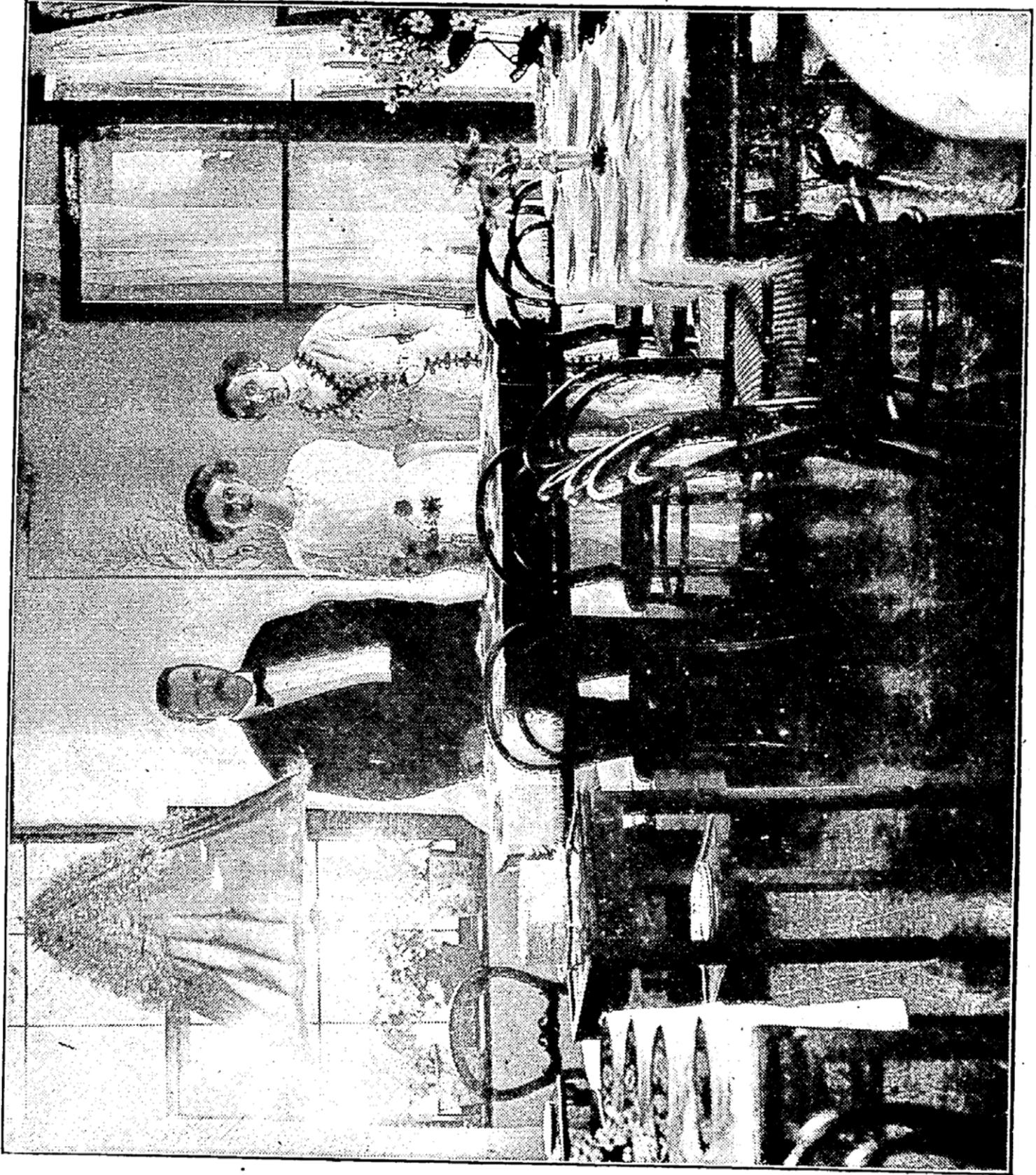




Still, all day, the iron wheels go onward,
Grinding life down from its mark;
And the children's souls, which God is
calling sunward,
Spin on blindly in the dark.

—*E. B. Browning.*





READY FOR THE GUESTS.

THE MISSIONARY VOICE

VOLUME II. NASHVILLE, TENN., JANUARY, 1912. No. 1.



A New Missionary Magazine.

The Continuation Committee of the World Missionary Conference of 1910, under instructions from the Conference, begins this month the issuance of the *International Review of Missions*. It will be published quarterly at Edinburgh; price, prepaid, two dollars a year, seventy-five cents a copy. The Missionary Education Movement, 156 Fifth Avenue, New York, is the American agent for the *Review*, and will receive and acknowledge subscriptions. At this writing we have seen the prospectus only of the new magazine. Its scope will be such that it will not seriously interfere with the publications of the denominational boards in Europe and America. J. H. Oldham, M.A., is editor. The table of contents for the first number comprises articles by Dr. John R. Mott, Hon. James Bryce, Dr. John F. Goucher, President Tasuku Hakada, the editor, and others. A full statement of the plan and purpose of the publication itself will be made by the editor. We hope that this high-class missionary publication will be widely circulated among our thoughtful ministers and laymen. Subscriptions can be se-

cured through our Publishing House or directly from the Missionary Education Movement at the address above given.

Get the Woman's Work before the Preachers.

At the Central Texas Annual Conference Bishop Atkins gave the women an afternoon to present their work. A "trial by jury" was decided upon by the Conference officers of the Woman's Missionary Society. Each officer pleaded her case before a judge and twelve jurymen. So intelligently and earnestly did the women represent their various departments of work that at the close there was a hung jury, unable to decide between the First Vice President, Mrs. C. L. Cartwright, and the Press Superintendent, Mrs. J. H. Stewart, the latter of whom spoke in a dress made of the *MISSIONARY VOICE*, the home and foreign *Bulletins*, and the *Young Christian Worker*. When the *Dallas News* reporter attempted to pin a *Dallas News* on this dress Mrs. Stewart's ready repartee, "Never, until you help to make Texas dry," drew a hearty round of applause from the eight hundred people present at this interesting occasion.

"Gospel of the Kingdom" Lessons.

The lessons in social Christianity edited by Dr. Josiah Strong and published in "The Gospel of the Kingdom" are becoming an important factor in Church life, being now used by hundreds of classes and thousands of students in all parts of the country. They have succeeded in attracting large numbers never before interested in Bible study, and have led to many practical results. By the work of one class alone in Brattleboro, Vt., a bill was passed in the Vermont legislature as to child labor, good houses were erected for mill employees, and a large gain made in a temperance vote. Men like studies that lead somewhere.

The subjects for 1912 recommended by the National Committee take up some of the most important subjects before the American people—"The Home," "Marriage and Divorce," "Home Training of the Child," "Crime," "Religion for Men."

Missions in the Methodist Episcopal Church.

The General Committee for Foreign Missions of the Methodist Episcopal Church met in Denver the middle of November. Long and painstaking consideration was given to the fact that a debt of \$172,000 had accumulated, due in considerable measure to an actual falling off in the committee's income as against the preceding year. The members of the committee could not bring themselves to believe that this falling off indicates a real loss of interest by the Church in the cause of evangelizing the world. Agitation and concentration will be appealed to as remedies of the situation and to clear away the debt. It was felt especially that people of wealth ought to do more than they are doing. For the canceling of the debt and to meet urgent demands, especially in the Orient, an immediate appeal was made to the whole Church, with a special program as follows: Twenty

persons to give \$1,000 each, forty to give \$500 each, eighty to give \$250 each, two hundred to give \$100 each; one hundred Churches to give \$100 each, two hundred to give \$50 each, four hundred to give \$25 each, five hundred to give \$20 each, one thousand to give \$15 each, five thousand to give \$10 each, and eight thousand to give as much as they can. The appeal is for \$200,000, which will fully cover the present indebtedness and meet the present emergency.

Adopting Children.

Mr. Henry H. Goddard, Director of Research in the training school for feeble-minded children at Vineland, N. J., contributes to the *Survey* a pertinent and thoughtful paper on the evils that may grow out of the careless adoption of destitute children. The intimate relation between mental and moral deficiency is of late becoming better understood. The feeble-minded pass by easy stages into immorality and certain forms of crime. Indeed, the essential element in imbecility is want of self-control, which, with a slight change in the application of the terms, is also the prime element of crime. Kleptomania, degenerate cruelty, sexual looseness, untruthfulness, and the like are so commonly the accompaniments of feeble-mindedness that society must guard itself against the perpetuation of family strains which transmit mental deficiency. The connection of this with the adoption of children is most direct. Well-intentioned people may advertise in all innocency: "Wanted — Child to adopt." Their attention is sure to be drawn by others equally well meaning to some child that is destitute. Now precisely here is the danger. Whose children are most likely to be found destitute? "The children of mental deficients," promptly replies Mr. Goddard. Children whose parents either cannot or

will not provide for them are sure to be objects of charitable attention. Often they look and seem normal. If surrounded by normal influences they may develop into manhood or womanhood with no suspicion of deficiency upon them—"not bright," perhaps, but kind and often good-looking. If brought up in respectable families they marry without difficulty. Then almost infallibly in their children breaks out the awful strain of hereditary feebleness or turpitude. The laws of heredity governing these brain deficiencies seem inexorable. The only sure remedy is to prevent the marriage of these defectives. Let those who think of adopting children take the utmost precautions to see that the blood of the waif is without this taint. Otherwise they may sin both against society and against their own future happiness. It is not important that blood should be "blue," but it ought to be clean; for blood will tell.

THE NEW YEAR.

It is not of the new year in social, literary, business, or political matters that we would here treat, but of the beginning of another twelvemonth of glorious opportunity for spreading the gospel of redemption in Christ over the whole world. Never before has the Church faced so many open doors. Never in the past have world events crowded so thickly upon one another, each full of urgency for her to be about her Father's business. In several of the leading centers of unevangelized humanity a blow now will be worth a hundred later. Japan is feeling after a stable moral basis for her new nationalism. A fuller presentation of Christianity within the next few years there would guarantee its grasp for all time upon the thought of that nation. China is smashing her chains, and will be looking about for guidance. These

are critical hours there. Mexico, Cuba, and South America are ready for an intellectual renaissance. It will be an eternal misfortune if their new intellectual life, sure soon to burgeon, shall fail to be molded and interfused by the purity and the sweetness and the hope that only the gospel supplies.

Under the pressure of these glowing opportunities, it is not surprising that some of the administrative missionary bodies have been swept beyond their depth. There is scarcely a board anywhere that did not this past year report what the Wesleyan Secretaries euphemistically call "an adverse balance." Demands on the field have been so pressing and the outlook of the work so roseate that missionaries and secretaries have been carried forward too rapidly. They have so felt themselves to be debtors to Jew and Greek and barbarian that before they were aware they found themselves in debt to the bank!

Now this will never do. It is idle for administrative officers to spend faster than the Church supplies the funds. An occasional bold stroke may be necessary and warranted, but living beyond your income is as disastrous to boards as to individuals. So everywhere there is a sharp pulling up. "We must not go so fast," the boards are saying; "at least not till the Church catches up." Therefore candidates are being held back, missionaries on furlough are being detained, new fields are left open, and older work is held back from expansion. The river of God's grace is awaiting the channel which only God's Church on earth can open for it. He is not straitened in his mercy; he is straitened in our narrow sympathies.

So, while rigidly holding back the pressure for expansion and for entering upon new fields, our own Board proposes to give attention to laying its situation on

the heart of the Church. With the new year is to be begun a systematic campaign for disseminating missionary information. On this subject of missions we are a unit in believing that information is inspiration. No Christian can come into actual contact with the facts of the missionary situation without taking fire. There is a sort of chemical affinity between those facts and the genuinely Christian soul, so that at the bare touch of the two there is a flash of flame—a fire that, once it is fully lighted, will

“Burn up the dross of base desire,
And make the mountains flow!”

There are vast treasures of the Lord's money heaped up in the hands and coffers of his friends; it needs to be melted down, refined, and made current, so to speak, as are the ores out of the rock-ribbed mountains.

It is our purpose to light this fire of missionary facts as widely as possible through the Church.

Elsewhere in this number of the VOICE Dr. Pinson sets forth in detail the plan which has been agreed upon. It involves all the missionary forces, men and women, home and foreign, general officers and Conference officers, lay leaders, pastors, presiding elders, returned missionaries, volunteers. It is not a money-collecting enterprise, but an educational campaign. We do not assume that we are capable of educating the intelligent membership of the Church in any general or miscellaneous way, but by the accident of our position we are forced to know more than others about this missionary situation. This is the information that we propose to give out. It is the Lord's work and the Church's work. We know it will be interesting when understood. We bring it to the attention of our people in the utmost assurance of its appeal to them. If more of real missionary information

can be disseminated this good year of 1912 than ever before has been scattered in one year, then we believe it will be a year marked by a decided advance in the work of evangelizing the world. It is a new year; let us make it a good year, a blessed year, in His Name!

AFTER THE COMPLETION OF THE PANAMA CANAL— WHAT?

South America, which has been the most isolated and remote of all continents, will after the completion of the Isthmian Canal lie directly on the “great highway of the world” and will influence and be influenced by the commerce of the earth. Particularly may one look for this interplay of influence between South America and the United States, since the west coast of our southern neighbor will be brought several thousand miles nearer to our east coast. This will mean to South America that it is going to occupy a place in the future history far in advance of anything in the past. What is it going to mean to us?

While in the past the United States has fed many millions of the world, the rapid increase of our population has effected a decrease in our agricultural exports. South America, on the other hand, with its five people to the square mile, is capable of supporting seven times its own population to bring it up to the average density of habitable lands, which is placed at thirty-six to the square mile. But the fertility of the continent is decidedly above the average, besides which may be reckoned vast undeveloped mineral resources and the unrivaled wealth of its tropical forests.

These assets will constitute an irresistible attraction to the ambitious youths of our own and other enterprising countries. It is a matter of very direct and

serious concern to us that we are already making an enormous contribution in the character and lives of the young men who go down there for the development of these resources. Dr. Josiah Strong is responsible for the statement that "the testimony of educators, physicians, missionaries, and others agrees that the great majority of these young men make shipwreck of themselves morally and very likely physically." An English missionary said to him: "I have seen young men who came not only from Christian homes, but from the homes of ministers, and whose fathers had written, begging me to have some oversight of their boys, who in three months' time were in the gutter, and with such records that they could not look their mothers in the face."

The physician of several foreign colonies in one of the South American capitals testified that he had found only two young men who had "kept straight." When this sad testimony was repeated to a government employee in another capital, he replied: "I know the Americans in this city, and I don't know of two who have kept straight."

Surely our slow indifference to the social and moral conditions in our neighboring republic is already levying heavy tax upon us, but this is only a slight indication of what it promises to be in the future. Priests are glad to say to their people: "These debauched foreigners are representatives of the great Protestant countries—England, Germany, and the United States. Look at them! They are worse than we are." Thus gratuitous obstacles are thrown in the way of all missionary effort at redemption.

The defection is not due to lack of professional training or native ability and force. The loss of character and health and life can be averted only by a thoroughgoing and intelligent plan for building up moral fiber both here and there.

If any force could be set in motion that would provide that a saving majority of these young men should be men of the highest Christian character and devoted to the welfare of the community in which they live, the future civilization of South America might be molded along safe, chaste standards.

Hope of such a solution may be based upon the three fairly well established facts set forth by a sound student of the situation: First, that there is an available supply of such young men; secondly, that the great corporations developing the resources of South America would use their services; and, thirdly, that a point of contact between such supply and demand can be established.

Mission Boards, the Student Volunteer Movement, the Y. M. C. A., and the Y. W. C. A. have already demonstrated that the young are responding to the call of the heroic. Preachers, doctors, and nurses are gladly investing their lives in needy fields. Enlarge the call to include Christian engineers, agriculturists, mining experts, etc., and probably thousands of young men will respond to the larger need abroad.

One cannot be absolutely sure that the great corporations will employ such men by preference until the experiment has actually been tried. But it seems reasonable that Christian character would be recognized as a good business asset. "Young men who render conscientious service, who have a better record for health, who do not incapacitate themselves by drunkenness or lust, who do not embezzle or abscond ought certainly to be in demand and find it easy to compete with men of different character. Doubtless it is as true in South America as anywhere else that "godliness is profitable to the life that now is."

The readers of the *MISSIONARY VOICE* will perhaps find their place in this far-

reaching plan among the third class—those who furnish the point of contact. If mothers in the missionary societies would begin early to instill into their children's hearts this ideal of a life that lifts, if pastors would present to their young people the new dangers that threaten our borders and the new and rich opportunities for investment of life, a fundamental service would be rendered in the evolution of South America.

"It will come in peace if the Christ-world lead;
It will sweep in storm if it be denied;
For the right to bring justice is always decreed;
And on every hand are the warnings cried."

A SILVER ANNIVERSARY.

The completion of twenty-five years of service as superintendent of the Soochow Hospital by Dr. W. H. Park coincided with the twenty-fifth anniversary of his wedding to Miss Nora Lambuth. Their home in the hospital compound was on October 6, 1911, the scene of a celebration at once charming and significant. The Soochow Hospital was erected in 1883, and for three years was in charge of W. R. Lambuth, M.D. In 1886 Dr. Lambuth was made superintendent of the mission to be opened in Japan. Dr. W. H. Park had been his assistant from the beginning of the hospital work. When Bishop Lambuth went to Japan Dr. Park, to use his own terse language, "cleaned him out of house and home, as it were, taking his hospital, his medical school, his house and his furniture, and marrying his sister!" Since that time Dr. Park has been continuously superintendent of the hospital. It was most fitting, therefore, that his silver wedding should be identified with the twenty-fifth anniversary of his work in the hospital.

In the Shanghai *Times* of October 9 we find an account of the anniversary.

The Soochow Literary Association was holding its first monthly meeting for the season in the Methodist compound. The Association met in the residence of Dr. Snell to hear a lecture from one of its members on "Fifty Common Birds." The *Times's* account then continues as follows: "This program came to a close at about five o'clock, and the guests were conducted to the home of Dr. and Mrs. W. H. Park, who surprised them by announcing their twenty-fifth wedding anniversary. In the center of the drawing-room hung a large silver bell suspended by a silver chain. Under the bell stood a silver table, upon which rested a lovely silver platter holding the wedding cake appropriately trimmed in silver and bearing the dates, 1886-1911, also done in silver.

"The guests, numbering about ninety in all, were seated at tables in the rooms and on the porches, and delicious refreshments were served. As usual, Dr. and Mrs. Park, assisted by their daughter, Miss Rita, entertained their guests with charming ease and grace."

The cut on page 2 shows Dr. and Mrs. Park and their daughter, Margarita, ready to receive their guests.

Dr. Park has prepared some statistics in summary of the work of the hospital during these twenty-five years, which we are sure will be of interest to our readers. The number of in-patients treated during that time is 6,306; of out-patients, 273,431; patients visited in their own homes, 7,786—making a total of persons treated in the twenty-five years of 287,523. As relatives and friends generally accompany the out-patients, and as visitors are constantly pouring in to see the in-patients, it is safe to estimate that not less than half a million of people have come into contact with the hospital work during this period. A very large proportion of these have heard the gospel,

and all of them have had opportunity to see it in objective form. The seed thus widely sown cannot fail to bring forth much fruit. The visits paid to patients in their homes are usually made in sedan chairs, and Dr. Park estimates that he has been carried on the shoulders of men probably more miles than any other living American. The fiscal statistics summarized by Dr. Park are quite as significant as those just quoted in regard to persons. During the twenty-five years the Board of Missions has appropriated to the hospital altogether the sum of \$16,045, equivalent to \$27,755 in Mexican money. Special gifts from friends and for special purposes have brought this sum up to \$30,510 (Mexican). On the field the receipts have been as follows: Donations from foreign patients and other friends in China, \$3,535; fees collected from foreign patients in China, \$2,408—making a total received from foreigners in the twenty-five years \$5,944. During the same time donations have been received from Chinese to the amount of \$23,453, and fees amounting to \$34,777. The sale of medicines and drugs has brought in a total of \$69,257. This makes a total received from the Chinese during the twenty-five years of \$127,488. The physicians in charge of the hospital have done extra work of various kinds on the outside, receiving fees that count up \$26,745. Of these total receipts of \$160,177, the sum of \$47,135 has been invested in permanent improvements in Soochow. The Soochow University, the Anti-Opium League, and other important interests have been benefited directly by the influence of the hospital to an amount which Dr. Park estimates at \$16,813. (All these sums quoted are in Mexican money, fractions of dollars being disregarded.) Dr. Park, after analyzing the whole income, carefully separates as spe-

cific donations from the Chinese people for work of all kinds the noteworthy sum of \$40,266.

Without the permission of this faithful missionary, we venture to call attention to the fact that during all this time, and in spite of this very large sum total of money brought in by him as a result of his professional work, Dr. Park has received only the very modest salary of a married missionary with one child; even the additional allowance for his daughter is now withdrawn, since she is grown, and he drops back at the time of his greatest usefulness and when, if in practice for himself, he would be making his greatest income, to an allowance which is so insignificant that we do not venture here to give the figures. The contrast, however, between his salary and his work is such as ought to hush forever the complaints of those people who think that missionaries are so greatly overpaid.

During most of the hospital's history, dating, in fact, from the administration of Dr. Lambuth, a small class of medical students has continuously been kept in training. In batches of four or five these young men have been used as hospital and dispensary assistants during a rigid course of training covering the space of five years. A total of about forty have been in the school altogether, of whom twenty-seven have received certificates of graduation. Of these Dr. Park says: "They are nearly all doing well, some of them being counted among the big doctors of China; and most of them are an honor to their *Alma Mater*." We know that there are thousands of our readers who will earnestly share our wish and prayer that Dr. and Mrs. Park may celebrate their golden wedding still active and effective in the work which they have shown already that they know so well how to do.

