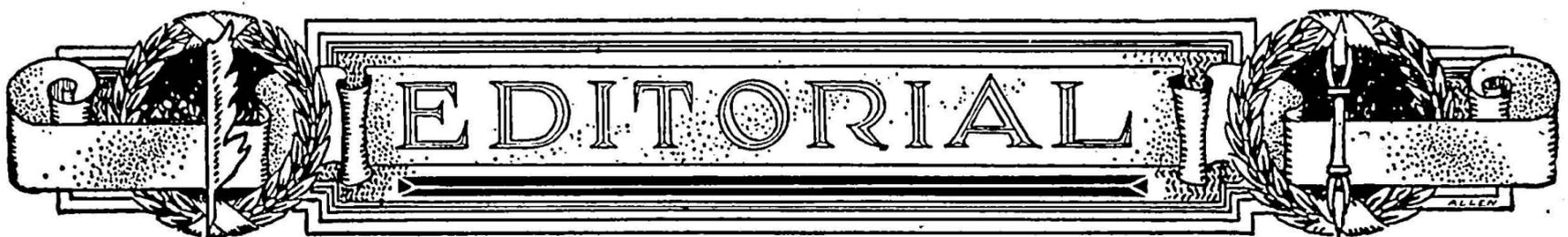


# THE MISSIONARY VOICE

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No. 2.



## Bringing Men to Christ.

JOHN M. MOORE.

WHAT a joyous and sacred labor is that of bringing men to Christ! It is not appreciated by the average person or even by the average Church member. The number of Christians who are actually engaged in the work of soul-winning is lamentably small. The idea of inviting men and women to come to Christ for a great salvation never occurs to many persons. Their prayers are for blessings in the form of enjoyments and not for the salvation of lost people through them as God's agents. Seldom do they pray for spiritual equipment for winning people to Christ. They pray for blessings upon missionaries and evangelists and preachers in their work of soul-winning; but they do not seem to realize that God is waiting for them to speak for themselves, that he may furnish them for this greatest of human service.

To bring men to Christ it is necessary to take Christ to men. Jesus brought men to a sense of God because he so fully brought in himself the sense of God to men. Jesus said: "If I be lifted up, I will draw all men to me." Soul

winners must be Christ exalters. The best preparation for the work of bringing men to Christ is association with Christ so as to impress the world that one "has been with Jesus and learned of him." Many Christians do not impress the people that touch them in any way. Great is the pity! Discipleship is the highest designation of the followers of Jesus Christ. But it is an achievement and not a gift. Only those who have been real disciples—learners of Christ and from Christ—are prepared to be apostles, those to be sent out to tell the good news of salvation.

Many persons have come to think of the protracted meeting as practically the only means for bringing men to Christ. The protracted meeting does offer unusual opportunity for reaching the unsaved; but the meeting will accomplish very little unless in it the soul winners, the personal workers, are active. Bringing men to Christ is largely a personal matter, whether in or out of a meeting. All true evangelism is, in the last analysis, personal evangelism. Some men are won to Christ by a sermon, but that is sel-

dom. Much of the preaching in revivals is lacking in sufficient direct gospel truth to win souls to Christ. In many cases the evangelistic service does not begin till the sermon is over or almost so, and then the appeal of the minister must be supported by the activity of the personal workers in order to achieve any gratifying results. The best preparation for a great evangelistic campaign is the equipment of a band of personal workers who have a deep Christian experience, a working knowledge of the Bible, and who know how to approach, convince, and instruct individuals whom they would bring to Christ.

Bringing men to Christ is the big thing, the main thing, the absolutely essential thing in the work of the Church. Sometimes it seems that the Church does not think so. Its heart frequently seems to be in the erection of institutions, the promotion of reforms, the promulgation of doctrines, and the propagation of an ecclesiasticism. These things are important, but not primary. There are no less than sixty million people in the United States who make no profession of a personal saving faith in Jesus Christ. The number who are zealously engaged in trying to bring any of these to Christ is pitifully and distressingly small.

This is no time to decry any method of reaching the unsaved. The protracted meeting is always desirable and can nev-

er be neglected. Decision Day in the Sunday school should be diligently and prayerfully observed. Lay evangelism can be of untold service. Personal evangelism, winning men one by one, is the most comprehensive, Biblical, and effective method of reaching the vast unsaved multitudes. The constituency roll—that is, the list of those who are in any way related to the Church or any member of the Church, the Epworth League, or Sunday school—has become the starting point in a personal evangelistic campaign in the Methodist Episcopal Church. In reaching the present roll a new one will be produced. The Church must go to those who do not go to church. It is come “to seek and to save.”

What should be expected of a great Church of over two million one hundred thousand members? One Conference set as its goal a net increase of ten per cent of its membership. The Conferences in Missouri have set as their goal a net increase of fifteen per cent of their membership and much more in the Sunday school. But it is not Church membership that concerns them. It is the soul-winning that is essential in Church growth. What ought your Conference to do? “Each one win one” is the slogan of those Conferences where the revival fires are burning brightest. “Not by might, nor by power, but by my Spirit, saith the Lord of hosts.”

### **Missions as a Commercial Asset.**

MISSIONARIES do not undertake their work for commercial reasons. Their purpose is to save the souls of men, not to exploit the resources of any country. But in exploring the wilderness, cutting a trail for Christianity, they have opened a way for commerce too. They are responsible for prosperous trade between many countries and sections which be-

fore their coming were isolated one from another. The creation of new markets is thus a by-product of their work. “I go back to Africa to try to make an open path for commerce and Christianity,” said Livingstone; and later another missionary, George Grenfell, built a vessel and sailed up the Congo into the heart of Africa in the first steamboat that ever

penetrated that region. To-day the annual trade of the Congo State is more than fifty million dollars.

Missionaries have introduced all kinds of articles, from sewing machines, typewriters, bicycles, and steam engines to standing collars. In many instances they have discovered hitherto unknown resources in the countries of their adoption. A missionary discovered India rubber, for instance; and we owe our arrow-root biscuit to missionaries who taught the natives to cultivate the wild arrow-root plant.

A Peking University professor says in an article in *World Outlook*: "If I were an American business man and did not believe in missions for religious reasons, I would believe in them for what they do for business." Willard Price, the author of this article, remarks that "AMERICAN BUSINESS MEN COULD AFFORD TO PAY ALL THE COST OF FOREIGN MISSIONS FOR THE SAKE OF THE BUSINESS THAT COMES HOME TO ROOST ON AMERICAN BANK BOOKS."

That missionaries are able to create such effective new markets for American goods is due to the practical results which Christianity produces upon its converts—results which are responsible for the vastly superior civilization of the Christian world. Says Mr. Price: "When a man becomes a Christian, he wants to clean up and be decent. He buys soap. He buys clothes. He wants to live like a man instead of a pig, and so he works and buys and builds."

Christianity brings new ideals of life, new thoughts of God, and higher conceptions of rights and duties. It also brings increased knowledge of civilization and progress, increased respect for cleanliness, increased ambition and energy. It brings Bibles and bathtubs and all that has helped to make our civilization clean and Christian.—*Exchange.*

### Bibles for Soldiers.

THE British and Foreign Bible Society has not been idle in Europe during these troublous times. At the end of the first thirteen months of the great war the Society had distributed three million Testaments, Gospels, and Psalters to sick and wounded sailors and soldiers, prisoners of war, refugees and aliens, and to the troops of all nationalities engaged in hostilities. Thirty languages are represented by the books distributed, which have gone into a score of countries. Four hundred and fifty thousand volumes printed in the various languages of the Russian Empire have been distributed among the Russian prisoners confined in Germany. The cost of about half of these has been met by funds contributed by Sunday schools in the United States. From the same source came two hundred thousand New Testaments for distribution among French soldiers. There are now a million prisoners in Russia, and for these fresh supplies have been printed in several languages.

In Western Siberia, in India, in Turkey—wherever the armies are found—the soldiers are receiving these messages of light and life. At Port Said the colporteurs sold eight hundred New Testaments in a single day to the troops on board a British transport. The hospitals and hospital ships in Egypt and Malta are being supplied with the Scriptures free of charge, and free distribution has been arranged for among the unfortunate Armenian refugees from the coast of Syria. A Testament was placed in the hands of each soldier of the New Zealand contingent, which has been fighting with such gallantry in the Dardanelles.

From an Englishwoman who has contributed generously to this noble cause comes the following pathetic letter: "My dear son who was killed in action in Flanders left all he had to me. I am di-

viding it among societies working for soldiers and inclose part for the Bible Society. He loved his Bible, and I know he would have liked to help forward the circulation of God's Word. His two marked Bibles prove how he valued the Word of God."

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#### One of History's Blackest Crimes.

SEVEN hundred years of oppression of the Armenians by the Turks has culminated in a determined effort to annihilate the Armenians utterly. For months the campaign has been waged with the most inhuman ferocity, and eight hundred thousand of these helpless, inoffensive people are said to have perished. And the end is not yet.

The able-bodied men have been first drafted into the army, though not permitted to bear arms, where they are said to have been brutally killed by thousands. The older men, the women and children are then forced out of their homes and driven away in vast throngs to die in the desert of starvation and exposure or to be subjected to the most terrible tortures and indignities. An observer of these horrors is thus quoted, in part, in the *American Board Bulletin*:

The worst and most unimaginable horrors were reserved for us at the banks of the Euphrates and in the Erzingian Plain. The mutilated bodies of women, girls, and little children made everybody shudder. The bandsmen were doing all sorts of awful deeds to the women and girls that were with us, whose cries went up to heaven. At the Euphrates the bandsmen and gendarmes threw into the river all the remaining children under fifteen years of age. Those that could swim were shot down as they struggled in the water. The fields and hillsides were dotted with swollen and blackened corpses that filled and fouled the air with their stench.

Why the rulers of Turkey should have set their hands to this foul task, no one can say with certainty. Fear of Armenian uprisings probably combined at first with Moslem bigotry and blood lust.

The Armenians were the first nation to accept Christianity as their national faith and have remained true through hundreds of years of oppression and persecution.

The missionaries of the American Board are remaining at their posts, when permitted to do so, and are giving all the relief possible to the unfortunate victims.

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#### National Observance of Baby Week.

NINETEEN HUNDRED SIXTEEN is Baby Year. The facts about American babies, the needs of American babies, and America's responsibility to her babies will this year be known as never before, because the first week in March will be Baby Week throughout the country.

More than four hundred communities, representing every State in the Union, are already laying plans for Baby Week, according to the Children's Bureau of the United States Department of Labor. It is the intention that during those seven days the needs of the babies may be so presented that all the parents in those communities will learn a little better how to care for their babies, and all the citizens will realize that each has a special obligation to safeguard the conditions surrounding babies.

The Baby Week idea originated in Chicago not quite two years ago. Then New York had a Baby Week, and Pittsburgh, and other cities. Such practical benefit has in each case resulted that the General Federation of Women's Clubs has undertaken to promote its observance on a nation-wide basis. State health officials and national organizations interested in public health and child welfare have taken up the plan and in various ways are giving it their sanction and active cooperation. The extension divisions of the State universities have promised special assistance in interesting and helping

in the observance of Baby Week in rural communities.

The Federal Children's Bureau has prepared a special bulletin of practical suggestions for Baby Week campaigns, adapted to the varying needs of communities of different types. Copies of this bulletin may be had free of charge from the Children's Bureau, at Washington.

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#### The Signal an Eye Opener.

A ROCKY MOUNTAIN pastor writes with regard to the *Signal*, a quarterly bulletin published by the Board and sent free to all the pastors and to others who apply:

The November *Signal* sent out by the Board of Missions reached my desk some days ago. On the right-hand corner of the envelope rested the insignificant little green stamp telling me at a glance of the ever-present circular matter within. Having a light mail, I opened it to see what scheme the Missionary Secretaries were trying to saddle upon the busy preachers. The first sentence proved of uncommon interest. I was tempted to sample further. As I continued to read the flavor grew more delightful, and as I proceeded I found it wholesome and nourishing. Before I finished, the matter became vital and fundamental. How interesting! How logical! "At Conference," "After Conference," "A Good Method," "Why?" "But—Not Everything," "What Next?" "Prayer." It will be worth any true pastor's time to read the *Signal*. It contains the elements that put iron in the blood and awakens new aims and new hopes. I believe the *Signal* has given me an impetus that will make me double strength this year. My people have paid the assessments because I had the boldness to go out and get it; but how much better it will be if we so lay the great claims of the kingdom of Christ upon their hearts and consciences that they will receive grace with their giving! We can do this by using the material and the guidance provided by the General Conference and the Mission Board. I was thinking of the splendid talent and the great amount of money required to make our laws and to maintain our connective offices. The individual church which I serve must pay its part of this expenditure. Somehow the light is getting through my head

just now that we can receive splendid returns from our investment if we will only draw upon the deposit that is ours.

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#### Missions at Emory University.

IT is gratifying to know that the School of Theology of Emory University is laying strong emphasis upon missions. Bishops Wilson and Lambuth have each recently delivered a series of lectures on missions; and Dr. Young fills the chair of missions, giving courses which are taken by a number of the students. In the School of Medicine there is a Korean preparing for medical mission work in his own country; and in the School of Liberal Arts there are Chinese, Koreans, Brazilians, and Spaniards whom the school hopes to influence religiously to such degree as to make missionaries of them on their return to their homelands. Several of the theological students are volunteers for foreign mission work, and a Japanese preacher is preparing himself for more effective service on his return. A special missionary training course is to be inaugurated as soon as quarters can be provided.

Bishop Lambuth writes thus of his series of addresses at Emory: "I delivered nine addresses in five days. That is enough for any man and more than enough for a lot of 'theologs.' I hope they will survive."

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#### Light on the New Regulations in Korea.

ONE of the leading missionaries in Korea writes as follows with regard to the new government regulations concerning education and religion:

I am glad to tell you that the government is quite lenient in its interpretation of these regulations. You will note that in speaking of the separation of religion and education the words used are: "No religious instruction shall be included in the curriculum." Now, in the law for Japan proper the words "in the curriculum" do not appear at all. It simply says: "No reli-

gious instruction shall be included." Japanese officials in the Educational Department in Korea call attention to the difference and claim that religious instruction may be given here outside of the curriculum. A well-known Japanese educator was here the other day and said to me that we were really accorded greater latitude in this respect in Korea under the new law than in Japan proper.

#### Contribution from Moody Institute.

WE have just received a letter from Mr. E. A. Marshall, Director of Missions in the Moody Bible Institute, of Chicago, to the effect that of the contributions of the students to foreign missions for the year 1916 fifty dollars will be appropriated to our Board for work in Mexico. From his letter we quote the following paragraph:

You will be interested to know that in making up the list of recipients for the contributions of our students to foreign missions for the coming year your society was given a place. Since our roster includes many denominations, and since some of the students go out under undenominational societies, the amount sent to each one chosen is necessarily small. However, there will go with the subscription the constant intercession of our prayer bands, which keep continually in mind the work to which we contribute.

#### Twenty Per Cent Gain in Membership.

FROM Shanghai Bishop Hoss, who held the Eastern Conferences, wrote as follows in regard to the China Mission Conference:

I write a brief note to say that we have had a good Conference in China. In every respect the occasion was pleasant, except that it rained steadily during the whole time. There was a full attendance of missionaries and native brethren. The statistics (which I will send you in my next letter) show a net increase of nearly twenty per cent in the membership and in every other respect substantial growth. Everybody seems cheerful and hopeful. I am assured by Bishop Lewis, of the Methodist Episcopal Church, and by other persons competent to have an opinion that our mission, within

its limits, is one of the best in the country. The schools are all doing well.

Soochow University is developing finely, and all the schools of the Woman's Department are in a healthy condition. I am especially pleased with the work at the Sungkiang Bible School. On my recent visit to that city I found thirty fine young men who are taking the four-year course. Eighteen of them are already preachers. It is from such sources that we may expect a large increase in our preaching force in the future. Brother Burke is delighted with the outlook.

#### Mexico Sick and Tired of War.

REV. L. B. NEWBERRY, who has just returned to Mexico, writes as follows from San Luis Potosi:

I have been impressed with the extreme poverty of the people. On almost every corner we are met by some one asking charity. The cost of living has increased greatly, and there has been very little increase in wages.

The task of the missionary here seems very great indeed. Were we told to dip the water out of the ocean, our task would not be very much more overwhelming, humanly speaking. O that God may prepare us, heart, soul, and body, for the work!

The people seem to be sick and tired of war, and I think this will have a great tendency to make another rebellion impossible. It seems that there could be nothing more criminal than for the country to be plunged further into misery and degradation by another revolutionary movement. The heart of the country is crying for peace. Surely our Heavenly Father will hear the cry.

#### Yuan Shi Kai Aids Methodist School.

THE Board of Foreign Missions of the Methodist Episcopal Church has recently received a cable from Dr. H. H. Lowry, President of Peking University, to the effect that Yuan Shi Kai, President of the Chinese Republic, has just made a gift of \$2,000 to Peking University and has pledged himself to contribute this amount annually to the institution. This is interpreted as an indication of his appreciation of the university's successful work.

