A decorative border with intricate scrollwork and floral patterns surrounds the text on all four sides.

**C**ERTAINLY, in our own little sphere it is not the most active people to whom we owe the most. Among the common people whom we know, it is not necessarily those who are busiest, not those who, meteorlike, are ever on the rush after some visible charge and work—it is the lives, like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage. It seems to me that there is reassurance here for many of us who seem to have no chance for active usefulness. We can do nothing for our fellow-men. But still it is good to know that we can be something for them; to know (and this we may know surely) that no man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.

—*Phillips Brooks.*

DR. D. L. ANDERSON.



# THE MISSIONARY VOICE

VOLUME I.

NASHVILLE, TENN., MAY, 1911.

No. 5.



## LET US DO OURSELVES JUSTICE.

We are often in danger of doing ourselves an injustice in the handling of Church statistics. Nowhere is this danger more real than in dealing with the question of home missions. In putting emphasis on certain phases of work we are liable to obscure whole areas of service that is going on continuously. This tendency grows out of the fact that the great bulk of our home mission work is done by Conference Boards, and hence the statistics are mainly emphasized in the Conferences themselves. But when the statistics of this work are brought together they show that the Church is not without commendable activity in reaching the waste places of the home land, and while receiving just correction for what it is leaving undone, it is entitled to credit for what it is doing. For instance, there was a total of 1,672 missionaries serving missions in the various Conferences last year. These were situated in city and country and hamlet and mountains, and represented the effort of the Conferences to meet the demands within their bounds. There was expended in these Conferences in support of these

missionaries \$299,981.52. This represents an aggregate force for evangelization whose extent is coterminous with the Church itself. The results are Sunday schools organized, congregations gathered, churches built, and all the machinery of Church life started going in the communities where these men have labored.

In addition to this, the General Board of Missions last year appropriated \$71,533 for the work in the home land. This money was spent largely in the West, where there is such crying need and where only connectional effort can supply the need. This connectional help is insufficient, and the purpose and plans of the Board look to steady increase in that line.

We must not overlook the fact that every Annual Conference has its Board of Missions whose first and constant duty it is to foster the missionary enterprise in its own territory. There is a growing disposition on the part of these Boards to devise liberal things, and a more aggressive policy is manifest on every hand. These facts are not spectacular or obtrusive, but they are of tre-

mendous importance. They represent the very heart-beat of the Church itself, and are the product of its continuous and organic life. These forces will gather strength as the spirit of an aggressive evangelism prevails in the Church, and at last the hope of large progress and successful evangelization rests with these foundation forces of the Church.

In saying this no discount is placed upon any special efforts or new developments, since there is ample room for all the agencies that can be employed. But this word is said that we may not overlook the work that we are doing and so unjustly discount that work in our own eyes and in the eyes of the world.

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#### JESUS THE GREAT PHYSICIAN.

The evangelization of the world is Christ's own plan, and those of us who attempt to carry forward this plan are commissioned to represent Christ—to represent him not only in his tender pity of the lost but also in his sympathy with the afflicted and his care for the sick.

At the beginning of his public ministry (Matt. iv. 23-25) we are told that Jesus went about all Galilee teaching and preaching and *healing*, until his "fame went throughout all Syria." He knew man's heart and the way to gain access to it, and by the exercise of his healing power he gathered great throngs about him with hearts overflowing with gratitude; and then they were ready to hear the Sermon on the Mount, and thus the living seed fell upon warm, prepared soil.

Christ again immediately takes up his "itinerant medical work" of marvelous scope and variety. The leper is healed, the centurion's servant is cured, Peter's wife's mother is restored and immediately "she rose and ministered unto him." But now the report can no longer be given in

detail. Many devils are cast out, and all the sick are made whole.

As the divine Author and Founder of our religion, the record of the ministry of Jesus Christ is deeply suggestive and instructive. We do well to consider every feature of that ministry in the light of present-day needs and present-day opportunities. Of all the recorded miracles of Christ, twenty-three, or two-thirds, of the whole number were miracles of healing. We do not conclude from this that physical healing was regarded as meeting the greatest need that presented itself; but sometimes, as in the case of the paralytic, the miracle of physical healing was professedly wrought to convince a doubting multitude that he held the greater power to restore the spiritual life. One is reminded of the emaciated, shriveled woman found in a dying condition in a tenement by a preacher, who tried to lead her to believe in Christ. "O sir!" she implored as she stretched out her naked, withered arms to him, "can't you see that I am too hungry and too cold to think of anything else?"

And this one starving woman may well be a type of the millions of the human race who have never once felt the sensation of a comfortable, healthy body, and whose acute, immediate suffering must be relieved before they can "think of anything else."

In the end, lest after all the disciples should fail to catch the import of one of the great lessons of his life, our divine Teacher reiterated it in definite directions: "And he sent them to preach the kingdom of God, and to *heal the sick.*"

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#### NATIVE DOCTORING.

The singular fact is only now coming to be generally recognized that there is no science of medicine in any land where Christ is not known. While the Christ-

less millions are waiting for the message of divine love, they are also waiting for the hospital, the asylum for unfortunates, for a knowledge of surgery, dentistry, anatomy, hygiene, and for anything like an adequate knowledge of drugs.

It is true that we get from China our camphor, ginger, and opium; but the native doctors fail to appreciate their medicinal properties. On the contrary, we find a prescription like the following:

Powdered snakes, two parts; wasps and their nests, one part; centipedes, six parts; scorpions, four parts. Grind thoroughly, mix with honey, and make into small pills, two to be taken four times a day.

A tonic for debility is compounded of the bones of the tiger reduced to powder and made into pills. The logic of this is that the tiger is very strong, and the bone is the strongest part of the animal; therefore it cannot fail to produce strength.

Dr. Williamson quotes from a Chinese medical journal: "There is nothing better for lethargy than to put fleas into the patient's ears. The heads of flies, pounded and used as a pomade, restore hair, eyebrows, and beard. Bedbugs are of remarkable efficacy in the hysteria of females, if one puts them in the patient's nose. . . . Seven bugs taken in barley water are of great value in quaking ague and for the bites of scorpions." Dr. Williamson adds: "Heaven has certainly been bountiful to China, and well stocked nature's dispensary."

Among the natives of the South Pacific islands cutting is the universal remedy. An incision is made over the pain to "let it out." For diarrhoea cuts are made over the abdomen; for fever, various parts of the body are cut.

In the Friendly Islands, in order to check ulceration or disease the natives

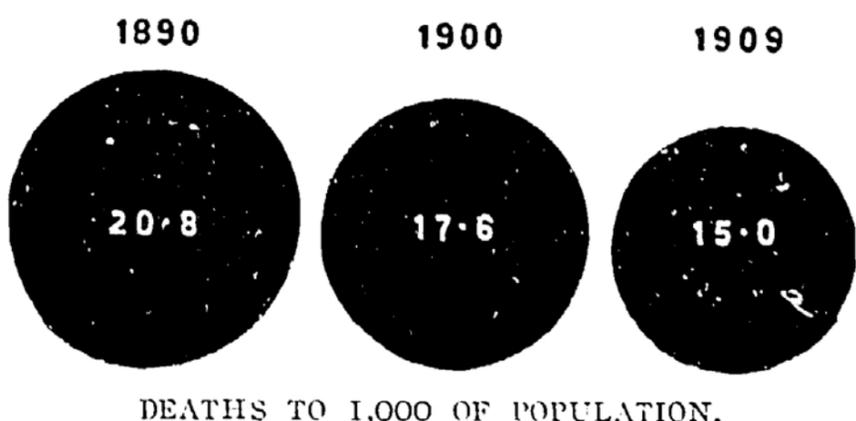
hack off the limb by working a shell to and fro, making a horribly jagged wound. In cases of delirium they bury the patient alive. The story is told of a young man who was twice buried, and in his frenzy twice burst from the grave. He was afterward lashed to a tree and left to starve.

Mrs. Montgomery tells us that "the Koreans had a fondness for running in hot needles, making ugly ulcers; ordering boiled chips from coffins as a sovereign cure for catarrh; and a jelly made from the bones of a man recently killed as good for anæmia."

Dr. Hall describes the visit of a Korean physician to a sick child. He burned a brown powder on the breast of the screaming child, and stuck a darning needle through each foot, the hands, and the lips.

The barbarities inflicted upon the child-mothers of India, "left to ignorant, filthy, and often immoral midwives," simply beggars description. Dr. Mary Noble, a medical missionary from India, is telling women in the jubilee meetings of the brutal treatment of the native midwives, whose offices come not by training but by heredity, and who in hundreds and thousands of cases produce lifelong suffering, if not fatal results.

In our own country, where the medical profession is rated as one of the most learned and most philanthropic, great progress has been made in the sacred science of healing. In the last twenty years the death rate in the United States has decreased twenty-eight per cent.



In 1880 thirty out of every ten thousand died of tuberculosis; vigorous agitation of the laws of pure food and fresh air has reduced the number to fifteen out of every ten thousand.

The discovery and sane application of the antitoxin has reduced the rate of mortality from diphtheria and croup eighty per cent since 1880.

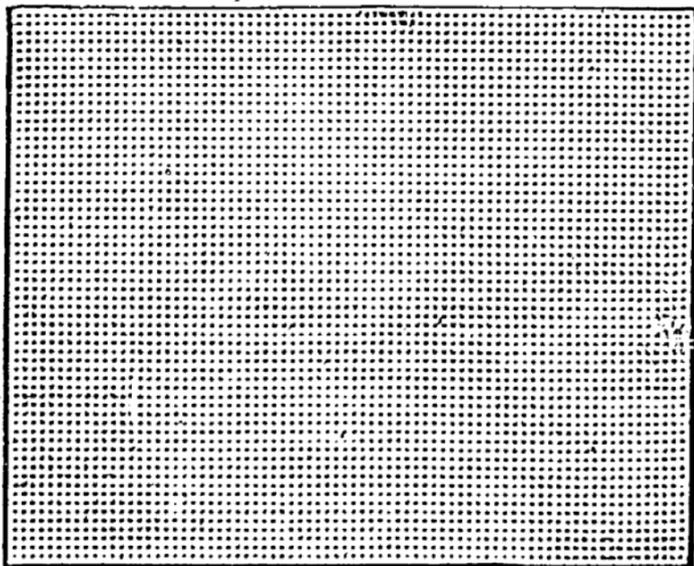
Mortality from typhoid fever has been reduced forty-one per cent since 1880.

Yet in spite of this wonderful advance, one of our latest authorities estimates that in America *every fifty seconds a life is lost from preventable cause*. What, then, must be the horrifying sum of life waste in those dark lands where there is no science of medicine, and where we have only one medical missionary to every two and one-half million people?

## TWO MEDICAL FIELDS



ONE MEDICAL MISSIONARY TO EVERY 2,500,000 PEOPLE  
IN HEATHEN LANDS  
(THE SAME AS ONE PHYSICIAN TO A CITY THE SIZE OF CHICAGO)



4000 PHYSICIANS TO EVERY 2,500,000 PEOPLE IN THE UNITED STATES  
(ONE PHYSICIAN TO EVERY 625 PEOPLE)

## MR. TRAWICK'S ARTICLES.

We give in this number the first of a series of articles on housing in Nashville by Rev. A. M. Trawick, Jr., of the Methodist Training School. The series consists of four articles, well illustrated, and represents first-hand investigation and knowledge. Mr. Trawick has had both at Vanderbilt University and the New York School of Philanthropy exceptional training for his work in the Training School Department of Sociology; and being a true student, he is not content with books, but learns his lessons in actual contact with life as it is lived to-day by a large number of his fellow-citizens. He has studied his subject for years; and his illustrated lectures, based upon photographs taken by himself, have attracted wide attention here in Nashville, both within and without the Methodist Church. The pictures accompanying the articles in the MISSIONARY VOICE were taken by Mr. Trawick himself within the city limits of Nashville.

If the conditions here portrayed were in any sense peculiar to Nashville they could not be given so large a part of the very limited space of the MISSIONARY VOICE, which is a magazine for the entire Church. It is because they are typical that they are of vital importance. It is safe to say that no Southern city of one hundred thousand inhabitants can be found which cannot duplicate every housing evil found in Nashville; and it is this writer's firm belief, based on many years' experience in dealing with the very poor in widely scattered Southern villages, that few country towns of three thousand inhabitants can be found in the South where some of the evils portrayed in Mr. Trawick's articles do not exist.

Every Southern village has at least its negro slum; and from these slums, these

moral and physical cesspools which our indifference both creates and sanctions, we draw our cooks, our washerwomen, and the nurses of our children. And we wonder at the awful tribute laid by sin and disease upon our Christian homes! It is our own neglect and selfishness come home to roost.

The Church's existence is based upon the home—not *our* homes, but *the* home—the home as exemplified in the nation, the State, the community. And in every community where Southern Methodism finds a place a part of that foundation is rotten through and through. Can decency exist in such places as Mr. Tra-wick describes? Can religion take root where decency is impossible? And what has the Church to say about it? What will Christian people do?

They have made a beginning in Louisville. The writer was told by a Kentuckian who professed to be acquainted with the facts, that the housing reform movement in Louisville originated in the Presbyterian Church there, and sprang primarily from the work of Mr. Little, a white Presbyterian minister of a fine old Southern family, who is giving himself to mission work among the negroes in that city. Ministers of several denominations became interested, Christian men and women brought clubs and business organizations into line, Jews and others were enlisted, pressure was brought to bear on the City Council to defray the cost of a full and scientific inquiry into conditions and the best way to meet them, and in consequence Kentucky has passed what the President of the National Housing Association says is the best housing law in the United States.

That does not mean that Louisville has no slums. It means that Kentucky has a law which, if properly enforced, will

in future prevent the erection of houses which would make slums inevitable, and will abolish the worst evils of the houses already built—if the law is properly enforced. That is the crucial point. Any good law, whether for temperance, for decent housing, for restriction of the social evil, or what not, is useless unless somebody has in his heart enough love for the helpless and tempted to fight their battles for them and to secure for them the protection the law promises. It is to such social service, to such defense of the weak and the poor, that the Christian is especially called. If the Church is to derive its growth from the Christian homes of the community, it must see to it that the homes of the poorest, whether whites or blacks, are of a type where decency is at least not impossible.

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REV. D. L. ANDERSON, D.D.

DR. C. F. REID.

In 1882 there came to our China Mission a young married couple that would have won the attention of any company they might have entered. To an extremely attractive appearance were added the culture of schools, the charm of gentle breeding, and the refinement imparted by select association. To David Anderson and his charming wife our hearts at once surrendered, and friendships began which deepened as the years increased.

The new missionaries were appointed to Soochow, and at once entered upon their life work in that city. A graduate of old Washington and Lee, at Lexington, Va., and with several years' experience as a traveling preacher in the North Georgia Conference, Dr. Anderson entered upon the study of the language with a well trained mind and began to lay up that store of knowledge in

all things concerning China and the Chinese which later made him the logical man to be chosen President of the Soochow University.

There was nothing superficial about Dr. Anderson. Whatever he did he did well. Careful about entering upon an undertaking, when once entered he gave to it his best thought and effort until effort ended in accomplishment. As soon as he had acquired sufficient knowledge of the language he was made presiding elder of the Soochow District, which office he held until his election to the presidency of the university. To his wise administration is largely due the rapid expansion of that district which made necessary a division in 1901, when the Huchow District was created.

The monumental work, however, which will give him a large place in the history of our China Mission and in the educational history of the Chinese Empire is the building up of the great institution which his death temporarily leaves without a head. It was his ambition to make of the Soochow University an exponent of the highest and best in Christian education and culture. He loved young men, and in the clear vision he had of a new China he saw the boys who had passed through his molding hands taking places of noble leadership and guiding a mighty nation into a large and more worthy life.

In the midst of his brightest dreams he fell. Like Moses, it was given him to glimpse the promised land and then God took him.

Dr. Anderson passed his sixtieth birthday on the Pacific Ocean while traveling from China to the General Conference of 1910, of which he was a member. Of threescore full years nearly half were given to the uplift of China. His last visit to America was not only an inspira-

tion to many thousands, but was productive of large financial help to the institution he represented.

Only God knows the providence that hides behind the seeming calamity of his death. We simply have to trust and wait. Dr. David L. Anderson was physically, intellectually, and spiritually a full-grown, manly man. His missionary colleagues and thousands of Chinese scattered over the empire will deeply feel his loss.

This writer knows the pain and sense of utter emptiness caused by the severing of a tie made doubly dear and strong by the peculiar conditions of missionary life, and his heart goes out in tender sympathy to the companion left alone. A great Church mourns with her and her children, and in ten thousand prayers commends them to Him who alone knows how to compensate such a bereavement.

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#### RESOLUTIONS OF SYMPATHY.

##### Dr. D. L. Anderson.

We received by cable the sad intelligence of the death of Rev. D. L. Anderson, D.D., President of Soochow University, Soochow, China, on Thursday, March 16.

In the morning time of a splendid young manhood Dr. Anderson gave himself without ostentation or display to the Church for service in China. In this consecration he was joined by his accomplished young wife. After a few years of experience on the field he was placed in charge of a small school, which under his guidance has grown into the Soochow University, one of the strongest, best equipped, and most influential institutions of learning in the empire. By reason of a strong and attractive personality and a statesmanlike grasp of the educational problem, and a genuine in-

terest in the welfare of all China, Dr. Anderson won an influence with the official and higher class of Chinese which put the institution over which he presided in the forefront of Christian institutions of learning in the Far East. To have him fall in the hour of his greatest opportunity and responsibility as a leader in Christian education in China is to us an inexpressible loss and a providence peculiarly sad.

Whereas, this devoted servant of the Church and distinguished missionary has for twenty-nine years rendered invaluable service to the cause of Christ in the Chinese Empire as preacher, educator, and missionary statesman; therefore be it

*Resolved*, That we hereby express a deep sense of loss to the Church, to the Board of Missions, and to the China Mission, and that we extend our deepest sympathy to Mrs. D. L. Anderson and her family in this hour of sore bereavement, and would commend them to the loving care of Him who has promised to be with the evangelists of his gospel always, even unto the end of days.

ED F. COOK,

MRS. A. L. MARSHALL,

J. D. HAMILTON,

*Committee for Board of Missions.*

NASHVILLE, TENN., March 21, 1911.

**Mr. Thomas S. Weaver.**

The announcement of the death of Mr. Thomas S. Weaver, which occurred in St. Petersburg, Fla., early on the morning of March 19, 1911, brings a pang of sorrow to the community where he was born and was universally admired as a man of many striking and lovable traits. Of the thousands among whom he lived very few attained to the level of his exalted character. His standards were high, his purposes were pure, his dealings were just and merciful, his manner was courteous and considerate, his bound-

ties were generous, his faith was simple, his whole life manifesting the beauty and strength of a noble Christian manhood.

"The love of truth beat with his blood,  
And all things high came easy to him."

Such was the public estimate of his character that he was called to many positions of trust and honor, among which his membership in this Board of Missions and of late his chairmanship of its Executive Committee always commanded his unmeasured time and his most careful thought.

Descended from a long and honorable line of Methodist ancestry, he loved his Church most ardently, and served her most faithfully in the ordinary duties of steward of his local congregation as well as in places of larger responsibility.

With grateful hearts we record our appreciation of the invaluable service he has rendered to this Board through all the long years of his membership, and also our sincere grief at the loss of a friend who has so surely endeared himself to all of his associates in this great work of the Church. We join his stricken family in the fellowship of their sorrow, mingle our tears with theirs, and commend them to the loving ministry of our Heavenly Father, who has a balm for every wound and who will make himself known to every trusting heart.

ED F. COOK,

MRS. A. L. MARSHALL,

J. D. HAMILTON,

*Committee for Board of Missions.*

**Mrs. Mary Newman Carr.**

This office has received the sad intelligence of the death on March 18, of Mrs. Mary Newman Carr, deaconess under the appointment of the Woman's Missionary Council. An appreciation, written by Mrs. J. W. Perry, will appear in the next issue of the MISSIONARY VOICE.

**INVESTMENT OF PERSONALITY.**

The most valuable and most powerful thing on earth is personality. It is a vulgar and shallow view that puts money in the first place. Looked at on the mere surface, matter is dominant. The roar of machinery and the clamor of the market seem to be the master voices. Long rows of faces, dumb and vacant, look out from the factories; and vast hordes bend to the machines as if only a part of them, a mere lever or cog. Money buys men, sends them abroad, hurls them into danger, works them into its schemes as if they were so many cattle. So it looks on the surface.

But look deeper. What is it that makes anything valuable? It is its relation to personality. Two great laws determine the rise and fall of values. They are the laws of supply and demand—supply, the labor of men; demand, the wants of men. If gold could be produced with as little labor as iron, it would be as cheap. It would be cheaper because it is not as useful. The amount and quality of human labor it requires to produce a thing, and the extent of human need it supplies, determine its value. When men wish to increase prices, they must set about limiting supply, the labor of men, of increasing demands, the needs and desires of men.

There is a deeper truth still. The force that counts for most is personality. It is that which drives the world's machinery. No movement ever counts for much till the warm blood of some master personality pulses through it. It takes the great personal qualities of love and courage and enthusiasm to set the wheels moving. Dreamers and prophets, seers and poets rule the world; and he is all of these who can put himself without stint into his work. There are men who work with their hands merely. They are machines.

There are others who work with a vision and an artist's creative joy. It is not so much the kind of work men do; it is the spirit in which they do it that counts. It is more pious and also more powerful to run a machine through which the joy and passion of the life express themselves than to preach the platitudes of morality and religion for bread.

"I only know that so long as we have more preachers who can be hired to stop preaching or go into life insurance than we have engineers who can be hired to leave their engines, inspiration shall be looked for more in engine cabs than in pulpits, the vestibule trains say deeper things than sermons say. I have made a vow in my heart I will not enter a pulpit to speak unless every word have the joy of God and of fathers and mothers in it. And so long as men are more creative and Godlike in engines than they are in sermons, I listen to engines." So writes Gerald Stanley Lee in "The Voice of the Machines." What he means is what we have all felt a thousand times—that we want a man to put himself into his work; that what the world most needs is not rules and creeds and so many hours of work, but investment of personality, the warm lifeblood of real men. It is this alone that can emancipate labor and make it free and joyous; this also that can give nobility and power to hand or pen or tongue.

"So that the wonder struck the crowd,  
Who shouted it about the land:  
*His song was only living aloud,  
His work was a singing with his hand.*"

This is the very soul of the missionary idea. It is the investment of life in a cause worthy of its completest devotion. Thus through the Christian centuries one splendid, glad, free exhibition of self-surrender to a great ideal has been repeated. Not the organization nor the

money nor the results, but the men and women whose lives have flamed out with the unearthly radiance of self-sacrifice, constitute the real force and fiber of missions. This, too, is the glory of missions. It is not a matter of the purse, primarily, but of the heart first and the purse afterwards. The true missionary is no hired man. Who could have hired Paul or Livingstone or Paton? It was a great passion, a consuming zeal, that sent them forth. No wonder the father of David Livingstone on that last night before his son left for Africa, looking on the noble boy he was giving, thought the time would come when rich men would count it an honor to support whole mission stations instead of spending their money on hounds and horses. His prophecy is coming true. And where men are learning the luxury of such lavish giving the spirit of missions is manifest. For it is not a question of near or far, but of love and service. One may cherish the motive and toil in the vision of the missionary in the veriest treadmill of narrow opportunity, and that motive and vision will glorify the commonplace and turn drudgery into a song. Is not the sad and solemn fact about this that so many have no heart for it—that it has not gripped and mastered their lives with its transforming power? It is this that matters more than all else: that men and women who are called Christians should be thrilled and swayed by the will of Christ and the needs of the world. Alas that so few have learned this lesson of making life worth while, of finding an adequate investment for personality! They are learning it in increasing numbers, for which let us be thankful. Men are investing their personality in that which glorifies living. Whenever income is consecrated, and toil and trade are stained through and through with a redeeming

purpose, the countingroom glows with a strange radiance and the machines sing a new anthem. Turning personality into gold is a monotonous form of character deterioration. Investing personality in uplifting the nations is the most satisfying form of ennoblement, whether done in the pulpit, the mission field, the workshop, or the countingroom. "Where your treasure is, there will your heart be also."