PRAY FOR CHINA.

In behalf of the Boards of Foreign Missions of all communions, the Committee of Reference and Council asks the intercessory prayer of the Churches for China:

First, for the people of China, a great and virile nation which, awakened from the torpor of ages by the quickening forces of the modern world, is convulsed by civil war at a time when all its energies are needed for the legislative, economic, educational, and moral readjustments which the new era involves. Flood, famine, and pestilence are intensifying the tragedy of internal strife. Vast areas have been inundated in the provinces of Ngan-hwei, Kiang-su, and Hunan, the two former facing desolation and famine for the third time in five years. The Yang-tse River is forty-five miles wide two hundred and fifty miles from the sea, and thousands of villages have been submerged. Five hundred thousand families must be aided through the winter at an average cost of fifteen dollars per family, or ten times more people will die of starvation than of wounds in battle. Let us pray that the horrors of famine and pestilence may be abated, that the sympathies of the Christian world may find prompt expression in gifts for the relief of suffering, and that a better day for the Chinese nation may follow the tumult and chaos of this present time.

Secondly, for the Chinese Christians, who share in full measure the privations and sorrows that are the common lot of their countrymen, and often the despairing reproaches of their non-Christian neighbors, who imagine that these multiplied calamities are due to the wrath of the spirits against those who have abandoned the ancestral faith. Hundreds of Chinese pastors, teachers, and evangelists who have been supported wholly or

in part by the Christians on the field cannot now be maintained by their impoverished people. Churches and schools have been swept away by floods, families have been scattered by war, and multitudes of our fellow believers are without food and shelter for the winter. Let us pray for them that God may be their "refuge and strength, a very present help in trouble."

Thirdly, for the missionaries, who are in positions of extraordinary difficulty. With myriads of ruined and starving Chinese looking to them for provisions and employment, with throngs of the sick and injured daily brought for treatment, with Chinese and foreigners alike expecting them to perform the herculean task of purchasing and distributing food, they must incessantly toil in circumstances of almost unbearable physical and mental strain. In addition to the special burdens which revolution and famine entail, there are increased responsibilities for the great and varied missionary work under their care, a work which is now represented by 4,299 foreign missionaries, 11,661 Chinese ministers, teachers, and evangelists, 3,485 stations and outstations, 2,029 primary schools, 1,116 academies, colleges, industrial, medical, nurses', and normal schools, 170 hospitals, 14 orphanages, 16 leper asylums, 3 homes for untainted children of lepers, 11 institutions for the blind and for deaf mutes, 5 rescue homes for fallen women, 100 opium refuges, 2 industrial homes, one asylum for the insane, 2,341 Churches, 278,628 members, a Christian community of 750,000, and property valued at millions of dollars—all this not including the missions of the Roman Catholic Church. Our work has been greatly prospered, the growth in a decade having been 175 per cent. The missionaries are in immediate charge of this extensive enterprise.

We do not emphasize the need of the Boards; but the Churches should remember that the desire of the Boards to stand by their missionaries and to provide funds for the extraordinary expenses which they are necessarily incurring requires enlarged contributions, and that unless increased gifts are sent to the Boards in addition to the special famine funds the anxieties of the situation will be intensified. Gifts for both purposes should be sent to Mr. J. D. Hamilton, Treasurer of the Board of Missions.

NEW PUBLICATIONS NOW READY.

Miss Ellasue Wagner's second book of Korean stories, "Pokjumie," will be welcomed heartily by all readers of "Kim Su Bang and Other Stories." It will prove of even greater interest to those who prefer the one long story to a collection of short ones. It is tastefully and attractively bound. Send orders to Board of Missions, and inclose fifty cents.

"The Yearbooks for Adult and Young People's Auxiliaries for 1912" are now ready for use. A sufficient supply has been sent to each Conference to furnish every auxiliary with one copy. A reserve is kept at the Publishing House, where they may be had at 5 cents each or 35 cents a dozen.

"Helps for Missionary Societies" may be ordered at the same price.

A list of the publications of the Mission Board may be had free upon application.

A NEW DEPARTMENT—THE BUREAU OF LITERATURE.

The literature of the Mission Board, including that of the Woman's Missionary Council, has been gathered into one department to be known as the Bureau of Literature. This department will

make a specialty of supplying leaflets for distribution, helps for missionary programs, information on missionary topics, etc. It is to be under the direction of the Editorial Secretary of the Board of Missions. All orders or inquiries concerning literature should be addressed to Miss Maggie Chesnutt, Bureau of Literature, Methodist Publishing House, Nashville, Tenn.

THE CALL FOR ADVANCE.

W. W. PINSON.

There is a well-nigh universal conviction that the hour has struck for a missionary advance all along the line. The fields are white, the needs are urgent, the Church is awaking. By every token God is saying to the leaders: "Command the people that they go forward."

After much thought and prayer and counsel a plan has been wrought out for an advance movement in the whole Church. It is not to be a fractional, local, nor spasmodic movement, but an effort to bring the whole Church face to face with the obligation to give the gospel to the whole world. We shall, first of all, aim at four results: to set the facts of our missionary situation squarely before our people; to stir their hearts and consciences with the opportunity and obligation of the hour; to secure better organization and more effective methods; and to enlist and train missionary leaders.

FORCES TO BE USED.

The Missionary Secretaries, both women and men, have combined on this plan. Drs. McMurry and Anderson, of the Boards of Church Extension and Education, will coöperate. Dr. Reid and his splendid force of lay leaders will be in line. Returned missionaries will be enlisted, and Conference Missionary Secretaries, both men and women, will be strong allies.

In addition to specially adapted literature, we shall count among our strongest agencies the whole family of *Advocates*. They never fail us in such a crisis.

THE PLAN OF CAMPAIGN.

We purpose to hold institutes in as many centers as possible during the first four months of 1912.

These will be well arranged for beforehand and local arrangements planned for the largest results.

The force of speakers and workers at command will be divided into groups suitably made up for the fullest and most forcible presentation of the cause. These several groups will conduct institutes in various centers at the same time.

At the close of these institutes the workers will scatter, with available local help, throughout the district and visit every church in the district, where meetings have been arranged for beforehand by the pastors.

These groups of workers cannot reach the entire Church the present year. But a plan for carrying this advance effectively into each Conference has been provided, and will be furnished to those who desire it.

OBJECTIVES.

The circulation of literature, including the *MISSIONARY VOICE*.

The organization of study classes.

Making the Sunday school missionary according to the Discipline.

The organization of new auxiliaries of the Woman's Missionary Societies and the increase of membership in those now existing.

The organization and training of missionary committees.

Leading up to an Every-Member Canvass, to be conducted simultaneously in towns and cities and throughout whole districts wherever possible.

The encouragement and aid of Ep-

worth Leagues in their missionary work, and especially in their great Cuban Mission Special.

FINANCIAL GOAL.

For the general work a voluntary goal representing the need and opportunity of the fields and the ability of the Church rather than the wholly inadequate assessment. The slogan of an average of two dollars per member that has been adopted by the laymen and by the Board is still neither unreasonable nor extravagant. To press this standard and move toward and to it, leaving each Church to approximate it or exceed it as faith and ability may warrant will be our constant financial aim. *Collections will not be taken during the institutes.*

Many Annual Conferences have adopted the Surplus Plan, and have set for themselves a high standard of advance. These standards will be adhered to and pressed in these institutes. The women have adopted as their motto: "Double our membership: double our offerings." This goal will be kept to the front for their work.

This program cannot be carried out without prayer, and ought not to be if it could. Hence we request the Churches to set apart Thursday, January 11, 1912, as a day of humiliation, fasting, and prayer. Let there be a humbling of heart and a confession of disobedience and a universal cry for a fresh illumination and deepened conviction in this crucial hour.

PRELIMINARY CONFERENCE.

Those who will take part in this movement and help either locally or generally have been called to meet for conference and final planning at the Methodist Training School during the Workers' Conference and Midwinter Institute on Wednesday, January 3, 1912.

News Notes and Personals

Rev. J. A. G. Shipley, under date of October 21, wrote: "Our tent meeting in Shanghai was a success. Between two hundred and three hundred probationers were received."

Mrs. S. S. Harris writes in the midst of the China Conference in a tone of high hope: "I think there is the very best outlook that we have had. Everything is encouraging except the revolution, which is assuming big proportions."

The Woman's Missionary Council in its midyear meeting delegated Miss Belle Bennett and Miss Maria Layng Gibson to visit the work in Brazil during the coming summer, and Mrs. Alice Cobb and Mrs. A. L. Marshall to visit Mexico as early as possible in the new year.

Rev. R. J. Parker writes from Havana, Cuba: "The work is moving along nicely, for which we 'thank God and take courage.' In our new work opened up in Jesus del Monte we have about twenty candidates, and have already received into the Church four who give every evidence of having been truly converted."

Rev. E. E. Pilley, of the China Mission, pastor this year of the West Huchow Circuit, was married on November 22 to Miss Emma Steger, one of the missionaries of the Woman's Board, sent out in 1907. Miss Steger has been teaching music in the Virginia School, at Huchow. We send congratulations and best wishes.

Rev. J. C. Hawk, of the China Mission, at home on furlough and resting now at Glade Spring, Va., is cheered by letters from China which tell of fruits still maturing from the sowing which he helped to do. In Changchow last winter he took part in a great evangelistic campaign.

Only the other day he had word of the happy death of a man rescued then from the opium habit, of the conversion of his wife and daughter and of others listed then as probationers.

Rev. George R. Loehr, who recently returned to China after a year's furlough in the United States, has been appointed to work in Huchow. He wishes us to let his friends know that his address is Huchow, China, and that all correspondence should be addressed to him there—five cents for letters and two cents on postals.

Rev. W. E. Sewell, after twelve years of service in Cuba, has returned to the United States to secure satisfactory schooling for his children. At the recent session of the Memphis Conference he was appointed to a pastorate in Jackson, Tenn. His fellow workers in Cuba, where he has been one of our most efficient missionaries, give him up with regret.

Rev. W. R. Weakley sends us a line with reference to the General Conference of the Japanese Church. One of our men, Rev. K. Usaki, who had been occupying a connectional position as editor of the *Gokyo*, was made Missionary Secretary. One of his predecessors was again put in charge of the *Gokyo*. The Conference had a quiet, harmonious session.

Miss Laura B. Garrett feels that the editorial reference to her work in the October *VOICE* exhibited "undue enthusiasm," and wishes us to correct one or two over-statements. We do not plead guilty to her charge, but in the interest of perfect accuracy desire to say that her work has not been—officially, at least—"indorsed by many school boards." Miss

Garrett thinks it probably an exaggeration to say that she has taught sex hygiene to "thousands of children," as she has mainly been concerned with normal classes in methods of teaching, before high schools, normal schools, women's clubs, etc. It is our opinion that her effort to impress upon children, whether directly or indirectly, the dignity and beauty of parenthood is one which will meet with increasing approval on the part of the American people.

Our large church at Wonsan, Korea, so we are advised by Rev. M. E. Stokes, has undertaken the full support of its pastor. In addition to this they have assumed the responsibility of running the three lowest grades in our primary school. It is hoped that they will soon be able to take the full responsibility for the primary school, leaving only the middle school to be supported from without.

Rev. C. O. Tuttle, Norfolk, Va., wrote in November: "Things have started off finely. Money for missions and other benevolent objects has already begun to come in for next year. This is something unusual for us, as our Annual Conference is still a week off and we are usually behind on the current year to such an extent as to make it impossible to get ahead in this way. We will over-pay on missions this year. With our new method next year ought to be the best in the history of the Church."

The Federal Council of the Churches of Christ in America has prepared and sent out a "Plan for Social Work." It is meant to be suggestive to State and city federations and to mission and social workers of all kinds. The plan was prepared by the Commission on the Church and Social Service of the National Council, and comprises investigations and a campaign for carrying out the principles already expressed by the Federal Coun-

cil and for the development and coöperation between the Churches and labor organizations. Full information may be obtained by addressing the National Offices at 215 Fourth Avenue, New York.

On Wednesday, November 15, Rev. Manuel Delofeu, the veteran itinerant preacher of our Cuban Mission, passed to a better world from his home, at San Juan de los Yeras, after a protracted illness, at the age of sixty-two. Besides being the leader among our Cuban preachers, he was prominent among the patriots of Cuba, a personal friend of Marti and of other champions of *Cuba Libre*. In the *Cuban Evangelist* his brethren and coworkers, American and Cuban alike, pay tribute to his noble qualities.

Our readers will have been made aware of the widely extended activities of the Men and Religion Forward Movement. Already vigorous campaigns in promotion of the ends sought to be gained by this movement have been conducted in a number of large cities, and the program is to be continued through the winter. Sunday, April 28, has been designated as Conservation Day, and it is expected that special services will on that day be held in the various churches to review and, as far as possible, conserve the results of the work.

A vigorous campaign conducted in Nashville and vicinity for ten days the latter part of November resulted in a subscription amounting to \$154,000 for the building of the first unit of the Galloway Memorial Hospital. As the goal set was \$150,000, the promoters of the campaign, especially the Commissioner, Rev. A. E. Clement, and Mr. Percy Maddin, Chairman of the Hospital Board, are to be sincerely congratulated. The subscriptions included a plot of about six acres of land, conservatively valued at

\$30,000, donated by Vanderbilt University as a site. It is a part of the old Peabody Campus in South Nashville. It was given by the University on condition that the faculty of the Medical Department be given the entire practice in the free wards of the hospital, and that these wards provide ultimately not less than one hundred beds. Plans for the construction of the initial building of this great institution are now being pushed.

Rev. A. Boegner, Director of the French Foreign Mission Board in Paris, visited America last spring in the interest of that work. The special basis of its appeal to Americans is that in several places—in Madagascar, in certain islands of the South Seas, and on the West Coast of Africa—it has taken over missions formerly conducted by English-speaking Churches. This has been done in connection with changes in the political complexion of those countries and with a view of reducing the risk of international complications. Mr. Boegner now sends to his friends in America a circular letter of thanks giving the result in money of his visit as about \$6,500, and promising a report of the work this autumn. His is doubtless a worthy cause, and such help as it may receive from abroad will promote the cause of international comity as well as that of the evangelization of the world.

Among the effective forms of organization for coöperation in the great field of missions in the United States none appeals to us as more pertinent and hopeful than the Home Missions Council. This is in brief an organization of the Home Mission Secretaries of the various Protestant denominations in the United States. Among other activities in which it has recently engaged is a survey of neglected fields. This is an undertaking to examine into the needs of home mis-

sion sections of the different States of the Union. A representative of the Council met with local and State workers for this survey in most of the representative cities of the Western States at various dates running through November and December. The results of this survey will be brought before the Council at its current session.

The problem of the very poor is much more acute in England than in our own country. In America there is as yet no class of "very poor"—only isolated, virtually accidental cases. "Why is it that, with a steady increase in the prosperity of most classes in the community, there has been no corresponding improvement in the position of the lower classes of labor?" This question is asked editorially in the September issue of the *Charity Organization Review*, London, England. The answer given is as follows: "We are tempted to reply that the C. O. R. will once more prove to have been right in its persistent teaching that you cannot improve the position of the wage-earners by subsidizing wages; and that school feeding, distress committees, old-age pensions, and *id genus omne* have had their natural and inevitable effect in depressing the wage-earning power and wages of the class which benefits by them. No doubt there are other considerations to be taken into account, but no interpretation of the facts would be complete without this one.' "

From the Missionary Society of the United Brethren Church, headquarters at Dayton, Ohio, we have received a leaflet which is unique in its suggestion. It is a call to prayer for the bishops and secretaries who are about to visit the foreign work of the Society. The places and dates of their itinerary are given, with some account of the problems to be

dealt with in each field. Intercession on the part of the whole Church is requested. That is a wise and timely leaflet. We bespeak now for Bishop Hendrix and the secretaries who will accompany him the last of this month the prayers of the Church not only that they may have journeying mercies, but that they may be ably aided by divine grace to solve problems, to meet emergencies, and to do real constructive work amid the present transitional and delicate conditions, political and social, of the republic of Mexico.

Rev. H. C. Tucker, Superintendent of the People's Central Institute of Rio de Janeiro, has succeeded in establishing in that great city the first properly equipped public playground to be opened in South America. The inauguration of this really monumental institution was joyously celebrated on October 12. The ground was provided by the municipal authorities, who also installed all the apparatus free of charge. A large donation of playthings was made by the Spauldings, of New York. Many firms and individuals in Rio coöperated. The enterprise is universally popular in that city, and Dr. Tucker's connection with it will make many friends for him and for the work in which he is so profoundly interested. He attributes the success of the movement for a public playground in part at least to a public address made by Mr. William Jennings Bryan a year or so ago in Rio de Janeiro.

Under date of November 7 Dr. J. W. Tarboux writes from Juiz de Fora, Brazil: "A ten days' protracted meeting in our church at Juiz de Fora closed Sunday night. The congregations were good all the week, but at midday and at night on Sunday they amounted to *enchentes*. Many young people (some Mineiro girls

and Granbery boys) and some old people promised publicly amid strong and solemn feelings to take Jesus to be their Saviour. One gentleman is a leading merchant of the city. At the last service Sunday night every available seat in the church was occupied, and a number had to stand throughout the two hours' service. Our work in this city demands a better and larger church. The congregation has already bought for six thousand dollars a good site on the Main Avenue, but has nothing left with which to build.

Bishop Lambuth and Professor Gilbert sailed from Antwerp on the steamer Elizabethville for the West Coast of Africa on October 14. It is their intention to make a careful survey of the Congo region first. The Presbyterians of the South have extensive work in the Congo basin, and have long desired us as neighbors in that region. The authorities of their Board of Missions in Nashville, Tenn., have afforded to Bishop Lambuth and Professor Gilbert every possible facility for their tour of exploration. Indeed, it is to be made by them largely as the guests of the Presbyterian brethren, acknowledgment of whose many courtesies is hereby thankfully made. After visiting the Congo Bishop Lambuth may make further explorations in other parts of the continent of Africa. He is much gratified to have Professor Gilbert as a traveling companion, whom in a private letter he describes as "humble, intelligent, alert, versed in the ways of men, consecrated, physically strong, devoted to me." His skill as a linguist has already been brought into requisition, his knowledge of French and German proving especially useful. Professor Gilbert is deeply interested in enlisting the Colored Methodist Church in work in Africa. He deserves the heartiest support by his own people and by ours.



THE CATHOLIC MENACE.

VICTOR I. MASTERS.

One of the most notable things in the present Romanist movement is the effort they are putting forth to capture America. In European countries and in South America, Central America, and Mexico, Romanism has been weighed in the balance and found wanting. In these countries it has meant general ignorance, the throttling of the spirit of liberty, the tying of the conscience of the people to a poor, infirm institution rather than to God. The path of human progress is slow and painful, but those countries are at last rising and shaking off the incubus of Catholic rule.

But the pope and his advisers are setting their traps to win America, England, and Germany, particularly America. With a Catholic ecclesiast, the end justifies the means when the end is to advance Catholicism and squeeze out or destroy evangelical faith.

In America three new cardinals were made recently, and the daily press of this country, the growing readiness of which to acclaim whatever Rome desires acclaimed and relegate to oblivion what Rome wants so relegated, is one of the most sinister items in the situation, shouted in big letters and through many columns about the high honor the Roman pontiff had done to America! And we cannot forget the recent spectacle of the celebration at Baltimore of the twenty-fifth anniversary of the giving of this cardinal red hat to one of the Catholic dignitaries. Our President, an ex-President,

the Speaker of the House of Representatives, the Vice President, the Chief Justice of the Supreme Court, and a large band of political leaders from both parties gathered at Baltimore to do special honor to the "red-hat" celebration.

This was in America, the land of the Puritans and the Quakers, the land into which many of our forefathers fled to get away from the conscience-throttling dominance of this same unscrupulous religious cult. Alas, how the times have changed since the sturdy pioneers dared the dangers of Indian massacres and the trackless forests for the sake of civil and religious liberty!

The Catholics have put their finger on the press in America in order to juggle with fairness and gain advantage for themselves. The *Baptist Standard* vouches for this dispatch:

Columbus, Ohio, August 25.—At to-day's session of the convention of the Catholic editors an address was delivered by Samuel Byrne, editor of the *Pittsburg Observer*, in which he said: "I have come here for the purpose of very briefly suggesting one thing. It is this: That the Catholic editors of the country, concertedly and persistently, urge their readers to notify the proprietors and managers of the daily papers that unless they use instead of the European dispatches of the Associated Press, those furnished by the newly established Catholic International United Telegraph Agency, they will withdraw their patronage from them, either as readers or as advertisers, and will, moreover, boycott both the offending newspapers and those who advertise in them."

We have faith in the continued dominance of religious liberty in America, still we have no idea in the world that

it would continue to exist if the Catholics were able to get themselves into political control before the evangelicals get awake. Why should we believe that this religious power that has never through ten centuries changed in its policy of intolerance, of oppression, and persecution, and, when it dared and could, of destruction of all who would not bow to its mandates—why should we believe that after so long a time this leopard has changed his spots? We have faith in the future of America, but the faith is conditioned upon the awakening of evangelical Christians to the situation. "Eternal vigilance is the price of liberty."

THE CHILD LABOR PROBLEM IN THE SOUTH.