### The Widening Sovereignty of Christ.

ONE of the most inspiring evidences of the widening sovereignty of Christ is that he has passed over the control of the territory of the world to the Christian nations. According to Gulick's "Growth of the Kingdom of God," in 1600 only seven per cent of the territory of the world was controlled by Christian nations, but to-day eighty-two per cent. So the growth of Christian control has passed in three hundred years from seven per cent to eighty-two per cent, while the control of non-Christian nations has decreased from ninety-three per cent to eighteen per cent.—*W. E. Doughty, in "The Call of the World."*

### "Bishop Hoss at His Best."

OUR annual meeting was a great success in many ways. Bishop Hoss was at his best, and I can truly say that we have never had a bishop who took a deeper interest in all the work of the mission than did he at this meeting. He showed a great heart of love and sympathy that did us all good, and I am sure that we shall be the better for his visit and work among us.—*J. Robert Moose.*

### Good Work at Choon Chun.

DR. EARL W. ANDERSON writes from Choon Chun, Korea:

The dispensary work is going on well. I am having a good run of patients and am glad to say that many of them are responding well to the treatment. I have taken a preaching appointment at one of the villages near Choon Chun and am planning to take others. A little later I expect to have all my Sundays filled; then, by getting Korean helpers to stay in the dispensary and work under my oversight, I shall be able to give part of my time to evangelistic work.

### American Bible Society in the Southwest.

THE Southwestern Agency of the American Bible Society, covering the

States of Texas, Oklahoma, Arkansas, and Louisiana, publishes the following report for the year 1914:

Colporteurs employed .....	20
Miles traveled .....	26,704
Homes visited .....	65,465
Without Bibles .....	16,054
Volumes distributed (in forty-two languages) .....	93,314
Volumes donated .....	15,051

### God's Kingdom First.

THE following extract from a recent letter to the Board has a lesson for many of us:

I have not yet finished paying for my home or enough land to call it a farm home. I have, on account of declining health, quit the practice of medicine, and so I have a private problem. But the whole thing is in the hands of God, and it is better that my personal problems go unsolved than that his kingdom be halted in the least by my unfaithfulness. I am sending a check for ten dollars and asking God to give light and help.

### Two Hundred and Forty Students at Laurens.

LAURENS INSTITUTE, Monterey, Mexico, has enrolled this year two hundred and forty students, and forty or fifty more have been turned away because of lack of accommodations. Since the return to the United States of the former director, Rev. N. E. Joyner, the school has been in charge of Prof. L. Garza Leal, who has shown himself thoroughly equal in every way to the responsibility.

### Phenomenal Growth of Soochow University.

THE enrollment of Soochow University has increased thirty-six per cent in the last two years. For some time it has seemed that every bit of available space was occupied, but the management appears always able to make room for just a few more. The record of the institution for the last four or five years has been phenomenal.

## How the Revival Began.

REV. HOWARD W. POPE, IN AMERICAN MESSENGER.

THIS is an advertising age. Printer's ink is indispensable in everything which seeks the attention of the public. It is a mighty power for good as well as evil. By it one can arrest attention, convey information, and often lead souls to Christ.

When I was in the pastorate, the pastors of the town prepared for a revival. They were in the habit of meeting every Monday to pray and read the Bible together. They were very congenial, and this habit of praying together made them more so. They took up the book of Acts, which is full of inspiration for revival work. They decided to preach on the same text the following Sunday without any announcement. They also procured a large supply of tracts and arranged that every person in each church should receive the same tract as he passed out of the building.

When Sunday came, as the worshipers came out of one church and met those from another they would greet each other in some such fashion as this:

"Say, you ought to have been at our church this morning. We had a splendid sermon."

"That may be, but I doubt if you had a better one than we did. What did your pastor preach upon?" Then followed the citation of the text.

"Why, that was the very text our pastor preached from! Isn't that a strange coincidence? And, say, we were all given a fine little tract. Did you get one too? I guess you did, for I see you have it in your hand."

This little device set the whole town talking about the same subject, and of course we were wise enough to select a spiritual theme bearing directly on the life of the Church and its responsibility to the unsaved. The tracts, too, were in

every house and on every table, and these were right in line with the sermons and calculated to deepen the impression made by the preaching. People who were not at church were anxious to borrow and read the leaflets. Some who had received the tracts sent them by mail to those who they thought might be helped by them or to friends in other places, telling them of the singular coincidence that four ministers should preach on the same text and all give out the same tract at the door. The ministers preserved a wise silence and answered inquiries only with a quiet smile and the remark that it was rather strange that such a thing should happen.

The next Sunday the same thing happened again—the same text in each church, bearing a little more strongly on the duty of Christians to get right with God so that they could help their fellow men. Another tract confirming the thought of the sermon was distributed at each church, and again the same inquiries and exclamations of wonder as the different congregations met on their way from church with the telltale leaflets in their hands. Now the curiosity increased. What could it mean? What were these ministers aiming at? The interest grew intense. It was the town talk. The spiritual people rejoiced, and the spirit of prayer took hold of the Churches, for that is the first thing to secure in planning for a revival.

The next Sunday the same thing occurred again, and the fourth Sunday the same, and by that time we were ready for special services. Great blessing came to the town, and especially to the pastors. They all received such a filling of the Holy Ghost as to multiply greatly their influence.

## Brickbats and Bouquets.

WHAT THEY SAY ABOUT THE PEACE NUMBER.

"I WANT to congratulate you on your peace disarmament issue of the MISSIONARY VOICE. It is the position that should be taken. *Now* is the time to head off the preparedness craze."

\* \* \*

"The January number of the VOICE was received to-day. It is an unusual number. Certainly it is all right for a periodical that stands for the religion of the Man of Galilee to devote much space to peace."

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"Allow me to congratulate you heartily upon the contents and spirit of the current issue of the MISSIONARY VOICE. I sincerely and earnestly indorse your attempts against the cruel, merciless political propaganda for 'preparedness,' an open door to greed and graft."

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"The January VOICE has just arrived. It is a fine number. At first it does not seem a MISSIONARY VOICE; but it is, for it is a 'cry' against what seems an impending evil—militarism. I am glad that you devoted so much space to this apparent danger. I write 'apparent' because I do not believe that the people will stand for it."

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"Permit me to congratulate you on the stand taken in the most recent issue of the VOICE in that you boldly and worthily champion the cause of peace as unreservedly opposed to the program of preparedness at present before the American public. I pray that you may not falter and that your example may prove of benefit to others who are all too evidently hesitating upon the threshold of such a pregnant issue. It is a matter for supreme regret that a much larger number

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of our Church organs have not found a voice to proclaim the opposition of the Christian principle to the program of militarism."

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"It is gratifying to those who wish to see our nation live upon a Christian basis that the religious literature of the entire country is opposing most vigorously the campaign now being waged in behalf of the so-called 'preparedness.' . . . It has become glaringly evident that the motive of this hysteria is not the patriotic desire to protect our country from invasion nor to enable us to have our voice in the councils of world politics, but rather to enrich a horde of ravenous munitions makers who know no respect of nationality in their campaign for profits."

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"For years I have been reading the VOICE and have been pleased with it in the past; but in the last issue, the January number, you go into hysterics over preparedness. I have read all of the so-called editorials on the subject in the late number and have come to the conclusion that, after the discharge of so much stuff, you editors must feel relieved. Your silly babbling is in line with Henry Ford's 'out of the trenches by Christmas.' If you too do not want to become the laughingstock to a great Church and a great people, cut out such soft, silly stuff and devote your pages to the matter that you are paid to attend to. So many of our preachers and editors nowadays are, like Ford, going to 'save the country.' Poor, soft little simlin heads! Read the Bible and see how our God is a God of war as well as a God of peace. The Lord pity some of you poor, weak ones who are not earning your salary, but trying to run the government!"

(57)

## Personal and News Notes

BORN on November 11 to Rev. and Mrs. L. P. Anderson, Songdo, Korea, a daughter.

Born on January 5 to Rev. and Mrs. R. S. Stewart, Tokyo, Japan, a son, Robert S. III.

Born on November 9 to Rev. and Mrs. Claude L. Smith, of Porto Alegre, Brazil, a son, Paul Dye.

Born on November 25 to Rev. and Mrs. L. D. Patterson, Sungkiang, China, a son, James McCoy.

Born on November 13 to Rev. and Mrs. John C. Hawk, Changchow, China, a daughter, Jean Buchanan.

It has been necessary for Rev. M. M. Stewart, who has been serving a charge on the Isle of Pines, to return to the United States for a serious operation, which he underwent in one of the Baltimore hospitals. He is now convalescent.

A missionary to Mexico writes: "The economic problem here is quite serious. Mexican money continues to decrease in value. At this time one American dollar will buy about twenty-four Mexican dollars (Carranza currency). Foodstuffs are going higher."

At the recent meeting of the Board of Directors of the Kwansei Gakuin the resignation of Dr. Y. Yoshioka as President of the institution was received, and Dr. J. C. C. Newton was elected to succeed him. Rev. T. H. Haden was elected Dean of the Theological Department to succeed Dr. Newton.

At a recent series of evangelistic meetings at Soochow University ten young men asked for baptism; twelve others expressed a desire to be Christians, but are held back by home difficulties; and four volunteered for the ministry. On a single Sunday more than one hundred enrolled in voluntary Bible study classes.

We noted last month the departure of Prof. Andrés Osuna, for several years the Board's Spanish translator, for Mexico City to become Director of Primary Education in Mexico City and the Federal District. On his arrival he began at once the task of organizing the public school system, a big and complicated task, entailing the oversight of more than three thousand teachers.

Dr. E. W. Anderson writes from Choon Chun, Korea: "Conditions are quite promising in our station. The medical work is going well. Lots of patients are coming in and offer a fruitful field for spiritual as well as physical ministrations. I have broken the ice also in the matter of preaching. I now have two regular preaching appointments and a little later will have all my Sundays filled."

To say that we are well pleased with everything and everybody is putting it very mildly, indeed. The folks here are very warm-hearted; and we feel very much at home with them. We are staying with a real saint, Miss Lochie Rankin, at the Tennessee Home; so you know we are in the hands of friends. The work is great, and I like it more than I can say.—*Dr. Oscar G. Nelson, Huchow, China.*

Rev. Laurence Reynolds, Principal of the Lydia Patterson Institute, El Paso, Tex., reports an enrollment to January 1 of one hundred and seventy-five pupils, of whom thirty are boarders and twelve candidates for the ministry. Prof. Thomas J. Carter, of Lexington, N. C., an A.B. graduate of Wofford College and an experienced high school principal, has been added to the faculty. The outlook for the Young Men's Christian Association Department, plans for which were made last summer, is most encouraging.

## Living Links with Mission Lands.

NOTES ABOUT A FEW OF OUR SEVEN HUNDRED SPECIALS.

THE Church at Hickory, N. C., Rev. A. L. Stanford, pastor, is asking for the assignment of a single missionary for special support at six hundred dollars per year.

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Rev. R. M. Archibald reports that the Sunday school at Albertville, Ala., will undertake this year a special of one hundred and twenty dollars for one of our schools in China.

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The Sunday schools of South Broad Church, Rome, Ga., Rev. A. D. Echols, pastor, have renewed for 1916 their pledge of six hundred dollars a year on the support of Rev. J. L. Hendry, in China.

\* \* \*

The Barrow Class of the Church at Farmville, Va., undertakes this year a special of six hundred dollars for Rev. C. N. Weems, of Korea. This is an increase of one hundred dollars over the special which they carried last year.

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The Sunday school of First Church, Opelika, Ala., under the pastorate of Rev. A. P. McFerrin, contributed last year a mission special of six hundred dollars. This is applied on the salary of Rev. George R. Loehr, of the China Mission.

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Rev. W. L. Pierce, presiding elder of the Griffin (Georgia) District, writes that at a District Institute held a few days ago the district voted to take a Sunday school special of one thousand dollars. He asks for the assignment of a missionary in China.

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Memorial Church, Lynchburg, Va., Rev. Frank L. Wells, pastor, has pledged

the support of Rev. A. W. Wasson, of Songdo, Korea, at thirteen hundred dollars per year. The pastor writes: "Please send me a picture of Mr. and Mrs. Wasson and give me their address, so that I can take up correspondence with them."

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The Sunday school of First Church, Baton Rouge, La., writes through the pastor, Rev. C. A. Battle, that the school will take three specials at fifty dollars each for 1916—one for a scholarship in Nanking Bible School, one for St. Mark's Hall, New Orleans, and one for the Houma Mission, Houma, La.

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Rev. Glenn Flinn, pastor of First Church, Beaumont, Tex., sends this cheering note:

I am glad to report for my new field that the Sunday school teachers voted to take one of your \$600 specials for China. I found them ready to go forward. In fact, they took the initiative. I hope for some good things from the church later on. Send me your list of 1916 specials.

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The Sunday school of Central Church, Clifton Forge, Va., is supplying half the salary of Mr. and Mrs. J. A. Stockwell, of the Congo Mission, and is very enthusiastic about it. When the pastor, Rev. John Paul Tyler, wrote the Board accepting the assignment, he said: "We just *had* to take him. Scarcely a prayer is offered in the Church that specific appeal for him is not made."

A recent letter from a member of the Sunday school says:

We have enlarged a photograph of Mr. Stockwell to three-quarters life size and have hung it in our Sunday school auditorium. We have also had envelopes made for our collection, showing a photograph of Brother Stockwell. We are doing all in our power to promote the missionary spirit.



## The Evangelistic Message.

THE WHOLE GOSPEL FOR THE WHOLE MAN.

REV. O. E. GODDARD, D.D.

THE evangelistic message has sometimes been too narrow and sometimes too broad. It should be neither too highly specialized nor too latitudinarian. The message is too narrow when it is a mere superficial appeal to the emotions. Pathetic stories may be told that will suffuse the eyes with tears when there is no permanent conviction lodged in the heart. The effectiveness of a sermon must not be measured by the amount of briny fluid it makes the lachrymal glands secrete. The evangelist who stirs the emotions by other means than the power of truth produces only ephemeral results. Such methods bring revivals into disrepute. Creating a spasmodic spurt not founded in truth is certain to be followed by a lapse into a state of indifference and lethargy wherein the last state is worse than the first. The preacher, be he pastor-evangelist or professional evangelist, whose stock in trade is a series of pathetic stories and anecdotes ought either to replenish and change his stock or go out of business.

The fun maker's message is too narrow. The man with an evangelistic message is neither a comedian nor a clown, neither babbler nor buffoon, neither joker nor jabberer, neither mimic nor mountebank. The risibilities may sometimes be stirred to advantage, but to play excessively on this string makes it well-nigh impossible to deliver the gospel message with befitting gravity and dignity. Likewise his message is too narrow whose

repertoire consists of a concatenation of "personal experiences and observations" in which the speaker figures as the hero. This is especially odious if the "personal experiences" are the same stale ones that were in circulation before that speaker was born. By common consent they ought to be superannuated. Peace be to their memories, provided they lie silent in their charnel houses!

Any sort of evangelistic preaching is too narrow that presents anything else than the gospel of Christ to lead to salvation. Any is too narrow that presents a distorted or syncopated gospel. Ragtime music and ragtime preaching belong in the same category. The sooner both are dumped on the junk pile, the better off will humanity be.

The too narrow message is, however, no more inadequate than is the message that is too broad. The aimless and inapplicable message will be even less effective than the narrow message. The narrow message does sometimes produce immediate visible results, however short-lived they may be, but even this cannot be claimed for the broad message that loses itself like a stream disappearing in the sands.

That message is too broad for evangelistic purposes that revels in abstruse speculations or deals in technicalities. These never did lead a soul to Christ. That sermon is too broad that seeks to make a display of erudition, that makes an exhibition of linguistic pyrotechnics

or unloads upon a long-suffering audience a disproportionate amount of "words of learned length and thundering sound." His message is too broad for evangelistic purposes who deals out to his congregation the unproved and unprovable theories and hypotheses of the destructive critics. His messages are too broad who deals in glittering generalities, who discourses discursively in "doubtful doles" or "takes a crack at creation and misses the universe." No such preaching ever brought men to the foot of the cross.

What, then, is the evangelistic message for this day? What is the message our times most need? The answer contains the gist of this paper: *The evangelistic message for this age is the whole gospel preached to the whole man by a wholly redeemed messenger.*

Christ must be preached as the All-Sufficient One, as the panacea of all our moral ills. Christ, as the center and substance of the message, must be preached as our Redeemer, our Saviour, our Lord, our Master, our Teacher, our Advocate, our Friend—our All. Every need of the human soul is supplied in Christ. "My God shall supply all your need, according to his riches in glory by Christ Jesus." The uplifted Christ has divine magnetism. "And I, if I be lifted up from the earth, will draw all men unto me." Christ is the most majestic and the most magnetic character of all the ages. Pity the man who thinks that he must offer something else to draw men than the story of Jesus and his love! With the crucified Christ as the spinal column of our theological system, all the subsidiary doctrines can be arranged harmoniously subservient to the one great central truth.

Theology is important only according as it helps to bring out, set forth, illustrate, elucidate, or accentuate the great central truth of redemption through a

crucified Christ. The whole gospel is being preached when every sentence takes setting with reference to this one fundamental truth. Whatever cannot be correlated with that has no place in the evangelistic message for this or any other age. The risen Christ as the all-sufficient Saviour, with all cognate and subordinate truths harmoniously related, is the sum and substance of our evangelistic message.