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#### "THE CRISIS HOUR IN MISSIONS."

We publish below an article which appeared as a leader in the *Shanghai Mercury*. It is so good that we publish it entire. No wonder Rev. W. B. Nance writes: "It is a significant change from what I found on my arrival in Soochow nearly fifteen years ago, when one of the leading dailies in Shanghai not only opens its columns favorably to missions, but actually in a leading article takes up the cudgel in defense of missionaries against the attacks of Sir Hiram Maxim, and points out a great evangelistic opportunity also in the leader." This is interesting reading from a Chinese newspaper in the face of certain blatant criticisms in periodicals in our own land.

Some of the statesmen of the world have asked in honest criticism whether the apostles themselves could have done better or would have played a different part in the titanic work of attempting the evangelization of the Chinese. In the early days of Christianity the opposing forces were not less, and the opportunities offered a world field for the world-wide commission. In even a casual survey of the origin and progress of missions not the least impressive is the manner in which the Divine hand seemed to prepare the way for the sandaled messengers of the Prince of Peace. Roman government, Greek literature and letters, and the austere religion of the Hebrew—these and the religious soil in which the seeds of the new faith were to be planted all totaled up into a wonderful preparation which made it easier and more normal for the evangelization of

the smaller encircling world within the vision of those times.

The centennial of missions in China is evidence of the fact that missions are not a failure. Bibles have beaten Maxim guns. Nor is this success attained in the easiest of the continents that have challenged the best minds and the most heroic hearts that have taken orders in this service. China claimed the best in its own right. The evangelization of the Chinese a century since was looked upon as a travesty. The East India Company looked upon it as impossible. The governments of the civilized world feared it would collide with trade interests. The earliest pioneers took twelve and fifteen months in sailing ships, to meet with massive walls of hoary prejudice and age-stamped systems. It was seen that the Chinese Empire offered the greatest barriers and presented the most serious opposition. It had religion, letters, arts, sciences in embryo, and its trade routes reached so far beyond the proverbial "four seas" that even the great sage, Confucius, had he been able to rise and see the situation, would have become a modern globe-trotter. Thus it was seen that the supreme place in missions must of necessity be yielded to China, and to its evangelization there must be sent the strongest and best of the ministers of the faith.

The field called for pickets, scouts, sappers, engineers, correspondents, and teachers, and in its advances and its reverses alike it grew wiser. Leadership was needed. The names of that splendid column of statesmanlike giants, from Xavier, Morrison, Nevius, and of more recent times the shining names of Hudson Taylor, Muirhead, Allen, DuBose, Martin, Mateer, Griffith John, Timothy Richard, and others, are only units among the forces which are set for the accomplishment of the colossal business of evangelizing the four hundred millions of the most wonderful people in the world. As the days go by, it is seen that there is such a thing as a science of missions. How the missionary work has grown! The changed conditions demanded adaptation and a proper valuation of the material to be worked upon and worked with. As the literature, religion, and customs of the Chinese became better known it was seen that the religious and philosophical conceptions of the Chinese afforded bases and presented opportunities to be utilized, and which would in a remarkable and rational manner aid and give leverage to the message of the new faith. The fact is that

missionaries are getting more common sense. It has sometimes taken a long time for some missionaries to learn that there are, in a very real sense, religious and physical climates. Of course some missionaries never acclimate, and, like Kipling's worn-out Aryan, leave a too premature epitaph for the next man to read.

The Conference of the Secretaries of the Missionary Societies in the United States and Canada recently faced the situation with good business sense. The Laymen's Movement has brought a new flush of circulation into the missionary body politic. It has taken up for consideration the imperative question of the union of the forces. If this is all it will ever do it will have done well. To stand in the way of union now would be the fundamental blunder of the times. It would be recreant to the trust committed to the Church in the evangelization of the non-Christian world. Strangely enough, it seems, and yet it is true, that not all of the wars in the Christianization of the world have been brought about by forces without, but from the narrow sectarianism within its own gates. Let the missions unite, and the work will be done with the best economy and attain to its highest degree of efficiency. Let the missions lose this strategic moment of opportunity in union, and the Chinese Christian Church will be staggered by the outlook, and the wide-awake business men and literati of the empire will laugh at the absurdity, disaster, and shame which will inevitably ensue.

Such campaigns as those held in Nanking, Peking, Chingkiang, Soochow, Wuhu, and Hangkow demonstrate that such aggressive work is the need of the times. Mass meetings may now be held in China with more safety and convenience than formerly, and when they are held with due respect to the local conditions and worked in harmony with the requirements of the official mind, there should be no hindrance to the furtherance of all that comes into the program of the great union plan which will show to the Chinese and to the missionary constituencies which support the varied societies that its representatives are wide-awake to the dawn of the new day and to the unparalleled opportunities which the present crisis hour in mission strikes.

It is a sign of the times that the leading evangelists among the finely equipped native ministry are speaking out. The immense plans of the union work in the educational schemes and its insistent call for adequate sums of money to advance the splendid cause of Chris-

tian education in China have been met with encouragement and success. The recent union work in Nanking is evidence of this sane and sound sense in mission work. If, as it has been argued, the University of Nanking is an experiment, then let it be admitted once and for all that it is an experiment along the right lines. But why not have the great evangelistic campaign united? And why should the preaching halls be so second-rate in equipment and poverty-stricken with lack of literature, etc.? Let the evangelistic work have its innings, and the indications are that it will not be run out without making a fine score. Let the Evangelistic Association do something while it has the irons hot. It is the work of the first importance, as is seen in the terms of the great commission of Christ to his apostles that they were to evangelize primarily and first of all the nations, and then to teach them the "all things" embodied in and growing out of the full-orbed content of the Divine plan in the regeneration of the greatest race in the world, the human race.

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#### FAMINE AND PLAGUE IN CHINA.

Both famine and plague continue their destroying work in China. The plague is especially severe in Manchuria, where the dead strew the roadsides. Fear is entertained lest it spread westward into Europe by way of Siberia. During the Middle Ages it is said the bubonic plague came over from the East and first and last swept away twenty-five millions of Europeans. But that was when the causes of contagion were not known and preventive methods in medicine had not been discovered. This very danger emphasizes the world neighborhood and human brotherhood. We cannot, we dare not be indifferent to what happens in China. Many thousands of dollars have been sent by American Christians for the relief of the famishing and plague-stricken millions. Still there is pitiful need. It is said that 3,000,000 people are in danger of starving before early harvests can bring relief. "The

streets are full of starving, naked people, many of whom die in the freezing nights. The people are desperate, and are constantly selling their children. When parents cannot sell their children they leave them to care for themselves or to perish with hunger."

The Christian missionaries are heroically doing what they can, and it wins for them a hearing and for their religion sympathy and respect. The aid furnished now by Christian people will open the way for still more friendly relations. It is estimated that \$1 will keep a man alive a month, and \$3 will sustain a life till harvest. But money given now will do more than that. It will demonstrate the reality of our religion and hasten the triumphs of the kingdom.

Money sent for this purpose will be received and forwarded. Funds should be sent to either of our Treasurers, Mr. J. D. Hamilton or Mrs. F. H. E. Ross.

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#### THE MEXICAN SITUATION.

There appears now to be a strong prospect of a settlement of the troubles in Mexico. The insurrection grew to be much more formidable than was at first indicated, and has not been easy to handle. The rushing of troops to Texas by the President, whatever may have been the intention, doubtless had a sobering effect on the situation. This, together with the widespread and unconcealed dissatisfaction of the Mexican people and the growing strength of the insurrection has led to negotiations which promise a settlement without further bloodshed. Let us hope this promise may be fulfilled, and that the outcome may mean peace and progress for the Mexican people.

Our work has suffered no serious interruption except in the imprisonment of

the Gutierrez brothers, teachers in Colegio Wesleyano at San Luis Potosi. Nothing was found to implicate them, and they were released and are back at their post. Also there was some damage to our Colegio Ingles at Guadalajara at the hands of a mob, but it was not great.

Our missionaries have behaved with admirable judgment, maintaining, as was their duty, complete neutrality and so keeping free from political entanglement. Their attitude is well expressed by one of their number in the following words: "Our duty is plain: Preserve a neutral attitude and try to do all within our power to assist in the upbuilding of a greater Mexico. Regardless of the results from a political standpoint, the souls of men need God just the same, and to this great task we must bend ourselves with all the energy of our souls. History teaches us that it is at times like this when the kingdom of God may advance by leaps and bounds."

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### WHERE ARE THE NINE?

C. F. REID.

Few incidents in the life of our Lord so fully reveal his heart hunger for the love and appreciation of those he came to save as does his experience with the cleansed lepers, nor is there a more forceful commentary on the effect of indulging the sin of selfishness.

As we ponder upon the infinite pathos of those words, "Where are the nine?" we are moved with indignation by such an exhibition of ingratitude, and our hearts go out in sympathy for one whose benefactions met with so indifferent a response.

Further reflection, however, reveals the fact that ingratitude and indifference were not confined to the Jews of the first century.

He must lightly read the Bible who does not gather therefrom that the central purpose of Christ's mission to the world, repeatedly expressed and tremendously emphasized in his last commands, is as much the chief burden of his desire to-day as when he walked in person among the outcasts and disadvantaged of earth. Yet we find that not one-tenth of his professed followers appear to be at all concerned in the carrying out of that purpose for which at last he gave his life.

We need not go outside the borders of Southern Methodism to find an illustration of the above statement, for with an annual income of four hundred and ninety millions dollars the nearly two millions of our members are giving an average of less than one copper cent per week to send the gospel to the forty million Christless men and women for whom we are responsible.

This pitiful display of disloyalty or incompetence either gives occasion again to ask, "Where are the nine?" or demands a thorough investigation of the methods we have employed in transacting the first and most important business for which the Church of Christ was founded.

The writer is persuaded that however much we may fall short in loyalty to the purpose of Christ, we are not more lacking at this point than are others. Can we say as much in regard to our methods of enlisting our resources for the work? The annual collection and occasional appeal upon which we have chiefly relied have proved by long experience to be utterly inadequate. Only a small part of our people are reached thereby, leaving the vast majority without a part in this most Christlike work of the Church, and hence without the educational and inspirational influence in their lives to do something purely for Christ's sake.

The burden of responsibility has been laid upon the already overtaxed pastor, who in the multiplicity of his duties has been able to give but scant time and thought to this part of his work.

Even the comparatively few giving under the old methods, by being called upon to give in a lump sum were able to give only the amount they could spare for this purpose at one time, whereas had there been opportunity for frequent giving during the year a much larger aggregate could more easily have been offered.

In the good providence of God the Laymen's Missionary Movement, with its effective methods, comes to us at the exact time when world conditions cry more loudly than at any other time in history for a great advance in missionary activity. Though so recently put into operation, wherever they have been fairly tested results have been achieved that promise something really adequate when they shall have come into general use.

1. *They greatly increase the number contributing.* A certain Church in Baltimore of more than twelve hundred members, and regarded as exceptionally generous, was found to have only one hundred and eighty members who were contributing. After a thorough every-member canvass there were eight hundred and eighty members of the same Church contributing on a weekly basis.

2. *They greatly augment funds for the field.* In sixty representative Churches selected from several sections of the country, the contributions to missions amounted to \$96,291.23. After applying the Laymen's Missionary Movement methods these same Churches contributed \$228,573.39, an increase of \$135,426.06.

3. *These methods greatly aid other de-*

*partments of the Church.* In a group of eighteen Churches where they were employed the gifts to foreign missions were increased \$10,175, and by their effectiveness and the inspiration developed the gifts to home missions were increased \$14,150, and the contributions to congregational expenses were increased \$27,950.

4. *The employment of these methods transforms nominal members into active workers and develops leadership for all kinds of Christian enterprises.* Recently in a leading hotel of one of our Southern cities were gathered one hundred and thirty laymen from the several Southern Methodist Churches. They represented some of the largest business interests of the city, and were met to plan a missionary campaign with the same deliberation and care they would have employed to promote a business enterprise of common interest. Two years ago such a gathering for such a purpose would hardly have been possible.

With such evidence of the efficiency of the methods of the Laymen's Missionary Movement in at least in some measure removing the reproach of indifference from the Church, is it not worthwhile to give them a fair trial throughout our borders?

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#### NOTES AND COMMENT.

Mrs. C. B. Hanson, the widow of the lamented Dr. Hanson who did such a monumental work in the Monterey Hospital, leaving it only to go to his final reward, is now making her home in Nashville. This city was formerly the home of Dr. Hanson, where he and Mrs. Hanson had many friends, and where she also has a brother. Mrs. Hanson has an interesting family of children. The old-

est son is preparing to take a course in medicine in Vanderbilt University.

The meeting of the Evangelistic Association in Hankow December 7-12 last was a remarkable one. It was claimed to be the greatest meeting leaders of the Chinese Christian Church ever held. There were 77 missionaries and 158 Chinese delegates. A Chinaman, Rev. Cheng Ching Yi, of Peking, presided. Christian unity and aggressive evangelism were greatly promoted by this meeting. The days were given to conference and the nights to evangelistic effort. The aggregate attendance each night was estimated at 10,000.

The report of Dr. W. A. Davis, in charge of Monterey Hospital, gives the following: "From May 1, 1910, to January 31, 1911, there were admitted into the hospital 293 patients. Of this number 155 were men and 121 women, and 17 were children. Of the entire number 105 were charity and 188 pay patients. In the nine months included in this report there have occurred but two deaths (one child and one woman), a fact very gratifying to physicians and nurses. In the medical and surgical clinics there is an average of 2,340 patients each month."

Rev. and Mrs. F. K. Gamble and little son reached Alabama the latter part of March. After a stay of a few weeks with Mr. Gamble's family, they have gone to Mrs. Gamble's home at Franklinton, N. C. Brother Gamble has been in Korea only a few years, but during that time has shown himself to be a workman that needeth not to be ashamed. Mrs. Gamble and the baby boy have been far from well, but we hope a stay in the home land will result in their complete restoration to health. Brother Gamble's permanent address during his furlough will be Jasper, Ala.

#### Social Service Commission for Wisconsin Churches.

The Wisconsin Federation of Churches and Christian Workers has decided to create a social service commission to consist of fifteen members. The functions of the commission are to increase the acquaintance of the people of the Churches with the facts of the leading social problems, to serve as an advisory committee in matters of the relationship between the Churches and social betterment movements, to investigate any moral, social, and industrial conditions of an aggravated nature, to represent the federation at hearings of legislative committees in support of or in opposition to proposed legislation. This is the first State social service commission in the United States.—*The Survey*.

Who does not sometimes blunder? One cannot always get his facts first-hand, and so it often turns out that so-called facts get a-going and are made to do duty as a basis for no end of argument and stirring exhortation, and then turn out to be no facts at all, or dreams slightly tinged with facts. In the April number of that most excellent magazine, the *Missionary Review of the World*, is a correction concerning "Islam in England." A "mosque" in Liverpool was heralded as a sign of the spread of Mohammedanism in Europe. The *Review* furthered the startling information. The "mosque" turns out to have been a hired room where a nondescript religious service was held for a time by a man who fled the country in disgrace. The *Review* corrects the error and declares "it is doubtful if any appreciable number of either Englishmen or Americans have become Moslems, though a few have become Babists or Babiists. Islam is not a noticeable factor in either English or American life."



## HOUSING CONDITIONS OF THE POOR IN NASHVILLE.

REV. A. M. TRAWICK, JR.

### A Few Words Introductory.

Lord Shaftesbury declared, after sixty years of effort on behalf of the poor in England, that though many of the depraved who lived in deplorable circumstances would retain their characters unchanged by any improvement of their conditions, numbers of others would be reclaimed if their physical circumstances were made better. The great reformer found in this class an inspiration that led him to labor to the end of his days, hoping always to rescue a "remnant." The influence of physical conditions upon character may be stated in terms of the following law: "Strong, intelligent, and forceful people create or modify their environment; the weak and unthinking are made by it." Not all the good people in the world are independent of the physical fact of their lives, nor is it true that the depraved are always the product of deplorable circumstances; but in every community there are persons whose health, intelligence, and morals are determined by the land they occupy, the food they eat, the water they drink; and so strong is the bond of unity between all the members of a community that whatever threatens the welfare of even one family becomes a menace to all the other families in the neighborhood. In the city not one house only but hundreds of them, not one individual but thousands, are involved in the sinister influences of unfit

habitations. In the light of this fact, the duty of society becomes enlarged in the same proportion, and a true Christian spirit demands that we regard not our own welfare alone, but the welfare of all who are not able to help themselves.

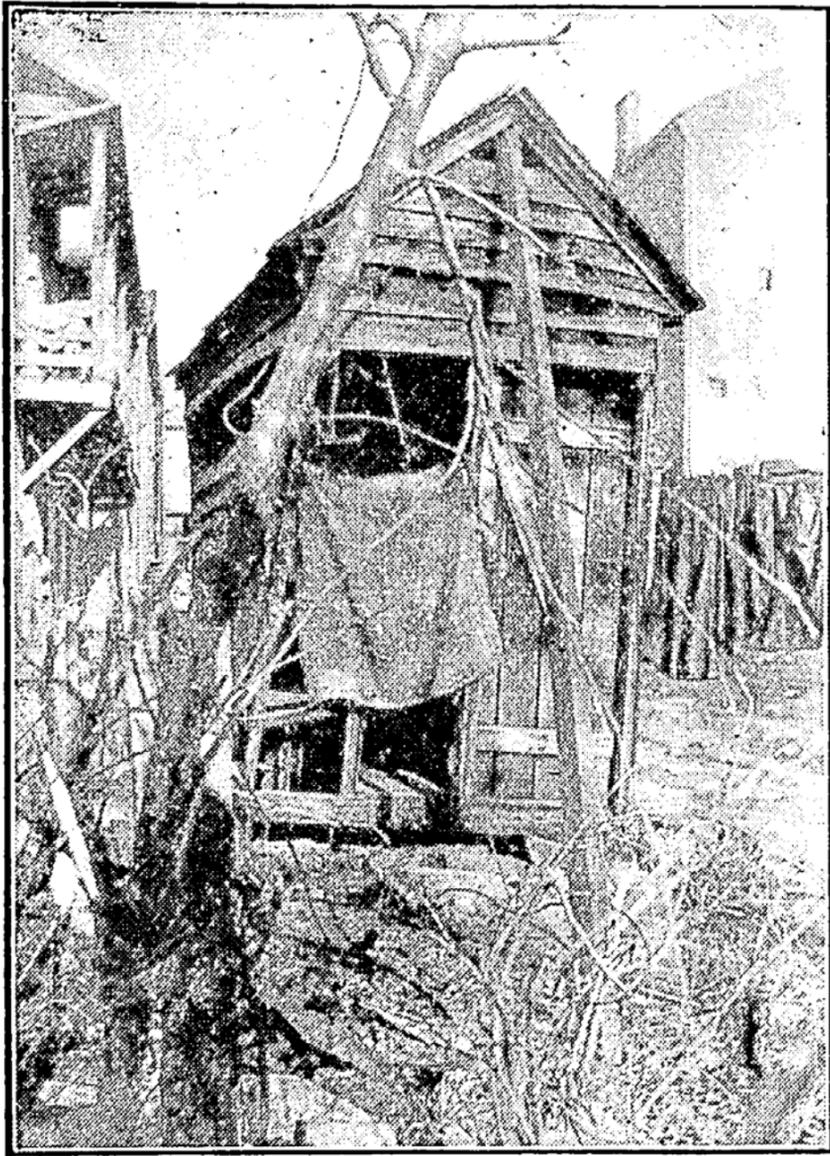
The development of the subject assigned to this paper will force us to recite many facts that to polite ears are repulsive; but it must be remembered that they are matters of life and death to many hundreds of our common humanity; and while it is no part of our purpose to excite a morbid curiosity or to offend delicate sensibilities, it is nevertheless our desire to contribute what is in our power to the creation of a public conscience that shall be as keen as our sensibilities, and to stimulate a sense of duty that shall be as broad as has been our neglect.

The Church has usually been content to leave the matter of housing improvement to tenement house commissions, sanitary inspectors, lawmakers, and social relief societies. The writer of this paper, however, believes that though these agencies can do much in this direction, they cannot and should not be expected to do everything the situation demands. No matter how well these agencies perform their part, the Church holds in its sacred custody the supreme power of human redemption, and must supply the sufficient motive in faith and inspiration to complete the task. The Church can and must interpret the facts of life lying out from its own door, and must re-

deem the living conditions of the poor in the spirit of the gospel.

### Principles of Bad Housing.

The housing problem assumes various forms in the different cities of the land. New York has the tenement house at the center of the evil. Immense structures four or five stories high are designed to occupy an entire city block, and they furnish homes for many hun-



A COMMON TYPE OF CLOSET.

dreds of human beings. Every degree of degradation, poverty, misery, and neglect flourishes in these massive structures. The housing evil in this form is entirely unknown in Nashville.

Philadelphia, Baltimore, and other growing cities have the problem in remodeled buildings that have been made into tenements for large numbers of families. Nashville has a slight duplication of this evil in the older parts of the city.

The evil assumes a variety of external

forms, but the result is always the same. Bad houses, by whatever process they have become bad, produce disease, poverty, vice, superstition, and crime. The human factors associated in the evil conditions are everywhere the same. The greed of landlords, the indifference of real estate agents, the carelessness of building inspectors, the lethargy of lawmakers, and the stoicism of the general public meet on the common ground of the poor man's domicile and despoil his life of its peace, happiness, and prosperity. Nashville joins with all other cities of the land in this conspiracy against its poor; and our problem of dirt, ignorance, and stupidity is the result.

In the investigation of housing evils, large cities have as a unit the block or ward or district, where the poor segregate and live under fairly uniform conditions. In this also Nashville differs from other cities where conditions have been made public. Our poor live in all parts of the city, though of course not always side by side with the rich. A block, however, with us is not a unit. The rich live on one street, and their poor neighbors on the other, and frequently only a narrow alley separates them. A block will have even three distinct classes of residents: the rich on one side, the moderately well-to-do on another, and very poor negroes on the alley between. One of the most neglected quarters given over to negroes is Prison Alley, lying between Church Street and State Street, both highly respectable and occupied by white families. In like manner, parts of a block may be well drained, with good sewer connections, while other parts may be foul, stagnant, and overcrowded with little huts. Striking instances of this may be observed on Hynes Street and its adjacent alleys. Here the economic waste in developing the land is quite as

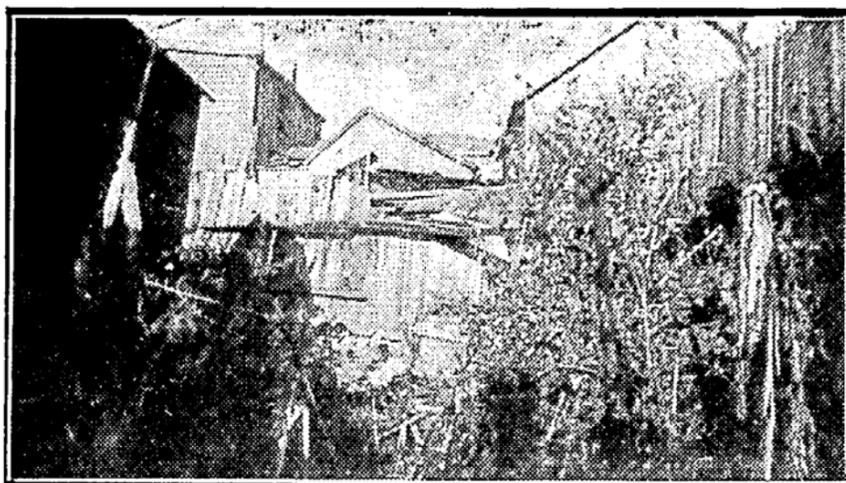
apparent as the social inequality of the various families. We have wards and blocks and large districts of the city that are in every sense worse than others, but it is important to remember that bad conditions are not segregated; they form part of the life of the whole city. If, therefore, the evil exists in the more favored sections, what must be its extent and blighting influence in the portions of the city which to many of our best people are a region forgotten and unknown?