OWEN R. LOVEJOY, NEW YORK, GENERAL SECRETARY
NATIONAL CHILD LABOR COMMITTEE.

It was the hope of those who organized the National Child Labor Committee seven years ago that by this time many of the worst abuses against working children in the South would be remedied. Apparently this was a controlling motive in determining the organization of such a committee, for the proposition was launched by a Southerner, Rev. Edgar Gardner Murphy, of Montgomery, Ala. Mr. Murphy had been engaged for several years in a struggle with the mercenary manufacturers of Alabama to wrest from their control the lives of hundreds of little children and secure for them the opportunities which childhood may properly claim. His struggle had resulted in the enactment of a child labor law, but it was a weak law with an entirely inadequate method of enforcement. He believed that by the organization of a national committee to represent the citizenship of various commonwealths this form could be so guided as to overcome the

obstacles of prejudice and self-interest which might arise in any given locality.

The prophecy of Mr. Murphy has been more than fulfilled as to the country at large. During the seven years five States have passed their first law to restrict the employment of children. These are Delaware, Florida, Georgia, Mississippi, and Oklahoma. The fourteen-year age limit as a minimum for employment in industry has been established in seventeen States, and night work by children under sixteen has been prohibited in nineteen States. Ten States have adopted the eight-hour day as a maximum for working children under sixteen, and a large number of States have passed laws restricting employment in dangerous occupations to youth above sixteen or eighteen years. In twelve States departments of factory inspection have been established as a guarantee that the will of the people shall be carried out by the officers of the State; while methods of proving the age of children who seek employment have been adopted in seventeen States for the purpose of putting an end to the parental perjury which universally accompanies the absence of such a provision.

But in spite of these notable gains desirable standards are still lacking in many parts of the country where the evil is greatest, particularly in the Southern States.

The reason for this tardy advance in the South is not, as so many Northerners have represented, because of lower ethical standards among the Southern people, but chiefly because of the recent development of the problem and the inexperience of those who have sought its solution. An analysis of the industries outside of agriculture which employ large numbers of young children will convince the fair-minded student that we are repeating on the Southern stage the same tragic ex-

perience through which New England and New York passed fifty years ago.

Chief among the forces arrayed against the protection of little children from overwork is the cotton manufacturing industry. This is not peculiar to the South. For one hundred years in England and from its earliest development in America the cotton textile industry has maintained its record for longer hours, lower wages, and more extensive exploitation of little children than any other important manufacturing industry. Seventy-five years ago in New England it was customary to work little children in cotton mills from sunrise to sunset, often during the long days for thirteen or fourteen hours. The most important industrial agitation in Massachusetts from 1840 to the close of the Civil War was an effort of the working people to establish the ten-hour day in manufacturing plants.

But naturally an industry which depends so largely upon mechanical processes, which so largely measures its profits by the speed and duration of its run, could hardly be expected to forego voluntarily this advantage merely for the sake of conserving the human element. Indeed, prominent representatives of the industry have frequently affirmed that the best operative is the one who most closely approaches the machine, who can develop mechanical skill and deftness with the minimum mental exertion and without the utilization of any creative faculties. A prominent worker in child labor reform, without intending to reflect upon the character of those engaged in the industry, has recently called the cotton mill the "Herod among Industries." He denies that the practice of treating factory children with cruelty is common. The real cruelty, which cannot be denied, is that of perpetuating a system, with the approval of both the parent and the child,

which means the undermining of health, the thwarting of educational opportunity, and the crushing out of those ideals which are the child's birthright.

While efforts have been made to eliminate from manufacturing pursuits all children under fourteen years of age, no important cotton manufacturing State of the South has yet reached this standard. In nearly all the minimum age is twelve, and in one State thirteen. When compared with the ten-year age limit of seven years ago, this advance is gratifying; but no civilized country except Russia, China, and Japan permits its children to be sacrificed in this way.

Excessive working hours are another evil. While ten States have established an eight-hour day for working children under sixteen years, no Southern State nor any Northern State with important cotton factories is in this list. Educators are responding to the complaint of long hours in our public schools by the development of recreative periods, physical exercises, and more interesting processes to counteract the evil. But what shall we say of the factory where many children are compelled to sit or stand in physical inaction throughout the day or night?

In States having the longest school year the child is confined in school a maximum of one thousand hours annually. In Massachusetts the factory child is confined 2,912 hours a year; in New York, where the eight-hour day prevails, he is confined 2,496 hours. In Alabama a twelve-year-old child may legally work 3,120 hours a year, or more than three times as many hours as the school child is confined in States having a nine or ten months' school year. But while the New York child under sixteen may not work more than eight hours a day, the Alabama child of fourteen years may be employed seventy-eight hours a week,

or 4,056 hours a year. There are 3,744 hours of daylight, exclusive of Sundays, which means that in Alabama and in other Southern manufacturing States the employer of the fourteen-year-old child may burn the candle of his little life during all the hours of daylight and 312 hours of the night besides. In defense of these conditions it is argued that the Southern child matures earlier than the Northern child, and therefore should be put to work earlier, although no scientist of recognized ability has ventured such a declaration.

There is prejudice against official factory inspection in the South, as formerly in the North. Our American spirit of personal independence resists the proposition that any person shall be entitled to enter our domain to inspect or criticize our deeds. But in commonwealths where the system has been established the prejudice has disappeared, and our chief complaint to-day is that these inspections are customarily too lax and infrequent. No employer can claim the right to utilize the labor power of wards of the State and at the same time deny the right of the State to investigate the conditions under which he uses it.

Southern factory laws are not properly enforced. The report of the Federal government now being published shows that in South Carolina ninety-one per cent of the establishments investigated were violating the child labor law of the State and that over twelve per cent of the children employed were employed illegally. The cotton mills of South Carolina had been under a "gentleman's agreement" not to violate the law; and when factory inspection was established recently, it was contended before the legislature that such supervision was unnecessary because of this agreement. During the first year, however, the chief factory inspector of the State reported

that within three months he had removed 1,500 children illegally employed in the mills. In North Carolina the Federal report makes a better showing, as only seventy-four per cent of the establishments visited were law breakers and only eleven and a half per cent of the working children were found illegally employed. Georgia is still better, as but 64.5 per cent of the factories were violating the law, which shows a better condition than prevailed in any other Southern State except Virginia.

Let it be remembered that the men in charge of this important industry, North and South, are they who come before Congress whenever it is proposed to revise the tariff schedule with the contention that unless our Federal government gives them adequate protection by levying upon the consuming American public a tax to support their mills, the cotton industry will be ruined. May it not fairly be proposed to these petitioners for a public bonus that they should add to their request a sufficient bounty to enable them to obey the law and to liberate the little slaves who toil daily or nightly in their mills?

But other important industries exact the labor of the child. It has recently been discovered that hundreds of little children are annually transported from Baltimore to the Gulf States, after having spent the summer months in the fruit and vegetable gardens of Maryland, Delaware, and New Jersey, to toil all winter in oyster and shrimp packing houses. This interstate commerce in children is a thrifty invention of the American money maker, enabling him to exact the maximum profit with the minimum expenditure. The abuse of these children in Northern canneries and truck gardens has become a public reproach, and constitutes one of the most difficult problems in the Northern situation. But the abuse

of the same children in the South is as great. In many packing camps they live beyond the reach of school, church, sanitary conveniences, or other appurtenances of civilization, housed in crowded shacks, and forced by their ignorant parents to work beyond their strength. The employers disclaim any responsibility for the work of the children, for, as in many instances where the piece system prevails, their names are not on the pay roll and they are not technically employed.

Oyster shells are sharp and frequently mutilate the little hands of these workers. Investigators of the Child Labor Committee recently reported that the workers in shrimp packing houses complained bitterly of the unfavorable conditions in that industry because of an "acid" which the workers said injured the hands, eating away the skin and flesh, while employers frequently complained that because of this it was difficult to secure enough workers. This statement was denounced by the packers as a pure invention of imaginative muckrakers, and we are assured that nothing could be pleasanter than to pick the heads from shrimps and prepare them for canning. But now comes Dr. Wiley with his lieutenants who have been examining that wriggling delicacy to tell us in Circular 79 of the United States Bureau of Chemistry that the shrimp "contains a corrosive substance which attacks the workmen's hands, causing the skin to peel, and also eats through the leather of their shoes. Tins in which the shrimps are preserved are quickly perforated. The substance is, however, an alkali and not an acid, and so far we stand corrected.

The abuse of the night messenger service has been so recently described throughout the country that we need refer to this phase of child labor but briefly. We have discovered that young boys are so generally exposed to contact with the

most disreputable and immoral influences of our great cities that in five States within the past two years laws have been passed forbidding such occupation to minors under twenty-one years of age, while five other States have established an eighteen-year age limit. None of the Southern States excepting Tennessee appears in this list. In other Southern States young boys, many twelve and thirteen years old, are found in nightly contact with that side of city life popularly known as the "underworld," being schooled in those vices which are among the most distinguishing blemishes upon our civilization.

To the Christian womanhood of the South it would seem that a statement of the problem is sufficient indication of the line of duty; but experience of the older industrial commonwealths has proved that neither complaint, abuse, nor general agitation is adequate. Specific measures have been discovered and in many States applied almost to the extinction of the evil. We need to create in our religious communities an abhorrence of the abuse not only in the abstract but in the specific forms that exist in our own communities.

Let us discover whether children are neglected, overworked, or underpaid in our town; if so, to what extent. Then let us cooperate with like-minded citizens in other communities to secure for our State, first, a law that will eliminate all little children from the industrial problem and open before them the bright fields of childhood; secondly, laws that will compel attendance upon our public schools and not leave the determination of the child's educational fortune to the whim, prejudice, cupidity, or poverty of the parent; thirdly, schools which shall in every instance be worthy when the child enters and shall fit him for that useful citizenship he has a right to claim.

To secure these laws and their honest

enforcement, a bulwark of public interest must be erected that shall first support the legislator against the tides of ignorance, selfishness, and personal interest which sweep about him; and, secondly, strengthen the arm of that representative of the commonwealth into whose hands these sacred trusts are committed. The Christian who has never visited his State capitol or interviewed or written to his legislator to assure him that he will back his earnest endeavors to the limit of his strength and that with equal vigilance he will follow and reward any betrayal of this public trust may be a winning candidate for the realms of eternal peace, but by no stretch of the imagination can he be called a "Christian citizen."

A UNIFORM CHILD LABOR LAW.

The wide difference in the laws of the different States upon many important subjects has always been a disadvantage to us as a nation in trying to maintain adequate standards of justice and honor for the country as a whole. A United States Commission on Uniform Laws has been in existence for more than twenty years, its duty being to try to secure a common standard for the laws of the various States. Last year the commissioners asked the National Child Labor Association to submit to them a draft for a uniform child labor law for the entire United States. This draft was carefully studied, revised in some particulars, and adopted by the commissioners as embodying those standards in regard to child labor which it is to the best interests of all the States to enforce at the present time. The various provisions are taken from laws already in operation in one or more States, the best from all States being combined in one law which the commissioners feel justified in recommending to every State in the Union.

The need for uniform legislation in regard to child labor is especially pressing. One great difficulty in improving such laws is the business man's fear of ruinous competition. If one State attempts to fix the age of employment at sixteen and an adjoining State allows the much cheaper labor of children of ten or twelve, all the manufacturers of the first State will be up in arms against the advance step. Uniform legislation would do away with this difficulty, and all lovers of childhood and of justice should endeavor to promote such action.

The text of this uniform child labor law may be procured for five cents from the National Child Labor Association, 105 East Twenty-Second Street, New York. It forbids the employment of children under fourteen in almost every capacity the year round and in every capacity during the session of the public schools. It forbids the employment of children under sixteen in very many occupations which are dangerous to health or in which the heedlessness natural to childhood would expose them to injury from machinery. It forbids the employment of children under eighteen in blast furnaces, electric wiring, switch tending, and other especially dangerous work; of minors in barrooms and in night messenger service, and of female minors in any work which necessitates constant standing during the hours of labor.

Forty-eight hours a week, or eight hours a day, between 7 A.M. and 6 P.M., are fixed as the maximum of work for boys under sixteen and girls under eighteen. Fifty-four hours per week is the limit for boys under eighteen and for female minors; work not to continue after 10 P.M.

Boys under twelve and girls under sixteen are forbidden all street trades, including the sale of newspapers. Boys under sixteen are also prohibited work-

ing at such occupations except where they can furnish proof of the required school attendance, and the application for license is made by the parent or guardian.

Adequate provision is made for inspection and for enforcement of the law.

If it be objected that these provisions are too sweeping in their nature, it may be answered that a thorough sweeping—a sweeping quite out of existence—is what many laws in regard to child labor most need. "The two great assets of any nation are its land and its people," and we are exploiting both with a recklessness which will bring us to national bankruptcy if our squandering be not checked. To make money at the expense of the nation's children is exactly as enriching a process as it would be to pay dividends out of the capital needed to operate a business. Of course it would create an appearance of income—for a time.

The separate provisions of this uniform law, it must be remembered, are in actual successful operation in one State or another, in spite of the fact that those States are forced to meet the competition of other States employing younger and cheaper (!) children. This fact is a sufficient answer to much wordy eloquence about handicapping our budding industries. The States which are carrying on their manufactures without sapping the vitality of their next generation of workers are prospering industrially at this present time, and it is safe to predict that they will more and more outdistance those States which, in exploiting their children, are squandering at once their chief wealth and their one source of energy.

When one thinks of the child workers, white-faced and listless, robbed of their childhood—and adult—rights by premature labor, one revolts at arguing about dollars and cents. Yet dollars and cents to very many people are the one unan-

swerable argument. And the lovers of justice may well thank God that his laws of righteousness—of rightness—are so bedded in the foundations of human life that to transgress them cannot pay, even in money, in the long run. It is one of God's ways of being on the side of those who struggle for the right.

Learn from some lawyer or from the State Commissioner of Labor at your State capitol what are the child labor laws of your own State. Then compare these with the Uniform Child Labor Law of the National Child Labor Association and the United States Commissioners. Remember that the provisions of this law are not ideal, but are merely those already adopted in various progressive States at the present time, and you will see the points at which the social service committees of the Woman's Council need in your State to raise the standard of public opinion. For Christ's sake and in his name let us study and learn and do what we can to enable the children of the South to grow up unblighted in body, mind, or spirit by this curse.

HOGS AND CHILDREN.

It would be hard to find a Southerner who does not believe in the tremendous commercial possibilities of the South. For we have land down here, and we are learning how to use it. It supports an enormous wealth of timber for us; it is stored with minerals of every description; its potential water powers are beyond calculation; and its millions of acres of tillable soil have been proved rich beyond the wildest dreams of a quarter of a century ago.

The United States government has for years carried on an active campaign throughout the South to educate the people to a just appreciation of the value of their agricultural lands and to a proper

use of them. It has established experiment stations and demonstration farms in every State, conducted farmers' institutes, equipped trains to run through the country in the charge of farming experts and demonstrate new methods of caring for land and stock, and it has spent millions in the scientific study of soils, crops, and breeds of farm animals, and in printing the results of this study for public use. As the result of this vigorous and well-conducted campaign the land which formerly produced half a bale of cotton to the acre now yields three times that amount. North Carolina strawberries, we are told, have paid their owners four hundred dollars an acre; Florida celery land has been made to yield an income of two thousand dollars per acre; and Texas, never to be outdone in any direction, matches these figures with the returns from her Bermuda onions. Down in South Carolina, where they used to import grain from the West, a Methodist preacher's boy has broken all records by raising nearly two hundred and fifty bushels of corn from a single acre. Thoroughbred cattle fill our pastures, pedigreed hens proclaim their prowess in the sanitary apartments of the modern chicken house, and the razor-back hog, sign and symbol of a vanishing agricultural order, has given place to a huge, sleek beast which is, judging from the price of bacon, worth at least his weight in gold. A realization of the value of land has come upon the South like a revelation. A razor-back hog is already a reflection upon the intelligence of the community which harbors him, and the time is not far distant when his existence will be a positive disgrace.

But what about razor-back children? We think of land and cattle in terms of money; so much care and expense put in, so much money gotten out in return. We have allowed our lawmakers to think

of the children also in terms of money; but we have allowed them to think on the obsolete razor-back hog platform, which is to put in neither care nor expense and to get out in return a bag of bones highly inefficient as bacon.

If the health of a nation lies in its land, it lies even more in the men who use the land. Our mills are turning out cotton cloth worth millions; our coal mines bring us millions more; our tobacco fields grow gold; along the coast, through the canneries, the sea pours a golden stream upon the land. In country fields rich yields are garnered and in small towns new industries are springing up. But from all this apparent wealth must be deducted the lives used up in its production—the lives of the children who will never do the work nor live the life of normal men and women.

It is not claimed that child workers usually die. Few of them are so fortunate. With their razor-back bodies, stunted minds, and undeveloped souls they drag on usually far enough to perpetuate themselves in a new generation of ignorance, sickness, and inefficiency, or to become a public charge in the almshouse, the asylum, or the penitentiary.

In any case, the Church, of whatever denomination, makes but a feeble appeal to them. Why should it be otherwise? Has the Church shown itself awake for their help or their protection? Have its actions made quite clear to them the love of the far-off God whose representative it claims to be? Their souls and bodies are stupefied with premature labor. Their natural appetites and instincts, thwarted and denied, seek unnatural outlets. Their starved bodies demand a stimulant to whip them to their tasks. Can the Church preach effectively to them of the sin of drinking, of the evils of drug-using, and of the tobacco habit in children unless it tries at the same time to

make a normal life possible? Impurity is frightfully common among them, destroying body and soul. Shall the Church "take it out" in preaching on Sundays in pulpits which these tired children never see? or shall Christian people take a hand in ending conditions which preclude the possibility of healthy life, whether physical or spiritual?

We should at least take as good care of children as of hogs, and Christian people can insure its being done if they will sufficiently bestir themselves. The women of the Missionary Council Home Department are to make a study during the present quarter of laboring children in the South, in the fields, the small towns, the cities, and along the coast. They will make public such conditions as they find, each group in their own territory, and will seek the coöperation of their pastors and of the pastors and members of other Churches in arousing and informing public opinion in regard to this vital matter. It is hoped that the result of these efforts will be such a quickening of Christian consciences that ways will be found to reach these children and their parents with a gospel that is both preached and lived. But beyond the local efforts to ameliorate local conditions, it is hoped that very many Christians will be aroused to urge upon our national government an organized effort to give the children of the land the care, study, and help already bestowed upon crops and cattle.

For years the National Child Labor Association, a philanthropic body supported by private gifts, has been fighting for the establishment of a Federal Children's Bureau as a regular department of the national government, just as is the Bureau of Soils or the Bureau of Entomology. Such a bureau would study child life at home and abroad as thoroughly as the government has already studied hog life and corn life for the pub-

lic benefit. It would also conduct a national campaign of education in regard to the rights and needs of children as enlightening as those which are teaching our people the rights and needs of animals and growing crops. It would cooperate with the various States in securing better conditions for child life as the Department of Agriculture does in securing better agricultural conditions. Such a bureau would be in countless ways an aid to all religious efforts to reach and uplift child life.

The bill to create a Federal Children's Bureau has been yearly killed in committee in Congress until last winter. At that time the National Child Labor Committee led an active campaign in its favor, and was ably assisted by many Churches and by the women's clubs. Petitions for favorable consideration poured in on Senators and Congressmen. The bill was favorably reported by the committees of both Houses, and was unanimously passed by the Senate. But the leaders of the Lower House barred its admission, and Congress adjourned without its taking action. The bill will come up again this winter, and it is hoped that Christian people throughout the country will bring such pressure to bear upon their respective Congressmen that the measure will become a law. With this accomplished, the cause of childhood will be rapidly advanced in every State. Let those who read this article endeavor to secure right action on the part of their respective representatives.

THE GALVESTON IMMIGRANT HOME.

A. E. RECTOR, SUPERINTENDENT.

Institutions like this are the front doors of a nation's hospitality. They fulfill in a commonwealth the apostolic injunction: "Be not forgetful to entertain strangers." Jesus of Nazareth offended his contemporaries with his cosmopolitan sympathy.

His compliments were lavished upon foreigners. It was a Roman captain whose faith was praised above that of all Israel, and a Syrophenician woman's faith was declared to be "great." To a Samaritan leper he was careful to pay the tribute of his gracious recognition, while a representative of the same despised, half foreign race is made the hero of an immortal parable.

The recognition was mutual. Foreign wise men hastened to his manger cradle. The Greeks pressed through the festal throng to see him, and publicans and sinners whom social caste had alienized crowded around the Shepherd who cared for sheep outside of the Jewish fold. There is a sense in which "provincialism" is a sin against the last command of the great Captain. Yes, the call for immigrant homes is keyed to the slogan, "Back to Christ," or "Forward to Christ," as some prefer to express it.

Four years of development and frequent discussion have made our whole Church somewhat familiar with our benevolent and missionary plant at Galveston. This fact renders more unnecessary the repetition of details which limited space would also forbid. As a general, significant fact it may be stated that our nation is beginning to awaken to the danger of a foreign inundation of American ideals. There is also a better understanding of the dangers which beset the initial steps of the foreigners themselves. The Christian response to this need is a line of immigrant homes facing the ports of entry maintained by the various Church denominations.