Important as it is to preach the whole gospel, that is no more important than to preach this gospel to the whole man. Too much of our preaching has been to a department of the man. The gospel must be addressed to man as a thinker, a lover, and a chooser. The full gospel has in it that which appeals to his intellect, his sensibilities, and his will. The gospel message which is not broad enough and deep enough to touch the whole man is not broad enough and deep enough to redeem the whole man. It takes the whole gospel to save and develop the whole man, the desideratum of salvation's scheme.

The story of Jesus's love has more pathos, more fervor-producing dynamics than all other stories in all the tragedies of the world's literature. That story has melted more stony hearts and subdued more stubborn wills than all other forces in history. The whole gospel has power to fertilize the intellect, fire the heart, and dominate the will. Why preach anything else? It is not less emotion that we need; it is more emotion produced by the gospel story and not by mere human sympathy.

It is no more important that we preach the whole gospel to the whole man than that the gospel have a whole man for its medium. One of the most outstanding and lamentable facts in the history of Christianity is that its propagators have

too often been men only partially redeemed themselves, have been but fragments of men. Their lives have so often been marred by sin and their horizons limited by selfishness that a full gospel could not filter through them. The selfish man cannot preach and illustrate in his life the altruism of the gospel. The mercenary man with his eye out for the best chance cannot preach the unearthly gospel of Christ. The ambitious man lusting for place and power cannot preach, much less illustrate, the self-immolation involved in the gospel. The unbrotherly or envious man cannot expound the seventeenth chapter of John, nor has the prayer offered therein by our Lord been answered in his life. The desideratum of the hour is a ministry wholly redeemed. It yet remains to be seen what God can do with such a ministry.

The evangelistic message must be presented with primitive simplicity if we would again have primitive power. One of the conspicuous miracles of history is the rapidity with which the gospel spread during the first three centuries after Christ. If there had been no abatement of that movement, this world would have been Christian many centuries ago. That aggressive propaganda is worthy of careful study. Such movements are not accidental; they are the products of definite causes. Perhaps the secret may be found in Peter's sermons and Paul's messages. There is in them a simplicity incomparable. There were no subtle speculations, no fine-spun theories, no profound disquisitions on philosophy, no labored efforts to maintain a theological dogma. They had seen their Lord. They had felt his divine touch. They were so filled and thrilled with the heavenly joy incident to this experience that they felt impelled to speak and write; "they could but speak the things which

they had seen and heard." It is no wonder that the hearers under the spell of such direct and incisive messages cried out: "Men and brethren, what must we do to be saved?" This same direct, incisive preaching of the Christ, stripped of all metaphysical speculation, will produce the same results to-day. When men began to speculate, began to make the message more complex, began to dilute the gospel, when the simple gospel began to be covered with incrustations of theory and barnacles of dogma, the power of the messenger began to wane, and the vital and vitalizing message became devitalized.

Now, every great revival has been brought about by a rediscovery and re-statement of some old neglected doctrine. God calls some man to dig down through the rubbish to the simple primitive truth and bring it forth restated and reincarnated. Witness Luther, Wesley, Moody, Gipsy Smith. The new awakening for evangelism to-day is coming from a multitude of preachers and laymen returning to New Testament simplicity in their words and works. We are on the verge of the most far-reaching, most nearly Biblical revival we have seen since the third century. The whole gospel preached to the whole man by a messenger wholly redeemed will bring down such exhibitions of divine power as will make Pentecost pale into insignificance. So may it be!

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ONE hundred and fifty thousand people in India are asking for admission to the Church in the territory where the United Presbyterian Church is laboring. So great is the need for workers that the representatives of this Church are baptizing people in villages that applied for Church membership ten years ago.—*Christian Observer.*

## Simultaneous and Similar Campaigns.

REV. J. ALLISON MOLLOY.

IF to-day money is needed for any great enterprise, or some special interest is to be laid on the hearts of the people, or special days to be observed, immediately the endeavor is made to have every one at it at the same time. All business men in our cities are familiar with the many efforts made to raise money for the Young Men's Christian Association, for hospitals, school buildings, and clubs—usually successful because of simultaneous, united effort. As pastors we realize how often we are called on to give certain Sundays to special interests—Anti-Saloon Day, Mothers' Day, Children's Day, and many others.

Now, what about a simultaneous campaign to extend the kingdom of God, to build up the Church and get sinners saved? Would it be any inspiration for every Methodist church in our great cities to have a campaign of this sort on at the same time? What would be the result if all the churches in a district were in a meeting at the same time? Suppose that it were possible to get all denominations in a town or county or State to enter into a campaign of this kind. Can any one doubt that more interest would be created and good accomplished?

It might be objected that we have not preachers enough to conduct such meetings. That is true, but it would be a splendid opportunity to initiate some of our efficient laymen. I heard one of our leading pastors say once that in the best meeting which he ever saw only three sermons were preached. The laymen did the work. We could at least have one meeting in every charge at the same time and have the other congregations meet for prayer and song and the reading of the Word. Enough emphasis is not being placed on the reading of God's

Word in public. And you can be assured of the fact that if some consecrated layman is up reading the Word for God's glory he is going to find something to say; and it may be that his plain, simple words will be the cause of a soul coming to Christ. It is also true that we need more coming together for genuine, believing prayer, and it is possible that such meetings would bring to us a much-needed Pentecost.

I do not mean to do away with the old way of holding meetings in different churches at different times any more than we intend to do away with special revival efforts by stressing personal evangelism. But I do mean that this simultaneous, special effort will result in such far-reaching good that we cannot afford to refuse to give it its proper place.

Every country pastor knows how difficult it is to keep interest in his Sunday school and also attendance on the regular church services during revival season, because the members want to attend all the meetings near them. If we had a meeting in all the churches at the same time, this, of course, would not be true.

The town and city pastors know how often their buildings will not accommodate the congregation; and often the very men whom they desire to reach cannot find seats, and their efforts are in vain. If all the churches in the town were in meetings at the same time, this would not be the case.

But the greatest result, as I see it, would be on the outside world, with all the Christians of a community joining at the same time in an endeavor to extend the kingdom, and the Church itself would receive such impetus as it cannot possibly receive when each congregation is in the effort alone.

# Vital Points in One-to-Win-One Campaigns.

LUTHER E. TODD, D.D.

THE personal element in the work of the Church is being more and more emphasized. This is as it should be. A great truth may be hindered for a time, but never crushed. It will always win in the end, because it is the truth. The one-to-win-one idea is God's thought and plan for a lost world. It found its highest expression in Jesus of Nazareth. Some of us have been trying to learn it from him and to use it under his direction.

## I. THE NEGATIVE POINTS.

1. *Avoid prejudice.* The man whose spirit constantly fights against the one-to-win-one idea will certainly not do anything with it. Any effort to organize a campaign of this kind and carry it out merely to please a bishop or a presiding elder will prove futile. Quite a few preachers have failed because of this. A man's heart and soul must be in what he undertakes before he has a right to expect success. Prejudice against any movement will destroy it for him who thus sets himself against it. Therefore have an open mind. If you are not yet convinced that the one-to-win-one idea is right, be willing at least to give it careful consideration.

2. *Avoid discouragement.* There are more juniper trees than Elijahs. Sometimes they are very inviting to the weary and sheafless one. Many pastors have tried the one-to-win-one campaign and have not succeeded as they hoped. In some cases they expected too much. Others failed to get the coöperation of their people. Still others have been grieved because their people failed to do what they promised. And so on.

Let it be remembered that the Church has been neglecting the training of personal workers for all causes over a pe-

riod of many years. We should not, therefore, expect to bring these neglected people into an ideal service in an ideal way by a single trial. Efficiency in this regard, as in others, will be attained after years of the most painstaking instruction.

3. *Avoid fighting back.* It may be that, in the midst of a campaign that promises a genuine revival of all the interests of the Church, you will read an article in some Church periodical which seeks to show the "lurking dangers" of one-to-win-one methods. As you read you will note the glaring inconsistencies of the writer. You will recognize that he stands afar off and seeks to tell a story of something that he has not experienced, the virtues of which, therefore, he is not able to see. He will tell you about the sin of getting unconverted people into the Church, as though every preacher in the land had not been doing this from the beginning.

You will be tempted to fight back, but you must not if you want to be God's man for a big task. The men who succeed with the one-to-win-one campaign must be men after Christ's own heart. It is not for them to fuss and fume and fret at what others may be doing or not doing. It is only the man who can stick to a worthy task in the midst of unjust criticism and misrepresentation that God wants for his great work.

## II. THE POSITIVE POINTS.

1. *Prepare the preacher.* The pastor who would conduct a one-to-win-one campaign must first prepare himself. If he attempts it without this, it will be a mechanical performance followed by indifferent and questionable results. All the failures registered against special

movements that feature individual effort are due to the lack of painstaking preparation on the part of the leaders of them.

By "preparation" is meant a devoted reading of the Word to learn afresh the thought and purpose of the Master Mind with reference to the winning of men; a period of heart-searching prayer for the elimination from the life of such things as distract the attention and hinder the action of one called to direct a soul-winning effort; a modern-day, "upper-room" experience wherein one refuses to go upon his mission until one is endued with power, until the Holy Spirit possesses and dominates one's whole being; a reading of evangelistic sermons, biographies, and other things of like nature until the heart is warmed clean through and the spirit inspired to "go and do likewise"; a complete surrender of one's self to God, willing to be, to say, and to do what he directs.

2. *Prepare the church.* The pastor should give the same faithful attention in the matter of preparation to his church that he gives to himself. Every enlisted worker is in reality to be a "preacher." No man can succeed in winning others who does not feel the urgent need of winning them and who has not the means at hand by which to accomplish it. The pastor should occupy weeks, utilizing the regular preaching service, prayer meeting, and all other hours of worship, for the purpose of instruction and inspiration. The church must have a vision as well as the preacher. It will not move far or accomplish much without it. The men of this world who do things are they who see things. The same is true of the church. The seeing, feeling, being pastor can, under the leadership of the Spirit, bring his church to see, to feel, and to be.

In addition to the preaching of sermons, addresses, etc., by the pastor, the

church should be directed with her preparation along the same lines as specifically indicated for the preparation of the preacher. If this is done, an atmosphere charged with evangelistic thought, purpose, and action will be created. When this atmosphere is present, the time has come to proceed.

3. *Enlistment and instruction of workers.* Appoint a day and preach a special sermon for the purpose of enlisting personal workers. At the conclusion of the sermon those who are willing to volunteer for service should be requested to kneel at the altar and, after earnest prayer and consecration, sign their names to a covenant while on their knees.

Next, instruct the workers enlisted. They do not know how to work. They have not been taught. Through the years the matter of saving a lost world has been left to the preachers. The people have been neglected. We must with all patience spend hours with them, that they may learn what they should have been taught in the beginning. The writer has felt so deeply the necessity at this point that he has prepared a little book called "The One-to-Win-One Helper," which is especially adapted to the needs of those enlisted for service. This little book can be had in leatherette at twenty-five cents a copy and in paper at fifteen cents at our Publishing House or of the St. Louis Christian Advocate Company. Those preferring something else can find much literature to choose from that bears more or less directly on the subject. In any case, one thing must be insisted upon—namely, instruct the workers thoroughly and place in their hands some publication that will be helpful in directing their movements.

The workers should also be organized into companies, twelve to a company, and a captain appointed for each. A church that has a bulletin should arrange a table therein setting forth the compa-

nies—for instance, Company A, Company B, etc.—with a column showing the number to win for each and another column showing the number won. This is *vitally* important. Aside from the complete dependence on the Holy Spirit, there is nothing on man's part that will serve to better advantage than this table. Long experience warrants this positive statement without a single exception.

4. *Survey the field.* Find out the names of all the people in the community who are not professedly religious. This may be done, first, by systematically working the Sunday school for information. Wherever there are little ones, there must also be big ones. Track the child.

Secondly, make use of a family record blank which can be sent to every church home. If it is properly filled out by some one in the home and returned to the pastor, it will be found bearing the names of many that should be won for Christ and the Church.

Thirdly, inquire of the congregation for names of people, neighbors, acquaintances, etc., that ought to be won for Christ. Have a card convenient to receive this information.

Fourthly, a systematic canvass of the community on a certain day will uncover a multitude of people "hid among the stuff."

5. *One-to-Win-One.* The workers are now organized and instructed. The names of the people to be won are in hand. Send forth the workers. Give to the captain of each company a number of cards carrying the names of prospective people. The captain of the company will, in turn, distribute the cards to the members thereof. Thus it will happen on a single day that scores, maybe, of the Lord's instructed, inspired, Spirit-driven servants will be going out into the highways and hedges looking for the people whom the Master wants brought

in. It thrills one even to write about it. But this is nothing compared to the baptism of joy which comes when it actually happens. Prove my words. Try it.

When one is won, set him to win another. The new disciple is often worth more in this than the old. Perhaps the reason lies in the fact that he has his circle of friends who are more susceptible to his influence. This new disciple will not only be valuable in winning others, but also his doing it will establish him all the more as a follower of Christ.

Also when one wins one he should "pastor" that one until he is thoroughly assimilated in the work of the Church. Most people who drift from the Church do so because nobody seems to care. The personal touch in winning men is not more important than the personal touch in keeping men won. These new disciples cannot be expected to force their way into the fellowship and social activities of the Church, and they will not. If the individuals who have won them will give the same considerate attention in keeping as in winning, the Church will soon cease to suffer the terrible leakage recorded from year to year.

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#### TO-MORROW.

THERE are wonderful things we are going to do  
 Some other day;  
 And harbors we hope to drift into  
 Some other day.  
 With folded hands and oars that trail,  
 We watch and wait for a favoring gale  
 To fill the folds of an idle sail  
 Some other day.

We know we must toil, if ever we win,  
 Some other day;  
 But we say to ourselves, There's time to begin  
 Some other day;  
 And so, deferring, we loiter on,  
 Until at last we find withdrawn  
 The strength of the hope we leaned upon,  
 Some other day. —Selected.

## Official Evangelism.

JOHN LANGDON WEBER, D.D.

IN the early days of Methodism evangelism was the dominant note. Times have changed greatly, but Methodism is the same. We believe the same old Bible that our fathers loved and used so effectively. We still see men as lost sinners and call them to repentance. We are not as strikingly realistic in some of our pictures as they were, but we have not lost our evangelistic zeal. The glory of Methodism is that as a Church we

wisdom, and confusion reigned. During this unfortunate period good men suffered, and some not so good flourished, and the very elect were troubled to know what was the will of God.

Now all this confusion is settled, and our evangelistic zeal is being put under order and control. We as a Church have taken action that recognizes the evangelist as a needed part of our system. Now he is no longer a gospel free-ranger, but



JOHN WESLEY AND THE HOLY CLUB.

have never become unconcerned about the salvation of men. The demands of the times put many special burdens upon our pastors; but Methodist preachers still believe in revivals, and their hearts beat true to the desire to see men saved.

We passed through a period when many seemed to think that the saving of men was the work of an expert and was not to be expected except upon certain fixed times. This called many good men into the special work of evangelists; but, unfortunately, these good men had many imitators having more of zeal than of

is an official of the Church, working under authority. This new order is wisely balanced and checked. Each Conference has its own Committee on Evangelism, and under that committee the conference evangelists work. Then there are the general evangelists, who work under the Home Secretary of the Board of Missions. All of these working in harmony are uniting Methodism as a mighty evangelistic force. Pastors are encouraged, and people are more than willing to press the battle against sin.

As a Church we can congratulate our-

selves upon the happy solution of a delicate situation. We are now in good position to show that our latter-day Methodism, while better organized, has lost none

of the earnest zeal of the Methodism of former years. Official evangelism means safe and sane work under competent direction. Such work will surely win.

## Social Evangelism.

PROF. JOHN C. GRANBERY, PH.D.

THE other day on the train it occurred to me to take a census of the Mexicans in the coach as to their religious status. Occasionally I talk with these people on religious matters, and I have never been treated with the least discourtesy.

Most of those with whom I talked on this occasion were nominally Roman Catholics, as was to be expected. One said quite significantly that he was a Catholic in Mexico, but that in Texas he was neutral as to the Church. One professed to be a Methodist, a member of our church in Laredo. But decidedly the most interesting and apparently the most intelligent was a young man who explained that he was a *Fisico*—that is, a Positivist. He spoke quietly and with dignity, though he was only a peon, and made his position perfectly clear. He would not deny the existence of God, as he had no knowledge of things in that realm. He believed in humanity and in unselfish love and was particularly interested in ameliorating the hard and unjust lot of woman. "Did not Christ believe in brotherhood and love?" I asked. "You must be a follower of Christ, are you not?" He replied that he believed in his character and good deeds, but was unable to give assent to the metaphysical.

Summer before last, at five o'clock every Sunday afternoon, a socialistic Mexican agitator could be heard at a certain corner in the heart of the city of San Antonio speaking in their language to the Mexican people. He was rather bitter against the Church, but it is possible that much in the social arrangements

advocated by him is in line with the demands of the ancient Hebrew prophets for social justice and with the evangel of Jesus. When, with the same directness and boldness and with a clear insight into the social implications of the gospel and the present-day needs of the people, the heralds of the glad tidings of the kingdom of God go out to the people in the streets and give them the social gospel with its revolutionary dynamite, there will be "something doing."