### The House and Its Occupants.

Nashville's housing problem is a dual one—the house, and its sanitary surroundings. The effect of a house upon its occupants cannot be estimated apart from the garbage, water, drainage, and general sanitation of the premises. Houses for the poor are built on alleys, cheap streets, and in back yards, with little regard to system and regularity, and the families occupying them are left to dispose of their trash and refuse as their untrained instincts dictate. A hundred families sometimes live in little shanties on a single block, and as these structures face in every direction and overlook the neighboring houses from every angle, they facilitate a conglomerate disorder and promiscuous intermingling most repugnant.

These houses, built of rough plank, have battered tin roofs, and have not been painted or repaired since they were completed. The walls and ceilings are thin, unpapered, and unplastered; the windows have no shutters, and the glass is broken out all the year round. The rooms are heated with stoves, and are unventilated in winter except for the broken windowpanes, and are unbearably hot in summer. The roof leaks, the doors are ill-fitting, and not a single

element of discomfort is lacking to make the misery complete. Kitchens often serve as bedroom and wash room, the clothes being dried on cords stretched overhead. If there is a second story, the stairs, narrow, uneven, and tottering, run up on the outside. Tenement hous-



AN "AFRICAN JUNGLE IN THE HEART OF NASHVILLE.

es follow one prevailing type. They are long and narrow, two or three stories high, and run back fifty or seventy-five feet. The rooms open upon a porch that extends the full length of the building, and the porch is the only passageway from room to room. Each room is occupied by a family, and almost every negro family in a tenement has a "lodger" or "sleeper." In these little houses and tenements live our cooks, washerwomen, nurses, and day laborers. The week's washing from the best families in the city remains in these houses from Monday till Thursday or Friday. Dogs, cats, and children sleep on bundles of clothes; and in the washtub garments soak in water from foul wells, ill-smelling springs, or hydrants. Our clothes are our most democratic possessions. On our persons they scorn the touch of degraded fellow-citizens, but in the houses of washerwomen they associate on terms of closest intimacy with the gaudy garments of "sporting women" and the contaminated apparel of the diseased and vicious. It is not because of our clothes

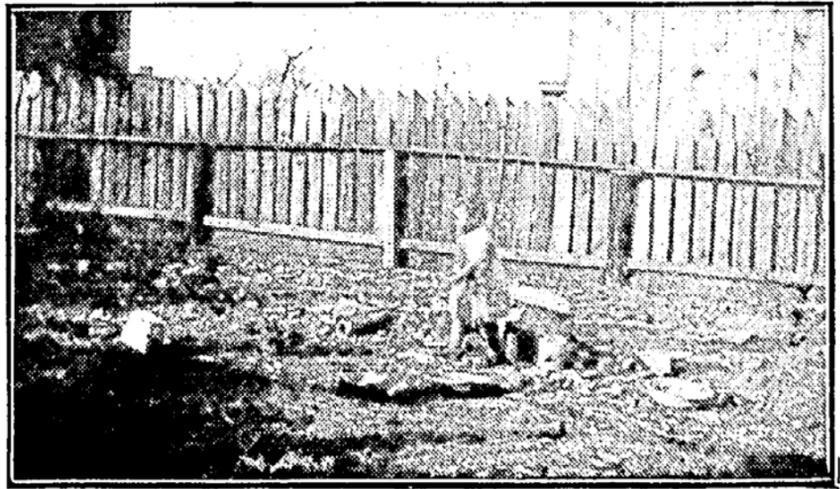
that these statements of facts are set down; our deepest interest is with the human beings who do our work for us and live where we compel them.

#### Illustrations of Housing Evils.

Unattractive and repulsive as are the domiciles of the poor, they are nevertheless filled to bursting with people who desire to live in the city. One brick tenement has ten persons who sleep in a single room. In a two-room cottage with only two beds are a widow and her twelve-year-old son, two married couples, and a single man. A family of eleven sleep in one room, with only one bed, which means, of course, that the children sleep on the floor. A widowed father, two grown sons, and a grown daughter were found living in two rooms, with a chair and a bed as the sole articles of furniture. A "dark room" was found in which a negro man sick in bed was not discovered until a match was lighted to find a place for the kodak for an indoor exposure. Old "Aunt Nancy" had her room so filled with plunder that it was impossible to find sufficient space to secure an inside picture. Negroes and Italians live in the same house in a certain quarter, and in a filthy yard all the children at play are attended by an old negro woman who is a drug and alcohol fiend. Similar instances in almost countless numbers could easily be given to show the deplorable circumstances of our poor, both white and negro.

Negroes do our hard work and receive little pay, hence they are under the necessity of crowding into close quarters. They are improvident and shortsighted, and are willing to let each day take care of itself. About forty-eight per cent belong to the Church, and they contribute out of their poverty to its support. They are also Masons, Odd Fellows, members of the Household of Ruth,

Sons and Daughters of Abraham, Immaculates, Citizens of Queen Esther's Court. To all of these societies they give money. They buy furniture, musical instruments, pictures, and almost anything else that is offered on the installment plan. The most extravagant of all ways to live is to buy coal and wood by the dime's worth, provisions in paper sacks, furniture and clothing on weekly payments, and to be forever in debt. Negroes of the poorer class never know a free day during the course of their lives. They become members of the insurance company at birth, and pay weekly premiums till the day of their death. Half of their weekly income is expended for a room, and out of their poverty many white men and women derive their support and luxury. Just as long as good revenue is derived from the habits and temperament



TWELVE DEAD DOGS IN ALLEY BEYOND THIS FENCE.

of the negroes, their deplorable housing conditions will continue. It is no wonder, then, that the domestic arrangements of the poorer negroes suffer such rude interferences. Scarcely a household preserves its identity and complete unity, for there is always some one else to occupy the shelter with the family. All over the city placards or signs are to be observed bearing the legend, "Boarders Wanted," "Lodgers," "Sleepers Wanted Here," "Meals at All Hours;" and even if there is no sign, it is a safe presumption that a negro's house always

has room for one more. Lest we should be misunderstood, we hasten to state that many negro families preserve their identity by occupying their own well-built houses, and give evidence of refinement and culture in their domestic life. But the purpose of this paper is to point to the neglected side of life among the poor, and, beyond any question, the overwhelming majority of negroes in Nashville live in conditions of misery and degradation. It is likewise true that hundreds of white families exist in circumstances just as evil and pernicious as those of the abandoned negroes. A true view of the problem of the poor recognizes no arbitrary distinction of white and colored, for the lowest levels of humanity know no "color line;" it is there simply a matter of the men, women, and children who suffer and degenerate and die.

#### Matters of Sanitation.

Good sanitation will not cure all the evils of humanity, but it is an undeniable truth that no permanent improvement of life is possible without close attention to matters of drainage, disposal of garbage, good water, and clean premises.

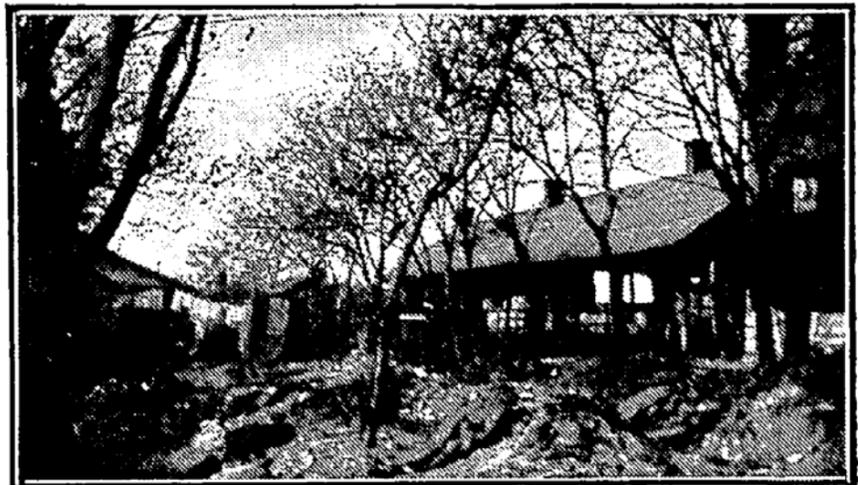
Nashville has one hundred and eighty miles of paved and graded streets, and ninety-eight miles of sewers. It is evident, therefore, that eighty-two miles of our streets are without direct sewer connections. This calculation leaves out of the account the network of alleys and unimproved streets upon which reside the larger part of our poor. The drainage of these neglected portions of the city is that of nature and nothing more. If the yard or alley has a natural slope, the water from the premises finds its way by natural gravitation to a sewer, or runs under the house or into the alley.

There is no plumbing or sewer connections in houses of this character; if

they exist at all, the instances are so rare that they call for special explanation in each case. Some housekeepers dig shallow trenches through the back yard to afford a channel for waste water, and in every instance the adjoining alley becomes unspeakably filthy and nauseating.

The city of Nashville allows its main lines of sewers to come to the surface in many places, and often a broken sewer remains without repairs for years. In these broken places the sewer water forms part of the environment, and children, following a natural instinct, play in the only running water available. Water in the sewers of this city is composed of both surface drainage and waste from sinks, closets, and every other form of house disposal; we make no distinction between storm and sanitary sewage.

Small streams and rivulets flowing through the city are utilized as part of the public sewerage system. Mill Creek is a public sewer for a mile within the city limits, and, adding this to the waste



A HOUSE ON A GARBAGE HEAP.

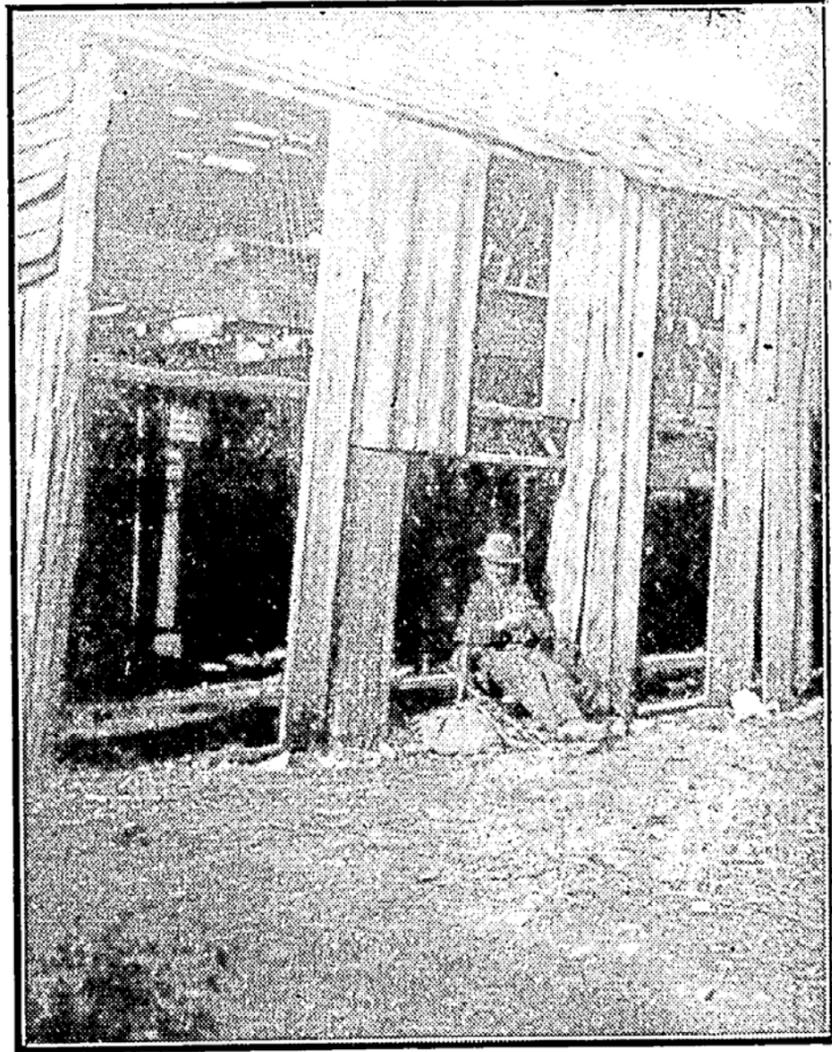
it receives from the Central Asylum for the Insane, it enters the Cumberland River above the city. Stone's River empties into the Cumberland River above the pumping station, with the sewage from the Tennessee Industrial School. The celebrated Lick Branch, which is our best sewer, enters the Cumberland above Jefferson Street with its combined load of storm water and sanitary sewage, and

contaminates another mile of river frontage before the lower city limits are reached. We are constantly menaced by contaminated water, and the Cumberland River is more damaging to Nashville than to any other town on its banks.

The back yards, areas between buildings, alleys, and vacant lots are the dumping places for the poor neighborhoods. Rubbish of every variety—tin cans, slop buckets, ashes, feathers, decaying lumber—may be found in back yards, piled higher than the fence. Pigs, goats, horses, and cows are allowed on the premises, and refuse from the stables forms part of the general aggregation. A mound of stable manure eight feet high was found in the rear of a house occupied by a fruit dealer; and in many other cases similar mounds were discovered at the windows of negro "eating houses" and "cafes." The city makes use of unoccupied lots for public dumpage, and one instance is known of a family occupying a house built on top of a dump which still receives its part of city refuse. There is little or no classification of garbage so far as the premises of the poor are concerned. Everything thrown out of the house accumulates in a common mound, and the premises are soggy and ill smelling. In summer the weeds grow rank, flies and rats breed in the refuse, and the whole atmosphere is rendered impure. Alleys receive all that the yards cannot contain or that is not deposited in the nearest vacant lot. An alley between two respectable streets, occupied by half a dozen negro families, held the decaying carcasses of eight chickens which were never removed till the rain washed them away. In another alley twelve dead dogs were found in various stages of decay, and these likewise were never removed by the scavenger department.

Unsanitary vaults, closets, and privies

are so fatal to health, cleanliness, and morals of family and community life that to omit mention of them would be an inexcusable, sentimental oversight. Their condition is a reflection upon the intelligence and moral sense of every good citizen, and our failure to improve them is



ONE OF NASHVILLE'S "PUBLIC COMFORT STATIONS."

a measure of our supreme indifference to the physical foundation of morality. Very few of the homes of the poor have water closets, and none are found with plumbing connections inside the houses or tenements. Those that exist on the premises are always foul except once in the year, when an attempt is made to render them sanitary. They are often located within six feet of the kitchen or dining room, and quite as frequently are directly on the line of the alley; while in a few observed instances they are in the front yard, nearer the public street than the inhabited rooms. At the best, toilet facilities easily degenerate into nuisances. With the poor they just as easily become part of the garbage of the premises, and

when that character is attained, they are the most prolific source of promiscuous intermingling of the sexes and of indecent suggestion to the young. Whatever the toilet convenience may be, all the dwellers of an entire half block may be forced to its use, and it is in the presence of such inhuman spectacles as this that the sober sense of a cultured civilization stands condemned by its own brutal indifference. Another evidence of blind unconcern is thrust upon us by the discovery that old, deserted, tumbled-down buildings on rear premises and alleys are employed as convenient stations by all the families in the neighborhood, and by all others of any age or color who may so desire. Nashville's only approach to "public comfort stations" is this type of structure.

On the matters treated of in the foregoing paragraph a few quotations from the "municipal ordinances" are given to show the contrast between the law and the observance. Persons owning or occupying a house shall keep the closet or outhouse "neat and clean," shall cause them "to be frequently cleaned and emptied," and cause the pit "to be covered with quicklime," so that it "shall not be offensive to the adjoining inhabitants." Every such toilet "shall have a vault under it not less than one and one-half feet in width, three feet in length, and three feet in depth, walled up with stone or brick laid in hydraulic cement, so as to hold water and securely retain its contents;" it shall be "at least three feet from the line of streets and alleys, and so enclosed that the vault or box shall be screened from public view." Special provision is made to guard against the toilet being "easily observed from the street or from any school or other place where a large number of people congregate." All "cleaning shall be done at night, be-

tween the hours of eleven and four o'clock." Every requirement of the law is violated. But the indecency is not confined to violations of written law; it goes beyond anything contemplated by municipal regulations.

The water supply for the poor is an exceedingly vexatious question both in regard to its purity and its adequacy. There are four sources of family water: the city hydrant, springs, wells, and cisterns. Wherever hydrant water is used the supply is presumed to be sufficient, but when we look further into the matter the presumption is unwarranted. If a tenement house is supplied with water from the city mains, there will probably be one hydrant on the porch for all the families on the floor; or, the hydrant will be outside on the ground. All the families living in the house are compelled to go down one, two, or three flights of stairs and carry their water up in buckets. In many instances occupants of one building go out of their own house, pass through the yard and into another yard for their water. If all the houses so situated are the property of a common owner, this is permitted; otherwise such conduct is regarded by the laws as stealing. Many of our poor are forced to live in houses where they must steal every drop of water they use. Children watch on the street for the policeman while their mothers go out for water for washing, cooking, bathing, and drinking.

Water obtained from wells, springs, and cisterns is almost always impure; certainly always liable to impurities from surface drainage and underground contamination. The City Board of Health is constantly condemning such sources of supply, but the Board of Public Works is constantly deciding that they have no legal authority to compel the families to cease using the water. While the au-

thorities wrangle over legal questions the poor continue to use water from foul wells and springs, and they are utterly helpless to remedy the evil which affects them.

The helplessness of the poor to improve their own housing conditions inspired the writing of this paper in the hope that those who love justice and decency may bring their consecrated common sense and hard-headed determination to the relief of a situation that is truly appalling but not incurable.

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### HOW A WESLEY HOUSE HELPS A COMMUNITY.

MRS. R. W. MACDONELL

The Wesley House stands as a center for wholesome recreation, for educational inspiration, for opportunity for physical development, and for civic betterment, as well as for religious quickening in a community where larger opportunities of life have been denied.

Recreation is a demand of the physical being which cannot be denied youth without dwarfing perceptions and limiting future development. In many communities where society is congested our people live in small cottages and single rooms, so that whatever amusements come into their lives must come from without. They must seek it on the streets or in some other demoralizing place, because it is crowded out of the home. It has been found that ninety-five per cent of the young working girls attend the cheap dance halls for lack of opportunity for pleasure in their own homes. The Wesley House, with a corps of consecrated, trained, cultured workers, located in such a community, furnishes club rooms and playgrounds where at certain hours of the evening young men and women may find whole-

some, inspirational diversion, and where the children may be gathered off the street and directed in such games or plays as develop them morally and give opportunity for physical relaxation which helps them to grow normal and strong. A glimpse of a larger world is thus brought within the vision of the people. Trips to different points of the city which hold esthetic or historic value are often planned by the workers of the Wesley House. The fellowship which is established through these social touches creates ideals far removed from those which come to our young people in the polluted dance halls. The social evil has been stayed by the friendly interference of the deaconess or missionary, and friendship with unworthy men or with girls whose standards are low has been broken by the influence gained through the intimate acquaintance which has come in the close social life furnished by the Wesley House.

As an educational inspiration the Wesley House has stood as a beacon light in our Southern cities where they have been established. Most of them carry some phase of night school work, and all have clubs which have as their object the creating of lofty ideals and development of discerning faculties in those who frequent them. It seems unbelievable that in a community where two churches have stood within a stone's throw of one of these schools are numerous boys and girls of fourteen or sixteen years of age who have grown up in absolute illiteracy. The Wesley House has furnished school facilities for these neglected children, and to-day there are young people who are making an honorable living because of these opportunities and the patient effort of our workers to enlarge their lives. Stenography, sewing, and some trades have been taught; and in some Wesley

Houses the foundation for culture has been laid by the music and art lessons, with choral work and special lessons given by some coöperating worker through the Wesley House.

The better kept houses, the better cooked food, the bettered physical condition of the people, reveal the fact that the Wesley Houses are reconstructing the domestic life of the slum districts where they are located. In the domestic science classes the young women and girls are taught food values and given a glimpse of what better nourished bodies mean. The making of the home is most important, and through these domestic features the home is magnified.

Not a small part of the work of a Wesley House has been the demand upon the city authorities for cleaner streets, better housing, and the removal of such unsanitary conditions as breed contagion. This has been done through a study of the conditions of the community by the deaconesses and missionaries in charge, and the demand for enforcement of law. Back of the Wesley House stand the forty or sixty members of the City Mission Board, and this combined force has made itself felt in many instances where law enforcement or enactment of new laws was necessary for the betterment of our people. The protection of little children from brutal fathers or profligate mothers has been often effected by the enforcement of law because of the wise persistence of some of our Wesley House workers. The juvenile courts have often called our deaconesses and missionaries into service as probation officers or custodians of their charges until permanent arrangements could be made. Law and loving service have gone hand in hand in our work of redeeming the cities.

Everything that makes life easier and

the body stronger, or that raises standards and ideals is a step toward a higher development which brings man nearer the image of his Creator. These recommend the social ministry of the Wesley House. But we go farther with this constructive work by building up the spiritual nature of those we reach. In every feature of work some vital truth is stressed by a song, a prayer, or a study of God's Word. The incarnation of the spirit of love in the deaconesses and other workers is an abiding inspiration to those whom they touch, who are thus made ready to accept the truth offered them. In one of our Wesley Houses the Mothers' Club has effected this awakening with remarkable force. Several years ago by repeated invitation and by tempting refreshments we induced the women of the community to come to this meeting. They came because they were thus urged; but not more than a dozen ever came to one meeting, and often these were untidy in appearance and indifferent to the exercises. Slowly the interest has grown, until now they are eager for club day to come, and they voluntarily contribute to the maintenance of this cooperative work. The drawing feature this fall has been the Bible studies, which have been conducted with great power by one of the City Mission Board members. More than thirty women have attended these meetings, and their transformed appearance reveals the fact that they have learned anew that the body is the temple of the Holy Spirit. There were women reached through this club who had never darkened the church doors.

The Wesley House has been established in some communities where there are no churches, and as a result Sabbath schools have been established. It is a blessed experience to attend Sabbath

school held in the "community hall" or club room in a mill district, and to hear the little children and young people whom we have won through the clubs, and the men and women whom we have quickened by a friendly touch, raise their voices in praise of Him, the great social leader who more than two thousand years ago came to make a Wesley House possible for them. After the opening songs the classes scatter, filling every room of the Wesley House according to grade and age.

Is not the Wesley House an evangelistic agency when these are the results? The betterment through this social ministry has come not only to the people in the Wesley House community, but to those who have put into it their money and service something of the "joy of the angels" has been given. A larger life to the Church has come through this ministry and a truer sense of the brotherhood of humanity.

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#### W. M. U. S. S.

This somewhat lengthy assemblage of letters is the official abbreviation of one of England's live forces for the world's redemption—the Wesleyan Methodist Union for Social Service. The Union has two Secretaries, a minister and a layman, and its President is Rev. J. Scott Lidgett, D.D., M.A., who is also a prominent member of the Wesleyan delegation to the Ecumenical Methodist Conference to be held in Toronto next fall. The motto of the Union is "See—and Serve," and it has been taken as the title of the Social Service magazine issued quarterly at Birmingham. The English Methodist Publishing House is bringing out a series of books on social and religious subjects under the auspices of the Union, offering them at low cost in hopes of a

wide circulation. The volumes so far published are "The Citizen of To-morrow," "Social Science and Service," "The Social Teaching of the Bible," and "The Social Outlook." The spirit of the movement is well expressed in the following extracts from the latest issue of *See—and Serve*:

It is obvious to all of us that there is no opposition between "home" and "foreign" work. When one views things from the central standpoint of Jesus, there is no such division. He is the citizen of the world. His work is international. He does not ask for a local patriotism, but for a world-wide philanthropy. Yet it is clear that one must begin somewhere. The starting point of Jesus was his own land: "Go rather to the lost sheep of the house of Israel." The goal is the end of the world: "Go ye into all the world."