Perhaps no form of Christian benevolence is more Christlike than this, and it is a credit to our present-day Christianity that such an enterprise has found such general, enthusiastic recognition. Nor is this enthusiasm impractical, as some might think, in the absence of immediate,

tangible returns. The bread cast upon these alien waters will surely return, though it may be after many days. The return will be none the less real for being partly sentimental. The fact that our Church as a whole is standing at an important immigrant port to welcome the wanderers in the name of Christ will help to warm our welcome of the individual alien next door. This at last is the best return upon our missionary investment—the personal awakening to a domestic missionary situation full of danger if neglected, but full of promise if squarely faced.

It should not be overlooked that the work in Galveston includes a department for effort in behalf of the thousands of seamen who throng this port. These homeless men are more friendless and in some respects more helpless than even the immigrants. During the past year about two thousand of them were lodged at a price modest enough for them to pay. About ten thousand visits were made to the pleasant reading and recreation room provided for them. Here they wrote and received many hundreds of letters. For several hundreds of them employment was found in times of financial distress. They were persuaded to deposit their earnings for safe-keeping. Gospel services were held to lead them to the Christ, who called seafaring men into his service and stilled the threatening waves around them.

The ways in which immigrants are exposed to danger and injustice are too numerous to be mentioned here, and the ways in which they have been protected, warned, encouraged, and comforted in our Galveston Home must likewise for the same reason be omitted. Though the ideal is still far ahead of us, there is abundant ground for the assurance that this investment of the Church has been productive. In the number of immi-

grants cared for, the financial earnings, the local recognition, the widened acquaintance, and the appreciation of the immigrants themselves the past twelve months have marked a decided advance. Let us thank God and take courage.

The Churches and Child Labor.

When the National Child Labor Committee undertook the passage of a bill creating a Federal Children's Bureau, they requested a conference in New York City with the leading clergymen of many denominations, who met in New York City and passed the following resolutions:

Whereas, child labor is increasing throughout the United States, notably in those States where agricultural communities are passing over to manufacturing conditions; is becoming a serious menace to the health, education, and welfare of future generations by the premature exploitation of children; and is endangering the moral character of large sections of our population; and whereas, the welfare of the child furnishes a basis of cordial union among people of diverse standards in politics, economic doctrines, and religious beliefs, and through a social awakening men and women everywhere desire to improve the conditions of childhood;

Resolved, That we recognize the profound responsibility of the Churches of every creed for our ethical as well as spiritual standards, and recommend to the national governing bodies of the several Churches, and to our ministers, Churches and Sunday schools, the consideration of the question of child labor by suitable meetings and addresses, especially in connection with Children's Day, giving the people the necessary information for dealing with it practically in their homes and respective neighborhoods.

We recommend the impressive work of the National Child Labor Committee and of allied organizations of public-spirited citizens who endeavor to abolish child labor, and we advise our Churches, and especially our Sunday schools, to enroll in their corporate capacity in the associate membership of the National Child Labor Committee, in order to receive its

publications and to keep in touch with the latest effects of this notable movement in moral reform.

We especially call attention to the moral dangers incident to the messenger service for small boys at night, to many street trades, and to other industries not adequately reached at present through factory inspection; and we earnestly recommend that the Congress of the United States set an example by enacting a model child labor law for the District of Columbia. We also commend the establishment of a children's bureau in a responsible department of the national government, for the purpose of investigating the evils of child labor, making public the need of reform, and coördinating the efforts of the several States and cities now dealing with child labor, in order that more intelligent legislation and better enforcement of child labor laws may be secured in every State of the Union.

Since that time various other gatherings of ministers—Presbyterian, Methodist, Congregational, and Episcopal—have urged upon the Churches which they represent the need for Christian service. Many Churches, here and there, have responded, and more and more as time goes on; but there has been as yet no solid alignment of Christians against this national evil. When that comes, the evil will cease to be.

It is an evil for which the nation, and not individual employers, must be blamed. The Joint Commission of the Episcopal Church on the Relations of Capital and Labor well says:

We do not undertake to say how much of the blame of child labor belongs to the employer and how much to the parent. But we do say this: that the employment of children in factories and mills depresses wages, destroys homes, and depreciates the human stock. Nothing is so important in any community as a human being. Whatever interferes with the proper nurture and education of a child contradicts the best interests of the nation. We call, then, on Christian employers and on Christian parents to endeavor after such betterment of the local and general laws as shall make the labor of children impossible in this Christian country.

Notes on Child Labor.

One common excuse of those who allow tiny children to work is that their wages are needed for the actual support of the family. Miss Jean Gordon, the efficient State Factory Inspector of Louisiana, a woman for the whole South to be



SPINNER IN A GEORGIA MILL.

(Photo by National Child Labor Committee.)

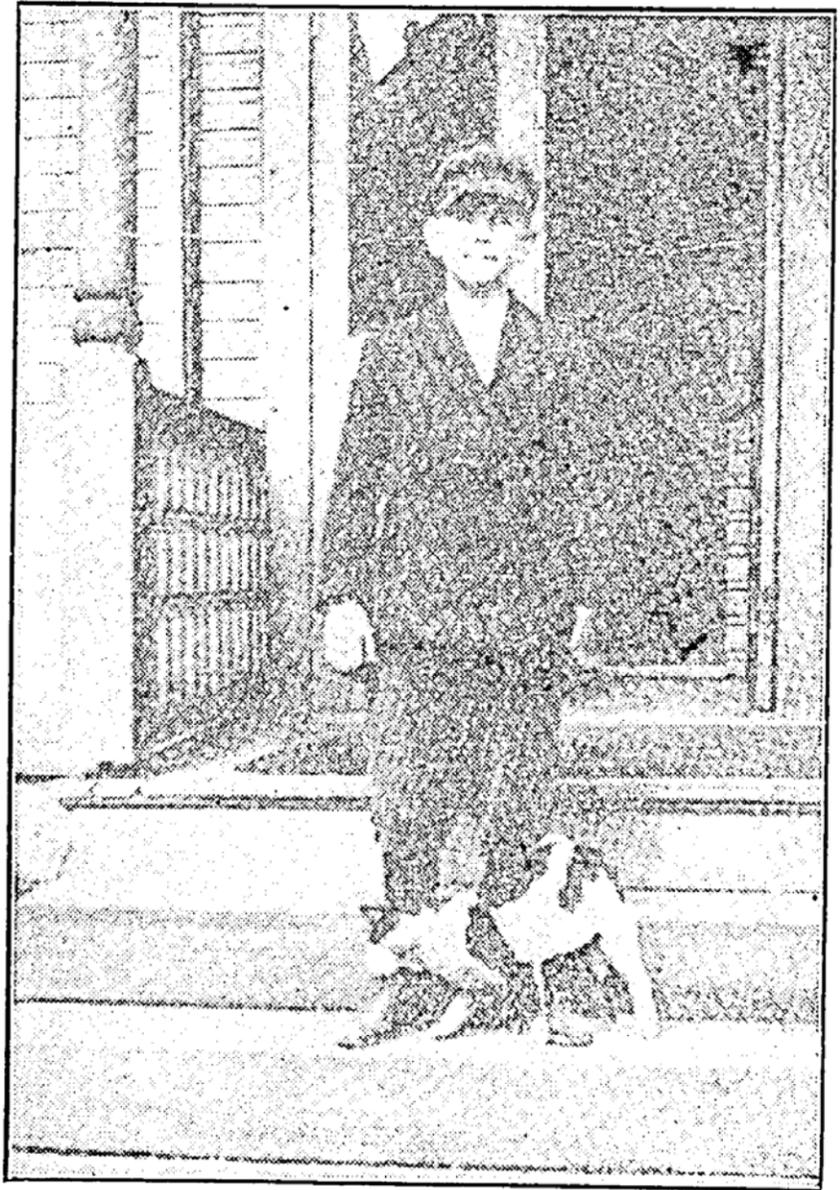
She is forty-nine inches high. The overseer admitted that she was regularly employed.

proud of, declares that out of five hundred families of laboring children visited by her only five were in need of the children's labor. In these five cases Miss Gordon paid the family an amount equivalent to the child's wage, surely a saner and more economical proceeding than to exploit the lives of the children of five hundred homes because of the poverty of five.

In one report Miss Gordon says:

I know it will surprise many to learn that the installment system is a large factor in the early employment of children. In gathering this item of knowledge, the value of wom-

an as an inspector was impressed upon me, for the woman factory inspector notices the household furnishings and can go into the kitchen or wash shed if need be. Many a child is working to pay the weekly installment of \$2.50 on the piano, or the fifty cents on the green plush album, or the matting with big pink roses splashed all over it. No one approves more than I of sweet, attractive homes and the refining influences of music, but it is paying a heavy price for these little elegancies when the future of a child is weighed against the possession of a green album. The whole principle of child labor is such an extravagant one, I marvel that the great, practical American people, regarding it from a purely commer-



ONE HAND GONE.

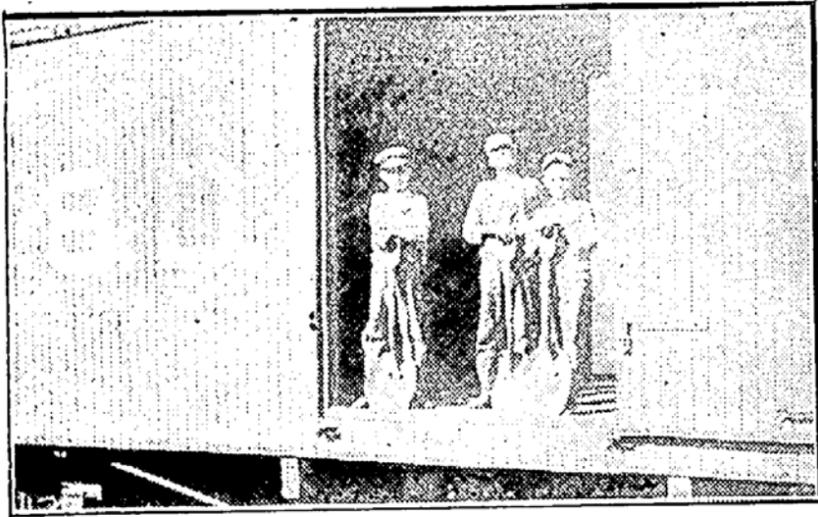
(Photo by Secretary of West Virginia Child Labor Commission.)

This boy is thirteen years old. While working in a butcher shop grinding sausage the fingers and thumb of his left hand were cut off. He has been to school very little, and is now selling newspapers.

cial standpoint, have permitted it to continue. It is certainly a poor business policy which permits a firm or corporation to get seven or eight years' work out of a child and then turn him out upon the community to be cared for at public expense through long years of invalidism or criminality. As long as we sit passively, content with present conditions, our civilization

will remain a travesty, our much-vaunted prosperity a rebuke, and our Christianity a mockery.

Children work in the oyster and shrimp canneries along the Florida and Gulf

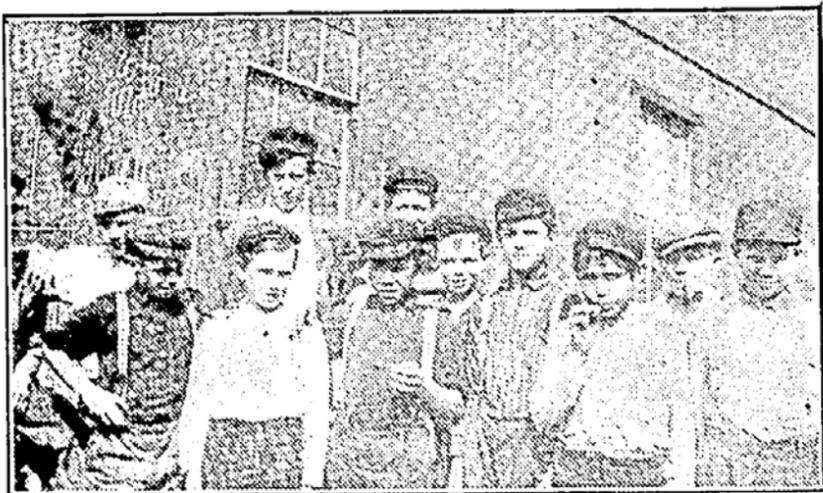


THREE MISSOURI BOYS.

(Photo by Hine, 1910.)

These boys are employed to shovel zinc ore from freight cars into wagons at a mine in Missouri. The two smallest work outside of school hours; the other boy works all the time.

coasts from three years of age up. Many of them go to work at 3 A.M. and work until school time. Many work all day. A tot of four or five by putting in one day of his little life can earn the whole of one nickel—possibly ten cents. The oysters are steamed before opening. The children stand on the jagged empty shells and open the jagged full ones. In working with the shrimps they do not begin so early in the morning, as the fluid of the shrimps so seriously affects the



GLASS HOUSE BOYS IN WEST VIRGINIA.

(Photo 1910, by National Child Labor Committee.)

The smallest have been working at least a year in glass factories.

workers' fingers that the best of them cannot stand it much over six hours. The children work with swollen and bleeding

fingers. In the evening they soak their hands in alum water to harden them for the next day.

The child labor bill to regulate child labor in Florida canneries was defeated last year by the canners. Their principal argument was that the children exploited were not American children, but foreigners imported for the season from the North. Poor little foreign babies! In summer they are dragged to the pea vines of New York and pick and shell in the burning sun and sleep like cattle at night that the vegetable canners may grow rich.



CRIPPLED FOR LIFE.

(Photo by Secretary of West Virginia Child Labor Committee.)

Frank P——, whose legs were cut off by a motor car in a coal mine, when he was fourteen years and ten months of age.

In the autumn they toil in the cranberry bogs of New Jersey, carrying incredible loads on their tiny shoulders. In the winter they journey with their families to "the sunny South" to complete the year's shameful round of oppression. Only foreigners! And what shall we Americans who suffer these things hear when we stand and cry, "Lord, Lord, have we not prophesied in thy name?"

When a proper child labor law has been

passed, the battle for the child is merely begun. Even where provision is made for adequate inspection—a thing done in scarcely any Southern State—enforcement of law shown to be violated is at first a difficult and expensive thing. In no State in the Union where a determined effort to enforce the laws has been



A SEVEN-YEAR-OLD "HELPER" IN TENNESSEE.
Begins work with sister at 6 o'clock in the morning.

made has the factory inspector failed to find some corporation with a political "pull" arrayed against him, and many a one has lost his office for the one reason that he would not betray his trust. Leonard Horner, England's first factory inspector, held office for thirty-four

years, and laid the foundations of factory inspection for the entire world, a service of import to the human race. We should recognize the value of this service in our own inspectors and not leave them at the mercy of unscrupulous politicians. Public opinion must support them, and public opinion must demand enough inspectors to enforce the law. At present in too many States the laws we have are asleep upon the statute books. Are those of your State enforced?

The labor of Kentucky children in the tobacco fields is as sure a preventive of education and as certain an injury to their

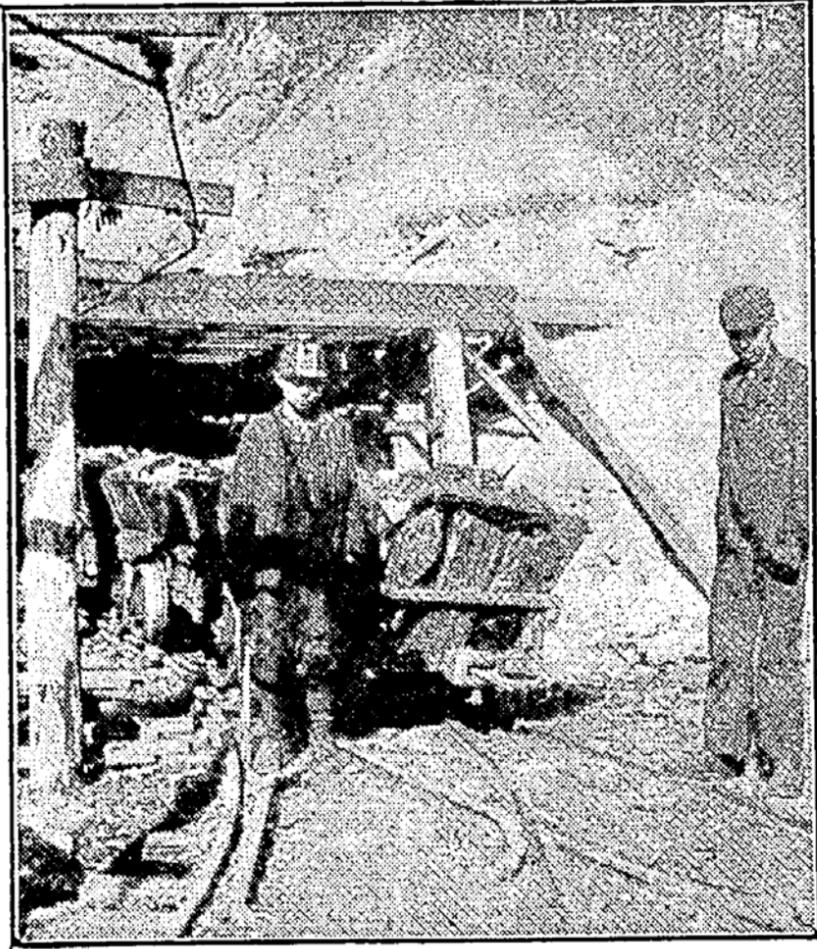


OFF FOR THE RED-LIGHT DISTRICT AT 10 O'CLOCK AT NIGHT.

physical development as premature labor in the mills. As the industries of the South are developed, the children are more and more drawn upon to sustain a shortsighted commercial policy. In the coal mines of the Southern mountains, in the glass industries of West Virginia, in the cotton fields and cotton mills of many States, in the canneries of the small towns, in the truck growers' gardens, in cheap theaters, in bowling alleys and other places of amusement, in factories of many kinds, in cities and towns and in country places, the children of the South are being caught in the dragnet of com-

merce and offered up as victims of a boasted industrial development. How is it with children in your community?

The night messenger service deserves a paragraph all by itself. No Christian man or woman should rest satisfied until no minor is allowed to carry messages after ten o'clock at night. The age for night messengers has recently been raised in Tennessee to eighteen years, a manifest improvement over the old law; yet to allow the sending of a boy of eighteen to immoral resorts night after night is to



A YOUNG GREASER IN TENNESSEE.

He pushes heavy coal cars.

throw his soul to the lions. It would sufficiently imperil him at twenty-one; but the three years preceding that age are admittedly those in which it is hardest for the adolescent boy to fight the battle of his manhood. To expose him at this time to a night messenger's life is almost certain ruin. New Jersey, Massachusetts, Utah, Wisconsin, and New York have set the limit at twenty-one years. What Southern State will step into line first?

Growth of Mormonism.

The Interdenominational Council of Women for Christian and Patriotic Service has its headquarters in New York City, and includes representative women from the Presbyterian, Congregational, Baptist, Episcopal, Dutch Reformed, Northern Methodist, and Christian Churches. The Council is engaged in a vigorous campaign against the Mormons, and issues a circular of startling facts. The British government, partly because of the representations of this body, is investigating the work of the Mormons in that country and finds that they have 1,178 missionaries in England who, though forbidden by law to preach polygamy, are doing so regularly and secretly. Prussia has expelled the Mormon missionaries, but they carry on an active propaganda throughout Germany from Zurich. Their mission stations are numerous in nearly every country of Europe, Australia, New Zealand, Japan, Hawaii, Mexico, and South Africa. In our own country there are departmental missionary headquarters for the Eastern, the Southern, the Western, the Northern, the Central, and the Northwestern States, with still another for California. The Mormon yearbook reports as one year's work in this world-wide propaganda 10,892,122 tracts distributed, 1,744,641 "gospel conversations," 3,532,273 families visited, 500,614 books and "standard Church works" distributed, and 92,072 meetings held.

The circular states that the polygamist in charge of the European Mormon missions is said to be the official shipping agent in Liverpool of a prominent steamship line. Mormon converts are met in New York by a Mormon who has recently taken three wives, and are passed on to their assigned destinations in the West. The brother of this recent polygamist is

State Immigration Commissioner of Idaho.

Eighty years ago there was in the United States one Mormon to every 1,125,000 people; now there is one to every 125. Their numbers and influence are strong in more than one-third of our territory. They have concentrated in the West, where population has been sparse, and have built up unobserved a political power which threatens our religious and our national life. The articles in *McClure's Magazine* for January and February, 1910, show that the recent revival of the practice of polygamy has already been sufficient, even if stopped at once, to keep the institution alive for another fifty years. The Mormon Church continues to teach polygamy openly as an orthodox Mormon doctrine, and admits the correctness of the long list of polygamous marriages recently entered into which is on record at Salt Lake City.

The only way to control the situation is by a constitutional amendment which will take the question of polygamy out of the hands of the States and give Congress authority to legislate it out of the country and to enforce the law through Federal officers. To this end the Council requests all Christian ministers to invite their congregations as congregations to pass the following resolution and to forward copies of it to the President and to their respective Senators and Representatives in Congress:

Inasmuch as the Mormon Church has violated its pledges to the nation by returning to the practice of polygamy and by dominating political affairs in Utah and the adjacent States; be it

Resolved, That this congregation (or we) urge the President of the United States and the Senators and Congressmen from this State to use all their influence, personal and official, to have such legislation passed immediately as will forever end polygamy under our flag and will take all political power from the Mormon

hierarchy in Utah, Idaho, or any other State or territory of the United States.

Christian women are also urged to bring this matter to the attention of their pastors, and all women interested in the subject are invited to become members of the Council. For full information address the Secretary, Miss Leonora Kelso, 542 Fifth Avenue, New York City.

A Letter from Miss Head.

