close of his life.

W. F. McMURRY,

*Corresponding Secretary.*

#### A RESPONSIBILITY UPON THE WOMEN.

In the adjustment of the many details necessary to the merging of the missionary periodicals we found that the men were steadily "set for" advertisements and the women were conscientiously opposed to commercializing our missionary sheet. We begged them to give us a chance to see if we could not make a success of the new sheet without "ads.," as we had done with our two former ones. They very graciously yielded their own judgment and are giving us the chance.

Let us show them our appreciation by doing our utmost to win subscribers to the MISSIONARY VOICE.

#### A GOOD PRECEDENT.

A loyal agent of Springtown, Tex., after expressing her delight at the union of the missionary periodicals and sending in a list of new subscribers, closes with the following splendid suggestion:

As soon as I am able to do so I wish to make the members of my Sunday school class each a present of a year's subscription to the MISSIONARY VOICE. There are about a dozen of them. Hoping to send you other subscriptions during the coming year, and praying God's blessing upon you in the work, I remain,

Yours truly,

MRS. WILL GRAHAM.

#### NOTES.

Rev. H. D. Thompson, presiding elder of the Hannibal District, Missouri

Conference, has sent us a list of the stewards of his entire district, with their addresses, accompanied by the request that we send missionary literature to each of them. He has adopted this method of aiding in what he believes will be a forward movement in missions in his district this year. This is a capital idea, and an example which we most heartily commend.

Mrs. William Field, of Stanley, Ky., in a recent letter makes mention of a large missionary society of both men and women uniting not five, as does the Sunday school, but six different denominations. "We are doing fine work," she writes. "In less than one year we have organized one union Sunday school, one missionary society, and one adult Bible class, and now we have organized ourselves into a body that may hold property and transact business. We have bought a lot and raised more than \$400 for our Sunday school chapel. So you see we need all the help in the way of monthly programs and literature, and we need your prayers in our work for the lowly redeemer."

Rev. Ed E. Joiner and family sail from New York on the steamship Verdi April 20, on their return voyage to Brazil. For a missionary who has learned to love the land and people where he labors, it is hard to say which is out-going and which is home-coming. It is no paradox to say Brother Joiner has been home to his native land for a rest, and that he is going home to his adopted land to take up his loved employment again. The noble work he has done there and the unmurmuring devotion of himself and family entitle them to the vacation they have had and to the joy

of the welcome and the work that awaits them in Brazil. May they be blessed with a safe voyage and find open doors awaiting them!



"Korea for Christ" is a booklet of 68 pages by George T. B. Davis, published by the Christian Workers' Depot, 22 Paternoster Row, London. It gives an account of the movement for "a million souls" inaugurated with so much enthusiasm at the suggestion of three of our Southern Methodist missionaries, Rev. F. K. Gamble, Rev. M. B. Stokes, and Dr. W. T. Reid, after an entire night spent in prayer. It also gives an account of the remarkable revival that has been going on for several years in Korea. It is largely a narrative of the personal experiences and observations of the chief workers in that great campaign, and its thrilling pages stir the blood and quicken the faith of the reader. We hope to secure a supply of these booklets for circulation.

The Laymen's Missionary Movement has issued a booklet of eighty pages entitled "Over Against the Treasury." It brings tears to the eyes, conviction to the soul, and makes one take a deep, serious look at his life. It is not a homily nor an argument nor an exhortation. It is a story, a parable, the motive and kernel of which is the presence of our Lord at Church, sitting quietly "over against the treasury." The lesson is the effect his realized presence had on that Church. Read it, and you will be made to think many a time what you

would do if you were consciously in the presence of those calm, clear, appealing eyes. Perhaps you do not wish to think that way. Then you ought to read this story twice. It is a good booklet to loan or give away. Once taken up, it will be read. Mr. Robert E. Speer says in the preface: "Dr. Fenn is a missionary in North China. He has dreamed a dream which is as fire in his soul, and in this little book his fire burns as light and heat for others." We have ordered a small supply, and can furnish it to those who order at ten cents a copy.

TWENTY YEARS AT HULL HOUSE. By Jane Addams. The Macmillan Company, New York. Price, \$2.50.

This book is the life story of a woman who started out to share everything she possessed with her fellows. It is not a story of the renunciation of life, but of its embracing; and it is difficult to read it or write of it unmoved. The most remarkable thing about Miss Addams, to the writer, is her power to understand the things she sees, to interpret rightly the dumb aspirations, the blind gropings, the inarticulate sorrows and needs of those to whom she has given her life. She has discovered the different classes of Chicago, of the country, to themselves and to one another; and greater than all the differences between them she has made clear the unshakable unity of their common humanity and their common welfare.