Not only among Mexicans, but among foreigners generally and native Americans, there are those who are ready to welcome the good news of the kingdom when proclaimed in social terms congenial both to their own deepest convictions and needs and to the original meaning of the concept. I am persuaded that already some of these men with a passion for righteousness, however prejudiced they may be and however perverted their views may be on certain subjects, are not far from the kingdom of God. Surely they are nearer than many of orthodox faith and conventional Church life who fondly suppose that they are already within the kingdom. However, that persons of the class to which I refer are wholly inaccessible to the individualistic, revivalistic appeal of current evangelism, there can be no doubt.

One Saturday night in a new railroad town of South Texas I spoke to a preachers' institute on the subject, "The Goal Toward Which We Are Moving." A number of strangers were present. Upon the conclusion of the address I took the train; and it happened that a young Ger-

man named Marx, probably a Socialist, spoke cordially to me of my speech. I told him that I was to preach twice the next day in Corpus Christi and invited him to be on hand. He was present at both services Sunday.

One day last winter a young man volunteered to inform me that he was a Socialist, but believed and tried to practice the religion of Jesus. I asked him if he knew of any church in which he could feel at home. "I do not belong to the Church," he replied; "but in Chicago, where I live, I think of one—yes, of two—Methodist churches and of one Congregational church that I could consistently and heartily join."

Now, it is possible that, in compliance with the request of our energetic Home Secretary, I might have been able to compose a more or less learned article on "Social Evangelism," dealing with the subject from a theoretical standpoint; but it appeared to me that these concrete illustrations would perhaps be more serviceable. The common methods of revivalism "work" where there is the psychology presupposed, but with other presuppositions the syllogism fails in effectiveness and cogency. One trouble with the so-called "personal work" of much

of the evangelism with which we are familiar is that it is not personal at all. It violates the most sacred rights and demands of individuality and personality. It is like the older medical practice: one set prescription for this or that ailment; this proof-text for such a case and that for the "doubter," etc.

Our religion must be interpreted in terms of the times. That is what St. Paul did. He reinterpreted Christianity so as to make it the power of God to salvation to the people of the Græco-Roman world of the first century. Augustine, Luther, Wesley, and others have done the same. It is well known that the ordinary methods of the "annual revival" produce more or less unsatisfactory results among college and university students and teachers, but that leaders who can speak to the college man and woman in terms of their own thought and experience find instant response. So it is that there are among us large groups, especially industrial groups, who need the gospel spoken to them in terms of their own problems, their own thinking and experience. Whenever the gospel is so preached to them, they respond. This is what I understand by "social evangelism."

## The Go-Forward Campaign in Missouri.

REV. C. B. DUNCAN.

"TWENTY thousand increase in Church membership; forty-three thousand new Sunday school scholars; a general revival of missionary interest; five thousand new subscribers to the *St. Louis Christian Advocate*; as many new subscribers to the *Christian Advocate* and MISSIONARY VOICE as possible; every official member possessing a copy of the Discipline; and every Sunday school using our own literature." This is the goal the Southern Methodists of Missouri have set before them this Conference year.

A marked characteristic of the campaign is its definiteness. The task is a very definite one. The work to be done is apportioned not only to each of the three Conferences, but each presiding elder's district, pastoral charge, and individual congregation has its definite goal. There is also a definite time for each part of the work. During the first three months of the campaign the emphasis was upon Sunday school organization and enrollment, closing with a grand Rally Day in every school on the fifth

Sunday in January. The following three months will be given to evangelism, with a special Easter service at the close, when those who have been won to Christ will be received into the Church. May and June are the months set for the missionary revival. A special missionary rally will be held at each Annual Conference, where it is hoped that we shall be able to announce all collections in full. A definite appeal was made for volunteers for the campaign. Every pastor in the State was asked to preach on the first Sunday in November, or as near thereto as practicable, an earnest sermon setting forth the plan, and then to call for volunteers who would coöperate in carrying it out. To make the enlistment more definite, each volunteer was requested to sign his name to the following covenant, which was printed upon an appropriately designed card:

I hereby express my desire to enlist for Christian service in my Church for a period of eight consecutive months from date hereof. I will endeavor to do faithfully whatever Church work I am able to perform and am willing to take my place with others under the direction of my pastor.

The greatest possible liberty is accorded each pastor in the choice of means to accomplish the ends in view. For the Sunday school and evangelistic work, it has been suggested that in every instance a thorough survey of the field be made to discover those who should be won. To secure greater efficiency, the workers are organized into companies of

ten or twelve, with a captain over each company, and it is urged that every plan adopted provide a place for them to work. The protracted meeting, conducted by the pastor, a brother pastor, or a professional evangelist, will be held wherever that is deemed best. Special attention will be given to the one-to-win-one method of personal evangelism, which has proved so effective in recent years. In many instances the two methods will be combined, the one-to-win-one campaign being concluded with a protracted meeting. Thus far large use has been made of the *St. Louis Christian Advocate*, whose columns have been crowded with matter vitally important to the work in hand. Each month a report of the progress by districts will be published to give information and encouragement to those interested.

The work is thoroughly organized. Bishop E. R. Hendrix, under whose leadership last year the three Conferences in Missouri made the largest gains in their history, is President. There is one Vice President from each of the Annual Conferences. Each presiding elder is in charge of the work in his district. In addition to this, there is an Advisory and Publicity Committee, composed of one member from each Conference, whose duty is to keep the State movement uniform by constant conference with one another, to advise with pastors and presiding elders, and to give adequate publicity to the work.

## The Evangelistic Movement in the Methodist Episcopal Church.

REV. J. O. RANDALL, D.D.

THE Commission on Evangelism of the Methodist Episcopal Church has given its entire time to the question of increasing the producing power of the local church. From this study we find:

I. The permanent value of an evangelistic program. Not a casual meeting, but a structural plan uttering the evangel of every Christian life, covering every day of the year, and reaching every indi-

vidual in the community. Such a program will assemble local resources and reveal the spiritual solvency of the individual society while it discovers the incubating good will of God, not now and then, but constantly, toward all his children.

2. The second feature standing the test is the "constituency roll." The list of persons preferring our Church we call a constituency roll, and we think that the name is good enough to be adopted by all other denominations. With your parish determined and your register of names before you, accept your freedom to proceed by any method that suits you, your church, or community, only always remember that you are responsible before the community for the religious care and development of your constituency. Easily the best way to secure this roll is to secure an interdenominational census. By the coöperation of all the denominations we foster good will and practically eliminate competition.

3. The constituency roll suggested the use in a permanent campaign of the vast armies of laymen with their eagerness to serve and their deep devotion to their Saviour. This called for what we denominate the *time legion*.

The pledge is so simple that it appeals to consecrated men and women at once. It asks for *at least two hours each month* for definite work under the direction of the minister in charge. Two hours each month means a calendar day in a year.

Repeatedly in the last year this idea has been tested, always with most inspiring results. In recent weeks at a number of meetings for officials only, on the occasion of the introduction of the city program, the test has been made with a prompt and enthusiastic response that has always run above eighty per cent of those present. If the same per cent would carry throughout Methodism, it

would mean an army of four hundred thousand persons ready for immediate action.

4. The fourth permanent contribution to our Church terminology is the spiritual function of the district superintendent, or presiding elder, and the spiritual function of the Quarterly Conference. These two have to do with the question of leadership. When the district superintendent becomes a mere man of affairs, he will no longer fill the place set for him in the economy of our Church. No other officer in Methodism has had so difficult a task, and no other task so cries aloud for men who can carry myriad burdens and also keep the heart with open vision and march with giant tread the way of achievement.

The leadership of the Quarterly Conference is sustaining leadership. These men and women should be the leaders in results as well as in name. Too frequently they are forced to play the part of "dummy directors." When the Church becomes an enterprise with a goal and standards of operation that can be examined by those held responsible for its products, laymen will take an intelligent and wholesome interest in the result. Too often now the Church is something to be supported, sustained. It is time to ask if the Church is doing what it is set up to do; and laymen can answer this question as well as, if not better than, the ministry.

5. We have given large consideration to the Christian life of our students. Two things have resulted: A new emphasis has been placed on evangelism in every college under our denominational care. Scores and hundreds of our young people have volunteered for special Christian service. One thing is made clear by this—viz., there is great enthusiasm for the appeal to Christian service. No better day has the Church ever seen for this.

## General and Conference Evangelists.

J. M. M.

THE General Committee on Evangelism is appointed by the Board of Missions under Paragraph 411 of the Discipline and operates in connection with the Department of Home Missions. The committee at present is constituted as follows: Rev. J. J. Stowe, D.D., Pulaski, Tenn., Chairman; Rev. J. W. Perry, D.D., Morristown, Tenn.; Rev. U. V. W. Darlington, D.D., Huntington, W. Va.; Rev. E. B. Chappell, D.D., Nashville, Tenn.; President Bruce R. Payne, of Peabody College for Teachers, Nashville, Tenn.; and John M. Moore, Secretary of Home Missions.

### GENERAL EVANGELISTS.

The general evangelists are appointed by the General Committee on Evangelism; or, when they are members of Annual Conferences, they are recommended by the Committee to the bishop in charge for such appointment. The general evangelists at present are: Rev. John B. Andrews, Siloam Springs, Ark.; Rev. J. M. Bass, Macon, Ga.; Luther B. Bridges, Gainesville, Ga.; Rev. John E. Brown, Siloam Springs, Ark.; Rev. Raymond Browning, Lincolnton, N. C.; Rev. D. L. Coale, San Antonio, Tex.; Rev. Burke Culpepper, Memphis, Tenn.; Rev. John E. Green, Houston, Tex.; Rev. J. O. Hanes, Birmingham, Ala.; Rev. Walt Holcomb, Nashville, Tenn.; Rev. Bob Jones, Montgomery, Ala.; Rev. G. A. Klein, Nashville, Tenn.; Rev. H. C. Morrison, Wilmore, Ky.; Rev. Thurston B. Price, St. Louis, Mo.; and Rev. W. C. Swope, Charleston, Mo.

### CONFERENCE EVANGELISTS.

The Conference evangelists appointed by the bishops in charge at the recent sessions of the various Annual Conferences are as follows: Central Texas Con-

ference: Rev. J. T. Bludworth, Station A, Fort Worth, Tex.; Rev. W. M. Bowden, Georgetown, Tex. East Oklahoma Conference—Rev. J. C. Jeter, Muskogee, Okla.; Rev. M. A. Cassidy, Ada, Okla.; Rev. Samuel T. Holcomb, Ada, Okla.; Rev. F. E. Shands, Hugo, Okla.; Rev. J. D. Edwards, Wagoner, Okla.; Rev. O. C. Fontaine, Durant, Okla. Montana Conference: Rev. M. Columbus Hamilton, Bozeman, Mont. Holston Conference: Rev. Bascom Waters, Clinton, Tenn.; Rev. E. H. Yankee, Chattanooga, Tenn.; Rev. E. L. Addington, Radford, Va. Illinois Conference: Rev. H. Murphy, Marietta, Ill. Los Angeles Conference: Rev. George W. Foreman. Memphis Conference: Rev. R. B. Freeman, Martin, Tenn.; Rev. Dow B. Beene, San Antonio, Tex. Mississippi Conference: Rev. D. E. Kelly, Hattiesburg, Miss. North Alabama Conference: Rev. John A. May, Gadsden, Ala. North Arkansas Conference: Rev. J. L. Bryant, Siloam Springs, Ark.; Rev. J. R. Ashmore, Magazine, Ark. North Carolina Conference: Rev. L. L. Nash, Hamlet, N. C.; Rev. E. C. Glenn, Greensboro, N. C. North Georgia Conference: Rev. G. D. Stone, Atlanta, Ga.; Rev. W. W. Benson, Atlanta, Ga. North Mississippi Conference: Rev. J. A. Bowen, Tupelo, Miss.; Rev. J. H. Bell, Columbia, Miss. North Texas Conference: Rev. W. H. Brown, Dallas, Tex. Northwest Texas Conference: Rev. F. M. Neal, Amarillo, Tex. St. Louis Conference: Rev. W. A. Tetley, Fredericktown, Mo.; Rev. Julian C. McPheeters, Poplar Bluff, Mo. South Georgia Conference: Rev. Arthur J. Moore, Brashear, Ga. Southwest Missouri Conference: Rev. R. F. Campbell, Kansas City, Mo. Tennessee Conference: Rev. H. T. Allen, Nashville, Tenn. Texas Conference: Rev. C. E. Mock,

Jacksonville, Tex.; Rev. C. C. Bell, Groveton, Tex. Virginia Conference: Rev. E. K. Odell, Richmond, Va. West Oklahoma Conference: Rev. T. S. Johnson, Oklahoma City, Okla.; Rev. D. V. York, Eldorado, Okla. West Texas Conference: Rev. H. M. Whaling, D.D., Austin, Tex.; Rev. J. C. Wilson, Alpine, Tex. Western North Carolina Conference: Rev. R. A. Taylor, Salisbury, N. C.; Rev. D. H. Comann, Lincolnton, N. C. Upper South Carolina Conference: Rev. J. L. Harley, Spartanburg, S. C.

No responsibility attaches to an independent evangelist so far as the claims of the Conference or the Church in gen-

eral are concerned. Not so with the Conference or general evangelists. They represent the Conference or the Church that appointed them, and they are a part of the ministry of their Conferences or Church. The Discipline says (Paragraph 412): "Pastors who require the assistance of evangelists in their revival work shall, as far as possible, use the evangelists who are indorsed by the General or Conference Committees on Evangelism." Let pastors give first consideration to the general and Conference evangelists of the Church, and let these give first consideration to their own Conferences and Church.

### **"Beauty from Ashes."**

HOW A LIFE WAS MADE OVER AT VIRGINIA K. JOHNSON HOME.

SELINA MONAHAN, DEACONESS.

A PRETTY, pale-faced girl with tragic eyes arrived one day at Virginia K. Johnson Home. She had made her first journey alone from a little farm back in the mountains of North Carolina to the far-distant haven of refuge in Dallas, where she hoped to expiate her fault and bury her sorrow.

She had left in North Carolina a father, just, but stern and lacking in love qualities, and a mother broken down by overwork and family cares. She loved them all dearly, but when she bade them good-by she never expected to return.

Her conduct in the Home was absolutely above reproach. At first no one apparently could influence her for Christ; but when she had been in the Home about a year she went to one of the teachers and said: "I want to join the Church next Sunday." We knew that she had counted the cost.

A few nights later we had proof of her conversion. In the midnight hour there was a faint tap on my door; and in came Jane, pale as though she had

been in a battle, as, indeed, she had. She fell down at the bedside and cried: "I must go home to my little brothers if it kills me." She wrote to her father, pouring out her heart in penitence and begging him to take her back. He replied: "You had better not come."

After her conversion there was a steady spiritual development. She was an untold blessing in the Home and in the hospital. When her two years had expired, we placed her in a large New York hospital under a godly superintendent. They knew nothing of the sorrow that had been in her life. Once she wrote: "I feel like a thief. Our superintendent was lecturing to the nurses on the high moral standing a nurse should have, and I knew that I had not measured up." We answered: "At such times look up to God and, like Paul, forget the things that are behind and reach forward to the things that are before."

She graduated with unusual honors and, declining several positions, for two

years nursed in the summer and studied in the winter at a Bible school. After her second graduation she wrote to her father again, begging to be allowed to come home to her brothers. Once more the answer was a refusal, although in the meantime the mother and one of the brothers had died.

There were now several doors of public usefulness opened wide to her. But we felt that she ought to go home before undertaking her life work. So we wrote to her father, reminding him that for years she had stood the test of Christian

character. He said that she might come home for a short visit. It was a happy day for us when she turned her face homeward.

She found a man with heart and spirit broken and ambition gone, keeping house with his family of little boys. What did she do? Had she been trained and educated beyond her loved ones? No, thank God! In the face of opposition on the part of some of her dearest friends she said good-by to every spectacular ambition, and to-day she is making home and character for her motherless brothers.

### **"Inasmuch."**

LITTLE STORIES OF THE MINISTRY OF ST. MARK'S HALL, NEW ORLEANS.

KATHRON WILSON.

RESPONSIVE to the call of a tired, worn little woman to "come and help her out," the nurse started on her mission, wondering what was to be its exact nature. She knew the family to be in destitute circumstances and in need of help in many ways, but she was hardly prepared for what she found. As she entered the bare room in which the family, seven in number, was huddled, her heart sank. O the dirt, the squalor, and the utter abjectness of it all!

The father was out of work and discouraged, and the children were sick from insufficient nourishment and lack of ventilation. But in the mother's face could be traced the deepest anguish of all. Eagerly she poured out her troubles and told how the juvenile court was about to take the children from her. With the bitterness of despair in her voice, she said: "If they are taken, I do not want to live. I'll take my life. Please tell Dr. King [the physician at St. Mark's clinic] to help me. You and he are the only friends I have."