Miss Head has been traveling in the West since the middle of September in the interest of the Missionary Council. She writes from Colorado:

I happened to be in Denver for the launching of the anti-Mormon movement that is to reach out to all the States. Ex-Senator Frank J. Cannon and Judge Ben Lindsey spoke at a great mass meeting. Then an organization was perfected to have the anti-Mormon resolution there passed adopted in every district of the State. [See resolution under article headed "Growth of Mormonism."] Headquarters for the Middle West were established in Denver, and they hope to get action in the next year or two in every State not now under Mormon control.

Out here the Mormon Churches are as much advertised as any other. Two Mormon women came to hear me one night and stood about half a block from the church before service and gave everybody literature.

These people out here are most cordial and eager about the work. I talk missions all day. I had supper with the Sunday school superintendent and three teachers, and after services the lay leader came and stayed till after eleven. The young lady who is to teach the mission study class is coming to breakfast with me. The District Secretary goes with me.

I am now in a county where sixty-five per cent of the population are foreigners working in the mines. There are 2,500 foreigners in this town, more than half the people here. Our Church is the only Protestant Church doing work here. There is a fine opening for settlement work. How I wish we might enter the field with a good force! There are many more foreigners only a mile or so away.

Regions Beyond



A HUNDRED YEARS AGO AND NOW.

A hundred years ago there were less than one hundred missionaries in the field; to-day there are about twenty-two thousand.

A century ago the Bible was translated into only sixty-five languages; within the century it has been translated into over five hundred languages and made accessible to more than eight hundred millions of the human race, with its mighty moral and educational uplift.

A hundred years ago there were no medical missionaries and more than two-thirds of the world was without adequate medical knowledge; to-day there are several hundred medical missionaries treating annually over three million patients.

A century ago there was a little handful of mission fields; to-day there are more than twenty-nine thousand mission schools and colleges, educating a million and a half students and pupils in the great strategic centers of the Orient.

A hundred years ago a few thousand dollars were given annually to foreign missions; to-day missionary contributions amount to about \$25,000,000 annually, while about \$5,000,000 is given by foreign converts.

It took nearly a century to win the first million Protestant Christians; the second million were won within twelve years; it is taking less than six years to win the third million.

During 1909, on foreign mission fields, we gained two thousand six hundred communicants every week and over ten thousand Christian adherents, or a total of

five hundred and eighty-one thousand new adherents.

There are to-day in the world nearly four million Protestant Christian adherents on mission fields.

Sixty years ago there was not a professing Protestant Christian in Japan, not one in Korea, less than fifty in the Chinese Empire, and a few thousands in India. To-day there is a Protestant community of seventy thousand adherents in Japan, two hundred thousand in Korea, nearly half a million in China, and a million souls in India.

India, with one possible exception, is the hardest mission field in the world, but even India is becoming, slowly but surely, Christian. The government census tells the tale. During the last ten years, while the population increased two and one-half per cent, Protestant native Christians increased more than sixty-two and one-half per cent.

While the Hindus lost a fraction of one per cent, and while the Parsees gained four per cent, the Jews six per cent, and the Mohammedans eight per cent, Protestant Indian Christians increased more than sixty-two and one-half per cent.

In China the Protestant community has increased about one hundred per cent every seven years. The Boxer uprising tried to wipe out Christianity, but the Church has gained more converts in the eight years since the Boxer uprising than in the first eighty years of missions in China.

In Korea, a nation is being "born in

1391

a day." Twenty-five years ago there was not a Christian in the country. Twenty years ago, seven men met behind closed doors to take the communion of the Lord's Supper. To-day, with over two hundred thousand Protestant adherents, they have gained an average of one convert an hour, night and day, during the twenty-five years that the missionaries have been in Korea.

Increasing now at the rate of about thirty-three per cent a year, if the present rate of increase should continue, Korea would be a Christian country within thirty years, to be followed later by the Philippines, Japan, China, and India.

If space permitted, pages could be given describing transformed communities that I have seen in India and other lands.—*George Sherwood Eddy, in Great Events.*

BRAZIL.

Field Notes.

WALTER R. LAMBUTH.

The new translation of the Bible into Portuguese undertaken by the American Bible Society is making good headway under the committee of which Rev. H. C. Tucker, of our Church, is a member. Dr. William Cabell Brown, of Virginia, is another member and one of whose ripe scholarship and discriminating judgment not only the Protestant Episcopal Church is indebted, but all missions in Brazil. The New Testament has been in circulation for some time, and Genesis has just been issued from the press.

At a recent meeting of our own Committee on Translation and Publication a Brazilian translator was arranged for, a gentleman of ability and experience. The revision of the Book of Discipline will be ready for the press by January, and "Wesley's Sermons," twenty-five in num-

ber, by the first of July, 1912. Work will then be resumed upon "Personal Salvation." It is the policy of the missionaries to float one book at a time, an edition of five hundred copies being published. With the coöperation of the Book Committee, we hope in ten years to have a body of Methodist literature in Portuguese equal in quality to that now available in Spanish.

The success of Granbery College under the administration of Dr. Tarboux and his efficient faculty has brought serious embarrassment. Only one hundred boarders of the four hundred and ninety-five can be accommodated in the main building. This leaves three hundred and ninety-five students to secure lodging in the city of Juiz de Fora wherever they can. The Institution has the sons of a number of the leading men of Brazil. It must have dormitory and hall space if the high grade of work is continued. For this purpose a gift of \$25,000 at this time would be of immense help in the building of young manhood.

The Methodists of Juiz de Fora need a church as much as a dormitory for the college. Realizing that they should do their utmost to help themselves, they subscribed during the past year \$6,000 for the purchase of a site which has been secured on the main street of the city. This is in addition to bringing up their collections in full. Brazilian Methodism is a lusty young giant and will some day astonish the world. No investment will pay better than gifts to this self-sacrificing body of Christians.

The Christian laymen of Brazil are scarcely behind their brethren in the United States. A dentist in the State of Sao Paulo, an honored member of our Church, has duplicated what the Koreans are doing. He makes a definite and deliberate offering of his time as well as of his money. The time is given to personal

work. Since his conversion he has led about two hundred men and women to a saving knowledge of Jesus Christ. Not content with this, he has changed his residence twice in order to help weak Churches. His face fairly glows with the joy of serving his Lord and Master.

The Christian soldiers have been a notable factor in our Brazilian work. The church in the town of Uberaba, situated in the great coffee district, almost owes its existence to the faithful soldiers who have been in garrison there. They and their wives have been constant attendants upon Bible class and prayer meetings, and through their devotion and self-denial offerings have largely kept the Church alive. This really is not saying enough. They have helped to make it one of the most promising Churches in the interior.

In the city of Bello Horizonte, far distant from Uberaba and in another part of the State of Minas, there is a large garrison of soldiers. Under the administration and wise encouragement of Brother Parker they have resolved to build the Quartel Church, or "The Church of the Barracks." Single-handed, they have, with some outside help, purchased a small but eligible lot and are now anxious to put up a chapel, which will not cost more than \$1,500. Of this amount, about \$500 is in hand. No better gift to this great field could be made than that of a sum sufficient to erect this chapel for a class of men who have the missionary spirit and who by their frequent moves from one town to another become the best of seed sowers. At the close of the morning service at Bello Horizonte, held in our Central Church, a soldier came forward with a beaming face and showed us a letter he had just received from the soldiers in Uberaba wishing them Godspeed with their building enterprise and enclosing a money or-

der for fifteen dollars toward the building of the Quartel Church.

Reasons.

LAYONA GLENN, RIO DE JANEIRO.

Why should the Methodist Church establish in Rio de Janeiro a first-class school for girls?

This is a question of vital interest to every woman in the Southern Methodist Church just at present, for the Woman's Council has decided that a great school for girls must be established in that important center, and have further decided that the jubilee fund shall be used for this purpose. Now if your money is to be put into an enterprise you naturally want to know what the enterprise is and why it exists; so the question that you want to consider is: "Is a girls' school a necessity in the city of Rio de Janeiro? And if so, why?"

After studying the conditions of that city itself and of the great country of which it is the capital, I unhesitatingly answer "Yes" to the first part of the question, and with your permission I will try to lay before you some of the reasons.

1. Because of Rio's need of Christ and the precious Book that tells the story of his redeeming love. The great mass of the people never saw a Bible; and if by any means it falls into their hands, it is taken from them as soon as it is discovered by one of their priests, who leave no stone unturned to collect and burn all the Bibles possible.

In a Methodist school this grand old Book is placed in the hands of every girl as her guide for life, and daily she is taught how to use it both as a textbook and as a devotional treasurehouse.

2. Because Rio and Brazil through Rio need the uplifting influence of thorough, conscientious work for the education of her youth. About eighty-five per cent of her population is illiterate, and

the large majority of this number are women. There are schools in Rio, some of them thoroughly equipped, up-to-date schools, but absolutely agnostic in their teaching and influence. The teachers, both men and women, openly declare their disbelief in God and his Son; and if they interest themselves at all in the progress of their pupils, it is to rid them of all religious sentiments.

In a Methodist school earnest efforts are made on the part of the teachers for the mental development of the pupils, and they are urged to cultivate a living, vital communion with their divine Father through the mediation of a personal Saviour.

3. Because the moral standard of the country is so low that no one has faith in the purity of his neighbor. Chastity is almost an unknown virtue among men, and is sadly lacking among the majority of the women. Indeed, nearly fifty per cent of the children born in Brazil are illegitimate! No one, man or woman, feels bound ever to speak the truth. They are taught from infancy that the end justifies the means; hence if they can carry a point by lying they lie.

In a Methodist school the idea of purity and truth is instilled into the minds and hearts of the girls as the highest of all virtues and the only solid foundation for real character.

4. Because no other Evangelical Church has a school for girls in the city. By a tacit understanding the Presbyterian Church has left that field to the Methodists and has centered its educational efforts in Sao Paulo and in Lavras. Thus in Rio the educational problem has been left to the Southern Methodists for solution. The better class of people plead with the missionaries to establish a thoroughly equipped school, and would gladly patronize it if one were there. In fact, it was only after becom-

ing thoroughly convinced that the Methodist mission did not intend to house and equip its school properly that most of the best-paying and most liberal-minded of the patrons of the school withdrew their girls and placed them in other schools that promised better things for the future of their daughters, and left the school in a most distressing financial condition.

5. Because Rio de Janeiro is the capital of the country, with a population of one million, and the leading men from every State in the Union come together there as Representatives, Senators, ministers, lawyers, and doctors; and the Methodist Church should have a school there that would rightly represent what the Methodist Church stands for—*i. e.*, strong, living faith in Christ, progress, and thoroughness in the great threefold object of education, offering opportunity for healthful development physically, mentally, and spiritually.

6. Because it is a disgrace to any Church to turn back after having put her hand to the plow. Twenty years ago our mission committed itself to this work, and through all these years your representatives have struggled to do God's work and to honor you in your school there, even though they struggled against most discouraging conditions, having no proper house for a school, moving from place to place and paying exorbitant rents for the most inadequate accommodations. They have seen your school grow from three to one hundred and fifty pupils, and have pleaded with you to purchase a house for it. They have seen the school decline, slowly but surely, till they were forced to urge you to either house and equip your school property or close it. With aching hearts they have seen you pay out over \$30,000 in the last twenty years for rent, and have nothing to show for it.

The *Brasilians* want you to establish your school in Rio.

The *Missionaries* want you to establish your school in Rio.

The *Woman's Council* wants you to establish your school in Rio.

The *progress of the kingdom of God* in Brazil demands that you establish your school in Rio.

Do *you* want it established? If so, how much are you willing to *pray* for it, and how much are you willing to *pay* for it?

How We Celebrate the "Glorious Fourth" at Granbery.

ELIZABETH C. DENNY VANN.

The "Glorious Fourth," "Spirit of '76," "Independence Day," call it what you will, the spirit of it fills three hundred and fifty Granbery boys on September 7 with as much enthusiasm and joy as any boy in our sister republic has on the great national holiday. For on September 7, 1822, Dom Pedro I. raised the banner of defiance and declared that henceforth and forever Brazil was to be free and independent of her mother country, Portugal.

The first sight to greet our eyes in the morning was the waving flags of Brazil and the United States side by side on the Granbery tower, concrete examples of the love of liberty and self-government which rule so widely the two Americas.

The charm of the day was irresistible, and soon three of us were off for a long tramp out the "Estrada Real," the king's highway, a fine macadam road constructed long ago by old Dom Pedro II., that wise and good emperor who caused his own overthrow by putting his democratic ideals into the lives of his people. The highway before the advent of the railroad was the great artery connecting the capital with our wonderful mining

State. Down it the trains of pack mules loaded with gold passed in slow-moving caravans for many years. For many miles it follows the *majestoso* Baryhyba, a limpid stream which is a great favorite with Brazilian writers. On either side of the road are mud huts with thatched roofs, bamboo fences, waving palms, and citron and orange trees, loading the air with the heavy perfume of their waxen blossoms. The soft "Bon dia Senhor" of every passing peasant is an act of universal courtesy. The naked children lie sprawling in the sun. Rising from the valley on every hand roll the everlasting hills, their soft contours billowing like the sea. Some are covered with pines, others with the sleek cattle that constitute so much of the wealth of the State. Suddenly a great Baldwin engine thunders by, pulling a heavy freight up the steep grade, a strange sight in this tropical scene. But a long walk over a dusty road at midday in the torrid zone is hot work even in the mountains, and we are glad to find a steep path descending to the river's brink and some big rocks, well shaded, whereon we may rest. After chatting half an hour, we hasten home, taking a short cut over a steep hillside.

The Petropolis football team will be at the Granbery for lunch, and we want to see them and "size them up" before the game. The results are a little disheartening. One of them is a big, husky Englishman, always a sport; another has been a student at the University of Pennsylvania four years and speaks Pennsylvania Dutch as to the manner born; he surely knows the game. The others are well-built, athletic-looking fellows, and for the first time we begin to think that our fast but rather light team will have a hard time to win the game. Soon we shall see.

As we approach the field with flying streamers and pennants blue and gold—

the colors chosen from the flags of the two nations represented in our college—we see the brass band marching in, followed by the inevitable crowd of *moleques* that follow a band in any clime. Here come the Mineiro girls in their white uniform, guarded fore and aft by eagle-eyed teachers, for a boarding school girl and a college boy have the same attraction for each other the world around. The crowd gathers rapidly. A large number of the best townspeople who speak proudly of “our team,” all the professors and their families (one of them looking like a miniature boarding school, for there is no race suicide in Brazil), the pastor and Sunday school superintendent with a leading dentist, in a fine turnout, pretty girls, handsome women—all ready to follow the game with eager eyes.

Here come the teams: Petropolis in black and white, Granbery in blue and gold. The whistle blows and the struggle is on. Fortunately for the spectator, soccer football is an entirely open game, and he can watch every play with the same breathless interest with which it is followed by the players. Fortunately for the players, there is no occasion for serious injury, and, aside from a few skinned knees and hard jolts, the game progresses safely for all. Suddenly there is a wild dash, a quick passing of the ball by our agile forwards, and in a twinkling our presiding elder’s son has put the ball through the posts and our first goal is won. Then comes the staccato yell: “Granbery já! Granbery já! Granbery ganha [wins]. Já! Já! Já!”

Again a kick off, and this time a longer struggle as the ball flashes up and down the field. One of our backs plays like a catapult, and time and again puts the ball out of our territory. Quick applause follows each skillful play as generous to the visitors as to the home team. The Petropolis goal keeper is kept busy repelling

the rushes of our lightninglike forwards. In spite of his good work, however, before the close of the first half the ball had again flashed through his posts, and the score is four to nothing.

The second half we rest on our laurels a bit, almost too much indeed, for this time our goal keeper has to defend a goal threatened many times. As calmly as if it were a practice game, he kicks the ball far down the field, and proves his right to this most important position. Just before the final whistle, however, we take a sudden spurt, and whiff! it is done and we all go home, rejoicing over a score of six to nothing.

The short twilight has changed to night before we can reach home, and the low-hanging full moon lights our way. Hurriedly we put on our “glad rags,” as we used to call them at college, and start for the theater, “gracefully ceded” to our boys for their annual debate commemorative of Independence Day. Seated in a box, we have a good view of both house and stage. The crowd gathers fast. Parisian fashions with daring effects and amazing styles of hair-dressing suit these dark, vivacious girls, and the house is ablaze with color. The band again plays and the Coelho Netto Literary Society files on the stage for its *sessão solenne*. The president, who is one of the debaters, is the son of the Agent of the Publishing House. After the opening exercises, “Whether a Woman Should Have Civic Rights” is discussed with all the fire and ardor and rapid gesture that so surely characterize the Brazilians. Following the custom of the national Congress, the debaters interrupt each other with keen questions and dispute the argument. A ready reply brings a round of applause, and the speech proceeds. A medal is given by the society to the best speaker, and the audience votes on the winning side of the

debate. Much laughter is caused by all the women voting on the affirmative side.

All the judges are members of the Mineiro Academy of Letters. The entire society rises to greet them, and remains standing while the decision is rendered. Our hearts glow with pride as the chairman speaks in glowing and eloquent words not only of the debate of the evening but also of the patriotic, enduring, and valuable work done by Granbery for the young men of Brazil. Then he throws over the head of the winner the shimmering ribbons to which is attached his gold medal, which act is followed by a violent embrace from each of the members.

Toward midnight, borne on the clear night air, again comes in the voice of a very small boy the staccato: "Granbery ganha: Já! Já! Já!" And we could not help wishing that Granbery could win the hearts and interest of the great Church she represents as she has won the warm-hearted people in this mountain city.

A Night in the Life of a Missionary.

A. W.

For thirty-six hours neither the missionary nor his wife had slept, for they watched by the bedside of their sick child. The native physician had told the father that afternoon that the little daughter was dangerously ill, and that medicines might not avail. So the parents watched and prayed, and watched and prayed.

At eleven o'clock that night little Anita began to grow worse. Then out into the night, where cold raindrops were beginning to fall from the overcast sky, went the missionary after the doctor. While he was gone the child's breathing became more difficult. The mother, having done all she could and believing the

end of the struggle to be near, took the little sufferer into her arms. As soon as the father returned he administered the ether he had brought, and the breathing again became stronger.

In a few minutes the physician came, and for an hour or more worked heroically. At last he turned to the father and said that he could do no more, that the child was dying. The doctor himself may not have been a Christian, but there were tears of Christian sympathy in his eyes as he put his arms around the despairing father and bade him "*Adeus.*"

On through those desolate hours of that long night the missionary and his wife watched and waited. Daylight came and friends began to call and inquire about the little sufferer, who was still breathing softly. The brave, patient mother stood by while the father sat by the bedside and gently closed the little eyes which often opened and looked at him strangely, appealingly. At half past nine that morning the heart-beat ceased and the little life went back to Him who gave it.

All day long now the missionary and his wife must show to people about them the faith which they had come thousands of miles to teach. And so I, an observer of it all, saw the ineffable sweetness of Christian hope and resignation illumine their countenances—a radiance more eloquent than speech, concealing ever the weariness from the long watch they had kept together.

The little body was laid away in a sepulcher which was then sealed up. The bereft mother was not to have in the foreign country even a little grave where she might keep flowers planted.

The father was strong, very strong, but more than human strength was needed the next morning when he went to put away the baby's little shoes. Just a pair of little shoes! There! Who knows the

crushing, deadening inner weight of sorrow now blinding the strong man's eyes with tears? But he recovered himself, and his heart was calm again, for he was enduring as seeing his child with Him who is invisible. Now, enheartened and empowered by a strength which Omnipotence lends, he continues to go about doing good. Was somebody praying for him? I think so. Perhaps it was the dear old mother back in the States. And perhaps it was you. Was it?

Good News from the Far South.

June, the month of roses in the homeland, has been for us in Porto Alegre a month of cold winds, of frost, of ice, of snow in the air, and of chilblains on hands and feet. O how cold it has been, and how we have shivered under cloaks and capes! For no matter how low the thermometer falls—and it has been down to zero—there is no fire in the houses. According to the Brazilians, *fazmal* does harm. Although June has been so cold, they tell me that winter has not entered yet.

However, the cold weather does not seem to interfere much with our school work, as it has been uninterrupted during the entire quarter. Some pupils have entered and some have withdrawn, as is always the case. The attendance, despite saints' days and cold days, has been good, and interest in study increases daily.

There is nothing marvelous to tell about the work here except that there is a marvelous amount of it for one person; and were it not for the fidelity of our few teachers, it would be well-nigh impossible.

The Council was good to us this year in sending us six new workers. You make us glad and hopeful. I would also express my appreciation of the kindness shown us in giving this school an addi-

tional teacher's salary and money for new desks.

The work in the Church is most encouraging. There is seldom a service that some one does not *take the first step*. Most of the girls in the boarding department are members of the Church, and all except one are from Methodist families. This I can say for them: a more earnest band of little Christians would be hard to find. Each one in her turn conducts family prayers and asks the blessing at the table.

We have been studying the Gospel according to St. Mark; and, despite the fact that three grades were massed into one class, the results have been satisfactory. One small girl, who writes stories home for the interest and amusement of her little brother, wrote one week the following: "This time I shall not write you a story, but I ask that you read the book of St. Mark. It is full of beautiful stories."

The Seaman's Mission.

Rev. Joseph Parkin spent most of November in Buenos Aires studying the methods of the seamen's mission there. Of his work at Rio (in charge of Rev. C. A. Long during his absence), he writes:

Since Annual Conference we have made some material progress, having made some much needed alterations which have given us a good deal more room for the seamen. I have built three extra bedrooms and am now busy building a kitchen and a dining room, getting ready to open up our new café. This I am doing to counteract the evil wrought by the grog shops. By serving the men with tea, coffee and coco, sandwiches, and temperance drinks undoubtedly we shall be able to keep numbers of them away from the saloons.