We are beginning to understand that the base of our operations is not as strong as it might be. . . . Our indifference to the social sins of society has skirmished successfully against our mission movement. It is impossible for us to pity overcrowded China if we are careless of the overcrowded area in our town; we cannot sympathize with the famine-stricken pariahs of India if we do not hear the moans of the breadless at our gates. If we love not our brother whom we have seen, how can we love our brother whom we have not seen? One of the greatest hindrances to the spread of the kingdom is to be found in the social swamps of our great Western cities. When the student of Japan comes to our country, he sees the massacre of children, the grinding of the poor, and the sin and shame of our town life. These things make him recoil from the religion of those who unblushingly see these things at their own door. The man who works for the social welfare of the West makes a great contribution toward the salvation of the East. When we think of modern England we can understand the splendid fury of William Watson's poem, "The New Imperialism." He reminds the man whose eyes are in the ends of the earth that here

The starved and stunted human souls  
Are with us more and more.

With trumpet voice our poet, who is one of our few prophets, cries to us all:

Your savage deserts howling near,  
Your wastes of ignorance, vice, and  
shame;  
Is there no room for victories here,  
No fields for deeds of fame?

Arise and conquer while you can  
The foe that in your midst resides,  
And build within the mind of man  
The empire that abides.

The greatest power of the social movement is seen in its international character. The social movement is the catholic movement of to-day. Its ideals are realized only by the man who says: "The world is my parish."

We do not fight for the materialistic conception of social reform. We ask that men in all lands should have such conditions of life as will help them to enter into the spiritual privileges of the kingdom of Christ. As men go to distant lands, as they explore the slums of our cities, as they bring the message of love to the problems of life, as they withstand the piratical plunder of the oppressor, they will awaken the countries of the world, and the annals of their deeds will be written in the Lamb's Book of Life.

## THE LOUISVILLE WESLEY HOUSE AND ITS WORK.

ELLEN DOUGLAS GAINES.

For a long time our city board had realized that the Wesley House was not adequate to the demands and opportunities of the work here; but it was not until last summer that they could execute their plans for enlargement and improvement. During the summer months the Building Committee was busy with plans and blue prints, and many long, hot afternoons were spent in devising ways and means. On September 15 the actual work of remodeling began, and on December 12 the workers moved into a new Wesley House; new because of the additional rooms upstairs and downstairs; new because of the lovely large clinic which supplants the pitifully small place heretofore used for that purpose; new too because of the fresh coat of paint to which the entire house has been

treated, and because of the bright, clean paper which gives to the living rooms an air of sweetness and freshness that does one's heart good.

As the building is now arranged, the entire second floor is used as the home of the resident workers; and a sweet, homelike place it is, equipped with the comforts and conveniences of a modern home. The downstairs flat includes a large assembly hall, a room to be equipped for domestic science, a reception room, and the rooms given over to the clinic work.

There was some uneasiness lest the



GIRLS' SEWING CLUB.

long suspension of work would seriously affect the clubs and industrial classes; but there was no need to fear, because the Wesley House has come to mean so much in the lives of many that they were almost as eager as we were to come back "home." In every department of the work we find cause for praise and thanksgiving, and no cause at all for any discouragement.

### Work with the Children.

Work with the children is always a joy, both because of the inspiration a

child brings to one and because of the far-reaching results of such work through the untold possibilities wrapped up in their little lives. For these reasons, too, work with children must be done lovingly and patiently and reverently.

We feel that the library is one of our happiest features for our children, affording as it does an opportunity to secure suitable books, and thus early instilling in the children a desire for good reading. In connection with the library we have the weekly story hour; and what child does not love to hear stories? This "hour" is well attended and greatly enjoyed.

The reading room is open one night and two afternoons each week.

The work with the boys is carried on by Miss Legars, who is assisted in this work by volunteer helpers. She is an enthusiastic worker, and has a way of winning the boys. The boys from eleven to thirteen she has organized into a regular club, with officers, etc. They themselves named it the "Heroic Club." She hopes in time to have this club belong to the national order of the Knights of King Arthur. Her especial theme with them at present is "Patriotism."

The small boys are studying Hebrew history, and are making their own "histories." Miss Legars began with the creation stories, and they illustrate each lesson in a most original and interesting manner. The boys are very much interested in this work, and take great pride in their books. Interspersed with the work are songs, both sacred and patriotic, and after the lesson is over they play games and have some gymnastic exercises.

For little girls we have the Friday afternoon sewing school, with an enrollment of eighty. This department is un-

der the supervision of Miss Cunningham. The children not only learn to sew, but they are given a Bible lesson each week. The little girl who seems to take the most eager interest in this lesson is a little Catholic, who, having no Bible in her own home, goes to a neighboring house to learn her Bible verses.

Our little kitchen garden class is very much interested in the science and art of good housekeeping, and they hope some day to be real helpers in their mothers' homes.

#### **Our Young Women's Club.**

Our Young Women's Club has recently been organized, and we are praying earnestly that this club will prove a great blessing to the young women of this neighborhood, and that through its influence the worth-while things of life will be laid hold upon by them. The membership is composed almost entirely of working girls. The beautiful service they have decided to render in the beginning is to send flowers to those sick ones in the hospital and in the homes about us who would most likely not have flowers otherwise.

#### **The Mothers' Club.**

Should you ask, "What is the especial pride and glory of the Wesley House?" I am sure you would hear Mrs. Bond, our very capable district nurse, say: "The Louisville Wesley House Mothers' Club and the clinic."

This Mothers' Club has as its own work the furnishing of the clinic, and so the two are always thought of together. In the Mothers' Club we have a membership of seventy-one, and such a fine body of earnest, hard-working women they are! I fully believe the secret of the great success of the club lies in the fact that it does so many things for

others. And how the members love their club, and how loyal they are to the Wesley House! The majority of the mothers are in the Bible class, and even those who do not prepare the lesson beforehand listen eagerly as the leader presents the lesson from week to week. The Thursday evening gospel service has been a source of great spiritual blessing and uplift to those who attend.

#### **The Clinic.**

The Carter Memorial Clinic, as our free dispensary is now called, is one of which we are justly proud. For this work we have a waiting room and two consulting rooms. In the clinic work we are most valuably aided by our excellent physicians, Drs. John Trawick, E. C. Redmon, and G. A. Robertson, who give their services at regular hours weekly, and upon whom we can call for assistance at any other time when needed. In addition to the services rendered by the physicians, we have a trained nurse, who lives in the home and devotes her time to the work of relieving the sick and suffering. Her house-to-house visiting and nursing give her opportunity not only to teach the people how to care for their sick but also to teach them many valuable lessons in household sanitation, care of the body, household economy, how to keep well, etc. And in caring for the bodies of the sick she does not fail to point them to the great Physician who alone can heal the souls that are sick and burdened with sin and sorrow. The clinic medicine closet is supplied largely by means of the weekly dues of the Mothers' Club.

This club has just recently added a handsome operating chair and a surgeon's table to the furnishings of one of the consulting rooms. They also furnish the nurse's uniforms. Realizing as we do that health and efficiency go hand

in hand, we believe that the work done in this department is of incalculable value to the community, and is the means of untold blessings to many, many lives.

#### **Co-operating with Other Organizations.**

More and more is the Wesley House coming to be recognized as a real force among the social, philanthropic, and civic organizations of the city, as is evidenced by the increasing interest these organizations take in our work. We have two representatives in the Conference of Social Workers—one from the City Board and one from the Wesley House. This Conference is composed of representatives from nearly every organization in the city that tends toward civic righteousness and the uplift of humanity. The Associated Charities is our firm friend, ever ready to respond whenever we ask aid for the needy, or whenever we seek advice as to the best methods of dealing with individual cases. Our Mothers' Club belongs to the City Federation, and in point of numbers stands at the head of the list, I believe.

Two summers ago the Pure Milk Fund Association opened a station at the Wesley House. Last summer ninety babies were supplied with pure milk from the station. That association takes active interest in our work with the mothers, and we in turn direct mothers with sick babies to their care.

Our house is next door to the Marcus Lindsey Church, and naturally we are closely identified with the work of that Church, three of our workers being teachers in the Sunday school and one an officer in the Epworth League.

The coöperation with the various organizations for the one purpose of helping humanity to make life a better, safer thing to live brings to us anew the realization of the truth that, however different our creeds and methods may be, we

are nevertheless one great brotherhood, and God is the Father of us all.

### HEALTH WORK OF THE ATLANTA WESLEY HOUSE.

MARY DANIEL, DEACONESS.

At no time in our country's history has the medical world felt so keenly its responsibility for awakening the social conscience upon matters that pertain to physical health. Nor are the physicians being left to accomplish this task alone; for every institution and organization that stands for the betterment and uplift of humanity has joined hands in a winning fight for the eradication of disease and for the establishment of such environment as shall give every child a chance for proper moral, mental, and physical development.

The psychological clinic is doing much to point out the need of social work in the homes, and proving that child degeneracy, mental and moral, is often due to remediable physical defects.

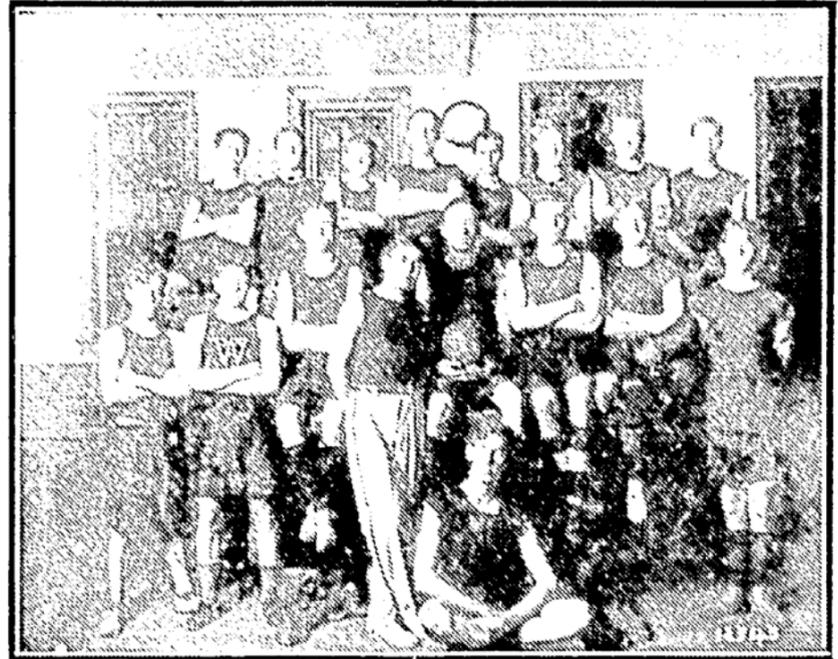
The Anti-Tuberculosis League, which has pushed unfalteringly forward with a strong faith, is doing most helpful work in the cities where its free clinics are held.

Movements for pure milk, pure food, better housing conditions—all proclaim the spirit of the times.

It is a matter of the keenest satisfaction to the members of the City Mission Board and the six resident workers to know that the Atlanta Wesley House is organized and equipped to do its part in this great forward movement. No department of our work offers such splendid opportunities for constructive work as does the District Nurses and Children's Clinic. As the nurse goes from house to house ministering to the sick, she also preaches the gospel of fresh air

and pure food. With her clean bed linen and gowns, which are kept on hand to lend in needy cases, she initiates many a patient into the luxuries of cleanliness. She finds quite a field in training young mothers to care properly for their babies. Such teaching is a most urgent need, when we find mothers giving nine-week-old babies sauerkraut, sweet potatoes, and gravy.

The medical college, dental college, and Anti-Tuberculosis League, as well as a number of prominent physicians, have thrown wide open their doors to the sick; and many are the cases, found in the nurse's round of visits, who are taken



BIG BOYS' CLUB.

by her to the proper specialist for treatment. The clinic, open three afternoons in the week, is conducted by the house surgeon of Wesley Memorial Hospital, assisted by a senior student from the medical college. Too much cannot be said in praise of these young men, who have given of their time so freely and cheerfully. Minor operations have been performed, and have done much to break down the prejudice that most of our people entertain against operations.

A graduate domestic science teacher has charge of the cookery classes, seven in number, with an enrollment of forty-two pupils. A practical one-year course

on values of foodstuffs is taught, with much attention to cleanliness and economy.

During the holidays a number of the pupils bought, cooked, and served a de-



DR. WOOD AND MISS ROBERTSON.

lightful four-course luncheon. We feel that this department can help to do away with much of the misery and inefficiency due now to improperly cooked, unwholesome food. A camp cookery class for the young men of the Wesley House Athletic Club will be opened soon, with a view to getting ready for the annual summer camp.

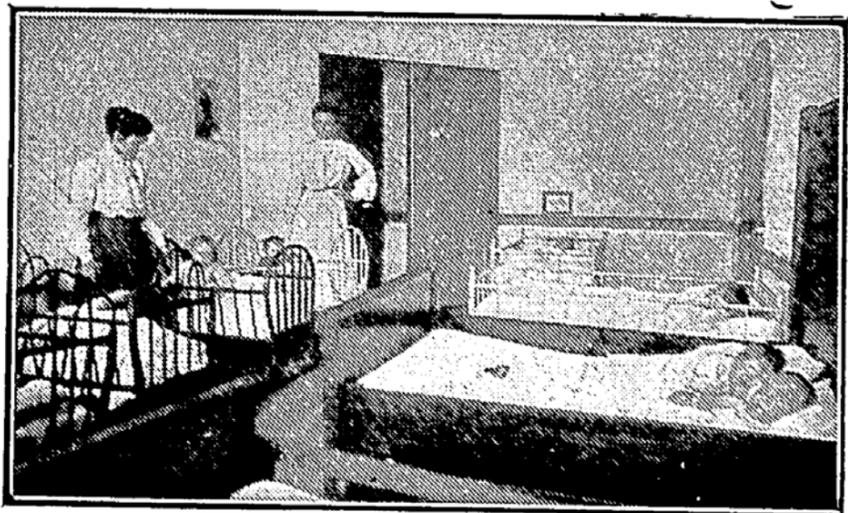
The Wesley House Woman's Club, with an enrollment of thirty members from the neighborhood, is an organization the object of which, according to its constitution, is to develop the mental, moral, and religious natures of its members, and whose aim is to reach a higher ideal of life and better the community in every way possible. Under the auspices of this club, which is federated with the other women's clubs of Atlanta, there have been helpful lectures on such subjects as "The Care and Prevention of Tuberculosis," with stereopticon views on the subject, "The Results of Uncontrolled Childhood as Seen by a Probation Officer," and others. A study of the house fly as a disease-spreading

agent will be studied (with stereopticon views of the fly), which we hope will result in the enlistment of every club member in a fight for the extermination of the pest. The disposition of dishwater and waste paper has been discussed, and a sentiment against throwing it carelessly around has been aroused. The Woman's Club is a factor for good in our community.

The three athletic clubs, one for girls and two for boys, are reaping results in enlarged chests and developed muscles as well as in higher ideals of life. This work among the boys forms somewhat of a chain, whose first link is the three- and six-year-olds in kindergartens, and extends through manual training work, two athletic clubs, and on up to the Y. M. C. A.

The day nursery and dinners for mothers play no small part in training in cleanliness, and in creating a desire for wholesome food.

The above activities of our Wesley House are those that stand out prominently as bearing on the health question of our neighborhood. The library, kindergarten, night school, Sunday vesper service each holds an important place in the work of the Wesley House. This is



NAPPING TIME.

a field "white unto the harvest," but our work must be a failure if the people are not led to the great Physician.

# Regions Beyond

## A PLEA FOR FAMINE SUFFERERS.

4 STONE HALL, WELLESLEY, MASS.,

February 11, 1911.

Mrs. A. L. Marshall, Kansas City, Mo.

*My Dear Mrs. Marshall:* On behalf of the poor and needy people of the Yang-tse Valley of China who have suffered famine, flood, and plague, I am writing you and asking you to do something for them. The *New York Herald* says: "Thousands are perishing from starvation, the dead remaining unburied. Nearly two million people are in danger of death unless prompt relief is forthcoming. Each two-dollar subscription will save one life." I heard from home lately that there are now, along the Yang-tse River, about five million people wandering around and seeking for food and shelter and clothing. I heard also many pitiful stories. An old man, knowing that he was going to die for want of food, searched for something to cover his body. As soon as he found something, with faltering feet he moved to the place where he wanted to die, and lay down and died. A widow with three children wandered around begging. When a blast of wind came the children held fast to the edge of the mother's skirt and cried pitifully. They cried, for their rags could not protect their legs from the wind; they cried, for their frozen legs could not walk, yet they must walk and ever must walk, in rain or in snow, in wind or in frost. A railway bridge became useless on account of the many corpses lying underneath. The sorrow and misery of China are great.

It is, of course, the punishment for her own faults and sins; for famine, flood, and plague would not have come if she had prevented them by well distributing the water of the land and paying more attention to public sanitation. But it is now too late to blame her; thousands of people have died for want of food and clothing, thousands are dying, and thousands are going to die.

For this miserable condition of the people of

the Yang-tse Valley the National Welfare Committee of Joint Council of Chinese Students in America are trying to raise a large fund to send back to China to relieve their sufferings. What we can do, however, is comparatively little. We have to make an appeal to the American people who are friends of the Chinese, and to you who are interested in the welfare of the country. The National Welfare Committee will be very grateful to you, as also will the suffering people of China.

Yours sincerely,  
PING HSIA HU,  
*Chairman of the National Welfare Committee of the Joint Council.*

*My Dear Mrs. Marshall:* You probably still remember who I am. In this time of need I turn to you and ask your help. I wish you to present the matter mentioned above to the Churches of Kansas City. I shall be very grateful to you, and shall consider it as a personal favor. I hope all those who have loved me in Christ and prayed for me will help my people.

Yours sincerely,  
PING HSIA HU.

This appeal comes from the young daughter of an official family in Soochow, who professed Christ while in the Laura Haygood Memorial School. Her father, learning of the step, removed her from the school and shut her up as a prisoner in her room at home, taking her Bible from her, and not even allowing her to kneel to the Christian God in prayer. Miss Martha Pyle, learning of her sad plight, sent a message to Southwest Missouri Conference to pray for her, as they had already become deeply interested in her history.

In answer to prayer her prison doors were miraculously opened. Welles-

ley College offered three scholarships to promising Chinese young women. The Viceroy of the province provided for a competitive examination. Ping Hsia Hu's father, proud of his daughter's education though unwilling she should come in contact with Christians, allowed her to enter for the examinations. To his surprise she took first honors, and he could not refuse to allow her to come to Christian America, where we can see she is filling such an important place. Any funds for these perishing people forwarded to either of our Treasurers, Mr. J. D. Hamilton or Mrs. F. H. E. Ross, will be forwarded promptly.

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#### A JOURNEY TO SAO PAULO, BRAZIL.

H. C. TUCKER.

I first made this journey from Rio to Sao Paulo, a distance of 308 miles by rail, in July, 1886. A few contrasts and observations now (January, 1911), nearly twenty-five years intervening, are interesting and significant. Then we had to change cars on the way, and the latter half of the journey was by a narrow-gauge road; now it is broad-gauge all the way. Then there was only one passenger train each way in twenty-four hours, and it required nearly fourteen hours to make the journey; now there are three trains a day, and the distance is made in less than ten hours, barring some eventuality. On the present occasion a disaster of the day before made it necessary for us to climb over a hill in the mud and rain, carrying our grips and bundles, to get around the wreck. To this delay a heated box car occasioned the loss of half an hour, and we reached Sao Paulo only four hours late, tired and muddy. A warm welcome to the home of Brother and Sister Kennedy, a good dinner, and

a night's sleep served to refresh and rest spirit and body, so that the delays and weariness of a day were soon but trifling events of the past.

The first home and hearts opened to us when we landed in Rio Janeiro nearly a quarter of a century ago were those of Rev. J. L. Kennedy and his noble wife; the doors have not been closed for all these years. My wife and I rejoice to be once more with these devoted colaborers in the Master's vineyard. The acquaintance then begun has through the intervening years of missionary toil and fellowship grown into an indissoluble bond of love and gratitude. The fact that their two daughters are far across the sea, at Lynchburg, and our only daughter at Danville, Va., to complete their education furnished a fresh bond of sympathy and theme of conversation. This long separation in order to educate missionaries' children may be a hardship; but, properly faced, it is not without its blessings.

The object of my first trip to Sao Paulo was to attend the Annual Mission Meeting at Piracicaba. The Methodist contingent of foreigners from the Board of Missions at that time consisted of three men, their wives, and two single women on the field. Our Presbyterian brethren, with a small foreign missionary force, were developing a prosperous work through the State. This time I have come as Agent of the American Bible Society to meet four colporteurs, receive reports of their work, and plan anew the extension of Bible distribution among about two and a half million people; deliver addresses on the World Sunday School Convention and the World Missionary Conference of 1910; visit the Baptist State Convention, the Synod of the Presbyterian, and the Synod of the Independent Presbyterian Churches; to

take counsel with the preachers relative to colportage; to confer with the committee and members of the local Y. M. C. A. in the interest of the National Committee work; and plan a meeting of our Bible Revision Committee.

The evangelical congregation of the city had agreed, through their pastors, to come together on Friday and Saturday nights to hear a message from the World Missionary Conference and the Sunday School Convention. The first half hour of the evening was given to united prayer in harmony with the pro-

the world vision, catch the inspiration for larger service, and realize more clearly the part they have, together with the brethren everywhere, in the problem of winning the world for Christ.

The Sunday school is already an integral part of the life and work of the young Church in Brazil. Missionaries and pastors are concerned in the development and perfecting of this Bible study. The report and a few statistics from the Sixth World Sunday School Convention serve to enlighten, awaken interest, and quicken enthusiasm. I have never ad-



IMMIGRANTS' DISTRIBUTING HOUSE, SAO PAULO.

gram for the universal Week of Prayer. At eight o'clock the Y. M. C. A. Hall was crowded with attentive hearers, who listened eagerly to the message from the Missionary Conference. Notwithstanding the fact that the problem of missions to Roman Catholic countries had been left out of consideration at Edinburgh, the spirit of that great Conference, the reports, discussions, and findings of that body have a message for the missionaries and the growing young Church in Brazil. It is a great pleasure to be a bearer of this message and to note the interest with which they hear the report, contemplate

dressed two more appreciative audiences than those which filled the hall Friday and Saturday nights to hear these messages.

A week later, in the same hall, I spoke to an attentive audience on Bible-reading and study, and the world-wide distribution of the Scriptures. The circulation of the Scriptures in Brazil increases, and there is a growing interest in the reading and study of the Word that must be encouraged and wisely directed.

In visiting and addressing the Baptist Convention and the two Presbyterian Synods I noted in each instance that the

chairman or moderator and all the secretaries were native Brazilians, save one secretary who was the son of a missionary. Twenty-four years ago there were no Synods, Conventions, or Conferences in Brazil. In one of these Synods, composed of about thirty-five members, there is not a single foreign missionary. The work is carried on exclusively by natives, who no longer receive financial support of any kind from the Board of Missions. In the other Synod there were only five foreign missionaries present, but a large number of pastors and elders from self-supporting Churches. The intelligent manner and Christian spirit in which reports were given, plans for enlargement discussed, and measures for building up and extending the cause adopted indicated progress and permanent growth in the young native Church. Our Brazilian converts are manfully facing the problems of self-support, self-government, and self-propagation. They are being confronted with serious questions in this country, where Sunday laws do not prevail, and where most frequently municipal, State, and Federal elections are held on the Sabbath. Much patience, wise counsel, and prayer are needed through this formative period. An evangelical public opinion must be fostered and developed, the old order changed, and new and congenial surroundings created in which the Christian society may attain its real and fullest life. There is manifestly the need of strong, wise, and sympathetic leadership. Such leadership is welcomed by individual workers and by the groups of laborers gathered in counsel and prayer. We all need fresh inspiration, clearer vision, a closer union, and a more united effort in the growing evangelical movement for the awakening, uplift, and salvation of the Brazilian nation.