There was not much to say in the way of encouragement. The children were suffering, without doubt, but were finally

allowed to remain at home, the parents being given another opportunity. In a short time the father secured work, and the mother joined the woman's club. The nurse, on one of her visits, read the Bible to them. It was the first time a Bible had ever been in that home. They asked that a Bible be given them.

Later the two rooms were exchanged for four. The mother, taking note of the cleanliness and order of St. Mark's Hall, set about brightening her own home. Out of their meager earnings she bought curtains for the windows and a bright picture or two. The floors were scrubbed scrupulously clean and kept so. Then, with the help of donations from St. Mark's Hall, she managed to get enough clothing for her children and sent them to Sunday school regularly. The Bible is now read daily in that home, and the mother is a member of the Home Department of the Sunday school.

\* \* \*

It was such a loathsome and ill-ventilated house that the nurse entered by a side alley. So dark was the interior that she paused for an instant that her eyes might grow accustomed to the dark-

ness. In the corner sat an old man, a foreigner, who could not speak English, blind, utterly helpless, and despondent. His daughter was trying to cheer him. In another corner of the room on a pretense of a bed lay the woman's daughter, ill. The nurse ministered to her, then suggested that the father go to the eye, ear, nose, and throat hospital. Finally she prevailed upon him to go and went with him. But the specialist could give him no hope. How the nurse tried to cheer him as they went home! The heart of the lonely old man was touched at such friendliness in a foreign land, and there came into his life a yearning for the gospel that befriends the friendless.

Soon there came into the home another shadow. The daughter, a widow, who was supporting the family by scrubbing at night in an uptown hotel, was fast losing her vision. The sight of one eye was gone, and the nurse urged her to see the eye specialist at the clinic; but she felt that she could not lose the time

for an operation. Slowly but surely the sight faded from the other eye; and, with her little daughter leading her, she found her way to the clinic. An operation was performed by which her sight was restored.

When the bandage was removed and she was told by Dr. Hume to "look," a glad cry came from her heart as she said: "O, I see! I see!" How the hearts of the doctor and nurse were thrilled at that moment at the privilege of service! The Bible is now in her home and is read daily. Services are held there for the blind father, and in every way they are being lifted to a higher plane of living.

From St. Mark's Hall is sent forth the same message that our Master sent to John many years ago: "The blind receive their sight, and the lame walk; the [moral] lepers are cleansed, . . . the [spiritually] dead are raised up, and the poor have the gospel preached to them."

## The "River Rats"

AND WHAT LOUISVILLE WESLEY HOUSE DID FOR THEM.

ELLEN B. CLOUD, REGISTERED NURSE.

IN a house boat on the river lived a family of five. In warm weather the father made a living by fishing and in winter, when he beached his boat, by working in a lumber mill. "River rats" they laughingly called themselves.

The man also cared for the motor boats of people who took pleasure trips on the river. These trips were often drinking sprees, and doubtless many times the man received his pay in drink. Fighting and brawling were not unusual in the home; so the mother consented to allow relatives to take her ten-year-old girl to the country, where she had better advantages in the way of food and clothing, school and church.

The nurse visited in the home, giving some instructions to the expectant mother and persuading her to have a reputable doctor instead of a midwife. So arrangements were made for a doctor and a nurse. The boat, beached for the winter, was nicely papered with bright remnants. White curtains at the windows and renewed efforts at cleanliness made considerable improvement. When the little baby came, he and the mother received better care than she had ever known before, and the nurse-deaconess won the love of the whole family and the promise that they would attend Sunday school. Aided by the work of their brother and by an earnest local preacher,

the three children were christened, and a real interest in better things was awakened in father and mother. Wesley, five



CLINIC, LOUISVILLE WESLEY HOUSE.

years old, and Thomas Jefferson, three, are wide-awake youngsters capable of making good the names they bear.

Can there be greater joy and satisfaction than to minister thus to the physical and spiritual needs of God's little ones? Their development will depend upon the nursing care of the Church until these babes in Christ are grown into capable children of God.

In the clinic I try to have the best of care given to the patients and endeavor to teach them the proper care of their bodies. In the waiting room I sometimes have an opportunity to speak to as many as thirty on matters that concern their physical, mental, and spiritual welfare. I teach them that alcoholic parents often have defective children; that neglect causes blindness and deafness; that a sickly child, properly treated, may grow to be well and strong and become a useful citizen, but, neglected, may become a criminal.

The responsibility of parents for their example and for the Christian training of children can all be taught in connection with the various calls that come to the nurse.

## Medical Work, Atlanta Wesley House.

MABEL WHEELER.

A STAFF of fourteen physicians, skilled in all lines of medicine and surgery, give volunteer service in connection with the medical work of Atlanta Wesley House. Six clinics are held weekly, at which an average of two hundred patients a month are treated. A complete line of drugs is kept on hand, and four hundred prescriptions are filled each month. Many patients are seen by the nurse outside of clinic hours. Altogether we minister to more than five hundred patients per month.

There is a small infirmary in connection, comprising two rooms with two beds each, an operating room, bath, and diet kitchen. Patients are kept here for

minor surgery. A well-equipped dental department was opened on January 1.

Our obstetrical work, in particular, gives us a great hold on the people. We have a linen loan for this department and baby beds equipped and ready to be loaned for use in the homes.

Children to be operated on for adenoids and enlarged tonsils are kept in the infirmary the night before and the night after the operation. They usually have such a good time playing with toys and reading storybooks that they are won completely and often beg to come back. Parents are encouraged to come with the children, so that they may get the lesson of the transforming power of

hot water and soap. "How clean everything is!" is the remark commonly heard.

Often we must work amid housing conditions so deplorable as to make the treatment of severe cases very difficult.



CLINIC, ATLANTA WESLEY HOUSE.

Crowded rooms, poor ventilation, dirt, gloom, and destitution are common in a degree almost unbelievable. Our hearts are constantly wrung by contact with cases of this kind which too often we can alleviate very little, try as hard as we will. May God hasten the day when society will no longer permit such conditions to exist!

#### ANNUAL CONFERENCE OF EVANGELISTS.

THE Methodist Evangelists' Association, which is composed of "the members of the Committees on Evangelism, General and Conference; of all evangelists who are members of the Methodist Episcopal Church, South, general, Conference, and missionary; and other evangelists who have had the indorsement of the Committees on Evangelism according to the law of the Church," held its third annual conference in Nashville December 28-30, 1915.

In addition to the discussion of topics of vital importance by the evangelists themselves, there were a number of able addresses touching the broader phases of

evangelism and the revival movement throughout the Church. Among the speakers were Bishop James Atkins, Dr. George R. Stuart, Dr. C. W. Tadlock, Dr. W. J. Young, and Dr. E. G. B. Mann. Dr. Parley E. Zartman, of Winona Lake, Ind., for several years director of the evangelistic work of the Presbyterian Church, made a very helpful address on "Some Principles of Modern Evangelism."

The spirit of the conference was fine throughout. At the conclusion there seemed to be a general feeling that a great forward movement for evangelism is now beginning in the Church and that this conference had done much toward accomplishing the purpose of the Association, which, as expressed in the revised constitution, is "to build up an *esprit de corps* among all the evangelists of the Methodist Episcopal Church, South; to improve the efficiency of the evangelists; to improve and unify the evangelism of Southern Methodism; and to promote revival work throughout the Church."

#### THE "ANGEL OF TCHOUPITAUULAS STREET" GONE.

MRS. LILY MEEKIN, known in New Orleans as the "Angel of Tchoupitaulas Street," died Sunday, January 9, as a result of injuries received when thrown to the ground by a street car. She had been the Head Resident of Mary Werlein Mission for sixteen years and was the oldest city missionary in the employ of the Board. The *Times-Picayune*, of New Orleans, thus describes her:

An intense love for Mrs. Meekin was developed by every person with whom she came in contact. Along the river front and in the neighborhood of the mission she was looked upon as a guardian angel. Each man of the district made himself her protector; and to even the tough character, sodden with drink, she was as one sacred.



## Twenty Thousand Hear the Gospel in Kyoto.

NATIVE CHRISTIANS OF NATIONAL REPUTATION LEAD IN GREAT CAMPAIGN.

REV. W. A. DAVIS.

THE nation-wide evangelistic campaign, which is to extend over three years and reach every part of the country, continues. The Kyoto campaign, part of the national movement, was in some respects not a great success, but for the purposes for which it was planned it was a great success. It was not intended that the meetings should be a great spiritual power or make a personal appeal for men to decide for Christ. That work was left for the "follow-up" meetings. Not that any one responsible failed to realize the importance of the personal appeal, but surely there was need of a broader proclamation than had ever yet been made. As some one put it, "We need to advertise first and then do our work." The advertising was well done. The whole city was made to "sit up and take notice." This old conservative city, the center of Buddhism, where there are more priests than doctors and more temples than factories, was made to realize that a new religion is coming.

The campaign was opened with a banquet at a foreign hotel. The leading men of the city, and especially the leading teachers, were invited and were made to feel that they were a part of this great movement. Several short speeches were made by Christians of national reputation and a very able speech by one of the leading educators of the country. At this meeting an effort was made to break down prejudice and consequent opposition in high places.

(78)

The Young Men's Christian Association auditorium, which holds nearly two thousand, was used for the first three nights, and it was crowded to its full capacity. The meetings were well advertised. Large posters were hung in prominent places. A street car, covered with flowers in the daytime and electric lights at night, went all over the city, attracting attention everywhere. The daily papers were put into use, and many cards were distributed.

The speakers were the best that could be secured, most of them being prominent pastors and teachers from Tokyo, men who are known as Christians, but whose names are known to all the people as great leaders. Most of them made addresses instead of preaching sermons, but they were deeply in earnest and anxious to show the people the importance of Christianity and its superiority over their old forms of religion. Two notable persons were in the number of speakers—one a leading merchant of extensive interests, who was converted three years ago at the age of seventy, and the other the only lady banker in Japan, who carries on an extensive business in several cities and who was converted two years ago when over sixty years of age. Since her conversion she has gone all over the country speaking for Christianity. She does most of her work in meetings especially for women, but she also speaks in general meetings.

After these large gatherings, a week

was devoted to smaller meetings in the churches of the city, five or six each night, until every church, large or small, had had two services as a part of the great movement. In all, more than twenty thousand people heard the gospel.

Now the regular workers must see to it that this great movement is followed up by persistent effort and personal appeal and instruction.

#### LAMBUTH MEMORIAL BIBLE SCHOOL.

MISS MAUD BONNELL, PRINCIPAL.

IN September all the pupils returned fresh and ready for work. Those who were working in the country churches came back with a new appreciation of their need for diligent study of the Word

and with a desire to play the organ better and to be more skillful in personal work. These days and weeks of experience in the churches are of great value to them. It was a source of real satisfaction to see the delight some of them had in soul-winning.

The usual round of study and practical work goes on with real promise. Each week about one hundred and sixty children are instructed in the Bible. A gospel service for adults is held regularly on Sunday evenings. Saturday and Sunday afternoons are given up to visiting in homes. The spiritual condition of the school is good, and we have every reason to believe that God's blessing rests upon us.

### Medical Education for Women in China.

MABEL HEAD.

THOUGH there has been a great change in the attitude of the Chinese in regard to medical treatment of women, there is still tremendous need for special woman's work. There are still but few Chinese women who will take treatment from men doctors or go to general hospitals. Millions die of neglect.

There are at present in China two hundred and forty-four Christian hospitals, with less than a half million patients. These, with clinics and dispensaries, treat somewhat less than two million people annually. There are four hundred and forty-six foreign doctors, men and women, and one hundred and forty graduate foreign nurses. Besides mission hospitals, there are a few institutions for the care of the foreign population and a few, mostly ineffective, under Chinese control. It is painfully evident that this is a wholly inadequate provision for the needs of four hundred and thirty million people, with a death rate higher than that of any other people. It is clear too

that the need for, and opportunity of, medical missions in China are practically unlimited.

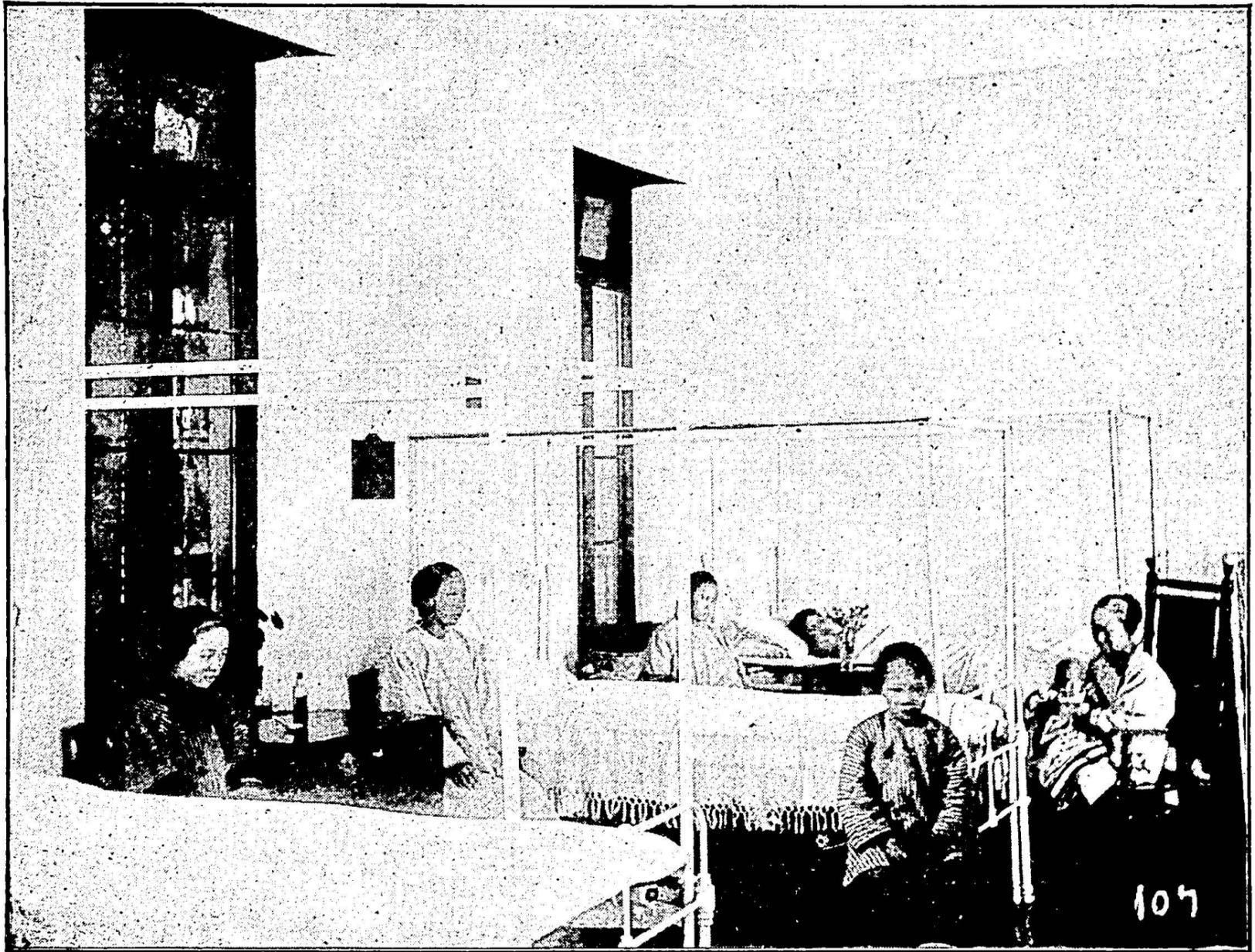
For the solution of the problem medical education is absolutely essential. Yet there are in China only twenty-nine medical schools. What an outlook for the health of that great nation! Of this number, only three are for the education of women—our own Woman's Medical School, established in 1891 in connection with Mary Black Hospital, Soochow; Hackett Medical College, in Canton, established in 1900; and North China Union Medical College, in Peking, established in 1908. The China Medical Association says: "We cannot but regret that so little is being done for the medical education of Chinese women. The establishment of a number of strong medical colleges for women located in different parts of China would solve this problem speedily."

The women of the Methodist Episcopal Church, South, sent out their first

woman doctor to China in 1885 and erected a hospital in Soochow in 1888. Later an addition was put up for children's work, and the institution was named Mary Black Hospital. During the first year forty-four patients were received in the hospital, two thousand and twenty-one were treated in the clinic, and sixty-nine operations were performed. For more than fifteen years the number of patients treated annually has

being the limit. These schools have won an enviable reputation in East Central China, and their graduates are filling responsible positions.

The number of young women applying for medical education is increasing rapidly, keeping pace with the advance of higher education for women. Next to teaching, the practice of medicine makes the strongest appeal to educated Chinese women desirous of public service.



A WARD IN MARY BLACK HOSPITAL.

been from eight to ten thousand. It was early evident that Chinese young women must be trained to assist. So in 1891 the Woman's Medical School was started. It is chartered, has a course of five years, is taught in English, and has had eight full graduates. A number more have received certificates. On account of lack of room it has never been possible to take a class of more than six. A Nurse-Training School was also established, which has a larger enrollment, sixteen

Are they capable of such work? The success of such Chinese women physicians as Dr. Mary Stone and Dr. Ida Kahn is a sufficient answer. Chinese students are ambitious, bright and diligent, capable of holding their own with the best. Medicine as a profession for Chinese women is entirely natural, not at all eccentric or mannish.