I have now a very good library for the men, consisting of some six hundred books. These were presented to the mission by friends in the city. This library is of immense benefit

to the mission, as numbers of the men sit for hours reading good books.

The mission holds the confidence of all the consulates and business houses in the city. We supply them with men when needed, and by this arrangement hundreds of men have found berths on board ship without having to pay any of the crimps \$10. Besides this, we have found work for quite a good number of men ashore when shipping has been dull.

The spiritual side of our work is making fair progress. We have our regular gospel services, and many of the seamen have made an open confession of Christ at these meetings. We have cared for and visited the sick in the hospitals, and fed and sheltered the destitute until they have seen better times. I have placed a new engine in our launch, which enables me to get around the ships with greater facility. By our visitation, etc., we come into touch with over one thousand men each month.

CHINA.

Some Items from a Year's Work.

A. P. PARKER.

The *Chinese Christian Advocate* has claimed a good part of my time and strength. Dr. Stuart's bad health, even in the fall and winter, made it impossible for him to do much work on the paper, but a Chinese writer that he employed acted as managing editor until a few weeks after Dr. Stuart's death—that is, till about the middle of August—since which time I have had entire charge. Dr. Stuart and I decided at the beginning of the Chinese New Year to change the form and increase the size of the paper. We sent out some twenty-five hundred copies weekly during the first five weeks of the Chinese year, many of these copies being distributed free. We have had many evidences that the paper in its new form has been well received, and a considerable increase in the number of subscribers has been enrolled. On the other hand, we have learned that in some places a number of the old subscribers had de-

ecided before the end of last year to discontinue the paper. The establishment of another paper in the Province of Fokien has also tended to reduce the number of our subscribers in that province. Hence the net increase in the number of subscribers is probably not large. Dr. Lacy will no doubt give the exact figures in his report of the Methodist Publishing House, but there can be no doubt that such a paper as we are publishing is needed and will do much good. There is a wide field among the more than sixty thousand Methodists in China for such a periodical, and every effort should be made to extend its circulation and increase its usefulness. We shall have to continue to subsidize it for some time, as the income from the sales does not meet the expense of publication. But I am confident that it can and will be made self-supporting in a few years and will become a very important factor in the promotion of Christ's kingdom in this great Empire.

Last fall the China Sunday School Union elected me Editorial Secretary. My chief duty has been to prepare the Notes on the International Uniform Sunday School Lessons. These Notes have been prepared and published both in wenli and Mandarin regularly each quarter. The sales have amounted to nearly thirty thousand booklets and sheet tracts per quarter. Beginning with January, the North China Tract Society is to take my manuscript and publish it for the use of the Sunday schools in North China also. This will add about six thousand more to the circulation of the Sunday School Lesson Helps that I am preparing. The preparation of these Lesson Helps has required more of my time and strength than I had anticipated when I agreed to undertake the work; but in view of the extent of the circulation and the prospects of a considerable

increase, I feel that my work is well worth while and ought to be continued. I have also been helping Mr. Tewksbury in the preparation of the Graded Lesson Series. It is hoped that a part of this series can be published immediately for use beginning with October of the present year.

Two years ago the Board of Missions was requested by Dr. Richard, Secretary of the Christian Literature Society, to allow me to give part of my time to translation work in connection with that Society. The Board gave its consent, and on my return to Shanghai last fall I immediately took up some work with the Society. I meet with the editorial staff every Saturday morning, and I am a member of the Board of Directors and of the Publication Committee. I am now translating for the Society a book by Canon Robinson, of London, entitled "Studies in the Character of Christ: An Argument for the Truth of Christianity." The editorial staff decided some months ago to prepare and publish the lives of a number of eminent statesmen of Europe and America for distribution among the leaders of thought in China, as we considered that such a series would be especially helpful to China at the present time. I have been in correspondence with a number of American missionaries, and have secured the promise of seven or eight of them to prepare in Chinese brief lives of such men as Hamilton, Jefferson, Lincoln, Lee, etc. A part of the work is already finished, and the rest will be forthcoming in due time.

I have preached regularly in Chinese every Sunday. My appointments have been one Sunday each month at the Woman's Union Mission, West Gate, Shanghai; one Sunday at Nansiang; one Sunday at Moore Memorial Church, Shanghai; and one Sunday to the Fokien

Christians, Shanghai—this last through an interpreter, as I do not speak the Fokien dialect.

After the union of the Anglo-Chinese College with the Soochow University, the Board of Trustees asked Messrs. Brockman and Shipley and myself to form a committee of Chinese to take charge of a primary school in the Anglo-Chinese College buildings. Subsequently this committee was appointed by us, and consists of Messrs. Yoen, Van, Tsa, and Sze. These brethren took hold of the matter with a good deal of interest, and after careful consideration they proceeded with the establishment of the school. They have asked me to take the position of nominal head of the school, but without having to do any of the work of teaching. They have entire charge of the school, fixing the curriculum, determining the amount of fees, employing teachers, servants, etc. My work has been to give advice at various points where needed. I go every morning to attend the opening worship and to give such assistance as may be needed in the way of advice and counsel. I am glad to say that the school has opened very auspiciously. Over sixty-five pupils have been registered, and the amount of money received for tuition and board will, I think, cover the entire outlay for the present term.

In conclusion, I must not fail to record an expression of wonder and gratitude to God for his blessing upon our mission during the past year; for while we have suffered serious loss by the death and removal of some of our best workers, abundant success has attended the preaching of the gospel, and large numbers of probationers have been enrolled at almost every point in the mission. Let us thank God and take courage and go forward to the new year with renewed zeal and hope for still greater success.

The Chinese Famine and Our Missionaries.

The North China *Daily News* of September 11, 1911, publishes a long article on the subject of "Famine," from which the following is copied:

"Put briefly, the whole of the country (in the valley of the Yangtse River) is under water, and the river has risen to such an extent that it is now practically bounded only by the ranges of hills which rise some distance from the banks. Corpses are floating everywhere, and the famine-stricken refugees are dying from disease. The prospects for the future are absolutely black. There is not a solitary ray of hope anywhere, and famine and disease in their worst forms are hovering over the land, threatening to put entirely into the shade the distress of last year.

"It is said that at Lungtan, some distance below Nanking, the river is thirty-five miles broad. . . . In treating cases the local doctors have had to build up islands out of the furniture in the room in order to keep the patients out of the water. Everywhere it is the same, and the damage that is being done to property is serious in the extreme. This gives an idea of the hardships that have to be endured, but the condition of the country is infinitely worse. The water has broken up graves, and now to the dead bodies floating down the river are added the corpses which have been uncoffined. This is but one ghastly aspect of the flood. Starving dogs may be seen feeding upon these bodies. . . .

"Between 60,000 and 70,000 refugees are clustered about Nanking in the hope of being able to obtain food and shelter, but their condition is frankly appalling. As yet it is not through hunger that they are being carried off, but through the ravages of disease. Cholera is raging

among them, and typhus is said to be equally bad, besides other forms of pestilence, so that the death rate is reported to be between 200 and 300 a day. Food has been sent to them; but under the awful conditions now prevailing there it is almost impossible for medical science to do anything. It is difficult to see how the situation can be alleviated at the present juncture, and what will happen later is almost too terrible to imagine. With corpses laden with disease germs spread broadcast everywhere, as soon as the waters subside the situation will present a most hopeless complexion, such as has not been known for decades."

Miss Mary Culler White, of Soochow, adds:

"I have seen all the district around Nanking and beyond, and the conditions are so bad that they could hardly be exaggerated. The writer of the quoted article confines himself to Nanking and the surrounding territory, but all up and down the Yangtse Kiang it is the same—flooded homes, ruined crops, and starving people. In the section where our mission is located it is a little better. The canals are all flooded, and the thin dikes protecting the rice fields have in many cases broken through; but, speaking generally, there is still hope of a half crop in the section around Soochow.

"Toward Huchow, in the Chekiang Province, the conditions again become worse, and not even houseboats are allowed to go about, as the small waves made by the rowing endanger the dikes of the rice fields that border the canals. Pupils are water-bound in their homes and unable to get back to boarding school.

"We have had rain, rain, rain all summer. One typhoon would hardly leave us before another would arrive. Houses, city walls, and city gates collapsed, and on

Mokanshan our mountain home seemed in imminent danger of leaving its location on the steep hillside and going down in a general landslide. Fortunately it weathered the gales, and all our ladies have gotten back in safety to their posts of work."

Impressions of China.

J. CAMPBELL WHITE.

Twelve and a half days on the Trans-Siberian Express now take one from Peking to London, a distance of more than seven thousand miles. The time is being gradually reduced, as railway facilities are being improved. In a few years, with shortening of routes and increasing of speed, it will be possible to make the journey in about one week. In the building of this Trans-Siberian Railway Russia spent some three hundred and ninety millions of dollars. The line is now being double-tracked, which will greatly strengthen Russia's hold in the Far East.

As one travels through Manchuria he is not surprised that nations have thought it so valuable a prize. It reminds one strikingly of the great, rich prairies of Western Canada, though its latitude is the same as that of the northern tiers of the United States. The fourteen millions of people now living in Manchuria are but a fraction of the population which this vast area is capable of supporting. As the last great battle field of the world, and promising to be the scene of further gigantic struggles before the territorial boundaries of China, Japan, and Russia are finally settled, it is one of the most interesting places on the political map. The question will probably be settled largely by priority of occupation. It is said that about a million Russian peasants are migrating each year to the region east of Lake Baikal. We have been meeting

whole train loads of them at rather frequent intervals. Efforts are now being made to induce Chinese in large numbers to emigrate to Manchuria. If once they occupy and cultivate the soil, no other power is likely to be able to dislodge them.

China and the Chinese people make a profound impression upon one as he comes into close contact with them. Industrious, peaceful, patient, patriotic, persistent, prolific, and with natural resources beyond computation, the Chinese nation is bound to come into a primary place among the nations of the earth.

In the year 1900 the Hon. Chester Holcombe, for many years Interpreter, Secretary of Legation, and Acting Minister of the United States at Peking, in his illuminating book, "The Real Chinese Question," mentioned three of the reforms most fundamental in order that China might develop strength:

1. The establishment of uniform and invariable systems of weights, measures, and coinage.

2. The readjustment of the salaries and pay of all officials and public servants upon a reasonable living basis, coupled with the prohibition, under the most severe penalties, of the receipt of any sums of money from the people. (In other words, the elimination of official oppression and graft.)

3. The removal from the official service of China of every victim of the opium habit. This reform was mentioned as by far the most difficult of the three.

While only eleven years have passed since the above conditions were laid down, it is noteworthy that two of them are already on the way to practical fulfillment—namely, currency reform and opium prohibition—and the third is under serious discussion in the various Provincial Assemblies. While the currency reform is still in its initial stages, the pro-

hibition of the growth and use of opium has already gone far beyond what Mr. Holcomb proposed. Not only is opium being prohibited to officials but to the people generally, and about four-fifths of the production of opium in China itself has already been stopped. The earnestness with which this reform is being pressed reflects great credit upon the Chinese.

Other notable reforms have also come during the past few years, chief among which has been the entire reconstruction of the Chinese system of education. There are now over 42,000 modern schools in China, with over one and a half millions of students attending them. Those who have watched the development of these schools most closely for the past five years declare that the educational progress has been truly phenomenal, and that the only hope of Christian schools and colleges continuing to maintain their position of leadership in China is that they shall become union schools and colleges and universities instead of denominational institutions. Already union has been consummated in educational work at several strategic centers, and missionaries must be acknowledged as the leaders of Christendom in both the spirit and the form of practical Christian unity.

The following five reasons are given by a prominent Chinese official for the unique influence of America and Americans in China:

1. The refusal of the United States to participate in the opium traffic or the Chinese coolie trade.

2. The absence of any desire to encroach on the territorial rights of China. This is in striking contrast with the policy of Russia, France, Germany, Great Britain, and Japan.

3. America's action contending for the integrity of China.

4. The remission by America of a part of the Boxer indemnity.

5. America's willingness in general to give China a square deal.

During our seven weeks in China it was our great privilege to meet face to face about 1,200 missionaries at Kuling, Mokanshan, Kuliang, Shanghai, and Peking. The first three of these places are popular summer resorts where missionary conferences are held each season. One resolution of special importance was unanimously passed at all three of these conferences this year. It calls upon the Continuation Committee of the Edinburgh Missionary Conference to appoint a commission of six men—two experienced missionaries, two Chinese leaders, and two experts from the homelands—to go into a comprehensive study of the situation in China, spending a year or longer if necessary in their investigation, and to make recommendations to the Christian forces now at work on the field and also to the Churches of Christian lands. This is one of the most statesmanlike proposals ever yet offered looking toward the unification, correlation, and maximum efficiency of all Christian forces in the evangelization of China and the world.

There are now in China some 4,600 missionaries of evangelical Churches. According to the consensus of the best judgment of leaders in different parts of the empire, this number should be at least doubled during the next three or four years. There should also be a great development of union educational work at influential centers. There has probably never been a time in the history of the world when such a vast number of people have been so open to Christian influence. Much of the present intellectual awakening of China must be attributed to the direct and indirect influence of Christian missions. Missionaries know the people

far more intimately than any other class of foreigners, and command their confidence as no other class is ever likely to do.

To pervade China with Christian truth and life is the most colossal single task ever undertaken by the Christian Church. The quarter of a million converts now gathered are but one of many indications of the tremendous impact which Christianity has already made on this nation. Nothing but infinite power could have produced the results that have already been accomplished. One-fourth of the whole human race here await the dawn of a new spiritual day. The door was never so wide open as it is now. The Church of our day can plant the Christian banner in every community of this vast empire if it will. I know of no greater opportunity for the investment either of one's life or one's possessions than in the spiritual emancipation and uplift of the Chinese Empire.

Soochow Hospital.

DR. W. H. PARK.

The chaplain reports seven probationers received during the last quarter and the organization of an Epworth League in the hospital, with forty-three members. One little boy, too ill to join the Church, professed faith in Christ, and the chaplain's face is radiant as he announces his belief that the little fellow is safe in the Shepherd's fold.

The Senah Staley Kindergarten, named in memory of Senah, the baby girl of Mrs. T. F. Staley, of Bristol, Tenn., which closed at the end of June for the summer, opened again the first of October. But although it was closed, the children were not lost sight of. They dressed in their Sunday best every Sunday and assembled on our front porch, and Mrs. Park and Miss Margarita served them with tea and crackers and

then they marched to church with Mrs. Park for Sunday school. Their fathers and mothers are getting interested, and some of them are thinking about joining the Church. Mrs. Park has organized a mothers' meeting, and, while others are invited, the meeting is specially for the mothers of the kindergarten children. I have seen many forms of Christian work, but never anything that I thought quite so beautiful and perfect as this kindergarten and the work in connection with it. The idea of starting it originated in the mind of Mrs. Park while she was working with the "wild children" of the Sunday school. Margarita fulfilled the wishes of her mother's heart by qualifying herself and coming to China to run it. Mrs. Staley of her own free will gave the diamond brooch to start it, and now the Chinese have completed the amount necessary to build it and no doubt will give the money year by year to support it.

The wards of the hospital are overflowing with patients, many of them coming to break the opium habit. Brother Bowen, of our mission in Chang Chow, has been sending many opium patients, and recently he told me that of those he sent six had become Christians and joined the Church.

Another result of the suppression of the opium habit is the change by the Chinese of the means of committing suicide. In ancient times would-be suicides used to hang themselves, hence arose the custom of sending silken cords to high ministers of State whenever the Emperor wishes to get rid of one of them, the intimation being that the man is to hang himself. With the advent of opium it became the great means used; and being so much handier and more painless than hanging, it not only superseded the latter but greatly added to the number of suicides until I believe I would be safe in

saying that there are more suicides per year in China than in all the rest of the world put together. Every mission hospital keeps an outfit for the relief of victims of opium using, and the doctors are constantly called day and night to cases of opium poisoning. Many cities have opium poisoning saving societies that employ several doctors who do nothing else but treat cases of opium poisoning. Many charitably inclined wealthy ladies keep emetic powders on hand to give away at any time to any of their neighbors who may be in need, and they are lucky if many years go by without having to use them on members of their own families. But as I intimated above, a change is now coming; and since opium is no longer so easy to get the people are taking to matches, and now we are having to keep on hand appliances to counteract the effect of phosphorus as well as one for treating opium poisoning.

During the last quarter I have had several calls to wealthy families in the towns and country surrounding Soochow. The last one was to the town of Nanzing, and my patient was almost dead before I could reach him. It was a good case for treatment, however, and his life was saved. In his gratitude he handed me five hundred dollars and said that I could dispose of it as I pleased. I turned three hundred dollars of it into the hospital and two hundred into the kindergarten. During the three or four days I was treating him he placed his fine new houseboat at my disposal and feasted me every day on the finest in the land, and on my return he sent his houseboat to bring me home. Other friends also invited me to feasts, so that as much as I like Chinese food I almost got enough for one time. One of the first men to see me arriving in town was a former blind man who had been operated on by Dr. Snell in our hospital about three weeks before for

cataract in both eyes. He makes his living by running a boat for hire, and he soon spread the news that when I was not busy with my special patient I was willing to treat others, and for three or four days I had one of the busiest times of my life. The last day, especially, patients came in almost a continuous stream from eight o'clock in the morning until eleven at night, and he announced that if I would stay a few days longer he was sure I would have enough to keep me busy.

A Vacation Trip.

KATE SMALLWOOD.

I have come to the last week of a most delightful vacation in Japan, and before I begin another year's work I want to let you, who are making it possible for me to be in the Orient, know that I am thinking of you. No place could have so well given me the change and rest that I needed as Japan. I have had trouble with my eyes during the past two years, and the doctors think perhaps it has been due to the climate. I am feeling better able to begin another year, and I want you to pray that I may be able to continue my work.

Yesterday was a very sad day for us in Karuizawa. Night before last a large party climbed the volcano Asama to look into the crater. While they were on the top of the mountain there was an eruption, and about thirty-five out of forty were injured, some badly and some only slightly, and one man, a missionary, was killed. He leaves a young wife and four very small children, one of whom is only a few weeks old.

Asama is in full view of our hotel, and we have been much interested in watching the frequent outbursts. At night when the great volume of smoke pours out it catches the glow from the molten lava and looks like a pillar of fire.

Three years ago when I stopped for a day in some of the ports of Japan it seemed to me that the streets were fearfully dirty; but after having become thoroughly acquainted with the filth of China, I am impressed with the feeling that Japan is comparatively clean. The Japanese shops never lose their fascination for me; and much of my recreation comes from walking to and from the village. The spirit of progress certainly is pleasing to the summer visitor in Japan.

The hotel is being filled now with Methodists, who are coming to Karuizawa every day in order to be here for a united meeting of all the Methodist bodies of Japan the first of next week.

I want to thank you for your prayers and to tell you that I am sure strength has come to me because of them. I feel so dependent upon prayer and so helpless without my Father's blessing. I am sure I need his blessing to do his work, and I want you to continue to pray that I may be used to do my Master's will.

May our Father's love and joy and peace fill your hearts!

George S. Eddy in China.

Mr. George Sherwood Eddy, who has this year joined Dr. John R. Mott in the work for students in the East, recently spent a week in Shanghai. After visiting the cities of Southern China, the meetings he held in the Martyrs' Memorial Hall, at the Young Men's Christian Association Building, were crowded each night with over a thousand men, a picked audience of students and leading business men, admitted by ticket only. Many were turned away who could not obtain standing room. These men are among the most patriotic students in the world and are throbbing with a burning nationalism. The subjects of "Patriotism," "The Need of China," "The Future of China," etc.,

drew large numbers. Several young men in China have recently cut off an arm or a finger to send their petitions to the government written in their own blood. On the night when Mr. Eddy spoke on "Christ the Only Hope of China" the interest was intense and even pathetic. When he asked those to rise as inquirers who would promise to test Jesus Christ by daily reading his life and teaching, by daily prayer, and by following him according to their conscience, over three hundred men rose and signed cards. These men are now being followed up and enlisted in Bible classes and private study groups. In subsequent meetings, after presenting the claims of Christ as Saviour and Lord, over a hundred men rose to accept and to confess him publicly.

Meetings were held also in the various mission colleges of the city. In one college forty students from non-Christian homes confessed Christ as Saviour and Lord. Meetings were held also in the Imperial Polytechnic College, the largest government institution in the city, and in a neighboring city, where nine hundred students, largely from government schools, filled the hall.

Mr. Eddy reports on every side evidences of growth and encouragement in the Christian Church in China. The Boxer uprising tried to wipe out Christianity, yet the empire gained more converts in the ten years since that uprising than in the previous ninety years of Christian effort in China. The movement for Church union is as strong in China as in India. On every hand educational institutions are being united, and movements are on foot for uniting some of the denominations.—*Missionary Review of the World*.

Pray for peace and good government in China and Mexico.

On the Field Again.

Under date of October 2 Rev. J. L. Hendry writes from Shanghai as follows:

It affords me pleasure to inform you of our safe voyage and happy arrival here. We were met by a number of our own people here and most cordially received. I find a wonderful meeting in progress in a large tabernacle that was erected on the corner of the campus of the Anglo-Chinese College compound. Brothers Shipley and Fearn and Dr. Parker are working with a number of the Chinese pastors and Christian workers, and large numbers are daily in attendance on the services. I am informed that during the present year some 2,500 people have enrolled as probationers. Surely the day of reaping is at hand, the day for which our early missionaries labored and prayed; and it is in consequence of their faithful labors among this people that this blessed season of reaping is possible. In certain parts of the Empire the conditions are lamentable indeed, as the crops of the people have been destroyed by storm and flood to such a degree that terrible starvation is staring the poor creatures in the face. Steps are being taken to organize a committee to present the urgent needs to people in other lands with the hope of saving large numbers from death.