In the year 1875 the city of Sao Paulo had a population of 25,293; when I was there first, in 1886, the population was perhaps 70,000; while to-day it numbers more than 300,000 and is still growing rapidly. More than two thousand applications were made to the municipal authorities during the year 1910 for licenses to construct new buildings. Bishop Lambuth described "The Sao Paulo That Is and Will Be" in the *Christian Advocate* of November 11, 1910. Let those interested read that article.

The contrast in the facts and figures I have recited suggests industrial and material growth, intellectual and spiritual awakening, inspires confidence and hope, and increases the sense of responsibility and opportunity.

One of the supreme needs of the hour is that of a well-equipped Institutional Church building in this most important intellectual, social, and commercial center of Brazilian life and influence. A thoroughly well-prepared young man should be on the field learning the language, acquainting himself with conditions, and getting ready while the building is being constructed.

I spent eleven busy, happy, and helpful days in the city this time; made eleven public addresses to audiences of interested and sympathetic hearers and assembled bodies of earnest, consecrated Christian workers; conferred and planned with colporteurs and Bible workers for the wider and more systematic distribution of the Scriptures; fixed the date for the next meeting of the Revision Committee; enjoyed most helpful worship with our Methodist and other congregations, and held pleasant intercourse with friends and brethren in the social circle. Twenty-four years ago I returned from Sao Paulo to Rio to begin work as pastor of the English-speaking congregation

at our Cattete Church; this time I return to resume the work of the American Bible Society agency and the superintendency of the People's Central Institute. The work develops with the fleeting years, the doors open wider, hungering, thirsty souls cry louder, experience becomes richer, faith grows stronger, and hope brightens. Let the Church at home take courage, hear afresh the cry from Brazil for more laborers, and send the men and women God needs to win this nation for Christ.

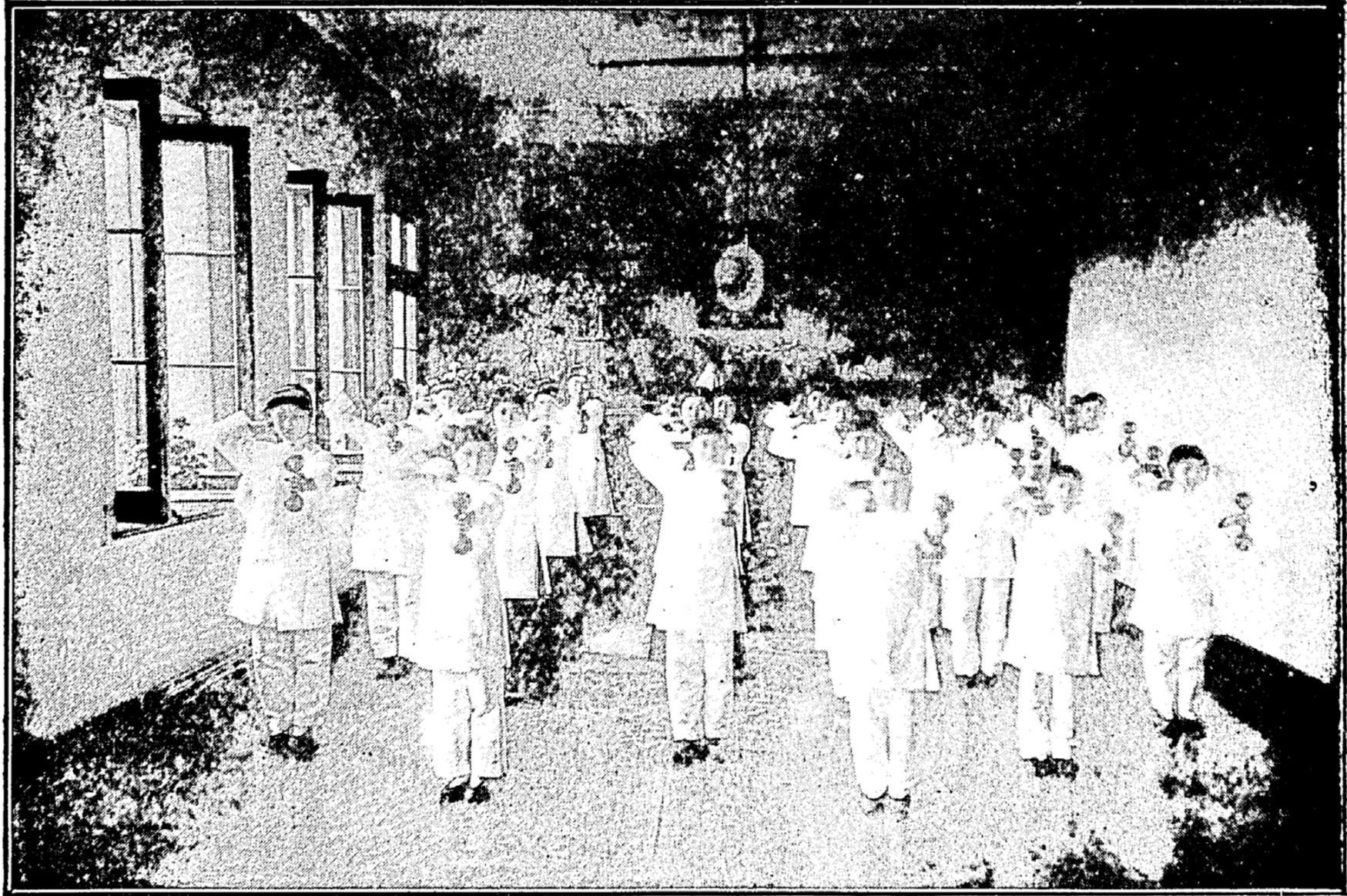
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**THE FIRST GRADUATE FROM LAURA HAYGOOD MEMORIAL, SOOCHOW.**

Miss Martha Pyle sends an interesting account of the commencement at Laura

fine, and has been covering herself with glory for the past few years. Her graduation day was a climax in this particular. She was not only greatly admired by the large and select audience, but they were much moved by her strong utterances. Her record is enough to inspire every worker with the desire to do more. She belongs to a very distinguished family, in which she is the only Christian, though two of her sisters are very near the kingdom. She is not only casting her influence with the Church, but is using her means for others and for the Church."

A Shanghai paper devotes about two columns to the interesting closing exercises, giving some idea of the magnitude of the occasion.



CLASS OF LAURA HAYGOOD GIRLS GIVING THE ANVIL CHORUS, SOOCHOW, CHINA.

Haygood Memorial, which marked the completion of the course of study by our first graduate, Miss Sih Ji-yin. "She is

**A SOOCHOW SCHOOL FETE.**

There were present several of the high Chinese officials, who thus evinced their inter-

est in the work done by this school for women. H. E. Cheng, the Governor, was present and delivered an address to the student body through his interpreter, Mr. Wu. The Literary Chancellor, the Provincial Treasurer, the Prefect, and the three district magistrates were also present.

Another notable speaker was the popular Consul General, Dr. Wilder. He was, as usual, very happy in his remarks. He laid stress on the fact that this was a time of great opportunity in China. The young ladies who

The speech of H. E. Cheng, the Governor of Kiangsu, may be translated as follows: "It has afforded me great pleasure to make a visit here to-day at the invitation of your Superintendent, Miss Pyle, and to see for myself how much you have improved your opportunities here. Appreciating as I do the work that has been done by this school, I avail myself of this opportunity to make a few remarks. Up to the present day half of the Chinese population, which claims to be four hundred millions, has, without consideration of



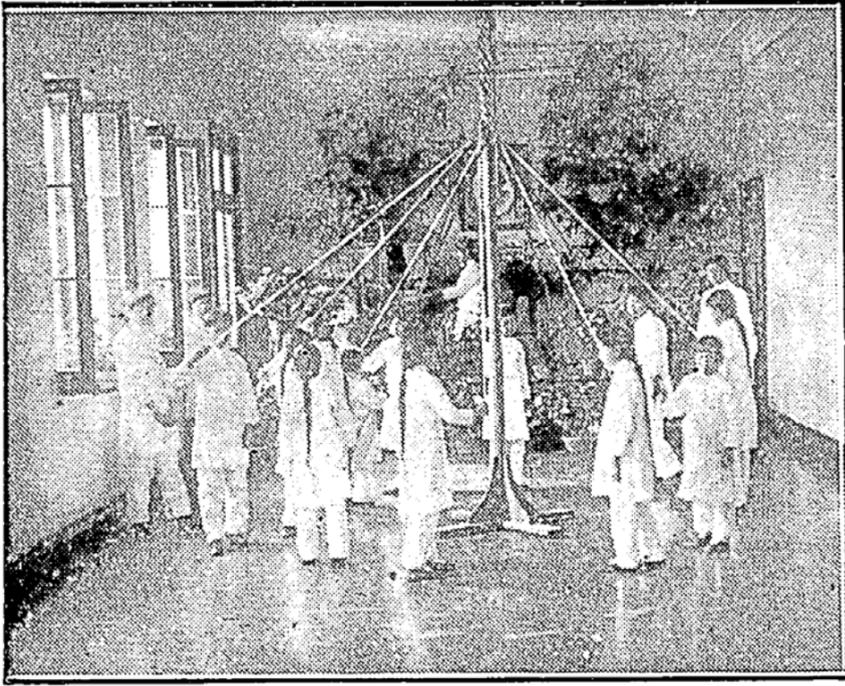
GRADUATING CLASS, LAURA HAYGOOD MEMORIAL.

were finishing their education in the school could realize these possibilities to some extent and should apply themselves to remedy the too apparent defects of the social status of woman. The one bond that was to cause a sympathetic coöperation of all workers not only here in China but throughout all the world was *the fellowship of Christianity*. Love for one's neighbor that surpasses the love of one's self can but bear fruit in uplifting those who are downtrodden.

The speech made by the graduate, Miss Sih Ji-yin, was very able and interesting, showing careful preparation and excellent delivery.

its intelligence, been declared ineligible to office merely through lack of education! From this point of view, how can we expect to find prosperous families or enlightened society in the midst of this population? It is no wonder then, that the nation as a world power has always proved a failure in the eyes of other peoples. It was for these reasons that our late Empress Dowager sought by every means to promote the education of women. Owing to its infancy, the present system of Chinese education for women is comparatively imperfect; yet when its influence is gradually developed, none can foretell how far it may reach. The

lady missionaries preaching in our country, with a view to treating all alike, have from time to time contributed to the enlightening of our fair sex by establishing schools for women on the basis of those established in their own countries. Of these, the Laura Haygood Memorial is the one that enjoys the widest reputation. In this connection the various virtues



MAY POLE. LAURA HAYGOOD MEMORIAL.

enumerated in the established rules for schools for women, such as firmness steadfastness, obedience, gentleness, clemency, purity, uprightness, frugality, etc., which formed the code of morals of a woman highly esteemed by our late dowager Empress, should always be borne in mind. I must not close my speech without making some reference to the labors of your Superintendent, Miss Pyle. She came from a country several thousand miles away from China for the sake of preaching the gospel. In addition to missionary work, she has with energy and sincerity established this school, which is a great deed we should appreciate."

### COMFORT TO ONE LITTLE BABY.

GILBERTA HARRIS.

Doubtless you are wondering why my letter is headed Choon Chun, when you are expecting it to be Songdo. But you have also possibly heard of Dr. Mayes, of Choon Chun Station, having to return to America on account of ill health. That left this station without any American doctor; and even though a nurse cannot

in any way take the place of a doctor, the missionaries here said they would feel better satisfied if I were here. So my presiding elder thought best to send me down here until another doctor can come from America to this station. However, I hope by the time this reaches you to be back at my work in Ivey Hospital.

Dr. Reid is a good surgeon, and is such a spiritual man, and in every way most agreeable to work with. My work in Songdo is pleasant and the results gratifying. The consequence is, I am happier than ever before in my life. At present Dr. Reid has only male nurses to care for his hospital patients, and whenever a woman is admitted to the hospital some of her family have to stay with her. These boys are some Dr. Reid has partially trained himself. We are planning, as soon as I return to Songdo, to get one or two young women to care for our women patients until we can open the training school right, which of course depends upon my learning the language.

We certainly have some of the most pathetic cases to come to the hospital. A short time ago Dr. Reid had to go to Seoul to lecture to the medical students, and he was away three days. The day he left the boy he had left in charge of his patients sent for me to come to the dispensary to see a woman that had just come in whom he did not know how to treat. Although a nurse is not supposed to prescribe, there was no alternative in this case, so I told the boy what to give, and together we did what we could to make her comfortable. I was much gratified to see when Dr. Reid returned that he did not change my course of treatment. The next morning after we had admitted her I went in to see how she was getting along, and over in one of the corners of the room on the floor I

discovered a little bundle of dirty rags. I found on investigation that it was a baby ten days old, and the most pitiful object I have ever seen. In the first place, it was nearly starved to death. The mother said that it had been fed on rice water, but I don't think that it had had much of that. It had never had a bath, as Korean mothers do not bathe their babies until they are a year or two old, and then not very often. It had seemingly not had the slightest attention of any kind in its life. As I unwrapped it part of the skin came off with its clothes. I first fed it, then bathed and

"Inasmuch as ye have done it unto one of the least of these my brethren, ye did it unto me," and "Inasmuch as ye did it not to one of the least of these, ye did it not to me." The little thing had received such awful treatment that it could not recover, but died the morning I left Songdo. But I was glad to know that in those two weeks it had the best at-gathered. About twenty in all came, and I am glad that it was my privilege to care for it.

By coming to Choon Chun I get a better idea about itinerating than I have ever had before. This was my first trip

through the country. I left Songdo one morning, came by rail to Seoul, and started about seven o'clock next morning on my way to Choon Chun. Brother Gerdine came with me by street car about six miles, and from there I took a ricksha. Brother Gerdine gave directions to the ricksha coolies, and then left me. I was alone for about two hours. We came to where the road was too bad for a ricksha, and there the chair coolies with my

chair were waiting for me, and also a Korean preacher from Seoul that Brother Gerdine had sent out with my chair to escort me until I met Miss Edwards, one of our Choon Chun missionaries.

My chair was just an ordinary willow chair with large bamboo poles fastened to each side of it, and I was carried by four men. It snowed the day before I left Songdo, and was very cold.

I met Miss Edwards about three o'clock the first afternoon, and she was with me the rest of the way. About six-thirty we arrived at the place where we



FOUR BROTHERS, THEIR WIVES, AND ONE CHILD EACH, ALL BAPTIZED AT THE SAME TIME.

dressed its wounds. Then I wrapped it in some clean clothes—such as I could find in the hospital and among my own wardrobe together—until I could go down town and get some goods and make some clothes, which I did that day. I cared for it in the hospital until Dr. Reid returned, when I took it into my own room and cared for it day and night until I heard that I was to come to Choon Chun. Then Dr. Reid got a Korean woman on the hospital compound to take care of it. I never did anything for that baby that I didn't think of Christ's words:

were to spend the night. Miss Edwards had a Korean Bible woman with her. She had spent the afternoon in this village, and invited women out to service at the house that night. Koreans usually go to service as soon as it gets dark; and as it was dark when we got there, it was only a few minutes until the crowd gathered. About twenty came in all, and after service one man and one woman claimed to be new believers.

The home where we stayed was the home of the steward of our Church. The

is an ordinary Korean home. I have not yet had the pleasure of spending the night in a well-to-do Korean home. Of course we take our food and bedding when we go to the country.

When I started, Mr. Gerdine had sent a man out with my baggage ahead of me, with directions to stop at this place that night, but he either didn't understand directions or didn't care to obey him, for he carried my baggage, bed, and all, on to Choon Chun. Miss Edwards was kind enough to share her cot with me, and even though it was rather narrow, we managed to sleep fairly well.

We arrived here about 6:30 the next day. I enjoyed very much the association with our Choon Chun missionaries. In fact, all the missionaries I have met in Korea are lovely people.

I hope soon to be back to my work in Songdo, and that my next letter will be about my work there. I send much love and many good wishes for the Church that I represent in

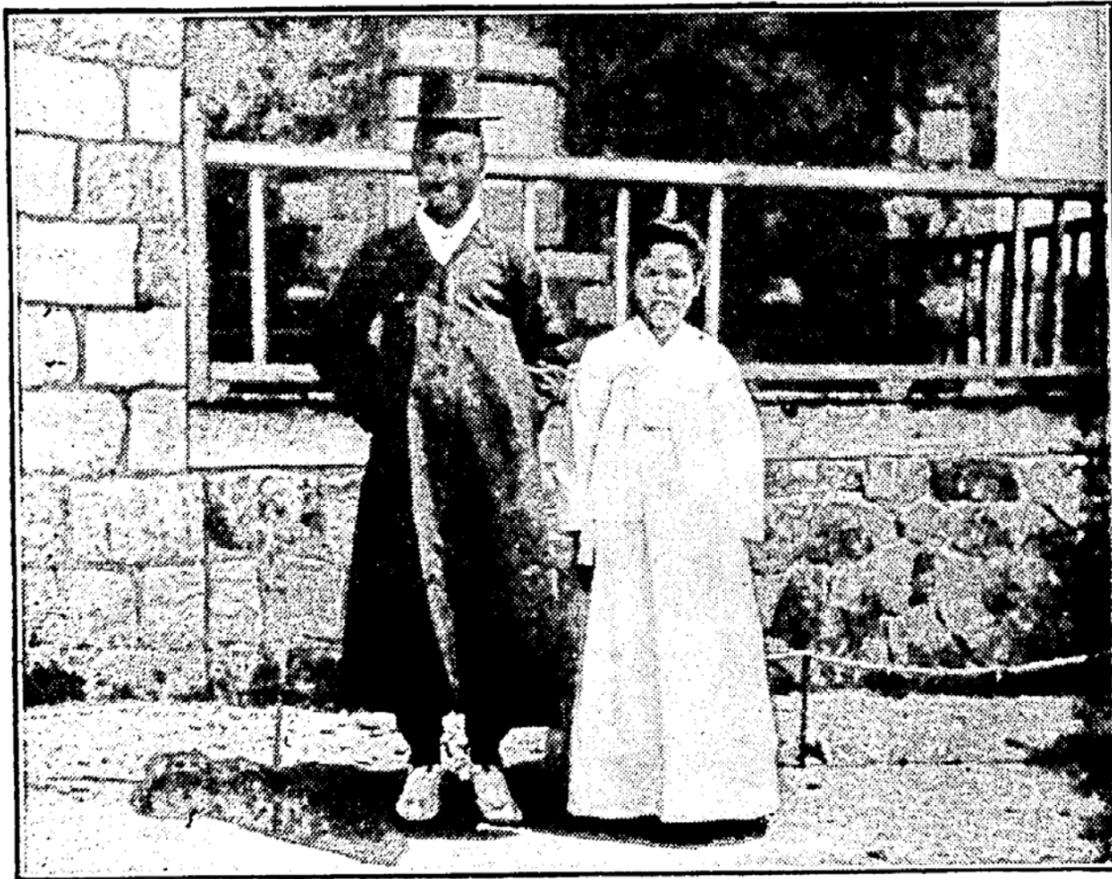
Korea, and pray that God may bless our work at home and in Korea.

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#### PREACHING THE GOSPEL IN KOSAN MAGISTRACY.

MRS. JOSEPHINE HOUNSHELL  
M'CUTCHEX.

Our station fell in line with the suggestions of the Central Committee on the Million Movement to conduct a series of meetings, first, in the mission stations, then in the magistracies, and later in the country Churches. At the close of the



ONE OF MY HELPERS, KANG HOONG-BIN, AND HIS BRIDE.

room they gave us was about eight by ten feet, and when we stood up we could almost touch the ceiling. This was their best room. There was another small room opening into it that we used to accommodate the crowd that night. The front rooms of the house always belong to the gentlemen. They do not have furniture of any kind in most of their houses. They sit on the floor. The house is heated by a furnace underneath the floor. For beds they simply have a comfort in which they wrap themselves. In the daytime they keep it folded on the floor or on a shelf in one corner of the room. This

campaign in Chun-ju Mr. McCutchen and I went out to assist Helper Choi and Elder Seh in the meetings and canvass of Kosan Magistracy. Two Christian women, neither of whom was very strong, walked out from Chunju, a distance of about seventeen miles, to help in the work. There were only a few Christians in the town, and they had been attending a village church more than a mile away. It was difficult to get a place in which to meet. Finally it was decided that we must use the new house being built for the helper. At first the men sat in the kitchen, but with the earthen floor and cold wind coming in,



A BIBLE WOMAN, HER ADOPTED SON, AND MOTHER-IN-LAW.

lage church and in the town. At ten the personal workers gathered for a preparation service, after which we went out two and two to tell of salvation through Jesus and to invite the people to the evening service.

We had rain, mud, and snow to contend with. One morning the streets were very muddy, snow was falling, and the wind blowing. I suggested to the women who came for visiting that we have a longer study of Scripture in preparation for the work, and perhaps the snow would cease and we could go out later. They were delighted to find verses of Scripture with which to meet different excuses. How the faces of two women lighted up when they found John i. 12. One of them said: "How true in my own life." For some years she had been a Christian, but her husband and mother-in-law would not believe. Her mother-in-law was now beginning to attend Church. When our study was over the snow was still falling. "What shall we do?" I said. The women said: "Go." "But some of you have no umbrellas and no rain shoes, and we should

they had to abandon it and come into the room occupied by the women. A blanket served as a screen between the men and women.

Volunteers for personal work in the town were asked for, and a number of men and women of the village Church responded. They were willing to *do without the noon meal* in order that the best part of the day might be spent in house-to-house visiting. At 5 A.M. prayer meeting was conducted both in the vil-

take some care of our bodies." She replied: "Never mind, we can go." Straw shoes, white starched clothes, and no head covering did not seem in keeping with the day, but we started. The farther we went, the faster the snow came; and the streets were full of mud and water. Again I said that perhaps some had better go back; but they would not be persuaded. So many unbelievers heard the story of Jesus and his love that afternoon. My companion was a most

earnest woman, and one whose heart was overflowing with joy. She had believed some time before her husband, and he had persecuted her; but she prayed for him, and now he is believing too. She had been sick a great deal, but is now well. She had not been able to read, but she asked God to help her, and she kept her book by her almost day and night; and now she can read. She had been greatly taught by the Spirit.

The whole town was visited two or three times, and also a number of the villages. Many knew really nothing of the gospel. Some of the excuses given were these: "I know nothing, and cannot read;" "I have to work and make a living;" "I am too old;" "I have believed in Confucianism all my life, and am too old to change now; my son can do it;" "My husband does not believe, and I cannot;" "I eat dog meat, and so cannot" (this from an old woman who had been sick for three months); "I am a butcher, and have a number of sons;" "I kill animals; it is not for me. There is no pleasure for me." How sad to look into the face of the one who gave the latter excuse. And yet, how glad we were to be able to tell her that Jesus gave his life for her too. A sorceress said that she carried on her evil practice to make a living, and she was afraid she could not make a living if she became a Christian. So she said she would do her sorcery until ready to die, and then believe and go to heaven. But the words spoken to her caused her to think, and later she inquired more about the truth.

God's Word is quick and powerful, and we claimed the promise that it should not return void. Twenty-eight made a definite decision for Christ, and we believe that many more will come and follow him.

### THE LITTLE HUNCHBACK.

#### A TRUE STORY.

ELLASUE WAGNER, AUTHOR OF "KIM SU BANG."

The land of Korea was wrapped in her winter garments, and the sharp wind from the mountains penetrated to the very bones of the man who was walking rapidly across the snow toward the little village of Kong Saechee which nestles at the foot of the mountain. The man shivered as he quickened his pace, but not from the cold. "Christmas Eve," he muttered, "Christmas Eve in this dreary Korean village. O, how different from the last!" Then in memory he saw again the decorations and lights of the year before in what had been such a happy home—his home. A child's voice—the voice of *his* child—rose shrill and happy in delighted surprise and joy. Then another face came before his vision, sweet, womanly, tender, the face of her whose presence made his home—his wife.