What should mission boards do toward meeting the need? The government cannot meet it, and the Rockefeller Founda-

tion is not yet ready to take the matter up. The responsibility is clearly with the mission boards. Shall they neglect so vital a part of the work of evangelization? Shall Southern Methodist women, who so early sensed the need of training native women for the work of healing, neglect the greater opportunity that would come with the enlargement of their medical school in Soochow, the only one for women in East Central China? Last year in the United States seventeen million dollars was given to medical schools and institutions. Is there any excuse for the fact that in a great country like China such schools remain poorly equipped and undermanned? East Central China (Southern Methodist territory) has an area of two hundred thousand square miles and a population of about a hundred million. In this vast territory are eighty medical missionaries, connected with thirty-six hospitals and sixty dispensaries. In these hospitals and dispensaries about seven hundred and fifty thousand people may be treated annually. To say that there is one trained or partly trained Chinese physician to each half million people in this territory is a liberal estimate. Each physician would need, therefore, to cover a territory of fifteen thousand square miles. In this section there are more high schools for girls than in any other part of China, among them our own McTyeire, Laura Haygood, and Virginia Schools. The first union high-grade college is located there. These schools will all be feeders to a medical college.

What is necessary to meet this need? The China Medical Association sets as a standard for medical schools that there must be five foreign doctors on the faculty and a plant and equipment sufficient for practice and research work. The two woman's hospitals in Soochow—our

own and Tooker Memorial Hospital, under the Presbyterian Board—have each two medical missionaries on the staff; while Mary Black Hospital has, in addition, a missionary-nurse. Should the two unite, it would be necessary to furnish still another foreign doctor and two foreign nurses, together with a plant and a large part of the necessary equipment. Should either denomination alone attempt to develop an up-to-date medical school, it must provide three more doctors and two or three more nurses, plus the plant and equipment. These facts point strongly to the desirability of union effort.

It is but natural that the Chinese people and the other boards should look to our own Board to lead in the establishment of a strong medical school for women in East Central China. The results achieved indicate clearly that God led in the establishment of our medical work in Soochow. It has been a great evangelistic agency. Can we fail now to go forward? There are men and women in the Church who could easily give five or ten thousand dollars each to an enterprise that would mean healing for thousands of bodies and dedication to God of thousands of souls.

Miss Hie Ding Lin, a Chinese woman of high birth, who is taking a medical course in Chicago, says:

In the near future China will be either a Christian or an atheist nation; a destructive force, a menace to the world, or a great constructive force and power for good in the world. The conversion of China depends more on the prayers and work of the people of the United States than upon any other nation. We Chinese Christians have felt a great weight of responsibility. This caused me to come far away to study the wonderful system of medicine, that I might be prepared to help the suffering souls and bodies of millions of my sisters. Others who want to help, who want this education, cannot come to America. Will not Christian Americans provide for them in China?

## Dr. Park Honored by Yuan Shi Kai.

RECEIVES OFFICIAL TESTIMONIAL FROM CHINA'S PRESIDENT.

DR. W. H. PARK, Principal of Soochow Hospital, a few weeks ago received, through Yang Dze Zang, Commissioner of Foreign Affairs of Soochow, the following official document announcing the conferring upon him by the Chinese government of a distinguished honor:



ENTRANCE TO SOOCHOW HOSPITAL.

The Ministry of Home Affairs on the 26th of November, fourth year of the Chinese Republic, requested that a Testimonial Board be conferred upon the American Doctor of Medicine, W. H. Park, on account of his zeal in meritorious action. I, the President, order that such a board be given with the following four character inscriptions, "Benevolent heart; benevolent art." We beg to give you this notice with congratulations.

A day or two after receiving the above notification Dr. Park was called upon by a Chinese general, who came to congratulate him on the honor and to arrange for a parade when the board arrives from Peking.

An unofficial testimonial of the esteem in which Dr. Park is held by the Chinese people is the very interesting letter which we are privileged to copy below:

TAITSANG, Dec. 6, 1915.

*My Dear Dr. Park:* Great is your reputation and kind is your heart. For the kindness you have shown to the patient I sent you, Mr. Wang Kway Chung, without bound is my gratitude, which my pen and tongue are both inadequate to express. These are not words of falsehood, but are an outpouring of a truthful and grateful heart. Through your kind and careful treatment his eyes are gradually getting

better every day, and his skin disease is also on the point of recovery. The patient himself is very grateful to you, and now he wants me to thank you heartily. After finishing your medicine, probably he will ask for some more, either by coming to you personally or by writing to you. O, dear Doctor, thank you! Good-by. May God bless you!

Yours gratefully, ZAH TSING YOONG.

## Saved to Serve.

TROPHIES OF WOMAN'S MEDICAL WORK, SOOCHOW.

MRS. S. S. HARRIS.

DR. YU.

THIS young woman was holding a diploma in 1897, having been educated and trained by Drs. Mildred Phillips and Annie Walker (now Mrs. Fearn). Dr.

Margaret Polk said of her in the Twentieth Annual Report of Woman's Work:

This young woman is bright, progressive, capable, and willing. When the history of our medical work is written, her name will appear

often on its pages; for she has been thoroughly identified with the work, having been on the ground at its opening and having given the best efforts of her young life to its advancement.

Dr. Yu, when a child, had been saved by Mrs. Campbell from death by starvation; so when the latter was sent to open work in Korea, Miss Yu accompanied her. After a few years she returned to China broken in health and was nursed back to strength in her beloved hospital. About this time a great spiritual awakening came to her, and she felt God's call to evangelistic work. Truly was it God's call, for she became a chosen vessel to bear his name to those who knew it not. No man or woman in China is more in demand. Her engagements are often made a year in advance. Often she speaks in English to great mixed audiences, with missionaries as interpreters.

Her semi-foreign home in Shanghai is a resting place for tired workers, native and foreign. Every year she has a Bible study summer school for women. She publishes a hymn and tune book and a most helpful Bible text calendar in English and Chinese. Two years ago she did some special Bible study in the United States.

#### DR. SUNG.

Dr. Sung is the daughter of the accomplished, consecrated head Bible woman of Hayes-Wilkins Bible School. After graduation her work was in the hospital, where she became a fine anæsthetizer and taught in both medical and nurse-training classes. Being beautiful of face and character, it is not surprising that marriage removed her from the faculty to make a model Christian home—needed by China more than anything else.

#### DR. TAI.

Dr. Tai is a strong Christian character. She too teaches in both schools, treats

ward patients, performs operations, and also holds clinic three times a week at the Mo-Ka Garden Mission.

#### DR. DAU.

Early in life Dr. Dau became the protégé of Mrs. Lucas, formerly Miss Coffey. She received a primary education at Virginia School, and then spent a few years at McTyeire. Now, with a fair knowledge of English, strong physique, and pleasing appearance, she fills a large place in the faculty hospital and clinic.

#### MO TA TA.

A conspicuous figure connected with the hospital is Mo Ta Ta, the dear old pock-marked Bible woman, thrown away to die, but rescued by Christianity to a long and useful life. Day by day she carries the Christian hope to the dirty, care-burdened sick of the clinic, to the clean, well-cared-for patients in the wards, and to the rich women in private rooms. May her life long be spared!

#### CLASS OF 1916.

The class of 1916 is made up of five choice young women, two of whom are Christians. The others have not yet openly accepted Christ, but two show strong evidences of believing secretly. One belongs to a family, or clan, that has banded itself never to become Christian, with a penalty that any one breaking the vow should be outlawed. These young women have been given the best of Christian teaching; and it is our hope that they are so grounded in the truth that they will be strong to break away, endure persecution, and take an open stand for Christ. The Christians in the class teach in Sunday school and testify for Christ in the wards of the hospital.

#### NURSE-TRAINING SCHOOL.

Nurse-training is a new thing in China, but the many applications for entrance to

the school show that China is ready for new things. The first class was graduated in June, 1913. Three received diplomas, and four were given certificates testifying to a practical training of six years. Some of the latter had no educational advantages before entering the hospital, but began at the bottom and learned to read. Those applying now are better prepared, and some fine young nurses are being graduated. The demand far exceeds the supply.

### CAMPAIGN FOR PUBLIC HEALTH IN CHINA.

At a recent meeting of the China Medical Mission Conference in Shanghai it was decided to appoint a council on public health, which will provide interesting articles on various health subjects, such as tuberculosis, smallpox, malaria, flies, water supply, etc. These are to be sent to newspapers and journals all over the country, thus bringing to the attention of the Chinese the dangers from disease and the means of prevention. Thousands of printed sheets are being sent all over the country. The results will doubtless be far-reaching.

### The Care of the Sick in Mexico.

G. B. WINTON.

AMONG the many needs that lend pathos to the condition of the Mexican people, none, perhaps, is more urgent than the need of better care for the sick. It does not, unfortunately, lie on the surface, as do some others, and make its instant appeal to the casual observer. In the cities there are hospitals and many physicians, with a fair allowance of trained nurses. But these are for the well-to-do, and the well-to-do are probably not more than one per cent of the Mexican people. Even in the cities the condition of the poor is deplorable, for

### HUMAN FLESH AS A CHINESE REMEDY.

DR. F. P. MANGET, HUCHOW.

HOSPITAL work is increasing steadily. During the second quarter we treated three thousand outdoor patients and two hundred hospital patients, performed some fifty major operations and several hundred minor operations. We touch all classes, socially speaking; all classes, pathologically speaking—tubercular patients, cancerous patients, lepers, and many repulsive infectious diseases that are at times all the doctors can stand. Then, too, we have classes of patients that I am sure our colleagues in America never see. For example: A girl twelve years old came to the clinic with a large wound on her forearm. On inquiry we found that her mother had been sick a long time; and they had, in accordance with a long-established custom, taken a large pair of shears and pinched up the flesh and whacked off a large piece to make soup for the mother to drink. After drinking the soup, the patient ate the flesh. This did not occur in a countryman's household, but in a home of the "better class," so called, in the richest town in the whole province.

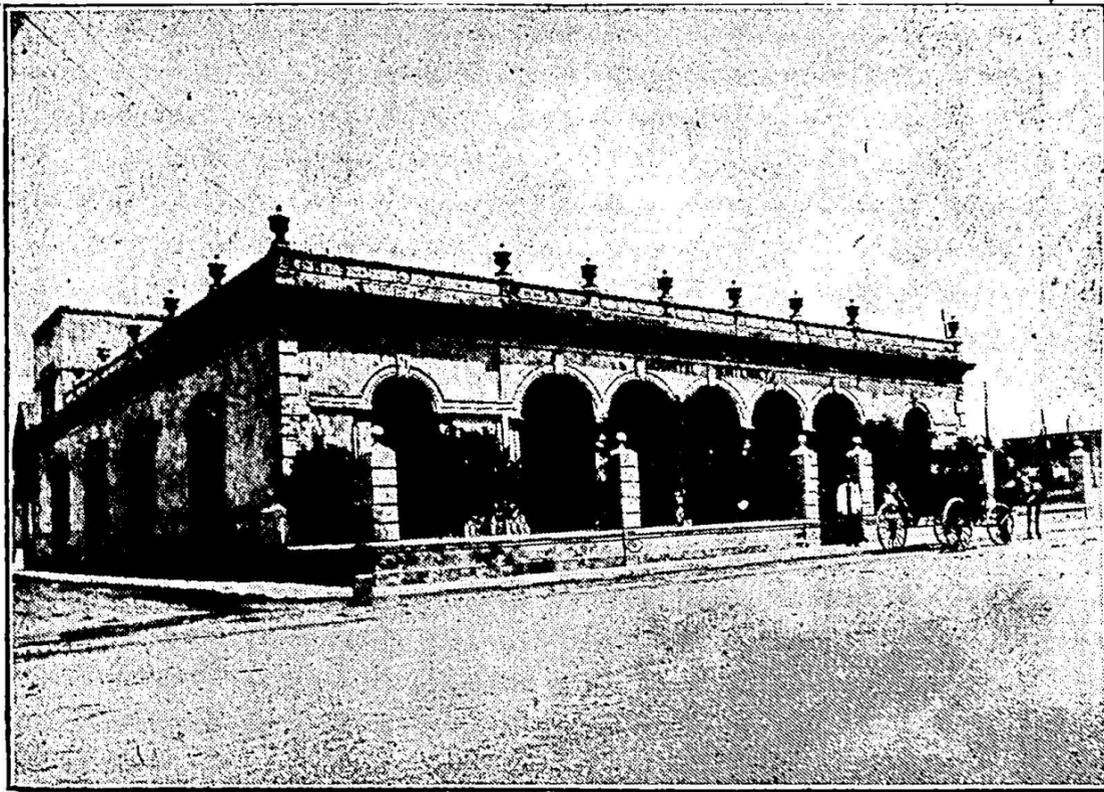
theirs is a contented poverty. They accept their lot as inevitable, perhaps providential, and make little effort to avail themselves of the relief offered by their access to competent physicians and well-stocked drug stores.

But in the small towns, and still more in the villages and ranchos, conditions are simply distressing. The medical practitioners, of whom there are few at best, are mostly inefficient blunderers or arrant quacks. Itinerant vendors of patent medicines and cure-alls of their own devising wander about with none to re-

strain. A man once brought to me in San Antonio, Tex., his little son, who was about to lose his sight. He had come from a small town just over the border of Mexico. I took him to a good Methodist oculist, who discovered at once, in addition to a slight misadjustment of the organs of vision, easily curable in itself, symptoms of a serious constitutional disturbance. The father, when questioned, admitted that a traveling medicine man had given the boy some tablets for his eyes and that he had been very sick. The doctor said that what was given was evidently a strong

barriers in the way of foreign physicians who may wish to go there to practice their profession, but usually in the out-of-the-way sections nobody either knows or cares about such laws.

Nursing is a calling in Mexico, as is also midwifery; and in the curriculums of many of the State colleges there are courses of study in both. But the professional nurse in the country village is apt to be of the type of fifty years ago—a good motherly soul, perhaps, and gentle, but full of absurd notions as to the uses of drugs and absolutely without ideas on sanitation and hygiene. Custom recog-



HOSPITAL MONTERREY, MONTERREY, MEXICO.

preparation of mercury and that the boy had narrowly escaped death.

I recall, too, the case of a local preacher down in the interior of Mexico who had been acting as a supply and gave up his work to begin practice as a doctor. The presiding elder, just out of curiosity, inquired what preparation he had for that calling. "Well," he said, "I have been practicing as a veterinarian and have been very successful with cows!"

Of course there are State laws in Mexico regulating the practice of medicine. Some of them set up considerable

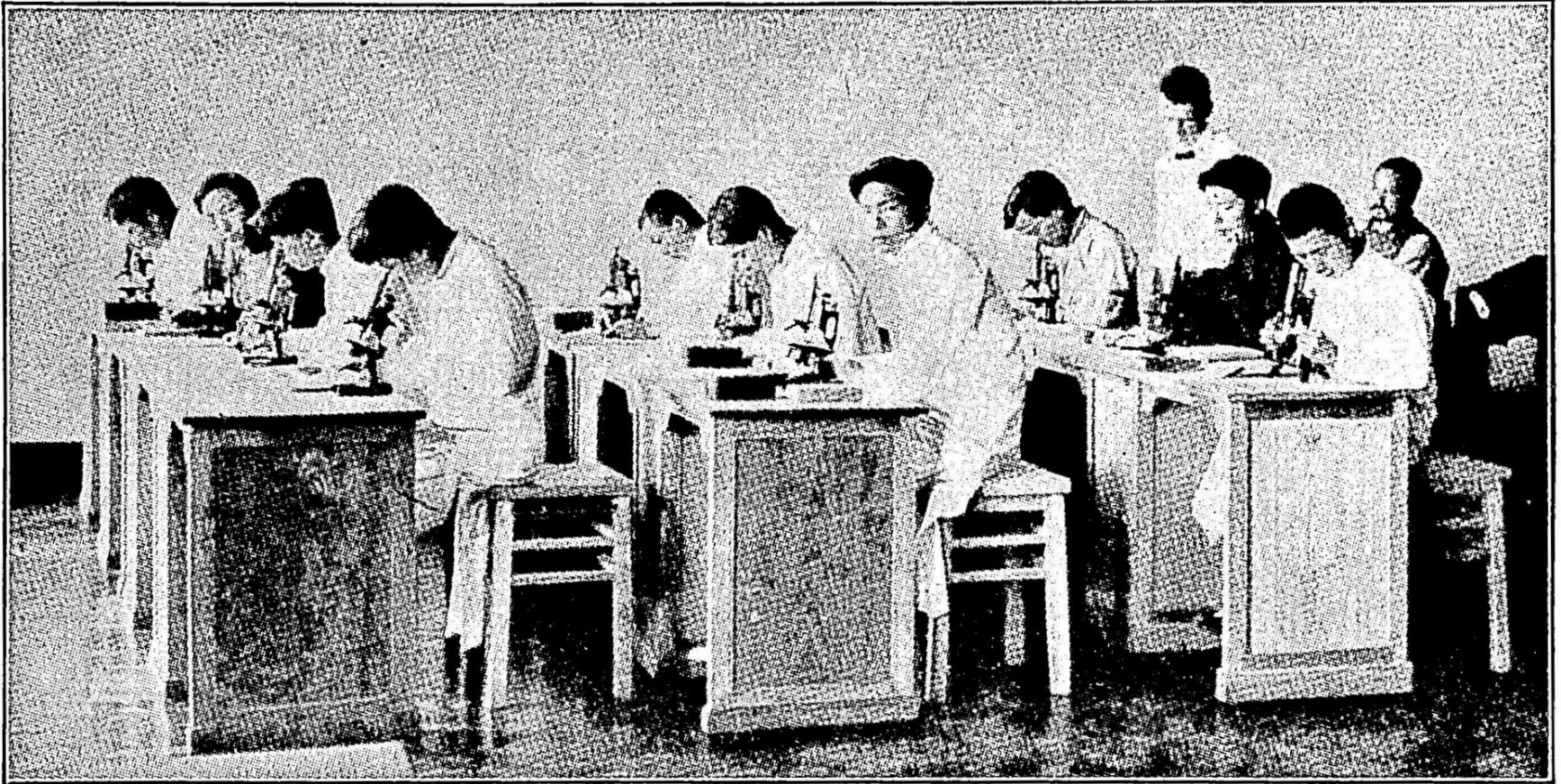
nizes her right to a quasi-medical practice, which is sometimes helpful, but always full of danger.