JAPAN.

Opportunities among the Women and Children of Japan.

MRS. W. J. CALLAHAN.

A visit to a Buddhist temple during special services, which are held periodically, would reveal the fact that nearly the whole audience is composed of women. It is a rare thing to find a man present younger than middle age. Or should we sit down quietly in the temple court, and watch the crowd of worshipers as they come in, kneel on the mats, and bow devoutly, as they settle down to listen to the priests, we should probably make up our minds that ninety per cent of the audience is women. If this meeting is

meant for men, they are certainly conspicuous by their absence. In the case of some especially bright young man or woman, who seems just ready to enter the kingdom, when we feel almost certain that he or she is about to decide for Christ, if we find that some aged aunt or grandmother has stopped the proceedings, then we begin to realize that the stronghold of Buddhism really lies in the hearts of the women. The women of Japan won for Christ would mean a Christian Japan.

In this, as in other lands, women are the conservative element, but the Japanese women are not inaccessible. The important question for us to decide is: What are the best, quickest, and most effective methods whereby we may win them? I believe that it has been found that in working with women and children in general methods do not differ materially from year to year. For years I did not have a very high opinion of the spiritual results obtained from cooking classes. Cooking classes are meetings for women, where, first of all, the Bible is taught, then singing of hymns, and finally foreign cooking. These classes involve a great amount of mental and physical labor. They are expensive, and the wear and tear is greater perhaps than in any other kind of meetings for women; yet within the last five years I have become convinced that these classes are the only means of reaching a certain class of women. Among army officers' wives, the wives of doctors, lawyers, and merchants, these classes are very popular. The husbands of these women have acquired a taste for foreign food, and the wives wish to know how to make the good things of which their husbands tell. So, they come, and then they learn not only how to make bread, but learn of the true Bread which cometh down from heaven. But unless these cooking classes

are followed up by the missionary in charge and the Bible woman, through house to house visitation, very little is apt to result, save a pleasant friendship. This is a fine field for the missionary's wife, who, with the Bible woman, can call upon these women in their own homes.

Again, there seems to be a diversity of opinion about the good results obtained from the teaching of private English classes after one is able to teach the Bible in Japanese. Is it a waste of time? Cannot one better employ one's self than in teaching to girls "It is a cat?" A few years ago I would have replied that it does not pay, but during the last year I have had good reasons for changing my mind. After we reached Oita, last October, quite a large number of girls came asking to be taught English. They were girls from the normal school, some from the girls' schools and sewing schools, and some wives of officials of the city. To every one I replied: "I am not here to teach English; but if you will allow me to teach you the Bible, I will gladly teach you English." All willingly promised to come on Sunday afternoon for the Bible lesson, and every one kept her promise. So we organized classes in first, second, third, and fourth readers. We also had a very enthusiastic Bible class on Sunday afternoon. Sometimes they brought friends with them. Now several are earnest students of the Bible, and I doubt not will become Christians.

Again, what an inviting field the Sunday school offers to the missionary! It is a cause for most profound thankfulness that the missionary, though an alien, has the opportunity to teach what he pleases to the children of Japan, with little or no opposition, especially from the parents. Woe be unto us if we neglect to enter this great and effectual door

which stands wide open! Here the Bible woman, with her practical training and consecrated tact, is most helpful.

In one of the most degraded parts of the city of Beppu a Sunday school is successfully carried on. From the most unpromising homes come many of our children. Not long ago the children were asked if any would like to become Christians. A number of hands went up. One little girl, on being asked why she wanted to be a Christian, replied: "So I can lead my father and mother to Jesus." The influence of the Sunday school does not stop with the children.

A few years ago a bright little boy attended the Uwajima Sunday School. Last year he graduated from Kwansei Gakuin and began his life work as a preacher of the gospel in one of our most important stations on the inland sea. In another large city a few years ago a young public school teacher was taking a stroll one Sunday morning. Hearing music and singing, he listened to the children singing "Jesus loves me, this I know." Those were strange words, he thought. "Who is this *Iesu San* they are singing about? I believe I'll go in." He stepped up on the mats and was cordially invited to a seat and given a hymn book by a foreign lady. He stayed and listened, and on going away he was given a Testament and invited to come again. He came again and again, until the good seed sprang up. He is now the successful pastor of Uwajima Church. Such instances could be multiplied, but I must pass on to another very important opportunity afforded the missionary—*i. e.*, the training of teachers and carrying on of kindergarten work.

A few years ago there were no government kindergarten schools in Japan. Now there are many, and they are most popular all over Japan. The demand for

trained teachers from our Hiroshima Girls' School far exceeds the supply. What an overpowering influence for good would permeate this country were every kindergarten teacher a Christian! A certain Kwansei Gakuin scholar I know of was recently visited by a teacher from far back in the country. She had never had any real Kwansei Gakuin training. She had never heard of *Froebel Sensei*, and was astonished and delighted to hear of him and to see his picture and to learn of his work and life. And we were glad of the opportunity to tell her for the first time of the great Teacher who long ago said of the little ones: "Let them come unto me." She went back to her country school full of new ideas and, it is to be hoped, with some idea of the greatest of all Teachers.

I heard of a little boy in Hiroshima who learned at the kindergarten that we should thank God before meals for the food he sends. When he returned home that night, he said to his father: "O Tot-su San, you must thank God before you eat, for he sends the good rice to us. We must not be so impolite as to forget to thank him when we eat." At last, through the little child's influence, the father was led to Christ.

Among successful ways of reaching Japanese women, I am convinced that no other method is quite so effective as calling upon them in their homes with an efficient and tactful Bible woman. There we find the Japanese woman in her own environment—not embarrassed by being perched stiffly and uncomfortably in a chair, but on the floor where she feels natural and can be herself. And, after the elaborate greetings are over and the dainty tea and cakes are served, she is ready to give you her whole attention and gladly listens to the old, old story. How readily she will talk about her children and how easy to lead the conversa-

tion from the training of children (where so much wisdom is needed), to the Bible (where such wisdom is found)! How she will open her heart to you and tell you all her troubles! How much can be done in this and in all countries by personal influence! I do not believe that there was ever a time when the attitude of the women of Japan was more thoroughly friendly than the present. Now is the time to stress this important branch of the work. Where we have one woman in this kind of evangelistic work, we ought to have dozens. Where are they? Every door is wide open. The women and children of Japan are dying fast. What we do must be done quickly.

The Kwansei Gakuin—New Theological College.

There was an interesting ceremony at the Kwansei Gakuin, the well-known mission school at Kasugano, Kobe, when the corner stone of the new Theological College was laid. The proceedings, conducted by Rev. Y. Yoshioka, D.D., took place in the presence of the faculty and the whole body of students, while a considerable number of missionaries responded to the invitation to be present.

After the assembled students had sung a hymn, Rev. T. Tanaka led the prayer, which was followed by two Scripture readings by Rev. G. Sogi and Rev. C. J. Bates. At the conclusion of the second hymn J. C. C. Newton, D.D., gave a historical sketch of the school since its organization. The school was founded in 1889. It was in that year that Dr. Lambuth seized the opportunity of buying eight and a half acres upon which to establish the present institution. The money for the purpose had been raised in the United States. The late Mr. Thomas Branch, a wealthy banker and Methodist layman of Richmond, Va., was

the first and greatest benefactor of the school. At the outset the school had only nine students in the theological department and eighteen in the academic. Dr. Newton went on to describe the extensions which had been made to the school from time to time, commencing with what was now the main building, erected in 1892, and going on to the penultimate addition—namely, the beautiful brick chapel completed in 1904. These extensions were provided for by Mr. John P. Branch, son of the original benefactor. The magnificent Shinto grove adjoining the grounds was bought at a cost of about \$15,000. The grounds now comprise twenty-one acres. Continuing, Dr. Newton said a few words were called for in regard to the present status of the institution. It had relations with three Churches—namely, the Methodist Episcopal Church, South, U. S. A.; the Canadian Methodist Church; and the Nippon Methodist Church, each Church being represented in equal numbers on the Board of Directors. This commodious theological hall was the first practical evidence of the greater union of Kwansei Gakuin. He believed in the future and lived for it, but as that great thinker of Edinburgh University, Professor Robert Flint, had said, "There can be no abiding future that has no good and long past." Looking back on the past of this school, they would see that it had been animated by a spirit of faith and courage and high ideals. A marked characteristic was the hearty coöperation of missionary and Japanese teachers and leaders. And he would here record his personal testimony to the prompt and sympathetic action of the educational authorities in granting government recognition to the school. This took place in more recent years. Another characteristic of those early days was the personal friendship between the teachers and the students.

He hoped that the teachers of the institution would always cherish Christian love and concern for the personal character and moral conduct of their students. This was the secret of making great and good men. One more characteristic notable from the foundation of the school was the genuine patriotic devotion to his Majesty the Emperor and the empire. Still another was the earnest and aggressive spirit of Christian evangelizing. The Biblical students had carried their revival fires into the interior. Without any sort of compulsion, the students all went to church in Kobe every Sunday morning, the teachers going with them as a living example. The great Teacher lived for his students. There was no other way to make great and good men.

Dr. Newton concluded:

Speaking more particularly for the Theological and Biblical School, I wish you to know that during the period of decline from the evangelical faith among so many pastors and Churches, and schools too, this institution maintained firmly the same unchangeable foundation of faith in the Divine Christ, Son of God, sent into the world to save the lost; and while never so blindly conservative as to shut out of view new ideas and new methods, our position has been unhesitatingly held—namely, that it is vain to expect from Germany the highest altruistic word about Christ Jesus or about our Bible, for the sufficient reason that Germany has never yet had the light and power of the great evangelical revival of modern times, which began with the Wesleys in England and with Whitfield and Jonathan Edwards in America.

On the conclusion of the foregoing address, which was translated into Japanese, the corner stone of the new Theological College was lowered into position by Rev. J. C. C. Newton. A number of articles were deposited in a cavity hollowed out in the stone, including a printed copy of the address by Dr. Newton, a list of the names of those connected with the institution, a photograph of the

faculty and institution, and copies of the *Gokyo* (Tokyo), the *Christian Advocate* (Nashville), *Christian Guardian* (Toronto), *Kobe Shimbun*, and *Japan Chronicle*.

A prayer was then offered up by Rev. M. Matsumoto, and this was followed by the singing of the doxology. The benediction, pronounced by Rev. M. Hori, terminated the proceedings.

Kyoto.

W. A. DAVIS.

Those who advise travelers are accustomed to say: "If you want to see old Japan, go to Kyoto." That is true in many ways. More than a thousand years ago Emperor Kammu selected this city as the seat of government, and it was the capital until 1868. So during those years Kyoto was the center of all life in Japan—social, political, and commercial. The customs and ideals of the whole country took shape according to those prevailing in Kyoto. In those days Japan was closed to foreign influences, and so conservatism was a natural result. Then the foreigners came, but their influence was for a long time felt only in the open ports. A foreigner could not travel more than thirty miles from a foreign port without a special permit, granted only to those who were engaged in scientific investigation or who were engaged by the government or some private school as a teacher. Kyoto, being out of the range, was saved from the baneful (?) influence. Thus she sat alone in her glory as the great city of the interior. Strange to say, Kyoto was the first city in the Empire to have a system of electric trams, but she has not kept pace with other cities in that enterprise, and the system of twenty years ago is rather antiquated.

Kyoto is blessed with a fine situation

for a city. With a large river running swiftly through it and many canals, the sewage is carried off rapidly. So the people have been accustomed to boast that the city is so well watered that there is no need of waterworks.

It being the Emperor's city, and he being apt to pass along any of its streets, there were no two-storied houses, lest some one look down upon the Emperor as he passed by. Now all these things are being changed. From east to west, from north to south, all the streets are being torn up, and gas pipes, water pipes, and additional electric power wires are being laid. The old street-car line has been made double track, three of the leading streets are being made three times their former width, a complete network of electric car lines is planned and partly in process of construction, old houses are being torn down and new ones put up, and the city is putting on rapidly the appearance of a modern city.

Naturally the whole character of the city will rapidly change. The old conservatism will no longer continue, and the people will be more accessible to all foreign and Christian influences. If there ever was a psychological moment for striking hard for the evangelization of a city, it is now. Commercially, new life is being put into this old, dead city and the whole character of the city is being changed; and if the Churches put forth their best efforts in this time of change, they may expect gratifying results. Now is the time for the Methodists to build a good modern church. We have an excellent lot on which there is an old-fashioned house. We have torn out partitions, put in a solid floor and benches, and are making the best of it, but it is not a suitable house in which to build up a Church and Sunday school. There is no attraction in such a house for people who would bring financial

strength to our Church. Of course it is our mission to take the gospel to the poor, but we want those who have some of this world's goods to come in with us and help us carry on our mission. Since we have none in our own Church here who can do so, we are appealing to those in America who are able to build for us a church adequate to the needs.

As I have written before, we have a fine foundation for a good Church in a membership of over a hundred, many of whom are earnest, faithful souls. They are well organized for work and have competent leaders, and there are the best of prospects that the work would be carried on well. Let us rise up and build.

More Evangelistic Workers Needed.

J. C. C. NEWTON.

It is painful to see how our force of missionaries is being reduced in the evangelistic field. We all felt depressed during the progress of our annual meeting on account of this situation. Think of a great Church like ours and of a mission like ours, with only one single lady missionary directly and exclusively in the evangelistic work! And when Miss Worth comes back, there will be only two. I doubt if there is a parallel to this fact in any other missionary body of first rank working in Japan.

Think again, that no male missionary has come to this field to do work permanently in evangelizing for twelve or fourteen years.

KOREA.

Interesting Facts about the Land of Morning Calm—Korea.

The Russo-Japanese War has left Korea under Japanese administration and control. This gives assurance of a stable

government and the end of oppression and mismanagement of national affairs.

In the twenty years of mission work in Korea, a Christian community has arisen that is growing by leaps and bounds. There are nearly seventy thousand Protestant Christians, of whom about fifteen thousand are converts gathered under Methodist leadership.

According to Bishop Harris the Korean Christians are earnest and enthusiastic. All of them are witnesses—direct. Each one tells to his neighbor who does not know Christ what he himself has experienced.

From the first the missionaries representing the various Protestant Churches have worked together in the spirit of union and coöperation. Mission policies, as a rule, have been projected along converging lines, looking eventually to the founding of one Christian Church in Korea.

The growth in self-support has been phenomenal. For every paid helper there are said to be fifty volunteer workers. Chapels are built, all running expenses paid, visitation to outlying classes maintained, and Christian literature bought and distributed out of the funds of the native Church.

The Korean Christians read all the books they can get, and are not satisfied. The two best selling books in the empire are the Bible and the hymn book. The demand for schools, like the demand for literature, is far greater than the supply.

Nine years ago a Christian Korean farmer moved from a village to a market town. At the end of a year he had a congregation of thirty Christians. Four times these people have erected chapels, each one larger than the last, and now a building to seat five hundred is being completed. The money and the work have been provided entirely by native be-

lievers. Once or twice a year a missionary visits the church, baptizing converts.

BRAZIL.

CHILD LABOR IN BRAZIL.

SUPERINTENDENT OF WORK IN BRAZIL UNDER THE
WOMAN'S MISSIONARY COUNCIL.

The Brazilians are a gregarious people; hence we find them huddled together in cities, towns, or villages, which are separated by vast stretches of uninhabited and unimproved land. While they possess a land of unlimited agricultural possibilities, they do not possess the spirit of personal independence and love for the open that impels them to seek a broader freedom and more room than they find in their closely packed city quarters. Even if they derive their support or income from the soil, they continue to spend most of their time in town, and go to their *fazendas* (farms) only during the harvesting season. Consequently their country life is bare and uncomfortable, void of all the conveniences of a model country home. The houses of the employees are usually of the most primitive and unhygienic type, built in long rows back of the owner's dwelling, absolutely devoid of every appearance of home or comfort or attractiveness. There is not a flower or blade of grass or tree to relieve the desolate barrenness of the earth.

The consequence is that most of the people, poor as well as rich, seek the towns and cities; and thus the question of child life becomes a city problem. Let us, then, turn our attention to conditions in the towns and cities. We Americans have too recently waked up to the needs of proper housing and sanitation for the poor in our own cities to arrogate to ourselves very great airs of superiority as we look into the conditions of the

working classes in these Brazilian cities; but as we see the terrible conditions in our own land, we must also face them in the Land of the Southern Cross.

Step into this *estalagem* (tenement) and let us examine the conditions. The *estalagem* is built around a court upon which all the apartments open. This court is neutral ground, to be used by all the dwellers as a washing place, kitchen, yard, trash heap, playground, etc. Upon this court open from fifty to one hundred "houses." The continuous roof, running around three sides of the court, gives the appearance of a shed, which is divided up into *stalls* instead of houses. However, they are called houses, and each house consists of two rooms. The front one, with the door and one small window opening upon the neutral court, is perhaps ten feet square, has a mud or brick floor, and contains a rough table, a wooden bench without a back, and perhaps one or two wooden stools. The other room opens off of this one, and is absolutely dark except for the faint ray of light that struggles in through the front door and window. Here we find perhaps a bed, perhaps only several rolls of thick matting to be used as pallets for the family to sleep upon. There is no light and no ventilation. Here a family of six or eight people, with perhaps three or four hangers-on, live—or rather exist.

The rents are exorbitant, the landlords charging from twenty to forty dollars a month for these miserable hovels. Besides this rent the family expenses must be earned; and the father cannot alone earn sufficient money to meet the bare necessities, so the mother must add her share, and the children must learn to do something, if it is nothing but to beg, to add to the meager income. The consequence is that as soon as they are large enough to pick up threads in a cotton

factory or place sticks in a match factory or hang wicks in a candle factory, they are sent to do it. If work cannot be obtained for them they are, if possible, placed in Catholic institutions for homeless children, where they are taught to do most delicate embroidery, which is sold at fabulous prices. The poor, underfed, pale-faced, round-shouldered, ill-clad child manufacturers receive only the scant daily portion of food that is doled out to them, and are clad in rough garments that barely hide their nakedness.

Many a time my heart has ached as I have watched the stream of humanity pour out of the door of a large cotton factory and noted the preponderance of children in the tired, desperate-looking crowd. There were pinched and prematurely old faces, hardened by contact with toil, want, and vice, bearing scarcely a trace of semblance to Him in whose image they are made.

O, if they could only have a chance! But when and how is it to come to them? If America, with all her enlightenment and scientific advancement, with her thousands of Christian workers and philanthropists, with her millions of money for charitable work, moves so slowly in the great work of liberating her child slaves, when can we hope or expect to raise the burden from the shoulders of our poor little Brazilian brothers and sisters when we remember that the problem of child labor has not yet begun to be agitated in Brazil?

Will you not pray that God may hasten the day when they may have a chance, when purity may be taught them in their homes and justice be granted them in life, when they may know the blessings that are possible to them through the coming of Him who said, "Suffer the little ones to come unto me?"

I know of only one factory where

anything is done to give the children a chance, and that is only for those under three years of age. A day nursery is kept for the benefit of the mothers who are employed in the factory. The caretakers, however, are as ignorant as the mothers, so the greatest benefit derived by the babies is that they are not left alone at home, as is the case with the children of many who do not work in this particular factory.

Our Woman's Aid Society of the English-speaking congregation of our Church at Cattete, in Rio, has for some time been trying to raise the money to establish an industrial training home for destitute children; but our efforts have not yet been crowned with success.

Our Central Mission is doing what it can through its institutional work for the uplift of these unfortunate children. In its night classes they are taught to read and write and given an opportunity to get a primary education, to understand the laws of hygiene and domestic economy, and the importance of physical culture.

Through the kindness and public spirit of the present mayor a magnificent playground has been granted by the city to the Central Mission and the Y. M. C. A. on condition that their physical director shall devote two afternoons a week to the direction of the recreation and sport of the public school children, allowing them the use of the apparatus placed on the grounds by the mission and the Y. M. C. A. This is believed to be the first public playground installed in all South America.

Brazil is awaking to her opportunity and her duty along many lines of advancement. Pray that God may touch the hearts of her men to see the need of her little ones and save them, physically, mentally, morally, and spiritually, for herself, for the world, and for God.

HOME THE BASE

A GREAT MISSIONARY CAMPAIGN IN THE SUNDAY SCHOOL:

In a few days there will issue from the Educational Office three important postal cards. One of these will go to every Sunday school superintendent in the Church, calling his attention to our new Missionary Policy for the Sunday school, outlining its important features for him, and urging him to apply it in his school. Another card will go to every pastor, reminding him of a similar card sent him a year ago and asking his coöperation with his superintendent. And the third card will go to every presiding elder, asking him to take the matter up in his Quarterly Conference and offering to furnish him free the chart and literature necessary to make his work for missions in the Sunday school effective.

There are many things important in this Policy that, when it is applied, will all appear. But there are three things we want especially to emphasize at the very beginning of the new year.

1. Let every superintendent appoint a missionary committee before the end of January, and send to the Educational Office the name and address of the chairman of the committee, as we want to get into communication with him at once and furnish him our helps.

2. Let every pastor examine our little leaflet entitled "All about the Offering in the Sunday School" and bring his Sunday school into line with the plan of a "living link" offering outlined in that statement.