"Moksa! Moksa!" A harsh voice, that of the man leading his pony and following him, roused him to the dreary present. So sudden had been the interruption that he was almost startled, and the visions faded with a more vivid realization of the surroundings, and the strong man bowed his head with a sob.

This man was a missionary. His wife was dead, his home was broken up; and now feeling more keenly his grief and the burden of his sorrow at this joyous Christmas time, it seemed as though it would be harder to witness the happiness of others, and he had arranged a tour among some of his country Churches at this time.

The news had reached the village that the Moksa was coming, and as the little party drew near many came out from their homes to welcome and to escort him in. The missionary, his pony, the

pack donkey that carried all the necessary supplies (such as cot, bedding, food, and clothes), and his Korean boy, who was at once cook, groom, valet, and general business manager, were before long lodged in a house which was as comfortable as any in the place. The same roof sheltered the master that covered the pony and the donkey. The tiny room, with its dingy walls and musty smell, was far from being inviting; nevertheless the Moksa was used to that sort of thing, and was only too glad to find a refuge from the storm.

Night came at last—the night of Christmas Eve. The tired traveler sat on the hot stone floor, and in his hands and about him were various papers and books. He was preparing his sermon for the next day. That was better than giving up to thoughts of the past. From over the near-by wall came the voices of his friends, the donkey and pony, raised in dispute over their evening meal; across the thin paper partition on the other side from time to time came the prattle of children.

Two little girls and their mother were in the next room, and as the eyes of the man followed the written page he soon found that his thoughts were dwelling on the little folks in the other room. "Poor little things," thought he; "how dull their lives must be. They know nothing of the spirit of Christmas. They scarcely know there is such a day. I wonder—I wonder if I could make their lives a little brighter for once. Let me see. I wonder if they ever heard of a Christmas tree. Perhaps we can have a little treat of our own; surely I have something left in my box that they will like."

Before long the two little strangers had overcome their timidity and shyness. The Moksa knew so many interesting

stories and delightful games! Both of the children were bright and interesting, but the face of one was beautiful with a sweetness and pathos seldom seen in one so young. Her large brown eyes were soft and gentle, and the teacher studied her with increasing interest, for she was a hunchback.

After a while the little girls were listening with delight and wonder to the story of Christmas and to the description of the beautiful ways in which people in America celebrate the coming of the Christ-child to earth—their various plans to make others happy and the giving of gifts to remind each other that God has given us his best gift.

"Let us celebrate too," said the teacher. The children joyously assented, and he arose smiling, and commenced a search of the food boxes. He had been on a long trip, and they were nearly empty; but a faithful search was at last rewarded as the Moksa held in his hand the result, two cubes of loaf sugar and an inch square of chocolate.

"It isn't much." He slowly shook his head. "Many children wouldn't look at it, but it will be something to these." As he turned back he saw that they had left the room, but in a few minutes they came back with a delightfully mysterious look in their faces. He showed them what he had found, and then they brought for their contribution—a handful of parched beans. There never was a stranger feast for a Christmas celebration; but as the three sat on the floor together and munched the parched beans or sampled the strange, new confections the happy laugh of the children mingled with that of the missionary.

"Ah," mused he, "how much better is this than thinking alone on my grief. This is the true spirit of Christmas, and

by making these little ones happier I too am happier."

After a while the mother came to take the girls away, for it was growing late. But the preacher detained her a little while to ask about the child with the crooked back. Little by little he gained her confidence, and she told him the story. Her child had been a bright-faced baby, and her back had been as straight as that of any child. One day, however, just as she was beginning to walk, the father came reeling in, drunk and angry. A neighbor woman was holding the little girl in her arms, and the father in his drunken rage struck her a cruel blow which knocked her from the woman's arms to the ground. For six long years after that she lay flat on her back, a helpless invalid, and suffered untold agony. Then she grew stronger, until she was fairly well; but her back would always be crooked.

The man listened to this recital with a strange tightening of the heartstrings, and words of pity came involuntarily to his lips. The mother, seeing his kindly sympathy, felt that she could open her heart more fully to him, and covering her face with her hands, she turned to him and sobbed out brokenly: "Yes, yes, that is dreadful; but that is not the worst. He has sold her, and they will carry her away. God only knows what will become of her then."

This was indeed too true. The father had gotten in debt to a wealthy man, and, not being able to pay the debt, had deeded away or mortgaged the little hunch-backed girl. This mortgage was about to be foreclosed, and the mother was in terror over the future of the child, as indeed she might well be. A cripple for life because of the unnatural cruelty of an unnatural parent, she now faced the more fearful danger. She was sold into slav-

ery, which would probably mean a living death.

Long and earnest was the talk between these two, while the girls stood by, wide-eyed and eager.

"It cannot be; it shall not be so!" cried the Moksa. "God helping me, I will save that precious child." And with this resolve, he went to the father early the next morning to find out what could be done. The sum for which he had sold his child was equal to \$15, and the missionary lost no time in sending one of his trusty Christian helpers with the necessary papers and money to the wealthy creditor to bargain for the release of the child in exchange for the price of the debt. This was at last accomplished without very much difficulty, and the messenger returned to tell the little one with the pleading eyes, bright face, and crooked back that she need no longer fear slavery; that she was free. Her joy and gratitude were unbounded, and she looked upon the deliverer as her best friend.

"Come, tell me," said this new friend; "how would you like to go with me up to the city and go to school?"

The beautiful eyes were lifted without fear to the kind face, as she quietly slipped her little brown hand into his and whispered: "I'd like it."

So it came about that when the Moksa started on his return trip the child whom he had rescued went with him. The weather was still extremely cold, and her clothing was much too thin and very shabby. The old grandmother, seeing how insufficient was the child's protection from the biting cold, got out some of her own clothes, much worn and none too clean, but the best she had, and the little, bent body was wrapped in these garments which, while many times too large for her, kept out the pitiless wind and cold.

She was a grotesque figure perched on top of the already large pack on the little donkey, but she was very happy and eager to get out into the wonderful world where people could be so kind to even crippled girls.

The strange little procession wound its way in and out among the valleys and along the same road that the Moksa had traversed not many hours before. But then his mind had been filled with thoughts of sadness, and now he was rejoicing with joy unspeakable that a priceless life had been redeemed and a child's heart made happy.

### A PHYSICIAN WANTED.

JOHN C. HAWK.

Changchow is the last opened station in our Conference. It is a city of some 250,000 souls, with an outlying country district with fully as many more people who call themselves Changchow people. Ours is the only mission that has work here. The force now consists of the following: Rev. A. C. Bowen and family, myself and family, Misses E. D. Leveritt and Ida Anderson, two native preachers, and three Bible women.

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

One of our great needs in this station is a foreign physician. Bishop Hoss wanted very much to give us one, but he felt (and I agree with him) that Huchow came first. But the Bishop has promised to do his best to send us a

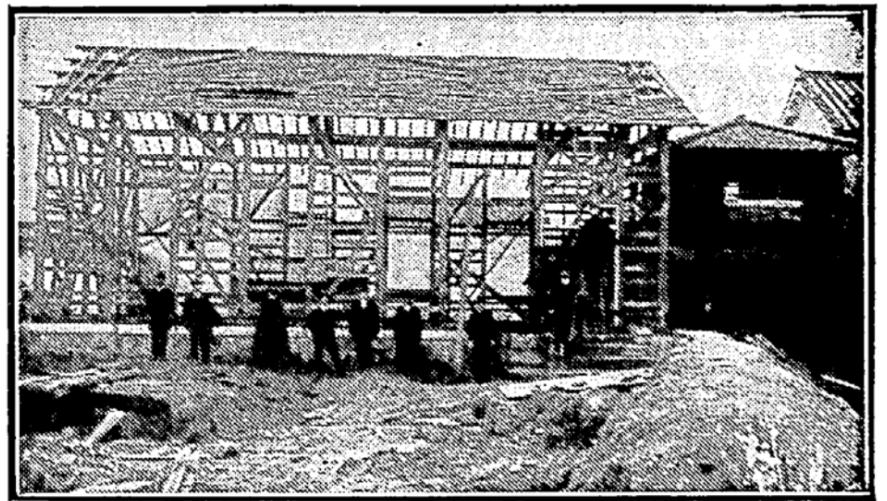
physician soon. I trust that you can do so. We have a large place in the very heart of the city, where he could begin work. He would have this whole city and surrounding country to draw on. Besides, the foreigners' health is to be considered. We have four children here now, and our nearest physician is sixty miles away. You cannot imagine the strain, anxiety, and hardship suffered by parents. Do send us a physician as early as possible.

CHANGCHOW, CHINA, November 2, 1910.

### THE HIROSHIMA CHURCH.

J. T. MEYERS.

This place is the second main center of our Japan Mission. It is a city of over 150,000. Here in the early days of the Japan Mission Dr. (now Bishop) Lambuth opened work. A Church was soon established. It is the self-support-



OLD CHURCH BUILDING REMOVED AND SET UP ON NEW LOT.

ing Church for which we are seeking aid now. Many have been converted here, and the number of these who have entered the Japanese ministry is large, many of our prominent preachers having joined the Church in Hiroshima. There are now three men from this congregation in the Kwansei Gakuin who are preparing for the ministry. The big thing here for years has been the great mission school for girls under the principalship of Miss Gaines. The congregation now is

in part made up of those who first knew Christ in this school. The city is a great Buddhist center, and the different sects of Buddha who have their large temples here keep us busy meeting their opposition. But good work has been done, and the congregation is well able to hold its own. We need to go out in a more aggressive manner, however, and the claim for a new church is partly founded on this need.

#### **Present Plant.**

Twenty years ago Dr. Lambuth bought a lot centrally located, and a small church was built on it. The lot (forty-eight by seventy-two feet) was too small, and since 1904 efforts were made to secure adjacent property to enlarge the lot. After prolonged negotiating, it proved to be well-nigh impossible to make terms with the owners of the property we needed. They thought we were penned up at their mercy, and prices soared correspondingly. Finally in 1907, while Dr. Lambuth was in the East, an opportunity came to exchange our lot for a larger one on the same street, but nearer the main street. This new lot (sixty-six by one hundred and eight feet) we got by exchanging the old one and paying \$4,400. Then the congregation, pressed as they were to meet the expense of the work in hand, agreed to raise \$1,000, and we agreed to get from \$4,000 to \$5,000 more to build a suitable new church. In 1905 Secretary Ward, afterwards Bishop, who gave his life to Japan, wrote: "We shall put the church at Hiroshima on our list immediately following the West Osaka Church, and shall take that up next, in Japan." This was more than five years ago, and we have not yet completed the work. The native membership, after waiting two years in the old house for help from the home land, decided to move the old building and put it

up on the new lot in such a way that when the promised help from the mother Church should be received the old building would become a part of the new one. This was successfully done, as the photograph sent at this time, showing the work in progress, will prove. There was built also a dwelling house for the caretaker or sexton, who, in Japan, must live on the place. The lot was graded and carefully prepared for the future building, fences, etc., being all put up. There remains a small debt on this part of the church on this account, for which, however, we have no responsibility. They cannot build further without our help, and so this plea is to finish this work and do it now. Very justly the native congregation has felt some resentment at our delay in putting the thing through, some particularly disgruntled ones saying that the writer of this appeal was indifferent to the needs of their Church. This has passed, however, and they appreciate the difficulty the Board of Missions at home has had in meeting all the needs of a rapidly expanding work.

#### **The Needs.**

First, we believe in doing for these native congregations only what they must have for effective work, and what they are not able to do for themselves. This Hiroshima congregation has been a self-supporting Church for twelve years or more. It has been a hard struggle to make ends meet sometimes. Only by the most heroic sacrifice on the part of Brother T. Kugimiya, the pastor, who gets only what the congregation can give for his support, has he been able to make his salary meet the needs of himself and family. Only by this self-sacrifice has the work been made possible. They simply cannot now build such a church as they need, and find great difficulty in gaining strength in their present place.

So we fall back on the Church which established this native congregation and ask for such help as she can give.

A very modest church, probably of frame or plaster, is needed, but large enough to hold a congregation of five or six hundred on occasion. The present building will be arranged to form a lecture and Sunday school room, and besides the auditorium at least two small classrooms and a gallery will be built. The location of the lot is excellent, being just off the main street of the city and within two blocks of the center of the town. Hence we must not build too cheaply. A modest, neat, serviceable building is needed. This will cost at least \$4,000. Five thousand dollars would be better in order to equip and fit up the church for the best work, but \$4,000 can be made to do. If the people really see in sight some hope of help, they will no doubt respond and add to the amount received in order to get a better building.

#### Prospects.

Prospects are good if we can get a good plant for work. The town is a perfect nest of Buddhism, and they oppose us tooth and nail; but we have our feet on the ground, and they cannot move us. Theirs is the losing fight, for we have truth and depend only on truth to reach the people; while often that is the last consideration with them in their opposition to Christianity. So we believe that if the building needed can be secured we shall see the town moved and eventually brought to Christ. The influence of this Church is felt throughout our Japan Methodist Church, and wisdom demands that it be strengthened. We are already pledged to do so, and some time must keep that promise. Speedy help will do much to redeem any tardiness of the past and to get the Church well started

and strengthened for her great task in the future.

We pray that there may be some Sunday school or Church which shall see this great need as it really exists and will gladly join in meeting it and building this church. All the work will be under the direction of the mission and Church building committee, and the best possible use will be made of the funds available.

HIROSHIMA, JAPAN, February 10, 1911.

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#### A LETTER FROM CUBA.

Mrs. Lucy Miller, who visited Florida and Cuba recently, writes the following of our schools in Cuba:

We spent half a day in our Candler College, in Havana, now under the directorship of Rev. H. B. Bardwell, a splendid Christian gentleman, who is doing fine work. Last year 170 attended, with an average of 135. During the last term 40 pupils were turned away for want of room. They can accommodate only nine boarding pupils.

Our next visit was to Matanzas, where we spent the day at the Irene Toland School. Brother Bardwell had sent a telegram to Miss Toland to meet us at the station. We secured coaches and were driven to an elegant stone mansion, located in the highest part of the city. Miss Rebecca Toland is Directress, assisted by Miss Belle Markey, a graduate of Scarritt Bible and Training School. The school has a six years' course in Spanish and English. It also has a normal course, in charge of Prof. Medardo Vitier, an able scholar and teacher, and an enthusiastic and consecrated Christian worker. A class of eight young ladies have just graduated from this department. In examinations for certificates to teach in the public schools recently held for Matanzas Province, there were more than one hundred and fifty aspirants. One of the Irene Toland girls made the highest general average for the province, three of them received third-grade (highest) certificates, three received second-grade certificates, and two received first-grade honors. This record is not equaled by that of any other school in Cuba. The boarding department was begun in 1902 with one pupil. It has grown constantly, ap-

plications being always in excess of the accommodations. Their need has been for suitable property where this department could be enlarged. The hand of Providence has wonderfully blessed them. Last year a great bargain was secured. It consists of half a block of ground, which is artistically laid out, and fruits and shrubs of the tropical clime planted. Miss Toland is having the needed changes made as the means come in. And now a second building has been put up. We congratulate the ladies that they will not have to itinerate any more. All the teachers in all departments are experienced and merit the confidence of the public. Miss Toland is known far and near, and is appreciated by all her pupils. We enjoyed our day with Miss Toland and her coworkers. She made us feel like we were in Missouri when we broke bread with her. The large dish of evenly browned chicken, vegetables, and salads made us forget Cuba for the moment. We returned to Nashville, thence to Missouri, the garden spot of the world.—*Missouri Conference Bulletin.*

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#### JAPANESE CHURCH IN WONSAN, KOREA.

The accompanying cut gives the picture of a church for the Japanese colony in Wonsan, Korea, built by Main Street Methodist Church, in Suffolk, Va. There is a good story connected with the building of this church. About two years ago the Conference Missionary Secretary wrote to the pastor of the Main Street Church and asked if he could come and hold a Missionary Institute with his Church. A few days later a letter came from the pastor saying: "I would like you to come, but the stewards think that the time is not altogether favorable. We want to build a church-house, and they are afraid that if we get the people greatly interested in missions it might divert them and they would not build the church." At the beginning of the next Conference year, as that church had not been built, the Secretary wrote again and said: "Shall

I come? You kept the missionary business out last year and did not build your church. Bring it in this year and see if you do not succeed better." A letter from the pastor in reply said: "Come right on. I take all the responsibility."

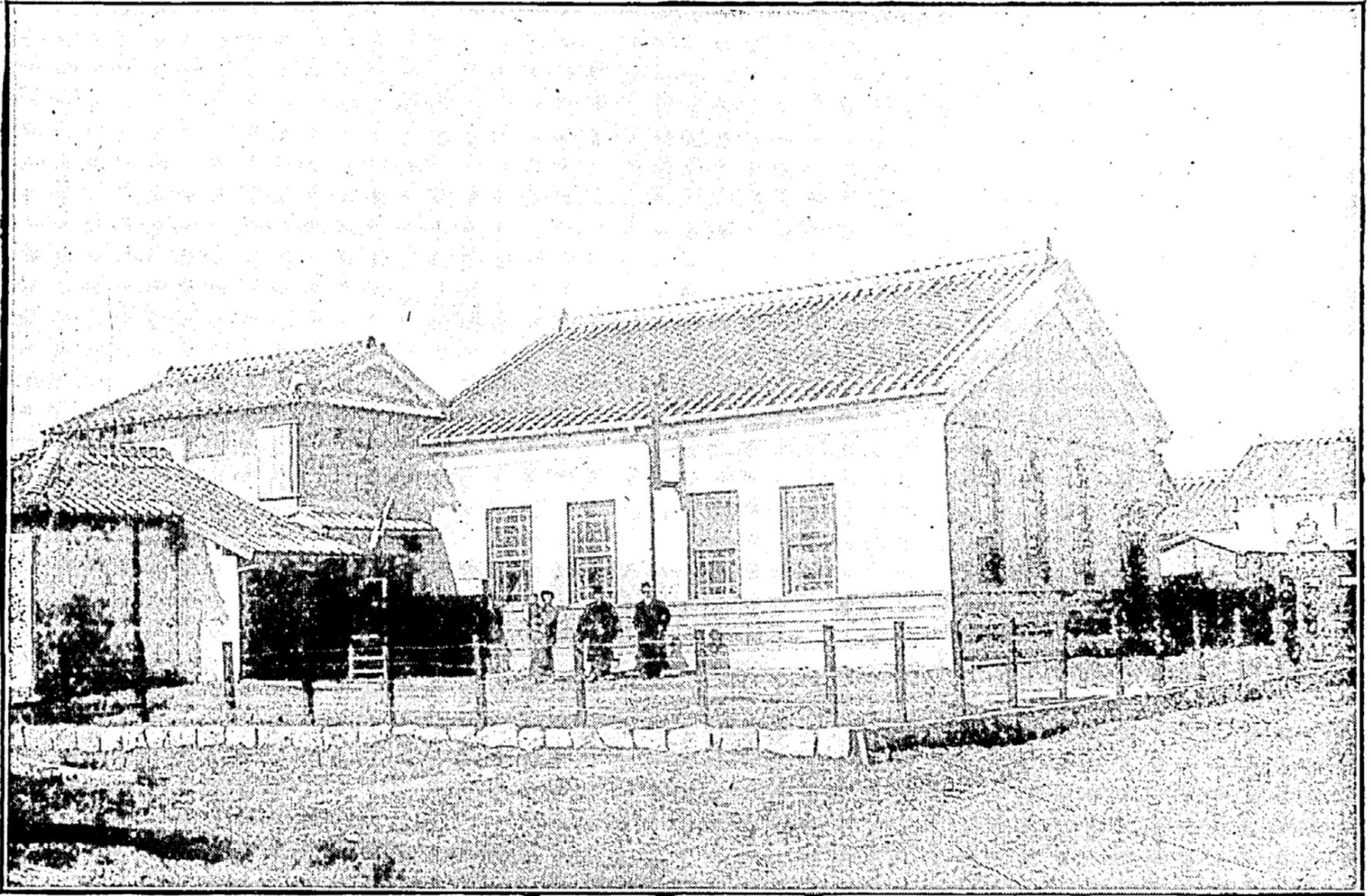
So the Institute began on Sunday morning in a snowstorm; but it was spring in our hearts, and we had a great meeting from the start. In the meeting for men on Monday night the Secretary said: "What do you think is an adequate missionary policy for your Church? What do you think of it, men?" After stirring talks by the Conference lay leader, Brother Southgate, and the pastor, Brother McFayden, all fell to in the discussion, and in a very short time the money was subscribed for the church in Wonsan. The men were shouting happy over it, and they say that the preacher, who had worked so faithfully for it, lost a bad spell of rheumatism in the joy of it. In one month from that time the money was in hand, and now the church is built and we are showing its beautiful picture to the readers of the VOICE.

Was it worth while? Well, Brother Peerman, one of our missionaries in Wonsan, writing home to his Conference Missionary Secretary about two years ago said: "I have just returned from an evangelistic tour into the interior, and in one month have baptized over a hundred and twenty people into the Church. But in our school in Wonsan I have had to employ two native teachers, paying them six dollars a month each. As there was no appropriation for their salaries, I have spent three hundred dollars out of my seven hundred dollars to pay them; but my margin is exhausted, and when I last talked with Dr. Hardie about it we agreed we would have to let the teachers go." And yet at that very time, in that city of Wonsan and that Japanese

colony, we had two preaching places at which the people were coming into the Church at the rate of eight to ten each a Sunday! It was for one of these preaching places that this beautiful house was built by the Suffolk Church.

But the sequel. When the Secretary

ment of heart that came to them through that unselfish thing, the spiritual swing developed in that enterprise abroad, hastened and helped on the larger thing they would do at home? "The rising tide lifts all boats," and "the light that shines farthest shines brightest at home."



CHURCH AND PARSONAGE FOR OUR JAPANESE MISSION, WONSAN, KOREA.

Built by the Main Street Church, Suffolk, Virginia.

was leaving Suffolk after the men's meeting that decided to take the Wonsan church building he heard some one say to the pastor: "This will mean the building of a \$50,000 church edifice for ourselves in a year from this time." And so it was not a surprise when at the Conference session that fall the pastor reported that a lot had been purchased for a great church and that they were going straight ahead to build. Now the building of the church in Wonsan, of course, was not entirely, or maybe even mainly, responsible for the building of the great church at home. But at least it did not hinder, and who doubts that the enlarge-

#### SUMMARY OF STATISTICS, CUBAN MISSION, REPORTED AT HAVANA JANUARY 21, 1911.

H. B. BARDWELL, STATISTICAL SECRETARY.

Organized congregations, 46; local preachers, 22; members, 3,220; total membership reported, 3,242. Additions: profession of faith and baptism, 218; otherwise, 172; total additions, 390. Dismissed: by certificate, 131; by death, 29; otherwise, 202. Baptisms: adults, 19; infants 109; candidates, 659. Marriages performed, 87. Sunday schools, 55; officers and teachers, 226; pupils enrolled, 2,380; actual attendance, 1,850.

Epworth Leagues, 13; members, 530. Bibles sold, 221.

#### Finances Collected.

For pastoral support, \$1,304.14; for missions, \$1,844.55; for Church extension, \$256.20; for education, \$224.75; For Cuban Sunday School Association, \$179.32; for Evangelisto Cubano, \$153.70; for church furnishings, \$224.75; for repairs and improvement of churches, \$1,077.76; for incidental expenses, \$1,828.93; for American Bible Society, \$56.09; for other objects, \$2,122.56; for Epworth Leagues, \$290.62; for Sunday school literature, \$438.02; for other objects, \$715.83. Grand total, \$10,620.77.