In the rural districts there are almost no drug stores. The simplest remedies, such as laxatives, disinfectants, antipyretics, sedatives, etc., are absolutely inaccessible to the people. Missionaries have often made their visits all the more welcome to such regions by carrying a small stock of simple medicines for sale. The confidence and eagerness of the poor people is a moving thing. I shall never forget how they flocked around Dr. Lambuth once in a village down in the Micho-

acán Mountains which he visited with me. Just before we were to leave one morning they found out that he was a *médico*. When we went out to our horses, the yard was full of people, some sick themselves, some bringing their sick children. The tales they told about what was ailing them, which I tried to translate for his benefit, would have delighted

the soul of any modern anatomist. Lambuth did not want to leave at all.

If the Mexican poor could be made to understand the dangers which lurk in dirt and in parasitic insects, thousands of their sick who now die would get well. That whole republic is a perfectly virgin and wide-open field for the rural nurse and house-to-house worker.



STUDENTS AT WORK, UNION MEDICAL SCHOOL, NANKING.

## Summary of the Medical Work of the Board.

WITH STATISTICS FOR YEAR 1914-15.

### CHINA.

*Soochow Hospital.*—Dr. W. H. Park, Dr. John A. Snell, Dr. W. B. Russell, Miss Eva Foreman, Registered Nurse. Patients treated, 12,364; operations, 1,611; Scriptures and tracts distributed, 4,770.

*Medical Work, Huchow.*—Dr. Fred P. Manget, Dr. Oscar G. Nelson. Patients treated, 10,039; operations, 645.

*Mary Black Hospital, Soochow.*—Dr. Ethel Polk, Dr. Hattie F. Love. Patients treated, about 7,000.

*Nurse-Training School, Soochow.*—Miss Mary A. Hood, Registered Nurse.

*Woman's Medical School, Soochow.*—Dr. Ethel M. Polk, Dr. Hattie F. Love.

*Union Medical School, Nanking.*—The Board coöperates in equipment and maintenance. KOREA.

*Ivey Hospital, Songdo.*—Dr. W. T. Reid, Miss Gilberta Harris, Registered Nurse. Patients treated, about 7,000; professions of faith (1913-14), 96.

*Hospital, Wonsan.*—Dr. Joseph Ross. Patients treated, about 7,000.

*Medical Work, Choon Chun.*—Dr. Earl W. Anderson. This work, having been discontinued for some time, has recently been reopened by Dr. Anderson. No statistics yet available.

### MEXICO.

*Hospital Monterrey.*—Closed for the

past two years on account of revolutionary disturbances. Formerly treated 20,000 or more patients per year.

#### BRAZIL.

*Evangelical Hospital, Rio de Janeiro.*

—The Board supplies half the salary of a nurse.

#### AFRICA.

*Medical Work, Wembo-Niama.*—Dr. D. L. Mumpower. Patients treated first six months of 1915, 865.

## The Ringing Bells.

WINNIE E. CRIPE.

IN some of our city hospitals a bell is rung each time an ambulance case arrives. Listen! There is a bell ringing at this moment. *One bell*—an emergency case. But this bell has a distant sound—it is ringing in China. A man has fallen from a tree; there he lies mangled and suffering. Why does not some one hear his groans? Where is the needed help, the physician, the ambulance? Ah! we are in China now; there is no physician here. Many look at him and pass on, leaving him to die. They do not know what to do, and they do not care. The knowledge and the sympathy are in another land.

*Clang!* The bell rings once more, but in our own city. Ten minutes pass by. The man has been carefully carried into our city hospital. An anæsthetic is given, the X-ray is used, and the patient awakes to find a limb gone; but his life is saved, and there is prospect of a speedy recovery. Why the difference in these two cases? The last bell rang in a Christian land, the first in a foreign country, and nearly all the physicians are here.

But hark! *Two bells* are ringing—a surgical call. Yes, a hurried operation to save a life! But the operation will not be performed; the life will not be saved. That summons came from Siam, and there is no medical missionary at hand. What is the answer to the two bells? "Enough to do at home."

*Three bells*—how they startle! A medical case. Yes, a child in convul-

sions; but do not hurry. The sound of the three bells comes from Africa. A witch doctor prescribes for her. A red-hot probe is pressed through the top of her head to let the demons out. Well, they are gone, but the soul went with them. The child is at last free from suffering.—*Missionary Visitor.*

### ENCOURAGING PROGRESS IN KOREA.

REV. R. A. HARDIE, SEOUL.

THE reports made at the annual meeting indicate that our work is in better condition than it has been in for the past three years. There has been considerable increase in membership, in the number of probationers, and in contributions. The increase in the last-mentioned item is especially encouraging, because the past year has been a hard one for Korea.

Pierson Memorial Bible School and Union Methodist Theological Seminary opened September 12 with an enrollment of thirty-eight and thirty-three, respectively. We are greatly enjoying the new seminary building, Gamble Memorial, which was dedicated on September 24 by Bishops Hoss and Harris.

### THE NEED OF A NATIVE MINISTRY.

REV. J. S. RYANG, SEOUL.

I HAVE been busy every day preparing for the work in the seminary. I have been assigned new subjects; and as we have no textbooks, I am having a hard struggle getting ready for some of my

classes. To-morrow the Union Theological Seminary opens its fall term. We shall begin work in our new building, even though it is not all finished. This building is the gift of a lady in Chicago, and it will be used for classrooms and offices. We are expecting at least ten students from our own Church. If we have ten new men every year to recruit the ranks of our ministry, our Church

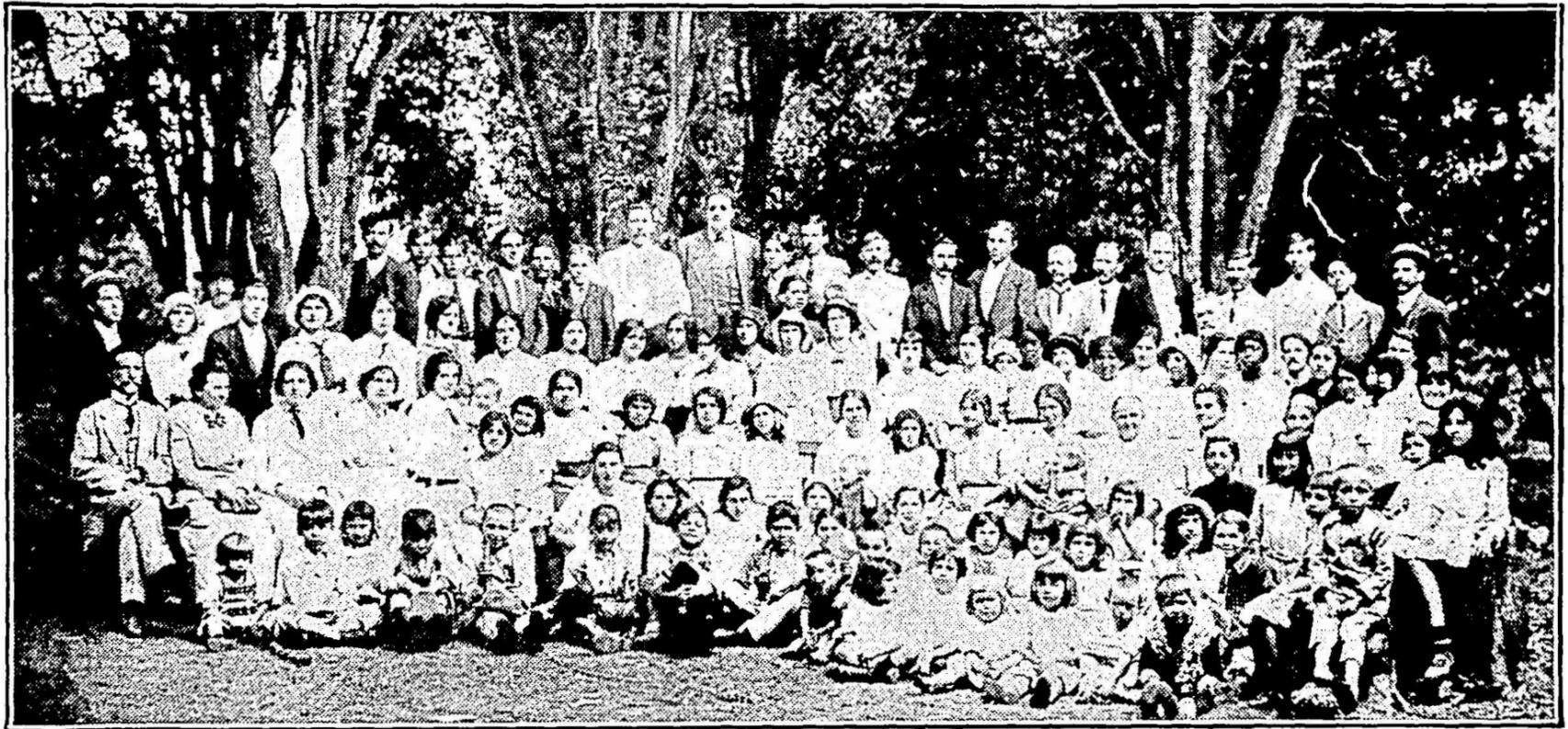
will soon be strong enough to meet the needs in Korea. As I have said before, if we want to build up a strong and self-supporting Church in Korea, we must have a consecrated, energetic, intelligent ministry, which will be impossible without proper training. So we are trying our best to build up the Seminary, which is the only recruiting station for the Methodist Church in Korea.

## Congregation Doubled in Little More than a Year.

REV. W. G. BORCHERS, PIRASSUNUNGA.

I INCLOSE a picture of our present congregation. It has doubled in numbers in a little more than a year. Take a good look at these interesting and intelligent faces and thank God that you are having

come a member of our Church. He was licensed to preach some months ago and promises to make a very useful man. I am expecting him to be of great assistance to me in my work this year.



CONGREGATION AT PIRASSUNUNGA.

a part in winning these bright and promising young people to God and his Church. The congregation is composed of people of Brazilian, Portuguese, Italian, French, and German blood.

The young man wearing the straw hat at the reader's right was preparing for ordination as a priest, but discovered in reading the Latin Bible that the traditions taught by the Roman Church plainly contradict the written Word. He consequently embraced Protestantism and be-

## ROMANISM CORRUPT AND SEMIPAGAN.

REV. C. L. SMITH, PORTO ALEGRE.

THE more I see of the semipagan Roman Catholic religion, the more I am persuaded that the only hope for Latin America and Latin-Europe is the preaching of the pure gospel of the Lord Jesus Christ. Only he can cleanse the great cesspool of impurity that a corrupt priesthood has helped to form and conserve in the bosom of the Church and society.



# THE HOME BASE



## The Missionary Program.

THE supreme object of every missionary program—in the Sunday school, young people's society, Church prayer meeting, or woman's missionary society—should be to advance the cause of missions and extend the kingdom of God. Every part of the program—the devotional service, the business transactions, the papers, talks, and addresses, the social hour at the close—should be planned with this one great object in view.

Nothing foreign to the subject of missions should be allowed on the program. No greater mistake can be made than that of introducing entertaining features of a secular nature—vocal and instrumental music, dramatic readings, or amusing recitations—in the hope of interesting the uninterested. These things may entertain, but they cannot produce or promote interest in missions. There is in them no life-giving missionary germ. *Nothing but missionary seed can produce a missionary harvest.*

If the interest lags, study the program and see what is wrong. It need not be dull because it is exclusively missionary. No subject is more fascinating if rightly presented.—*Miss Belle M. Brain, in Missionary Review of the World.*

### PEACE LITERATURE.

THE following peace literature may be obtained from Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn.:

"Peace Pageant." Single copy, 25 cents; \$1 for six copies.

Peace mottoes. Per set, 12 cents.

"Blessed Are the Peacemakers" (booklet). Each, 5 cents.

Peace stamps. Fifty in a sheet. Per sheet, 5 cents.

"Prayer for Peace." Each, 1 cent. (When ordering single copies, send 2 cents to include postage.)

"The Iron Cross." Peace story. Each, 12 cents.

### PAYING FOR MISSIONARY LECTURES.

SCORE another advance step for missionary education. Time was when it was felt necessary to sugar-coat the pill, to disguise the subject, to encompass it with music and refreshments, to catch the victims unawares. Now it is boldly proclaimed; courses of missionary lectures are announced, are held in the morning hours of busy days, and *a fee is charged*. They rank with the appointments of clubs and are accounted as worthy of serious and devoted attention.

In Boston and vicinity several such courses for women were successfully conducted last winter. In each case women in large numbers have dropped other affairs to listen to these informing missionary addresses, and they have paid for the privilege.

All of which is most gratifying as regards the education of one sex. But how about the men? Where do they

come in? Are they to drop still farther behind in the race to knowledge of the world's best things? The Laymen's Missionary Movement and every other enterprise to reach the men must get yet busier. The fact is, there is so much

happening in the religious awakening and transformation of the world that it takes time to keep up with it. And it were poor judgment to slip behind in acquaintance with the world's highest progress.—*The Missionary Herald*.

## Woman's Missionary Council.

### PROGRAM FOR MARCH.

#### INSTITUTIONS FOR CARE OF SICK AND PREVENTION OF DISEASE.

BIBLE lesson: "Christ's Ministry to the Sick." (Matt. viii. 2-6, 14-16.)

Hymns: 128, 50.

Prayer.

Reports of officers.

Reports of committees.

General business.

Topic: "Institutions for Care of Sick and Prevention of Disease."

Discussion: "Why I Believe in Home Missions."

#### BIBLE LESSON.

CHRIST'S MINISTRY TO THE SICK.

(Matt. viii. 2-6, 14-16.)

THE eighth chapter of Matthew shows Christ's attitude toward physical suffering. Read the second and third verses: "Lord, if thou wilt, thou canst." And before the leper can word his request, it is granted. "I will; be thou clean." In the fifth and sixth verses the same spontaneity of help meets the centurion's need: "Lord, my servant lieth sick." "I will come and heal him." The existence of sickness is his sufficient reason for curing it, as a matter of course. In the fourteenth verse, having entered a house, he "saw" a sufferer. It was enough. He "saw," he "touched her hand," and she was whole. One sees the comprehending pity in his eyes, the swift step, the impulsive, healing touch. No wonder "they brought unto him many" (verse 16), and "he healed all that were sick."

Turn to Matthew xi. 3-5. John, clutched by doubt, sends the anguished cry, "Art thou he that should come?" Would the Messiah leave his forerunner to persecution and death? "Art thou he that should come?" John needs transcendent proof; and Christ, to

give it, turns, St. Luke says, to the sick (Luke vii. 21): "In that hour he cured many." This was his proof that he healed the bodies of men. "Go tell John what ye do hear and see"—that infinite power ministers to finite pain, caring even for the bodies of men.

And as the Father sent him, so he sends his disciples. He charges the seventy (Luke x. 9) as proof of their commission to "heal the sick." This was his own chosen evidence of the reality of the coming of the kingdom.

Also he has a word for us, for all who believe on his name (Luke x. 29-37). For all humanity, for all time, he tells the story of a wounded man in need of nursing, shelter, medicine, and loving care. A sick body typifies the need of the world. This obvious need comes first and must be met, though, as with nine of the lepers, the soul be never reached. "Go thou, and do likewise." Minister to the sick, whether good or evil—minister.

#### HYMN.

[Written for the women of the Earlington District, Louisville Conference, by Miss Louie Ray, Morganfield, Ky.]

(Tune: "Onward, Christian Soldiers!")

FORWARD, earnest women!

Join hands and work!

Missionary Unions,

None our slogan shirk.

Organize our women

Into one great throng;

All together be the

Burden of our song.

*Refrain.*

Forward, earnest women!

Join hands and work!

Missionary Unions,

None our slogan shirk.