3. Let every pastor join with his superintendent in making the missionary offering of his Sunday school part of a great policy of advance. Year before last the offering for missions in the Sunday school was nearly \$150,000, but the great bulk of that large amount was used by Churches in paying off their missionary assessment. It has sometimes been said it is better that a Church should use its Sunday school missionary money in paying off the assessment than that the assessment should go unpaid. But that is by no means certain. It is sometimes, perhaps nearly always, better if the offering in the Sunday school is really to be, as intended, part of a thoroughly effective educational policy, to let it go as a freewill offering of the young people, without regard to any assessed obligation, and let the Church bear the onus of failing to pay the pittance laid upon her in any case, than that the Church should be allowed or encouraged to use the offerings of the little children in meeting her own missionary obligation. *Let us see to it everywhere this year that the missionary offering of the Sunday school does not go to pay an assessment, but that, given in addition, it shall make part of a great advance movement all along the line.*

E. H. R.

SCARRITT BIBLE AND TRAINING SCHOOL.

M. L. GIBSON, PRINCIPAL.

That we should serve in newness of spirit.
Rom. vii. 6.

"The year begins; and all its pages are

as blank as the silent years of the life of Jesus Christ." The year is full of gracious opportunities and wondrous possibilities if we but live in a great spirit that we may be ready to meet great occasions. This is true of our individual life, of the life of an institution, and of a Christian organization. The Woman's Missionary Council has projected great advancement in 1912. Its plans include every woman, interested and indifferent, who is a member of our Church, and they extend to every land in which the Board of Missions has work. There is no time or place for faltering or doubt. In the new year now in its dawn may every woman serve in newness of spirit, so that, great as the triumphant Jubilee of 1911 has been, the year succeeding may excel because the women shall have great faith, effectual prayer, and full consecration to God and the extension of his kingdom!

"Help us, O Lord! Behold we enter
Upon another year to-day.
In thee our hopes and thoughts now center.
Renew our courage for the way,
New life, new strength, new happiness,
We ask of thee. O hear and bless!"

TWO NOTABLE EVENTS.

"If we are hoping to reform mankind, we must begin not with adults, whose habits and ideals are set, but with children, who are still plastic. We must begin with children in the home, the school, the street, and the playground." The foregoing sentiment, uttered by a noted educator, explains the purpose of two conferences held in Kansas City early in November—viz., the Child's Welfare Exhibit, held in Convention Hall November 3-11, and the State Conference of Charities and Corrections, November 9-11. The exhibit was under the auspices of the Kansas City Board of Public Welfare, and was designed chiefly for information. It illustrated the scope of an effort to

show what is being done and what should be done for the welfare of the child. The work was classified under various headings—viz., Health, Homes, Schools, Recreation, Settlements and Educational Movements, Churches, Charities and Corrections, and Industrial Conditions. Each department was illustrated by charts. A program was furnished each day by children from the public schools, kindergartens, and settlements. There was a chorus of one thousand children to add to the attractions.

At 8 P.M. Thursday, November 9, there was a joint meeting with the State Conference of Charities and Corrections and with the Men and Religion Forward Movement.

Even a synopsis of this marvelous exhibit cannot be given. "Clinics in sanctified eugenics" were held. Every phase of condition pertaining to child labor, health, and housing was shown, and results were given as to recreation and investigation of moving picture shows, dance halls, and commercial amusements of all kinds.

Admission to the exhibit was free, and the students of the Training School enjoyed several visits, greatly to their profit. The classes in sociology went under Miss Howell's guidance and took notes under her instruction. It was an opportunity to be prized, and was both enjoyable and profitable.

The State Conference of Charities and Corrections was also an occasion of information and inspiration. The class of 1912 has been unusually favored by being in Kansas City while these two notable events were taking place.

DISTINGUISHED GUESTS IN NOVEMBER.

Mr. Fennell P. Turner, Secretary of the Student Volunteer Movement, whose headquarters are in New York City, made an address in our chapel on "The

Abiding Life in Christ." The students were profoundly impressed, and his strong, forceful, and true message found lodgment in their hearts and has been fruitful. Much to our regret, the visit of Mr. Turner occurred during our absence in Nashville.

Miss Charlotte DeForest, missionary in Japan under the Woman's Board of the Interior, gave an interesting address on missionary work in the Sunrise Kingdom. Her presence and address were made more entertaining by the fact that the class in missions became familiar with "Sunrise in the Sunrise Kingdom," a book written by her father, Dr. John H. DeForest, who entered into rest last year. His daughter proved worthy of her honored parentage, and her address, out of the usual order, was most helpful.

During the State Conference of Charities and Corrections it was our happiness to entertain at luncheon several of its most distinguished leaders, who made brief but fine after-dinner talks to faculty and students in the dining room.

The speakers were President Riley, who is also Professor of Sociology in Washington University and Director of the School of Social Economics, St. Louis, Mo.; Dr. Mangold, author of "Child Problems;" Professor Green, Superintendent of the Missouri School for the Blind; and Mrs. Margaret Clay, Superintendent of the Girls' Reform School, Chillicothe, Mo. It was inspiring to receive a message from men and women of purpose and achievement.

FEBRUARY PROGRAM.

FOR ADULT AND YOUNG PEOPLE'S AUXILIARIES.

Brazil and the Child at Work.

Latin America needs missionary work, because the Catholic Church has failed to give the

pure gospel. Ignorance and superstition are the great obstacles.

1. Scripture Portion: "Religion to Be Lived." (Matt. v. 13-20.)

2. Prayer for deeper sympathy with the people of Brazil, and for working children the world over, based upon a more accurate knowledge of their condition; and for the outpouring of the Holy Spirit upon all Christian effort in their behalf.

3. "A Plea for the Twelve."

4. "Why Does Brazil Need Missionaries?" (Leaflet: "Needs of Latin America.")

5. "Our Schools in Brazil." (Locate on maps.)

6. "Physical and Moral Dangers of Premature Work."

7. "Laboring Children in the Country Fields."

8. "Laboring Children in the City." (Mills, factories, canneries, stores, night messenger service, etc.)

9. "Conditions of Childhood in Brazil."

10. "How We Can Improve Conditions of Childhood."

11. Solo: "Only a Little Baby Girl." (Leaflet song, 3 cents.)

RELIGION TO BE LIVED.

(Scripture lesson: Matt. v. 13-20. Key verse, 16.)

In all history men have been shifting back and forth between the religion which is works and nothing more and that which is theory and no work at all. The truth, as is common, lies between. If it is true that we are not to be saved by our works, it is certainly quite as true that we are not saved by doing nothing. Indeed, the moral constitution of man is such that he cannot do nothing. If he does not do good works, he will be doing evil.

The common sense of mankind perceives at once that a religion which does not affect one's conduct is vain. It may be a beautiful system and logically flawless, but in the end it must submit to the test of fruitage. "By their fruits ye shall know them." Christians are not to practice virtues of any kind in order to draw attention to their personal worth and

sainthood. Yet God in us by his Spirit must shine out; and when he shines in us, men will glorify him, not us. And he has chosen to be dependent upon us. If the world is saved, we must save it; if the light shines forth, we are to be the lamps. A city that is set on a hill cannot be hid. O God, since we must speak, help us to speak for thee; since we must shine, may it be with the true light!

A PLEA FOR THE TWELVE.

8,748 Hours in the year 1912.
12 For the Missionary Society.

8,736 Balance on hand.

It is not much to ask—12 from 8,748—yet it is more than most of us give.

Our Saviour gave his life for missions.

Is it asking much that we should give twelve hours a year to prayer for and study of that for which the Son of God gave his life?

This is not a plea for money, nor a plea for work.

It is a plea at the first of the year for twelve of the 8,748 hours of the year for the missionary society.

We need givers and we need workers, but the most discouraging thing to missionary leaders is the poor attendance at the meetings.

Whether you belong to the society or not, you are invited to attend the meetings this year.

Will you give twelve hours to missions this year?

We lead such busy lives that unless we plan ahead many important things are crowded out.

Most of us have a sort of general expectation of attending the meetings, but first one thing and then another comes up and the missionary meetings are crowded out.

We would not definitely throw them

out and avow our purpose not to attend, but gradually they are crowded out.

Make twelve engagements for this new year.

Set aside one hour of each month now.

Write down the date where you will see it and not forget it.

Hold these engagements sacredly above petty interruptions and flimsy excuses.

Plan definitely to attend the twelve meetings of the year.

A HOUSEHOLD REMEDY FOR A DREAD DISEASE.

Dullness is a dread disease, and is *very* contagious. If it once gets into a missionary meeting, all the members are liable to take it, and it may in the course of time so affect them that the meetings will have to be discontinued.

The symptoms are numerous and varied, affecting different people in different ways. Some recover as soon as the meeting is over, and are not troubled again till another month rolls by.

The disease affects both leaders and members, but is more contagious from a leader.

With the members the symptoms are often more severe before the meeting, trying to find excuses for staying away or being a little late or having to leave before the meeting is over. Perhaps the worst form of the disease is "wandering of the mind," the patient only giving one thought to the meeting—"When will it be over?"

The cure for dullness is a simple but sure one, and if once tried will, like a "household remedy," always be used. It is called "preparation," and will, if taken in small doses once a day and large doses the day before and the day of meeting, result in a *sure* cure. Unlike many other remedies, an overdose is never danger-

ous, but is, in fact, unobtainable; one *may* take too little, but *never* too much.

If the leader or one of the members be well supplied with the remedy, it is sure to affect those who have not sought it; they will be relieved during the meeting, at least, and it may in time effect a cure.

We will notice a few ways of applying this remedy, "preparation."

First and most important of all is prayer to the Great Physician that each heart may be filled with his love.

Then the leader should study her members so as to know exactly what material she has to use. One would not make a winter coat of cheesecloth; but might thoughtlessly make a meeting of just such thin and cold material. The leader should always be on time and begin promptly, so that the late comers will feel that they have missed something. She should be familiar with the constitution, annual report, rules of order, etc., lest while she is looking for the required information during the meeting that queer disease will creep in.

One of the best ways to take this remedy is for leaders and members not only to subscribe for the *MISSIONARY VOICE*, but to read it carefully and be able to connect intelligently the news of the present with the last month's work.

Also some pages of the report, taken whole and thoroughly digested, are often efficacious.

Members should understand the constitution. If they do not, one may propose something entirely contrary to the rules, and perhaps it may be so unusual to hear that one speak in the meeting that even the leader might hesitate to correct her. If a little dose of "preparation" had been taken, it would have helped not only the meeting, but the member as well.

Then "preparation" helps one's voice. You will be surprised to find how much a dose will help you here. Your voice will

have a clear, distinct ring, as though you knew just what you were talking about. It will help you over hard places, keep you out of the ruts, and it is *splendid* for the nerves.

This remedy is for sale during idle moments especially, and can be bought for a little forethought. No auxiliary member can afford to be without it.—*Adapted from the literature of the Woman's Missionary Society of the Methodist Church of Canada.*

INSTITUTE.

BANNER CONFERENCE UNDER WOMAN'S MISSIONARY COUNCIL.

For largest contribution to foreign missions. South Georgia has been in the lead for seven years, having contributed during that time \$158,384.37.

For largest membership. The Virginia Conference has 9,298 members in the woman's work, Foreign Department.

The largest number of subscribers to the MISSIONARY VOICE. South Carolina reports 1,632 subscribers.

For largest number of subscribers to the Young Christian Worker. The Memphis Conference reports 668 subscribers.

The above statistics, compiled by Mrs. Cobb, apply only to the Foreign Department of Woman's Work. It may be that one item should now be altered in the light of a late letter from Mrs. J. H. Stewart, Conference Press Superintendent of the Central Texas Conference, which reads in part as follows:

I found when my reports were all in for the quarter ending October 1 that there were 2,597 subscribers to the *MISSIONARY VOICE* in the Central Texas Conference. I have several posters illustrating the *VOICE* which I have used in many auxiliary meetings and seven district meetings. We had an artist to make a cover

just like the front page, but about six times as large. The first page was "Editorial," on which we had pictures of the two Editorial Secretaries above the inscription, "Our brightest and best." On the second page we had pictures of John M. Moore, George Stuart, Miss Mattie Ivey, and others, with "Contributors" marked at the top. "Home Department" headed another page with a large map of the United States, showing the location of home mission schools; "Educational" on another, with Scarritt and Nashville Training Schools. "Foreign Department" on another page, with maps of China, Korea, Japan, Mexico, Brazil, and Cuba, with pictures of missionaries, also schools located. We are doing everything to press the VOICE, with which everybody is delighted.

AN EXAMPLE TO THE BRETHREN.

Mrs. V. H. Rucker, of Lynchburg, Va., tells of the annual session of the Woman's Foreign Missionary Society of the Virginia Conference in part as follows:

It was a harmonious and uplifting session. Indeed, the business was dispatched with so much smoothness and courtesy by the President, Mrs. W. D. Southall, of Norfolk, and the discussions and talks were so instructive and orderly that it was remarked that we were an example to our brethren of the Virginia Conference. The business routine was delightfully varied with charming musical numbers.

The Eastern District led in general collections, while the Lynchburg District made the largest contribution to Brazil, having raised \$1,222.20 for that fund. The collections will continue to come in until January 1, the beginning of the new fiscal year. We had planned for \$10,000 for Brazil. Up to the present time the collections amount to \$6,278.52.

The presence of Miss Mary Lou White, from China, and Mrs. Fannie Brown, from Brazil, added to our joy. In the election of officers we followed the plan adopted by the Council of electing four Vice Presidents.

WEEK OF PRAYER OBSERVED IN AN ALL-DAY MEETING.

Mrs. J. B. Huff, of Columbus, Ga., sends notice of a very interesting all-day

meeting held at St. Luke Church October 31:

On occasions like this the Press Superintendent finds herself with something to do. The meetings were written up, with program mapped out, in the daily papers, the preacher was asked to preach a sermon on the subject on the Sunday before the day of meeting, and the refreshment committee was appointed to prepare to appease the hunger of the crowd. Notices were sent to the different Churches.

From the opening service of praise and consecration to the closing one on prayer, we were revived and refreshed spiritually and intellectually. We followed the same program that was ordered by the Board for the Week of Prayer, assigning the subject for the days of the week to the respective hours of the day.

The social and refreshment hour had distinct advantages, giving us an opportunity to mingle with and welcome our visitors, as well as renew old acquaintances.

I am praying that the enthusiasm aroused among us may continue and that this account will be helpful to some other society.

ANOTHER USE OF THE MISSIONARY VOICE.

Mrs. J. D. Smith, President of the Woman's Missionary Society in Richmond, Ky., writes:

We use the MISSIONARY VOICE as a textbook in our auxiliary meetings. We meet the first and third Fridays of the month, and use the first half for one lesson and the second half for the other. Our women are very much interested in the VOICE. We have as many subscribers as members.

JUBILEE AT CARTERSVILLE, GA.

Attractive literature has been received from Cartersville, Ga., setting forth the plan of their Jubilee. White envelopes bore in bold letters the inscription: "Freewill Offering; Honor the Lord with Thy Substance." A striking poster on golden yellow paper called attention to the attractive program, which includes such features as the workers' conference, luncheon, pageant, mass meeting, etc.

Laymen's Missionary Movement.

VIRGINIA AND MISSIONS.

The *New York Christian Advocate* pays the following splendid tribute to the Virginia Conference and the great work she is doing for missions:

Southern Methodism points to the great Virginia Conference as its premier in point of missionary interest. One of our laymen who was present at the annual session last week at Salisbury, on the eastern shore of Maryland, brings glowing reports of what he saw and heard. He learned that the Laymen's Missionary Movement was actually "welcomed, recognized, and used" throughout the Conference. The presiding elders praised it in the gates, one saying that every department of Church activity was the better for its stimulus, half the charges had advanced their salaries, and revivals had followed the upstirring caused by the Every-Member Canvass. Conference collections for foreign missions have arisen at this rate: 1907, \$25,000; 1908, \$34,000; 1909, \$51,000; 1910, \$57,000; and this year the figure may go to \$65,000. No Conference interest has suffered, and the fund for superannuates has risen to ten per cent above the amount apportioned. The Conference supports a missionary secretary, who gives full time to the work. Mr. Southgate, a young Norfolk commission merchant doing a business of \$10,000,000 a year, was reelected lay leader. This is the way this busy man has put in his week ends the past year: Miles traveled, 7,317; addresses made in churches, 64; pieces of literature mailed, 5,801. He made this record in a week-end canvass for six consecutive weeks: Average weekly travel, 440 miles by rail and 26 miles by buggy; three addresses each Sunday. He did not leave his home in Norfolk before seven o'clock Saturday evenings and was back at his business desk before eight o'clock Monday mornings. No wonder the movement produces results when it is "welcomed, recognized, and used."

All that is true, and more. The "old Virginia" made good this year in her pledge to carry, in addition to assessments, the whole budget for Korea, so that she is reporting about \$34,000 in specials for foreign missions over and above

the assessment. Moreover, when the "forward movement" for missions began, four years ago, the year before she had failed to pay her superannuates, scaling the appropriation five cents on the dollar. The first year after the movement started she paid the assessment for superannuates and added a bonus of ten per cent. And now, when she is raising for foreign missions in the Churches \$63,000, against \$25,000 four years ago, she pays the superannuate claim in full and adds a bonus of thirty-three and one-third per cent, and does for home missions much the biggest thing she has ever done in her history. The entire amount raised by the Virginia Conference for missions and reported at its last session, including Church extension and the amount raised by the women, is \$138,000. Dr. Beauchamp, who led the movement last year, and whose splendid work speaks for itself, goes back to the pastorate, becoming pastor of Main Street Church, Danville, Va., the Church that at present is the banner missionary Church of the connection, holding that honor by a very narrow margin against West Market Street, Greensboro, N. C.; and Dr. R. H. Bennett goes out of a great missionary pastorate, altogether itself a record-breaker, to lead the movement in Virginia.

BROTHER PASTOR! LAY LEADER!

What about an educational campaign for missions in your Church? Have you conducted it yet? What about the Every-Member Canvass for the connectional claims, as provided by the Discipline? Has it been made? Are you interested in the new financial plan authorized by the late General Conference? Write the Laymen's Missionary Movement, 810 Broadway, Nashville, Tenn.



THROUGH THE MILL. By Al Priddy. Published by the Pilgrim Press, Boston.

This book is the autobiography of Al Priddy, who began work in a mill as a child. He tells of the abuses of child labor, the viciousness of the mill-boy gang, the dramatic incidents of a great strike, and the tragedy and comedy of mill life—all as seen by a lad who has gone "through the mill" literally and figuratively. The story takes Al through varied adventures and ends with his successful struggle to obtain a preparation for school and professional life. As the author says: "While there have been innumerable objective reports concerning the life of the child laborer, the atmosphere of mill life can be reproduced only by one who has breathed it." Several chapters of this book have already been published in the *Outlook*, where they attracted widespread attention. The present work is greatly enlarged and contains additional chapters and many incidents and stories which did not appear in the serial publication.

The following is an incident of the first day in the mill:

I had occasion to get very well acquainted with two of the doffers that first day. Their names were "Mallet" and "Curley," two French Canadians. In the afternoon they shut themselves in the elevator room with Zippy and me.

"Ah," drawled Mallet, noticing me as if for the first time, "who tole you for to come here, eh?"

"Because I want to," I retorted.

"Curley," he called to the brute, who was grinning at me, "gif heem a chew, eh?"

The brute nodded in glee and pulled out a big black plug of tobacco and handed it to me.

"You take a big, big chew!" he commanded.

I threw the plug on the floor, and stoutly declared: "I won't."

Both the companions laughed and came over to where I sat. Curley pinned me helplessly

to the floor, while Mallet stuffed the tobacco in my mouth. Then Curley took an excruciating grip on one of my fingers, so that by a single pressure it seemed as if the finger would snap.

"You chew, or I brak it," he glared on me.

I refused and had to suffer intolerable agony for a minute. Then the brute bent his face close to mine, with his mouth over my eyes.

"I spit in your eye if you do not chew," he announced as he looked off for a second. And then, with his mouth fixed, he bent over me, and I had to chew.

In a short time I was deathly sick. This accomplished, the giant gave me up until he got to his feet, then he took me in his arms as he would a little child, and carried me out into the spinning room for the girls to laugh at.

"Dis man try fer to chew plug," announced Mallet. "Now heem seek. O! O!" Then I was carried to the third hand, and Mallet announced: "You'd best fire dis kid. Heem chew and get seek, boss." The third hand scowled at me and said: "Cut it out, kid, if you stay here."

When I went home at the end of the day, Aunt asked me what sort of a day I'd had. "O," I said, "when I know the ropes, it will be pretty fair." I said nothing about the tobacco incident. When I sat down to supper, I could not eat. My aunt remarked: "Don't let it take your appetite away. Ah, lad, it takes strength to work in the mill."

"I'm not hungry," I said, and I was not.

The Missionary Calendar and Wall Roll for 1912 contains a full supply of stirring missionary material. A beautiful and unique text on missions. Made in the shape of a wall roll, with thirteen leaves $16\frac{1}{2} \times 12$ inches. It is tinned at the top, and has a silk cord for hanging. This missionary calendar has a place all its own. There is absolutely nothing like it. Its best advertisement is itself. When your friends and neighbors have examined yours, it will be an easy matter to sell a few dozen copies without making an effort. They are sold in dozen lots, prepaid, for \$2.64 per dozen, or 35 cents each. A. W. Roffe, 274 Bathurst Street, Toronto, Canada.