#### Property.

Church buildings, 35; value of same, \$122,052. Value of church furnishings, \$9,963. Number of parsonages, 20; value of same, \$39,863. Value of other church properties, \$15,505. School building, 1; value of same, \$43,000; school furnishings, \$3,271. Total of property values, \$233,654.

Value of buildings and furnishings of Woman's Board schools, \$50,300. Tuition from schools of General Board, \$4,563.35; tuition from schools of Woman's Board, \$2,605.74. Grand total of money received on the island, including tuition of schools, \$17,789.66.

In 1861 practically all the Bible Societies of Scotland were gathered into the National Bible Society of Scotland. Since then the society's work has moved forward with quick steps. In the first year its issues were 103,610 Scriptures; in 1910 they were 2,562,346, an increase of 302,606 on the circulation of 1909. In the first ten years of the society's history its circulation in non-Christian countries was a little over 100,000; in the last

ten years of the society's history it was 11,373,645 Scriptures. The total circulation of the society has been 36,294,525, and of that number 17,676,807 Scriptures have been circulated in the non-Christian countries.

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#### THE FIRING LINE.

The woman's work has 1,536 pupils in its work in China.

About fifteen women have gone from outstations in China to Huchow for Bible study.

There are thirty-six new candidates for Church membership in Durango, Mexico, the result of a series of special services conducted by Rev. M. Reynolds, our evangelist in the republic.

After March all interested in scholarships in Lucy Cuninggim Memorial, Wonsan, Korea, will please address their communications to Miss Hallie Buie, as Miss Mamie Myers will be at home on furlough.

From Bello Horizonte, Brazil, comes the cheering report: "More Bibles and hymn books have been sold during the last three months than ever before. More of the children from the school are attending Sunday school, and more people are working to bring others into the Church."

The Waynesville (North Carolina) District has undertaken the support of Rev. J. M. Terrell, of Uruguayana, Brazil. They have secured thirty pledges of \$25 each, making \$750 for his individual support. This is almost double what the same district did last year in the line of a special.

The Church in Ribeirao Preto may be termed a self-supporting Church. The

mission study class there has made a study of the lives of some of our pioneer missionaries. The class has also studied mission work in Africa, which led to a donation being made for that work. The Junior League joined in this contribution.

A lady has written asking that she may have the privilege of supporting a missionary all her own. Isn't that good news? Two sisters have written that they wish to support a missionary. Who will be the next to make a similar request? It is probable that as many as twenty foreign candidates will be in readiness to go to the mission fields this fall! The doors of non-Christian lands are wide open. Our young people are ready to enter the open doors. Will the Church pay their expenses to those fields?

We are glad to know the fact that our Cuban missionaries and native pastors are moving for an aggressive evangelistic campaign. A stirring report on this subject was adopted at the last annual meeting, which indicates a definite and intelligent purpose and plan to make this a year of evangelistic power and progress. One of the features of this movement will be the going of Rev. Valiente y Pozo from Mexico for a series of meetings in the cities of Cuba. His lectures and sermons cannot fail to stir the people, and will open the way for still wider and more far-reaching work by our forces on the island. Those who read this paragraph should send up a prayer for the success of this commendable and united purpose on the part of our brave workers in Cuba.

Miss Mary Culler White writes of a revival held in Zang-zok, one of her

outstations, which was led by Miss Yei (the protégé of Mrs. Campbell, and a fine evangelist), and Dr. Yardell, which resulted in a real spiritual uplift to the small but capable numbers which we have there. We cannot be too thankful that God has honored us by giving us such leaders; and Miss White feels that she is spiritually the richer by reason of her association with them. She writes: "In Misih there has been no regular protracted meeting, but for months there was a real revival, the probationers at one time numbering one hundred and ten. . . . The new spirit of evangelism sweeping over the Soochow District is taking possession of many of the Chinese women, and the help they give gratuitously is one of the brightest features of the entire work."

Dr. Park, of the Soochow Hospital, wrote to the Provincial Treasurer asking a subscription to help in the establishment of a kindergarten. A liberal subscription was forthcoming. The reply makes interesting reading, and the following is the English translation: "Your letter and the subscription book were received the other day. It is gratifying to note that Mrs. Park is contemplating the establishment of a kindergarten here for the benefit of our children. So soon as I was requested to subscribe with the view of assisting your undertaking, I referred the matter to the Governor, who highly appreciates the noteworthy idea of your good lady as well as the good friendship existing between our two nations. He was very much pleased, and has decided to assist, and will have his subordinates all join in the subscription. The subscription will be appropriated and sent over the thirteenth instant, and your subscription book will be returned at the same time. We hereby give you this notification in advance."



## SCARRITT BIBLE AND TRAINING SCHOOL.

### Annual Meeting of Board of Managers.

On Thursday, March 23, 1911, the annual meeting of the Board of Managers of the Scarritt Bible and Training School was held in the drawing-room of the institution. Twelve were present—nine members of the Board of Managers and three members of the Advisory Board. Bishop Hendrix, the President, was in the chair.

The annual reports of the Principal and other officers were presented showing enlarged enrollment and increased receipts. The individual gifts to the school surpassed those of recent years. Had not the expense of living increased in a greater ratio, the financial record would have been more satisfactory. The necessity for a larger income was so manifest that the Board decided to adopt the method that had proved successful at other institutions—viz., to secure a yearly sustaining fund by enlisting the cooperation of interested friends who would contribute annually toward the support of the institution. It was evident that the advance in cost of living must be met by increase in receipts, and the plan adopted was deemed preferable to advance in price for board and expenses, a measure which was also proposed. The President became the first contributor, pledging \$50 per year. The Treasurer, Mr. J. S. Chick, pledged \$50, and Mrs. R. L. Hawkins also pledged \$50. The plan met with general favor and was en-

thusiastically launched. The Secretary was instructed to ask indorsement of the movement from the Woman's Missionary Council at its first annual session. The Board remembers with gratitude the liberality of the Woman's Board of Foreign Missions, which had for the past two years made an appropriation of \$600 to supplement the amount needed for repairs, and felt that this new effort looking to self-support would meet with approval.

The Board confirmed the election by the Executive Committee of Miss Henrietta L. Gay as teacher in charge of the department of Religious Pedagogy and Missions. Miss Gay is a graduate of Hartford School of Religious Pedagogy, and was a teacher of fine experience before entering there. For the past six years she has been pastor's assistant in a large city Church in Waterbury, Conn., so that she possesses high qualifications for the position she holds, and the school is fortunate to have secured an instructor of such rare mental and spiritual gifts.

The large graduating class and the number of missionary and deaconess candidates that will be presented to the Woman's Missionary Council for acceptance and consecration was the finest asset of the year's work.

Expressions of appreciation were sent to Dr. J. A. Robertson, medical examiner, for his services in examining the deaconess and missionary candidates—thirty-one in number.

Gratitude was also expressed to Dr. Hugh Miller, specialist in eye and ear, nose and throat for similar professional services.

The officers were reelected, and the Board felt encouraged to begin another year of service.

#### Commencement Calendar.

The reception of a diploma is the goal of student life, hence commencement is the event of the school year in every institution. This year commencement begins Friday, May 12, and the calendar is as follows:

Class Day Exercises, Friday, May 12, 8 P.M. Memorial Chapel.

Commencement Sermon, Sunday, May 14, 11 A.M. Rev. John F. Caskey. Melrose Methodist Episcopal Church, South.

Alumnae Reunion, Tuesday, May 15, 3-5 P.M. Training School parlors.

Graduating Exercises, Tuesday, May 15, 8 P.M. Address, Rev. Hoyt M. Dobbs, Central Methodist Episcopal Church, South.

The class deems itself fortunate in having two able speakers from the ministry of the Methodist Episcopal Church, South, in Kansas City.

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#### PROGRAM FOR MAY: HEALTH AND EFFICIENCY.

##### Foreign Department.

Motto: "The Orient was opened to Christianity at the point of the lancet."

1. Bible study: "The Prophetess Anna."
2. Song: "The Great Physician."
3. "Jesus the First Medical Missionary."
4. "Native Doctoring."
5. "Our Hospital." (Use outline map.)
6. Pen pictures of noted medical missionaries.
7. "Physical Culture in Our Schools."

##### CHART.

To illustrate the dearth of physicians in non-Christian lands (Japan excepted), have a map of the United States on which thirteen gold stars have been pasted to locate the phy-

sicians to which we should be entitled if our proportion was no better than that which prevails there—one to every two and one-half million.

#### ANNA THE PROPHETESS AND WOMAN EVANGELIST.

MISS MARY DEBARDELEBEN, METHODIST TRAINING SCHOOL.

I. *The Group or Class to Which She Belonged.*—At the time of the coming of our Lord there had arisen in Judea many sects and classes. The zealous, exclusive Pharisee; the proud cultured Sadducee; the rigid, punctilious Essene; the impulsive, irascible zealot; the time-serving, politic Herodian; each had his place in the social, religious, and political life of the time. The common people followed the leading of the Pharisees more or less strictly, as they were more or less religiously inclined.

One class of these, however, too simple-minded to follow the intricately spun theories, nevertheless revered the scribes, following for the most part their directions concerning the conduct of life, yet living in close daily fellowship with God. "They hoped for a kingdom as tangible as the zealot sought, yet they preferred to wait for the consolation of Israel. They believed that God was still in his heaven, that he was not disregarding of his people, and that in his own time he would raise up unto them their king. They looked for the Son of David, yet his reign was to be remarkable for its purification of his own people, as also for its victories over their foes. These victories were to be largely spiritual, for their Messiah was to conquer in the strength of the Spirit of God and by the word of his mouth." (Rhee's "Life of Jesus of Nazareth.") These were the "humble," the "poor in spirit," the "meek" to whom are promised the blessing and presence of God, whose prayer

for God's protection and mercy are voiced in many of the Psalms. To this class belonged Anna the prophetess, together with Zacharias and Elizabeth, Mary and Joseph, Simeon, the shepherds, and others, forming a little group of pious, faithful, loving souls to whom God could make known his will concerning his Son and the coming of his kingdom.

*Anna.*—She was of the tribe of Asher, that tribe in Israel especially noted for its beautiful women. Her family remained in Israel (or Galilee) when the tribe was taken into captivity and eventually lost. A prophetess of great age, having been a widow for eighty-four years, her entire life had been one of devoted service. Throughout her long widowhood she had “departed not from the temple, worshiping with fastings and supplications night and day.” Not that she dwelt in the temple, but was a regular attendant upon its services. Thus she gave expression to her heart's longing for the coming of the Messiah. And on his first appearance in the temple, a babe in the arms of his mother, she was there to greet him and to give thanks for God's great glory. And straightway she went forth, like the shepherds on the night of the wondrous birth, “and spake of him to all that were looking for the redemption of Jerusalem.”

Anna presents to us a type of the meditative, deeply devotional woman who seeks earnestly through loving service and an intense, fervent prayer life to realize the spiritual in the ordinary and actual—the idealist, the Mary of whom Christ said: “She hath chosen the good part.” Her heart was ready for the message of his coming; her life was such that she could bear that message to other hungry souls.

#### Home Department.

Motto: “The world can never be saved from misery until it is saved from sin.”

1. Bible study “The Woman of Trained Mind and Willing Heart.” (Acts xviii. 2, 26; Rom. xvi. 3-5; 1 Cor. xvi. 19.)

2. “Effect of Housing Conditions upon Labor and upon Home Life.”

3. “The Movement for Pure Milk, Pure Food, and Proper Sanitation.”

4. “The District Nurse and the Clinic.”

5. “Settlements and the Health of a Community.”

6. “What May Be Done without a Trained Leader.”

#### PRISCILLA THE TRUE FRIEND AND COMPANION IN THE LORD.

MISS MARY DEBARDELEBEN, METHODIST TRAINING SCHOOL.

(Acts xviii. 1-3, 26; Rom. xvi. 3-5; 2 Tim. iv. 19; 1 Cor. xvi. 19.)

1. *The Narrative.*—In the days when Claudius was Emperor of Rome there lived in that city Aquila, a Jew, and his wife Priscilla or Prisca, who, judging from her name (that of a good old Roman family), and Luke's word arrangement in Acts xviii. 2, was a Roman lady of noble birth. In Rome they lived peaceably, plying their trade of tent-making, until a decree having been issued by Claudius to the effect that all Jews leave Rome, these two took up their abode in the cosmopolitan city of Corinth.

Here there came into their household a man of the same trade as themselves—the tentmaker, the Jew, the Christian enthusiast, the great apostle Paul. Doubtless Priscilla and Aquila were Christians before leaving Rome, so Paul was drawn to them not only because of congeniality in business but also because of a oneness of purpose and a common love for Jesus Christ. Now began a friendship that was to be eternal, and when Paul left Corinth about a year later his

devoted followers went with him as far as Ephesus. (Acts xviii. 1-3, 18, 19.)

They remained here, preparing to some extent this great, idolatrous city for the splendid work the apostle was later to do within its walls. During the interim, while Paul was absent in the East, the scholarly, eloquent, fervently spiritual Apollos came to Ephesus. Again Priscilla and her husband prove the power of the great capacity for friendship which they seemed to possess, as well as their accurate knowledge of the Scriptures and their ability to impart that knowledge. Apollos, though "mighty in the Scriptures," knew only the baptism of John, so Priscilla and Aquila took him and expounded unto him the way of God more accurately. (Acts xviii. 24-26.)

Later, after the riot in Ephesus possibly, the devoted missionaries (for such they were) returned to Rome; and Paul in writing to the Roman Christians sends to these two a special word of loving greeting. His love for them has been intensified because of some beautiful act of self-denial even to the extent of great danger and suffering on their part in his behalf. (Rom. xvi. 3-5.) Ultimately we find them once more in Ephesus; and Paul, writing from here to his old friends at Corinth, says: "Aquila and Priscilla salute you much in the Lord, with the Church that is in their house." (1 Cor. xvi. 19.)

### 2. *Her Influence in the Early Church.*

—It is of Priscilla especially that we wish to think if we can differentiate her work and influence in any way from that of her husband. Indeed, she does seem to have somewhat overshadowed him, for, contrary to the usual custom, her name is often placed before his, indicating that this was the ordinary conversational way in which they were spoken of, owing to

her higher rank, and doubtless also to her greater ability and force of character.

Tradition and history give us additional evidences of her prominence in the early Church. The Church of St. Prisca, which stood on the Aventine Hill in Rome and dated back to the fourth century, was evidently named for her. In the Acts of the Martyrs it is stated that the martyr Pudens was the son of Priscilla. One of the oldest catacombs in Rome bears the name "Cœmeterium Priscillæ," and inscriptions have been found in it in which the names of Acilius (Aquila) and Priscilla are linked together. A modern scholar thinks he traces the impress of the mind and heart of Priscilla and Aquila upon the Epistle to the Hebrews.

3. *A Summary of Her Striking Characteristics.*—(1) Strong and ready in her sympathy in every line of thought and action to which her husband gave himself. With him a tentmaker, a Christian, a missionary. "They are always mentioned together both in the Acts and Epistles, and they furnish the most beautiful example known to us in the apostolic age of the power for good that could be exerted by a husband and wife working in unison for the advancement of the gospel." (2) A woman of wonderful capacity for friendship, as evidenced by her love for the apostle Paul, her readiness to serve him in an emergency even to the point of giving up life itself; faithful, worthy of every trust reposed in her and her husband by the great missionary. (3) A woman of intellect and heart power, able to take her part in leading Apollos out into larger truth. (4) Devoted to the cause of Christianity, a telling factor in its progress and spread; for there was a Church in her own house.

### INTERNATIONAL MISSIONARY UNION.

The twenty-eighth Annual Conference of the International Missionary Union will meet at Clifton Springs, N. Y., May 31 to June 6, inclusive. The theme of the Conference will be "The Decisive Hour of Christian Missions."

As there have been over twelve hundred members enrolled, it is anticipated that there will be a large number of missionaries present representing all denominations and nearly every mission field, meeting in conference with reference to the problems and progress of missionary enterprises.

None but missionaries can become members of the union, but the sessions, which are intensely interesting, are open to the public, and the Board of Control extends an earnest invitation to all interested in missions to attend the Conference this year.

No other missionary gathering offers equal opportunity to meet representatives of so many missionary societies from the various fields throughout the world as does the Missionary Union Conference, and the privilege of listening to their discussions on present missionary problems is a rare treat and of inestimable value to students of missions.

The Sanitarium entertains the members of the union free of expense, and others wishing to attend can secure accommodations at the Sanitarium or at private boarding places in the village.

Missionaries and others who contemplate attending the Conference will confer a favor if they will notify the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.

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#### NOTICE.

Experience has shown that the present arrangement of publishing the programs

for the auxiliary meetings in the current number of the MISSIONARY VOICE is not satisfactory.

Steps will be taken at once to arrange for putting out the program a month in advance of the time of meeting. This plan, however, cannot be perfected at once. The material for the July program on "Our Field Workers" will be sent out in pamphlet form, and the material for the August program on "The African" will find place in the July number of the MISSIONARY VOICE.

We make this announcement that those auxiliaries holding their meetings early in the month may feel relieved. We are most anxious to make our paper as helpful as possible to all its readers, and genuinely welcome any suggestions or advice to that end.

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### NORTH MISSISSIPPI CONFERENCE HOME MISSION SOCIETY MEETING.

The annual meeting of the Woman's Home Mission Society of the North Mississippi Conference will be held in Iuka, Miss., May 20-24. All auxiliaries are urged to send delegates. A most cordial invitation is extended to pastors and presiding elders to attend this meeting. A good program is being planned. Send names of delegates and officers to Miss May Belle Williams, Iuka, Miss.

MRS. W. W. SCALES, JR., *Pres.*;

MRS. W. H. CAMPBELL, *Cor. Sec.*

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#### ERROR CORRECTED.

On account of the absence from the office of the editor who promised the women a list of the foreign missionaries of the Woman's Missionary Council in the April number of the MISSIONARY VOICE, it was crowded out, but we are glad to make good the promise in this issue.

NAMES AND ADDRESSES OF MISSIONARIES EMPLOYED BY THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

NAME.	PRESENT ADDRESS.	FORMER ADDRESS.
Miss Lochie Rankin.....	Huchow, China.....	Milan, Tenn.
Miss Rebecca Toland.....	Matanzas, Cuba.....	Chapel Hill, Tex.
Miss Nannie E. Holding.....	Laredo, Tex.....	Somerset, Ky.
Miss Virginia Atkinson.....	Soochow, China.....	Rock Mills, Ala.
Mrs. J. P. Campbell.....	Seoul, Korea. At home.....	Los Angeles, Cal.
Miss Lelia Roberts.....	Saltillo, Mexico.....	Palo Pinto, Tex.
Miss Lizzie Wilson.....	Chihuahua, Mexico.....	Newport, Ky.
Mrs. A. E. McClendon.....	New Laredo, Mexico.....	West Point, Ga.
Miss Ellie B. Tydings.....	Durango, Mexico. At home.....	Anthony, Fla.
Miss Helen L. Richardson.....	Shanghai, China. At home.....	St. Louis, Mo.
Miss Lucy C. Harper.....	Chihuahua, Mexico.....	Georgetown, Tex.
Miss Alice G. Waters.....	Sungkong, China.....	Murray, Ky.
Miss Martha Pyle.....	Soochow, China.....	Eldorado Springs, Mo.
Miss Minnie Bomar.....	Huchow, China.....	Marshall, Tex.
Mrs. Julia Gaither.....	Sungkong, China.....	Oxford, Ga.
Miss Amelia Elerding.....	São Paulo, Brazil, S. A.....	Napierville, Ill.
Miss Delia Holding.....	Laredo, Tex.....	Somerset, Ky.
Miss Layona Glenn.....	Rio de Janeiro, Brazil.....	Conyers, Ga.
Miss Esther Case.....	Mexico City, Mexico.....	Batesville, Ark.
Miss Clara Steger.....	Huchow, China.....	Mountain Grove, Mo.
Miss Eliza Perkinson.....	Petropolis, Brazil. At home.....	Salisbury, Mo.
Miss Hattie G. Carson.....	Cienfuegos, Cuba.....	Savannah, Ga.
Miss Ella D. Leveritt.....	Changchow, China.....	High Shoals, Ga.
Miss Margaret Polk, M.D.....	Soochow, China.....	Perryville, Ky.
Miss Lily Stradley.....	Piracicaba, Brazil.....	Granbury, Tex.
Miss Ida Shaffer.....	Juiz de Fora, Brazil.....	Carrollton, Mo.
Miss Edith Park.....	Laredo, Tex.....	Galveston, Tex.
Miss Laura V. Wright.....	Laredo, Tex.....	Baltimore, Md.
Miss Annie Churchill.....	Laredo, Tex.....	Georgetown, Tex.
Miss Mary Pescud.....	Petropolis, Brazil.....	Raleigh, N. C.
Miss Fannie B. Moling.....	San Luis Potosi, Mexico. At home.....	McFall, Mo.
Miss Mary M. Tarrant.....	Soochow, China.....	Galveston, Tex.
Miss Arrena Carroll.....	Songdo, Korea.....	Mt. Crawford, Va.
Miss Sue Ford.....	San Luis Potosi, Mexico.....	Paris, Ky.
Miss Ida Anderson.....	Changchow, China.....	Jackson, Miss.
Mrs. Ellen B. Carney.....	Saltillo, Mexico. At home.....	Plant City, Fla.
Miss Helen Johnston.....	Ribeirão Preto, Brazil.....	Minden, La.
Miss May Treadwell.....	Durango, Mexico.....	Edgewood, Ga.
Miss Mary Culler White.....	Soochow, China.....	Macon, Ga.
Miss Della V. Wright.....	Porto Alegre, Brazil.....	Anderson, S. C.
Miss Norwood E. Wynn.....	Guadalajara, Mexico. At home.....	Dallas, Tex.
Miss Blanche Howell.....	Bello Horizonte, Brazil.....	Morganton, N. C.
Miss Belle Markey.....	Matanzas, Cuba.....	Cleveland, Tenn.
Miss Emma Christine.....	Porto Alegre, Brazil.....	St. Louis, Mo.
Miss Ara Riggins.....	Chihuahua, Mexico. At home.....	Pasadena, Cal.
Miss Janie Watkins.....	Soochow, China.....	Jackson, Miss.
Miss Maggie J. Rogers.....	Soochow, China. At home.....	Marlin, Tex.
Miss Ellasue Wagner.....	Songdo, Korea.....	Franklin, W. Va.
Miss Elizabeth Claiborne.....	Shanghai, China.....	Memphis, Tenn.
Miss Irene S. King.....	Sungkong, China. At home.....	Magnolia, Mo.
Miss Mattie M. Ivey.....	Seoul, Korea. At home.....	Calvert, Tex.
Miss Cordelia Erwin.....	Songdo, Korea. At home.....	Memphis, Tenn.
Mrs. Fannie Brown.....	Piracicaba, Brazil.....	Knoxville, Tenn.
Miss Sophia Manns.....	Shanghai, China. At home.....	Mexia, Tex.
Miss Nettie Peacock.....	Sungkong, China.....	Macon, Ga.
Miss Mary Lou White.....	Huchow, China.....	Norfolk, Va.
Miss Emma S. Lester.....	Soochow, China.....	Augusta, Ga.
Miss Elizabeth Lamb.....	Porto Alegre, Brazil.....	Fayetteville, N. C.
Miss Estelle Hood.....	Piracicaba, Brazil.....	Commerce, Ga.
Miss Mary D. Myers.....	Wonsan, Korea.....	Ashburn, Ga.
Miss Lillian E. Nichols.....	Seoul, Korea.....	Jesup, Fla.
Miss Eunice F. Andrew.....	Caixa 290, Sao Paulo, Brazil.....	Nashville, Tenn.
Miss Linnie Barcroft.....	Mexico City, Mexico.....	Holly Springs, Miss.
Miss Alma E. Jones.....	Guadalajara, Mexico. At home.....	Webb City, Mo.
Miss Emma I. Steger.....	Huchow, China.....	Mountain Grove, Mo.
Miss Nell D. Drake.....	Soochow, China.....	Port Gibson, Miss.
Miss Augusta May Dye.....	Caixa 454, Rio de Janeiro, Brazil.....	Plano, Tex.
Mrs. S. S. Harris.....	Sungkong, China.....	Citra, Fla.
Miss Agnes Ruff.....	Cienfuegos, Cuba.....	Rockton, S. C.
Miss Mamie Fenley.....	Bello Horizonte, Brazil.....	Ribeirão Preto, Brazil.
Miss Daisy Pyles.....	Juiz de Fora, Brazil.....	Piracicaba, Brazil.
Miss Kate Cooper.....	Wonsan, Korea.....	Douglasville, Ga.
Miss M. F. Johnstone.....	Songdo, Korea.....	Dawson, Ga.
Miss Trulie Richmond.....	Caixa 454, Rio de Janeiro, Brazil.....	Ennis, Tex.
Miss Mary E. Massey.....	Guadalajara, Mexico.....	Iuka, Miss.
Miss Julia Wasson.....	Shanghai, China.....	Kosciusko, Miss.
Miss Kate Smallwood.....	Soochow, China.....	New Albany, Miss.
Mrs. Nellie O'Beirne.....	Mexico City, Mexico.....	Zwolle, La.
Miss Lelia Judson Tuttle.....	Shanghai, China.....	Lenoir, N. C.
Miss Clara Park.....	Shanghai, China.....	Sandersville, Ga.
Miss Tommie A. Foster.....	Soochow, China.....	Tchula, Miss.
Miss Bessie Houser.....	Shanghai, China.....	Perry, Ga.
Miss Laura Edwards.....	Choon Chun, Korea.....	Hereford, Tex.
Miss Hallie Buie.....	Wonsan, Korea.....	Caseville, Miss.
Miss Elsie Lowe.....	Songdo, Korea.....	Midlothian, Tex.
Miss Hellen Hickman.....	Rio de Janeiro, Brazil.....	Sherman, Tex.
Miss Sarah Warne.....	Petropolis, Brazil.....	Santa Ana, Cal.