Let's not be divided

Into factions cold;

Home and foreign workers,

One great purpose hold

Until all the churches  
Have these active bands  
Spreading Christ's own message  
Unto all the lands.

"Organize" our watchword,  
Jesus be our strength;  
He'll be all-sustaining  
If we go our length.  
Working daily, praying,  
Victory will bring;  
Then our hearts will triumph  
As his praise we sing.

### THE COMMONPLACE LIFE.

THIS call of the commonplace, this magnifying of the quiet task, this doing the thing that was done before because it is ultimate, makes new room for the commonplace man. And if, in addition to evangelists, we are to have many silent winners of men, if we are to train many in habits of Bible study, we must find the place for the common man. Not every one can organize a research club, but many can lead younger friends to love the Scriptures as they love them. Not every one can address a mass meeting and do it well, but many can tell a class-

mate that Jesus helps him in his daily life. We have sought for football stars and debaters to lead our work; but the help which the average undergraduate needs comes neither of physical prowess nor mental keenness, but from the less highly colored elements of Christian manhood.

This is not an appeal for stagnation nor for conservatism. We follow Emerson when he said: "Speak what you believe to-day with the force of cannon balls; and to-morrow speak what you believe, though it contradict everything you or any one else ever said." Our movement needs increasingly fearless, original thinkers who will plan ahead of the times and lead us daringly on.

But this is an appeal for stability, for poise, for walking with a steady tread, for a sense of proportion and an abiding conviction of essentials. We are dealing with age-old problems and processes. Give us the change of growth; give us the throbbing souls of those in whom abides the living God; but give us the stability of eternity-anchored men.—*Arthur Rugh, in North American Student.*

### Six Problems and Their Solutions.

THE following article, by Mrs. W. L. Hickman, setting forth some of the problems and methods of the Woman's Auxiliary of the Presbyterian Church, U. S., quite aptly pictures conditions in our own work. After all, there is no great movement for the betterment of men and women that has not its "problems" and which does not need to study "methods" carefully. And it is not a matter of surprise that Presbyterian and Methodist women have common problems and that in both these great Churches the earnest ones are seeking to find successful methods. We are looking to the fullest measure of success as an organization, as well as to the highest individual development;

and we achieve in both directions, not by refusing to recognize problems, but by honestly meeting them and intelligently studying methods of work.

Our sister organization has our cordial sympathy and interest, and as we journey along the road together may we be mutually helpful in solving problems and stimulating in suggestive methods.

Mrs. Hickman says:

*The first problem is to give definite information concerning the benevolent work of our Church.*

We may in large measure accomplish this by the monthly program, which should be broad, definite, and up-to-date, making use of the delightful leaflets prepared by the Executive Committees, setting forth their work.

This information may also be given by increasing the circulation of our missionary magazine.

*How to get all the women of the Church into the society is a second problem.*

It is taken for granted that we will make our meetings so interesting that we will hold the women after we get them. But how shall we get them? If we will make a list of all the women of the congregation and write after each name her reason for not being a member of the society, we will have taken a step forward in this matter. Then we should select a committee of wise, earnest, tactful women to visit them and invite them to join. This committee will carefully study each woman's objection and know how to answer her. Let there be added to this careful preparation much prayer and work, and we will doubtless add many members to our societies.

*How to develop the prayer life of the women is a third question.*

We may do this by definite Bible study, either giving one meeting each month to Bible study or one-half hour at the monthly meeting. Every society should have in it at least one prayer band, and definite objects for prayer should be kept before the members, emphasizing constantly the power of prayer.

*How to develop among its members loyalty to the plan of giving.*

If the leaders of the society know the plan thoroughly themselves and follow it in their giving, they will be in a position to urge it upon the other members. The plan should be presented at least once a year, and the wealth of free literature explaining it should be distributed.

*The great responsibility which rests upon the woman's society for developing the missionary spirit in the entire congregation is the fifth problem before us now.*

This responsibility should be met first by

organizing and fostering young people's and junior societies. The woman's society has a very definite relationship to the young people's work and, through its secretary, should study the young people and children of the church and aid in their missionary development. The society may promote the missionary spirit in the congregation by securing home and foreign missionaries for addresses. The influence of a missionary address cannot be fully estimated. The society's missionary library should be circulated in the church and Sunday school. Missionary posters should be hung on the walls of the Sunday school assembly room. A missionary bulletin in the vestibule of the church will oftentimes be read by those who are utterly deaf to a missionary talk. A small moving-picture machine or a stereopticon may be secured and pictures of missionary work shown.

*The great responsibility which rests upon the missionary society in preparing leaders is a vital problem if our work is to go forward.*

The study class has been much blessed in calling out and preparing leaders. The society should definitely pray for the women of the Church who are fitted for leadership, that they may count it a privilege to be leaders in Christian work. Many leaders to-day date their call and consecration to leadership to some conference. So the society is wise that sends its women, young or old, to some one of the great conferences that are held in our Church each summer, that they may learn more of the need of the work and be led to give themselves to leadership in it.

In considering all these and other problems of our missionary work let us never become discouraged. Remember the words of Matilda Rankin: "The word 'discouragement' is not found in the dictionary of heaven. Never let yourself use the word if you have God's work to do."

## A Plain Statement about the Expense of Administration.

[Prepared by the Administrative Secretaries and the Treasurer by order of the Executive Committee of the Woman's Missionary Council. The statement below was made in answer to the following questions recently propounded by an earnest woman in relation to the expense of administration of the funds contributed for the Home and Foreign De-

partments of Woman's Work: "Why is the large amount of twenty-five hundred dollars set aside for the entertainment of the Council when it is needed, as they profess, on the field? Why are such large salaries paid to officers? In the last statement one-sixth of the amount collected was deducted for expense of administration. To whom does this go? Women's

societies of other Churches are administering much larger sums with far less expense. Why cannot this organization do likewise?"—EDITOR.]

It is of vital interest to the Church to know that the funds collected for missionary work and administered by the Woman's Missionary Council reach the objects for which moneys are given and are not squandered in extravagance. Those who do not understand the details of work and the necessary expenditures are apt to interpret some appropriations as extravagant; whereas, if the details were known, satisfaction would be felt at the wise expenditures.

In 1914 the Home Department raised and expended \$267,523.22; the Foreign Department, \$283,807.52. Total, \$551,330.74. The total cost for administering these funds was six and nine-twentieths per cent—that is, one-sixteenth of all moneys and not one-sixth, as some have interpreted. In other words, ninety-three and eleven-twentieths cents of every dollar goes directly to the work and workers on the field. Under the head of administration, for which the six and nine-twentieths cents is used, is included the cost of printing annual reports, leaflets for the instruction and conduct of the work, necessary expressage of the same, postage, and clerical work, which must be done accurately and expeditiously, travel in the interest of the work, and salaries of five officers.

Few, if any, business corporations administer so large an amount on so small a percentage. From fifteen to twenty per cent is given as a good economic basis for administration of the average business enterprise.

It has been said that the woman's societies of other Churches are administering larger sums with far less expense. Such woman's societies do not exist as independent organizations, but are auxiliaries to their general boards. They do

not administer their own funds, but turn them over to their general boards, whose rates of administration are higher than those of any woman's board. In other words, the women of such boards are collectors of funds, not administrators.

The annual session of the Woman's Missionary Council is the great inspirational meeting of the Church. Missionaries from foreign fields, deaconesses, home missionaries from various sections of the country, and officers and members gather for the purpose of bringing together all facts, incidents, and history which create interest in the great missionary work. The cost of travel for those who bring these living messages must be met. In addition to this, because of its size, the Council is a self-entertaining body. The community where the Council meets and all the Conference societies receive inspiration which creates larger interest in the work, and great educational influence is thus brought to bear upon the Church at large. The individual gifts from those who are inspired by information given at these Council meetings has in many instances more than equaled the cost of the meeting. When it is remembered that fourteen of the nineteen women of the Executive Committee give, without remuneration, a great part of their time in this service and that they themselves are large contributors to the cause, it is easily understood that the expenses incident to this Council work must be borne by the society demanding the work of them.

"Why are such large salaries paid to officers?" The answer to this question is relative. When it is remembered that the Secretaries and Treasurer of the Woman's Missionary Council render the type of service for which men receive salaries twice or triple the size paid these women, the question is inverted, Why are the salaries not larger? The difference in the salaries of men and women

doing a like work is one of the economic problems that society is facing to-day. These salaried officers have come at the call of the Council from other lines of work. Some have renounced larger salaries to serve this woman's work. The Word of God says, "The workman is worthy of his hire"; and when it is remembered that the Secretaries and Treasurer of the Council work continuously on an average from nine to fifteen hours a day and that they tarry not because of physical fatigue, but by diligence have helped to make the work, the question as to why they are paid such large salaries is beggared. They have families or other obligations, and these divinely given obligations cannot be met without salary. Any organization must pay for efficient service.

This great missionary work demands coöperation and not criticism. Those

who know it best and who give most generously recognize that the women of the Methodist Episcopal Church, South, in the missionary societies have wrought well and deserve indorsement and support.

Any work need not hope to escape criticism. Friendly criticism is helpful, but the spirit that would obstruct is neither friendly nor constructive. There is a story of one who resented the pouring of ointment upon the Master's head. This woman's work for the outcast, the foreigner, the heathen, and the sufferer has called for the heroic. They have braved the seas; they have dared public opinion; they have dared to believe that the cross of Christ could lift all men where a critical spirit or a less consecrated zeal would stand off and ask: "Why this expenditure? Why this waste of life?"

## Missions and Temperance.

MRS. GEORGE KILPATRICK.

THE united testimony of missionaries from all Churches is that the greatest obstacle to the progress of missionary work to-day is the liquor exported from Christian lands. For love of gold the rum dealers are entering every door which our foreign missionary boards have opened. Is it not a reproach to our nation to permit the shipment of liquor to these fields? Listen to the following testimony from Bishop Newman: "I say it with all reverence; but, so far as human eyes can see, Africa would be better off to-day without the presence of a missionary than that the ship that brings him should also bring strong drink." He adds: "Rum is the greatest barrier to our missionary work in Africa, and not only Africa, but everywhere. We will fail in Africa unless the Christian governments of the earth suppress this terrible traffic."

The late Rev. D. A. Day, who for years

labored for the master in the Liberian missions, said: "In a few decades more, if the rum traffic continues, there will be nothing left in Africa for God to save. The vile rum in that tropical climate is depopulating the country more rapidly than famine, pestilence, and war." These are but a few of many statements to the same effect.

In 1897 the total exports of malt and distilled liquors from the United States to the Philippine Islands amounted to \$31,036. In 1899, after our occupation of the islands, the figure rose to \$1,546,979. This to a people over whom we have assumed control and whom we are by duty bound to protect! For every missionary that the Church sends out the United States exports to mission lands thirteen thousand barrels of whisky or rum.

The people of the United States spend

for liquor in twenty-seven days and for tobacco in fifty-four days as much as has been spent for the spread of the gospel in eighty years. The cost of liquor in one month and twenty-seven days is three times the sum spent in the nineteenth century for mission work.

There is a remedy for all this. This liquor is sent from our own land, and it goes abroad on our own ships with the sanction of our own people and under the protection of our own nation's flag. It is not even required to pay the usual government tax imposed upon liquor produced and consumed within the limits of our own country.

As we pray for national prohibition we are praying for the stone of stumbling to be removed and the way made clear for the coming of the King. We do not know of a force in the Church so near to this subject or so able to meet it as the organized, consecrated army of women in the missionary societies. "What can they do?" you ask.

Begin at once individually to carry the temperance gospel to the missionary meetings and the missionary gospel to the temperance meetings. Call a union meeting of all the temperance and missionary societies and present the subject. Secure a temperance secretary in each missionary society and a superintendent of this department in each union. Keep on hand and distribute literature bearing on this subject. [Write the Woman's Christian Temperance Union offices, Dorchester, Mass., for samples.]

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### THE "VOICE."

LURLINE W. PATTON.

Would you take a trip to the Orient  
To see what the heathen do?  
The MISSIONARY VOICE gave me that trip.  
It will do the same for you.

Do you care to go to Chinatown,  
The seat of the old Manchu?  
The MISSIONARY VOICE took me one day.  
It will do the same for you.

To old Japan, where the cherries bloom,  
To see it through and through,  
The MISSIONARY VOICE has taken me.  
It will do the same for you.

Of dear Korea, the hapless one,  
Where gleams of hope are few,  
The MISSIONARY VOICE gave me a glimpse.  
It will do the same for you.

To Mexico and far Brazil,  
To countries old and new,  
The MISSIONARY VOICE has taken me.  
It will do the same for you.

And now, right here in our own land,  
Would you know what our Lord can do?  
All this the VOICE has told to me.  
It will do the same for you.

And when I'm tired and lay me down,  
The VOICE goes with me too.  
I rise refreshed in heart and life.  
It will do the same for you.

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### THE BANK OF HEAVEN.

LILIAN LAGO.

WHAT treasures have you in the bank of heaven,  
Garnered, my friend, for your future use?  
Your money and lands and your houses so dear  
Will avail you naught when your soul draws near  
From your earthly abode to one not known  
That will be for eternity your home.  
Do you wish to enter a pauper there,  
You who give so little of love and prayer?

#### *Refrain.*

Hear the cry of the children; the souls in need  
Are calling to us to-day.  
Shall we answer the call, so strong and clear,  
Or drive God's Spirit away?  
Forgive us and cleanse us, O Saviour divine,  
And help us to make our lives more like thine,  
Loving and prayerful alway.

You ask how you can for your future need  
Invest in yon heaven, where 'tis safe indeed.  
O brother and sister, right at your door  
Are the needy and lone and many more

Who so need your love and your kindly touch;  
You can cheer and comfort them all so much.  
Every prayer or tear in sympathy given  
Is entered for you in the bank of heaven.

Hear the newsboy's cry, the mill child's moan;  
Some have shacks to stay in and others no  
home.

They have never known leisure nor joys of  
play;

Too tired for study, they plod on their way,  
Their bodies all shrunken from overwork,  
Forced to hard labor they cannot shirk,  
With little to eat and little to wear.

O help them, for they have so much to bear!

Then our red and black brothers need our love  
To save and prepare them for heaven above.  
They are right at our door, and the call rings  
true;

O help save and teach them the right to do!  
And the souls who from Orient lands afar  
Have come and entered our gates ajar  
Should be told God's message of love to them,  
Brought by the Babe of Bethlehem.

There are those who have fallen, weary and  
worn,

Who need help quickly—a rope to be thrown  
Across the dark waters of wreck and sin  
By Christians who labor their souls to win.  
There are Christless ones at home, afar,  
In heathen lands where the light of the star  
Has never shone as in our dear land.

O God, wake us up to this work so grand!

Then say you not there is no work to do;  
For the fields are ripe, the reapers are few.  
Go seek for the wisdom of God divine,  
Then with burning soul fall into line!  
The Christian's strength lies in faith, love, and  
prayer;

When so armed, he is strong to do and to dare.  
When we give ourselves without stint or  
measure,

Our bank in heaven will be filled with treasure.

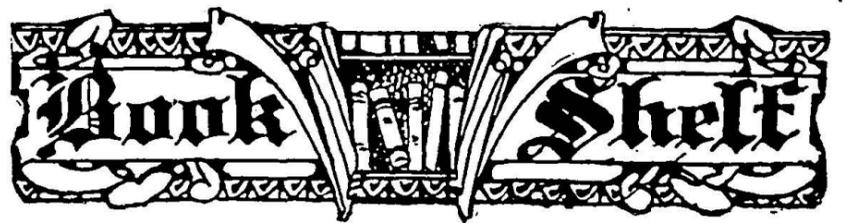
### NOTES FROM MERIDIAN, MISS.

BY THE CORRESPONDING SECRETARY.

ON October 31 and November 1, 1915, our society had with us our returned missionary, Miss Nevada Martin. She made several talks before the church and gave a full account of her work in the Soochow Kindergarten Training

School. We are humbly grateful for our connection with this work and feel that it is indeed something to be thankful for. Mrs. Helen Barrett Montgomery, in her book, "The King's Highway," writes thus regarding the school: "The Methodist Mission, South, in Soochow has a really model training school. Five practice schools located in different parts of Soochow give the pupil-teachers ample opportunity to teach under supervision. Such schools are a necessity in every part of China."

Through the generosity of Mr. and Mrs. C. W. Cochran, members of Central Church, our society shares with them the honor of being represented now in the foreign field by Miss Olive Lipscomb. Miss Lipscomb is a native of Mississippi, being a daughter of the late Rev. George Lipscomb, of the North Mississippi Conference, and of our Mrs. Bessie Lipscomb, Secretary of the Home Base. She was trained in Scarritt Bible and Training School and has been assigned to China, where she is spending the first year in language study in Soochow. We know that she has every equipment and qualification for a successful worker and feel that we are greatly blessed with her life as our investment in our Lord's work.



"A ROSE OF THE HIGHWAY," Mrs. Peabody's "Round Top" address to the girls at Northfield last summer, has been printed in an attractive little booklet. Price, per single copy, 6 cents; 5 cents per copy if more than one copy is ordered at a time. The edition is limited. Order from M. H. Leavis, Agent, West Medford, Mass.