"He that loseth his life shall find it." There is more real power of life, more understanding and appropriation of it, more *living*, in any chapter of this self-ignoring story than in the lifetime of the average man or woman. It is a modern following, in simple open-mindedness of Him who went about doing good, meeting need as need revealed it-

self, comprehending and pitying even where blame must fall, resisting oppression, bringing the joy of life into dark places, working, pleading, fighting, for justice for the city's poor.

The point to be emphasized for an audience like that reached by the MISSIONARY VOICE is that the manifold services to humanity here recorded grew out of a resolve by two young girls to make friends with the poorer people of their own town and to do whatever they might find possible to serve them. For twenty years they have "walked in love," and, walking so, they have interpreted and illuminated modern life. It is a book to fire the enthusiasm of youth as well as to reveal to older and more callous hearts the possibilities of a life of love wherever there is an honest desire to live it.

FOR GOD AND THE PEOPLE: PRAYERS OF THE SOCIAL AWAKENING. By Walter Rauschenbusch. The Pilgrim Press, Boston. Price, \$1 net.

"The new social purpose which has laid its masterful grasp on modern life and thought is," says Dr. Rauschenbusch in his preface, "enlarging and transforming our whole conception of the meaning of Christianity. . . . All the older tasks of Church life have taken on a new significance, and vastly larger tasks are emerging as from the mists of a new morning."

It is out of the heart of this new social consciousness, this realization of human solidarity, that these noble prayers ascend to the Father of us all. They do not ask for personal good save as an endowment for personal service; they are prayers for the brotherhood of man. One repeats them with a sense of having found that for which one has always yearned, and which fits one's own life

into its rightful relations. The introduction on "The Social Meaning of the Lord's Prayer" is a bit of writing worthy of Dr. Rauschenbusch's pen, and is itself well worth the price of the volume. Some of the prayers appeared last year in the *American Magazine*. The book is artistically gotten up in black-letter type with decorated pages.

#### IMMIGRANT RACES IN NORTH AMERICA.

By Peter Roberts, Ph.D. Y. M. C. A. Press, New York. Price, 50 cents.

This admirable little handbook is written by Dr. Roberts, the Immigration Secretary of the International Committee of the Y. M. C. A. It classifies and gives a brief account of forty-one different peoples represented among the immigrants of the United States. Their racial affiliations are given, their religion, language, and government outlined, their numbers in our country, and their personal characteristics. Pictures, maps, and charts add to the usefulness of the book, and a bibliography is appended to every chapter. We recommend it unreservedly to all who are interested in getting at the facts about immigrants. It will be especially useful to pastors, Church workers, and home mission women. The book may be ordered of Smith & Lamar or of the Bureau of Social Service Literature, in charge of Mrs. A. L. Marshall.

#### THE VULTURE'S CLAW.

R. F. Fenno & Company. Price, \$1.50.

This book, written by Rev. C. F. Wimberly, one of the best-known members of the Louisville Conference, makes plain the truth of Browning's words:

The acknowledgment of God in Christ,  
Accepted by the reason, solves  
All questions in the earth and out of it.

For in this story of rural life the power of the Christian religion to transform men and to change circumstances is most clearly shown.

The scene, laid in Kentucky, shifts to the Ozarks, where the quaint inhabitants of Skaggs Valley remind one of Harold Bell Wright's mountain people, and here it is that the author is at his best. In depicting the hardships and the heroism of the itinerant who carries the gospel into the fastnesses and the waste places of our country, and in portraying the need of such messengers the book is a valuable home mission study.

M. ELIZABETH SMITH.

In our notice of the Edinburgh Missionary Conference Report in the January issue, we quoted the price at \$4.50 for the nine-volume set. We should have said \$5 net, as this is the price at which the set is sold by Fleming H. Revell Company. It is very cheap at that price.

#### BOOKS RECEIVED.

**WORK ACCIDENTS AND THE LAW.** By Crystal Eastman. Charities Publication Committee, New York. Price, \$1.50; postage, 15 cents.

**SOCIAL MINISTRY.** Edited by Rev. H. F. Ward. Eaton & Mains, New York. Price, \$1 net.

**THE SOCIAL GOSPEL.** By Shailer Matthews. The Griffith & Rowland Press, Philadelphia.

**WIDER USE OF THE SCHOOL PLANT.** By Clarence Arthur Perry. Charities Publication Committee, New York. Price, \$1.25.

**THE FRUITS OF THE TREE.** By William Jennings Bryan. The Fleming H. Revell Company, New York. Price, 35 cents net.

To be reviewed later.