**NAMES AND ADDRESSES OF MISSIONARIES EMPLOYED BY THE  
WOMAN'S FOREIGN MISSIONARY SOCIETY.—Continued.**

NAME.	PRESENT ADDRESS.	FORMER ADDRESS.
Miss Minnie Varner.....	Guadalajara, Mexico.....	Greensboro, Ala.
Miss Terrie Etta Butterick.....	Mexico City, Mexico.....	Asheville, N. C.
Miss Hardynia Norville.....	Durango, Mexico.....	Livingston, Ala.
Miss Martha Nutt.....	Saltillo, Mexico.....	Granbury, Tex.
Miss Dora Otis.....	Shanghai, China.....	Hopkins, Mo.
Miss Sarah J. Smith.....	Hoochow, China.....	Richmond, Va.
Miss Margaret Beadle.....	Soochow, China.....	Clarksville, Tex.
Miss Nevada Martin.....	Soochow, China.....	Pelahatchie, Miss.
Miss Bertha Smith.....	Seoul, Korea.....	Marshall, Mo.
Miss Johnnie Pierson.....	Korea. At home.....	Hamilton, Tex.
Miss Alice Dean Noyes.....	Choon Chun, Korea.....	Lexington, Ga.
Miss Emma Turbeville.....	Korea. At home.....	Martin, Tenn.
Miss Jennie O. Howell.....	Piracicaba, Brazil.....	Prescott, Ark.
Miss Miriam Steel.....	Rio de Janeiro, Brazil.....	Brownwood, Tex.
Miss Maria Wightman Capers.....	Saltillo, Mexico.....	Charleston, S. C.
Miss Ellen Alfter.....	San Luis Potosi, Mexico.....	Zora, Mo.

### UNION DISTRICT MEETING.

Among the many enthusiastic reports of union meetings may be noted especially the interesting letter of Dr. Theodore Reid, pastor of our Church at Morehouse, Mo., in which he gives an account of the joint district meeting of the home and foreign societies. It was conducted by the two District Secretaries. Interesting and spiritual programs were rendered, bringing a great uplift to all the workers. Poplar Bluff seemed to be the banner Church of the district, in that out of a total Church membership of two hundred and fifty more than one hundred women are enrolled in the missionary auxiliaries.

A young people's home missionary and an adult foreign auxiliary were organized.

### ECHOES FROM NORTH ALABAMA.

MRS. VIRGINIA T. HARMON.

Federation and union seem to be in the air. On Thursday, March 16, at the First Methodist Church, Birmingham, Ala., representatives from the missionary societies of the Protestant Churches of Birmingham and vicinity held an all-day meeting and organized themselves into a permanent order to be known as the Woman's Federation of Missionary Societies.

On the following Thursday, at the

same Church the Executive Committee of the North Alabama Conference Woman's Foreign Missionary Society held a meeting. The spirit of union seemed to dwell in the hearts of the members, but any definite plans for the union of the two Conference Societies were deferred until after the Council meeting. A great number of the auxiliaries have taken the initiative and are already united.

At present the foreign society is making strenuous efforts to raise the balance for Miss Atkinson's training school at Soochow. Two thousand five hundred dollars is in hand, and has been ordered sent at once. The balance of \$2,500, it is hoped, will be collected by September 1. The committee ordered a leaflet giving a sketch of Miss Atkinson's work and the needs of the training school printed at once. These leaflets are to be distributed before May 1.

At the May meeting auxiliaries are requested to read the leaflet and hold a special prayer service for Miss Atkinson's work; to follow this meeting by a month's systematic effort to reach each member and call their attention to the leaflet; to close with an offering for the training school at the June meeting.

Miss Davies spent a short time with us recently, and aroused a renewed interest in the work wherever she went.

### PROGRESS OF OUR CAMPAIGN IN THE SUNDAY SCHOOL.

About three months ago we sent return post cards to all the pastors of the Church offering our Sunday school missionary literature to any one who was interested and would return the card. By the end of the first week we had gotten nearly a thousand cards of inquiry, and these cards are still coming in. A few letters have come to us telling us that the literature had not been received. The explanation is that the demand upon us was so prompt and so large as to exhaust some of the most important lines of our supply, and we had to hurry off to press again. Be patient, brethren, and we will furnish you everything we have. Let us remind you again not to be frightened off by the apparent elaborateness of our policy. We have made it comprehensive so that it might be large enough to cover any situation. "Grace and gumption" is one motto of our policy. Do not try to apply all the things in the policy of every school. Select the things that can be done. A committee (simple enough), pictures and charts for the walls, a living link offering for the Sunday school, an occasional missionary program which we prepare, and a quarterly news letter—all these are simple things. Read our policy, *think* about it for twenty minutes, add a single word to the motto above—put "grit" into the "grace and gumption," and the policy will go in almost any situation. It will not hinder the Sunday school or anything, but will help everything.

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#### NOTICE.

The mailing clerk frequently receives requests to enter names upon the subscription list of the MISSIONARY VOICE when no remittance has been inclosed.

We can send the paper only to those who send the subscription price (50 cents) along with the names.

The *Woman's Missionary Advocate* had a column devoted to death notices. On account of pressure for space this column is discontinued in the MISSIONARY VOICE except in the case of *missionaries or members of the Woman's Missionary Council or Mission Board*.

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#### A BANNER SUNDAY SCHOOL.

In 1906 Trinity Church, Opelika, Ala., was itself a mission. In four years the Sunday school of that Church, under the superintendency of Judge Albert E. Barnett, has increased from one hundred to four hundred and sixty members. This Sunday school, being missionary in spirit, wished to contribute \$200 to support two native evangelists in Korea. Inasmuch as there is a great need for houses for native helpers, the school was requested to take up the support of one helper at \$100 a year, and let the remaining \$100 be used to provide two houses for these native helpers. See the response from this school: "The school with unanimity resolved to support the two native helpers, and also purchase two homes for workers, increasing the subscription from \$200 to \$300. The feeling was that they must take no backward step; and, having undertaken the two, we must keep the pledge and go forward." All honor to Judge Barnett and the Trinity Sunday School. May their tribe increase!

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#### THE WHY AND HOW CLUB.

Realizing the need of fellowship and of general discussion of their problems as Churches and as auxiliaries; realizing that a vast amount of intelligence, good will, and a spirit of inquiry need organizing; that the gulf between our desires

and our deeds is a very wide one, about seventy-five of the home mission women of this district met at St. John's Church on January 15 and formed the "Why and How Club," the object of which is to create and maintain an organized center of thought and action among the home mission women of the St. Louis District of the Methodist Episcopal Church, South, and to aid in the promotion of study and intelligent service along the lines of their organized work; to inspire to larger and more effective work in their respective Churches, and to establish a closer and more sympathetic relation with all organized effort for the uplift or betterment of our city.

The sections are the social service section, the young people's section, and the children's section (for the study of the most advanced methods of training children in Church and mission work).

The committees are the press committee, the hospitality committee, and the yearbook committee.

There are no dues.

The general meetings are held on the third Friday of each month.

Membership implies no obligation further than a serious attitude toward our problems.

Miss Bennett very heartily approves the plan, and believes "it may be helpful to every Church in the city."—*Mary Kelly Graves, in St. Louis Advocate.*

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#### WHO'S WHO.

A GOOD WAY TO CONDUCT A REVIEW ON MISSION STUDY CLASS.

Make out fifty questions on cards or slips of cardboard.

Seat players around table, and deal out questions until each has same number—two three or four, as seems best. Place remainder of pack on table, face downward.

A reads question from one card to B (on his right). If B can answer correctly, he is entitled to card, and A draws one from center. If B fails, A passes on to C and so on around the circle. The one who has the most cards wins the game.

Or, cards may be all held by a leader who reads one question at a time. The one who answers first is entitled to the card.

#### Review of Mission Field Game.

I am going to China, and will take my satchel, thimble, envelopes, glasses, earrings, rings. The first letter of each article mentioned, taken in order, spells a missionary's name—*Steger.*

Let each one have five minutes to make out in his mind the articles he will take, arranged so as to spell the name of a missionary. Then they are called off in regular order, and whoever shouts out the name first wins a credit.

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#### NOTES.

We wish to suggest a way in which our subscribers can help us to enlarge the circle of readers of the MISSIONARY VOICE. If each subscriber will send us the name of one or more friends whom he would like to secure as subscribers we will be glad to send a sample copy to such addresses. This is easy, and we believe will help greatly to increase the circulation of the magazine. To make sure, please do this before you forget it.

The Student Volunteer Movement had a very gratifying year last year. There were 368 volunteers sent out by the Boards, and 29,000 students were enrolled in mission study classes. There are eight traveling secretaries visiting institutions of learning, and they are

meeting with great encouragement. There is an awakening of a desire among students to go to the fields, and among laymen to make their going and equipment possible.

Rev. J. T. Meyers and family were booked to sail from Kobe on April 24 on the steamer Prinz Ludwig, of the North German Lloyd Line, due in Southampton on June 8. Thence they expect to sail for New York on the steamer St. Paul, of the American Line, on June 10. Brother Meyers's health will require complete rest for a few months. We trust the voyage home may prove to be a tonic and that they may be kept by journeying mercies.

Rev. A. C. Johnson, Missionary Secretary of the Missionaries' Conference, writes of an interesting line of development in that Conference. He says: "I have been establishing Church missionary libraries. This work is taking better than I had expected it would. Last week in the St. Charles District I sold two hundred and eleven books, more than half as many as I sold last year. Since my return from Nashville I have sold more than two hundred more books than I sold last year." Now let pastors and leaders organize for mission study and otherwise secure the reading of these books, and the harvest will whiten in that region.

Mr. Thomas S. Weaver, whose death is noticed elsewhere in this issue, was one of our most valued counselors. He had long served on the Executive Committee of the Board of Missions, and at his death was its Chairman. He was pure, true, unselfish, and brave. He was a man to love and trust without reserve. He was conscientious and painstaking to the last degree in his work for

the Church. He was one of those quiet souls that carry the burdens of Churches and communities so unostentatiously that when they quietly lay them down and retire we are struck with wonder at the space left vacant by their going. We shall greatly miss our coworker, and many are they who can say with us: "We have lost a friend."

We publish elsewhere more extended reference to the lamented Dr. D. L. Anderson, whose going away has occasioned such a sense of loss to our missionary force in China. It is hard to think of the Soochow University without thinking of him as its head, giving brain and heart and life to its upbuilding. The leading article in our April number was on the Soochow University and from the pen of Dr. Anderson. That was his last published utterance, and was as the plea of one who was about to turn over to others his cherished work. "He being dead yet speaketh," and the best memorial he could have left us is the great institution to which he gave so large a part of his life. We can pay his memory no higher nor more fitting tribute than to strengthen and carry forward to yet greater success that institution for which his best and last thought was given.

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#### SOCIAL SERVICE LITERATURE.

The following leaflets and pamphlets are for sale in our Literature Department, and may be ordered of Mrs. A. L. Marshall, Editorial Secretary:

*Federal Council of Churches*.—"The Church and Modern Industry," 2c.; "The Church's Appeal on Behalf of Labor," 2c.

*Methodist Federation for Social Service (Methodist Episcopal Church)*.—"The Methodist Federation for Social Service: What Is It?" 5c.; "The Methodist Church in Organized

Charity," 5c.; "Suggestions for Individual Service," 5c.; "The Church and Social Problems," 5c.

*Social Service Commission Northern Baptist Convention.*—"The Social Mission of the Church" (Wishart), 17c.; "The Home as the School for Social Living" (Cope), 12c.; "The Churches Outside the Church" (Coleman), 12c.; "A Reasonable Social Policy for Christian People" (Henderson), 12c.; "The Child in the Normal Home" (McCrimmon), 12c.; "Ethical and Religious Significance of the State" (Dealey), 17c.; "A Working Temperance Program" (Batten), 17c.; "The City: As It Is and Is to Be" (Woodruff), 17c.; "The Church and the Labor Movement" (Stelzle), 12c.

*Presbyterian Department of Church and Labor.*—"An Industrial Parish in Every Church," 2c.; "One Pastor, One Church, and One Hundred Dollars," 3c.; "The Church and the Labor Movement," 3c.; "How to Conduct Shop Meetings," 3c.; "A Silver Platter" (Goss), 2c. (Except where noted, written by the Secretary, Rev. Mr. Stelzle. These leaflets are primarily designed to assist the pastor in reaching workingmen.)

*Playground Association.*—"First Steps in Organizing Playgrounds" (Hamner), 12c.; "Popular Recreation and Morality" (Gulick), 5c.; "Why Teach a Child to Play?" (Johnson), 5c.; "Why We Want Playgrounds" (Hughes), 5c.; "The Playground a Necessary Accompaniment to Child Labor Restriction" (Lord), 5c.; "The Playground as a Phase of Social Reform" (Hiller), 5c.; "The Relation of Playgrounds to Juvenile Delinquency" (Burns), 5c.

*National Child Labor Committee.*—"A Six-Years Battle for the Working Child" (Lovejoy), 4c.; "An Obstacle to Child Labor Reform" (Smith), 3c.; "Child Labor in Home Industries" (Van Kleeck), 4c.; "Children in the Textile Industry" (Golden), 4c.; "The Forward Step in Louisiana" (Gordon), 3c.; "Brief for the Federal Children's Bureau" (Lovejoy), 5c.; "Child Labor in Rural Kentucky" (Clopper), 5c.; "Child Labor and the Night Messenger Service" (Lovejoy), 5c.

*Consumers' League.*—"The Sweatshop," 1c.; "Limiting Working Women's Hours" (Kelley), 1c.; "Roving Children," 4c.; "Humane Treatment of Women Workers" (Dorr), 4c.; "Sanitary Importance of Clean Milk" (Harrington), 4c.; "Home Work in the Tene-

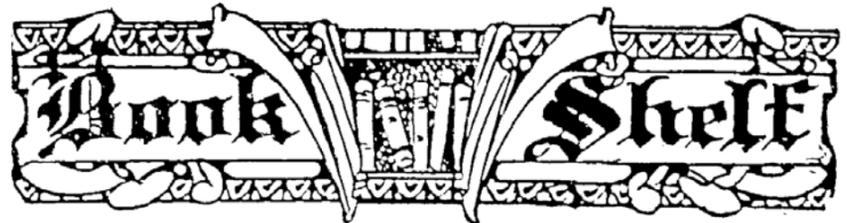
ments" (Watson), 5c.; "Working Girls' Budgets" (Clark and Wyatt), 15c.

*Also for Five Cents.*—"Some Unsettled Questions about Child Labor," Lovejoy; "Relation of the Church to the Social Worker," Welch; "Democracy of the Kingdom," Williams; "Friendly Visiting," Richmond; "What Bad Housing Means to a Community," Bacon; "The Social Conscience and the Religious Life," Peabody; "The Big Brother Movement."

*Special number of the "Survey."*—"The Prison Congress," 25c.

*Special numbers of the "Gospel of the Kingdom."*—(Five cents each.) Three numbers on the Church and Social Purity: "Safeguarding Children and Youth," "Amusements," "The Social Evil." One number on Immigration: "The Scope of the Problem."

*Books.*—(To be ordered of Smith & Lamar or through Mrs. A. L. Marshall.) "Social Ministry," edited by Rev. Harry F. Ward for Methodist Federation of Social Service, \$1; "The Social Gospel," by Shailer Mathews, 50c.; "The Wider Use of the School Plant" (Perry), \$1.25; "Social Evils of the Non-Christian World" (Dennis), 40c.; "The Upward Path" (Mary Helm), 50c.; "Negro Life in the South" (W. D. Weatherford), 75c.



BOYS OF THE STREET: HOW TO WIN THEM.  
By Rev. Charles Stelzle. Fleming H. Revell Co., New York. Price, 50 cents net.

This little book by Mr. Stelzle, the Secretary for the Department of Church and Labor of the Presbyterian Home Mission Board, is written out of a wide experience with the problems with which it deals. It is simple, clear, and exceptionally suggestive. It does not decrie the work of the Sunday school; but in view of the universal fact that the Sunday school in all denominations fails to reach the mass of street boys, it sets forth methods by which the Church may hope to work successfully among them. The book is especially recommended to pas-

tors, Sunday school superintendents, Y. M. C. A. workers, and laymen generally. Boys must be reached by men. The chief opportunity for women to help in such work is through circulating such books as this and endeavoring to interest the men of the Church in work so necessary and so promising.

THE CHURCH AND THE SLUM. By William Henry Crawford. Eaton & Mains, New York. Price, 75 cents net.

This is a study of the English Wesleyan Mission Halls by the President of Allegheny College. The contents of the volume first appeared as letters in *Zion's Herald*, and were written by Dr. Crawford during a vacation tour in England. They describe especially the great missions of Manchester, Liverpool, and Edinburgh, with more cursory reference to the halls at Leeds, Sheffield, Birmingham, and London. The book bears marks of hasty newspaper writing, and does not attempt to give a thorough study of the work it so interestingly reports. But it whets one's appetite for more, and, what is much better, it arouses in the reader the feeling that here is a real and vital grappling with some of the greatest obstacles to the coming of the kingdom. One is not surprised to read that this movement, which began in a Church threatened with decadence, has resulted in the quickening of English Methodism, or that three-fourths of the net increase in membership of that Church the last decade has come through the Mission Hall Movement.

And these halls are Halls, not poverty-stricken little chapels. The one at Edinburgh cost \$250,000, the Leeds Hall \$150,000, the one at Bradford a similar amount, and the others in proportion. The ministers in charge of them are specially trained and selected, and remain

indefinitely in the one place—ten, sixteen, twenty years.

Dr. Crawford says: "The watchword everywhere in the mission halls seems to be 'Evangelism and Social Service.' . . . In looking into the work I have read new chapters in the Acts of the Apostles, and have seen such visions of opportunity that I am coming back determined, God helping me, to put more emphasis on evangelism and to render more worthy social service."

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

This is one of the volumes of the famous Pittsburg Survey, and notice of it is especially appropriate in a number of the MISSIONARY VOICE which is to fit in with the women's study subject of "Health and Efficiency." We find here some glimpse, yet after all only a glimpse, of the awful burden of sickness, death, and inefficiency needlessly saddled on the workers of America by the greed, ignorance, and, most of all, by the indifference of a people who consider themselves not merely civilized but Christian. If working men and women are to believe in a gospel of love, that love must be at least partially translated to them in terms of justice; and it is hard to say how much of the barrier between the Church and the workingman is reared by professing Christians whom the Church has never instructed in the Christian obligations of their business undertakings and relations.

The facts of the book (for it is a book of facts, not of arguments) are quietly and dispassionately given, and they lift but a corner of the veil which our ignorance draws across the needless suffering of the working world for which we Christians profess our Master's love. But it forces the conviction that the story of

his love must continue to fall on deaf ears unless those who represent him are willing to get together to end such monstrous injustices as these.

The book is both painful and difficult reading, and is recommended only to those who are willing to study it.

CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED. By Edward A. Marshall, instructor in missions, the Moody Bible Institute. Price, 50 cents. Published at 826 La Salle Avenue, Chicago.

A valuable handbook of information, arranged in most convenient form for easy access. The nine chief non-Christian religions of the world are compared with Christianity upon about sixty fundamental topics, gathered together into brief paragraphs. The following page is typical:

#### HONESTY.

*Christianity.*—"Let him that stole steal no more." (Eph. iv. 28.) "Provide things honest in the sight of all men." (Rom. xii. 17.) Christianity provides moral power in the Word of God and by the Holy Spirit to overcome every dishonest tendency.

*Brahmanism.*—The pride of an Oriental is to conceal his mind and purpose. A Brahman may be a thief or a murderer and yet be received into full fellowship by his caste.

*Hinduism.*—There is a proverb, "Trade does not go on without falsehood." Untruthfulness, dishonesty, and perjury are notoriously common in India. Lying and stealing are all but universal.

*Buddhism.*—A Chinaman, who broke his promise, replied that it was of no consequence, for he could make another just as good. There are few non-Christian Chinese who have a well-developed conscience. "Keeping face" is of first value, and as long as a wrong act is not found out there is nothing to worry about.

*Taoism.*—The deception of the priests have filled China with "ways that are dark and tricks that are vain." The "squeeze system" equals the graft of any land and is universal. Officials are given little or no salary, and are expected to squeeze their living from the people, and something also for officials higher up.

*Confucianism.*—In popular intercourse and

diplomatic negotiations the unchristianized Chinaman is untruthful. His religion does not restrain him because he can make up for any sin by penance. Business honesty is well authenticated among many.

*Zoroastrianism.*—"Lying is regarded as the most discreditable thing; next to it is the incurring of debt, chiefly because the debtor is often compelled to tell lies." Zoroaster insisted upon honesty and charity as a means of vanquishing evil.

*Parsecism* advocates honesty. The Parsec merchants are considered among the most reliable in India.

*Shintoism.*—"If a lie is politic and convenient, not many unsaved Japanese will respect truth for its own sake." "Patriotism and loyalty to public responsibility save them to a notable extent from official dishonesty and corruption."

*Mohammedanism.*—"Truthfulness is one of the lost arts" in Mohammedanism. "Verily a lie is allowable in three cases: to women, to reconcile friends, and in war."

In 1909 Rev. H. C. Morrison, D.D., went on a tour of evangelism around the world. He visited mission stations, preached to missionaries and natives, and saw and heard with wide-awake interest. What is more, he saw and heard with the sympathy of one who loves men and labors for their salvation. He has written in graphic style the story of this tour. It makes up a volume of 280 pages, illustrated. To those who know the author it is needless to say it is a readable and interesting volume. Published under the title, "World Tour of Evangelism." Pentecostal Publishing Co., Louisville, Ky.

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#### BOOKS RECEIVED.

DANGER SIGNALS. By Rev. Edward A. Tabor. Smith & Lamar, Nashville, Tenn. 344 pp. Price, \$1 net.

DR. APRICOT, OF "HEAVEN BELOW." The story of the Hankow Medical Mission. By Kingston de Gruchè. Illustrated, 144 pp. F. H. Revell Co., New York.