



LO, HE HAS COME—OUR CHRIST.



The Desire of All Nations

EDWIN MARKHAM

And when He comes into the world gone wrong,
He will rebuild her beauty with a song.
To every heart He will its own dream be.
One moon has many phantoms in the sea.
Out of the North the Norns will cry to men:
"Balder the Beautiful has come again!"
The flutes of Greece will whisper from the dead:
"Apollo has unveiled his sun-bright head!"
The stones of Thebes and Memphis will find voice:
"Osiris comes! O Tribes of Time, rejoice!"

And social architects who build the State,
Serving the dream of citadel and gate,
Will hail Him coming through the labor hum.
And glad, quick cries will go from man to man:
"Lo, He has come, our Christ, the Artisan,
The King who loved the lilies—He has come!"



THE MISSIONARY VOICE

VOLUME II. NASHVILLE, TENN., DECEMBER, 1912. No. 12.

Editorial

Prison Reform.

The general attention paid to "Prison Sunday," October 27, will, we trust, help to forward the interests of an important betterment in our civic life—namely, more intelligent dealing with the men and women who are confined because of crime. In the first place, many of the jails, municipal and county, are in a disgraceful state physically. Often they are old, unsanitary buildings incapable of betterment. Penitentiaries are usually better, though often administered in a way to make futile the most modern and elaborate material equipment. Some States—mostly in the South, we regret to say—still farm out State convicts in agricultural or mining camps. This usually results in the worst of all possible physical situations. The prisoners are herded in reeking shanties, improperly clothed, fed, and sheltered. Inspectors paid by the State are constantly bribed by the lessees, and the whole system is inexcusably bad and ought to be abolished. Then, as we have intimated, in the administration of State prisons there is often much to be desired. Modern sug-

gestions that have already proved valuable include regular education, the honor system, the abolishment of prison garb, wages for labor, paroles, etc. Penology—as applied especially to confinement—is rapidly becoming a science, and no man should have charge of any large group of prisoners who has not qualified himself by study and special preparation. Of the importance of juvenile courts and special reformatories for boys and girls, it is superfluous to speak. Any State or city without such institutions is to-day rightly discredited. The purpose of government is coming to be understood to save life and not to destroy it.

The War in the Balkans.

Montenegro, Bulgaria, Serbia, and Greece have united in a war against Turkey. It will strongly tend to become tinged with religious bitterness as a conflict of Christian peoples against Mohammedan. The sympathies of Christians throughout the world are naturally with the allies. The people of those countries have suffered much at the hands of the Turks and have been of late even more embittered by the harshness of the

Turks toward the Macedonians, Albanians, and others who are within the Turkish domain. The Turkish Empire is numerically more powerful than all four of the nations combined. But the fierceness and energy of the combined attack is, up to this writing, giving the advantage to the allies. Turkey was forced by the approach of this war to conclude a rather disadvantageous peace with Italy, and has thus suffered in prestige. Then so much depends on financial considerations in the conduct of war that inability to borrow money freely might greatly hamper even the stronger party to this controversy. It would seem improbable that any European nation would assist Turkey in financing a war of this kind. The outcome of what seems a rather unequal struggle is therefore in doubt. It is the avowed purpose of the allies to drive Turkey out of Europe, and they may succeed in doing it. The promises of reforms, of religious liberty, etc., held out after the recent revolution in Turkey have not been kept. The horrible massacre of Christians at Adana is still fresh in the memory of the world. That event and some other excesses—of responsibility for which their government never sufficiently purged itself—have deprived the Young Turk party of much good will that might otherwise have been extended. There seems no reason to be especially apprehensive as to the welfare of the missionaries who are in the war zone, though, of course, they may have to undergo some very disagreeable experiences.

The Situation in South Africa.

Dr. Harlan P. Beach, Professor of Missions in Yale University, visited Africa the past summer, making a special study of missionary work in the region south of the Zambesi and Kunene Rivers. He gives in the *Missionary Review of*

the World some results of his observations. While in South Africa he attended the Fourth General Missionary Conference. This was a body of about one hundred and twenty-five missionaries at work in the region indicated which met at Cape Town July 3-9. Some of Professor Beach's conclusions may be briefly summarized. He notes first the comparative scantiness of population—of native population—in much of South Africa, which is in an arid, unproductive region. A population running from six to twenty-five the square mile is so scattered that proportionately a larger number of missionaries per ten thousand will be required than in a densely populated country. This and the manner of life of the people place special emphasis on the importance of using trained native workers. Dr. Beach concludes that the number of missionaries and societies now working in this sparsely inhabited region is far out of proportion to those among the densely settled parts of Central Africa, notably the Congo Valley. This view will corroborate the judgment of Bishop Lambuth, who has concluded that the Congo region offers more inducements than any other for the opening of our proposed mission. In spite of the holding triennially of this General Missionary Conference, there is much overlapping of territory and a good deal of friction among the societies working in South Africa—an additional reason for any Church wishing to begin work to seek a less fully occupied region. This does not mean, of course, that South Africa is evangelized. Far from it. Much remains to be done, and the opportunities are engaging. The societies at work there should redouble their diligence. Dr. Beach thinks that the situation should make special appeal to the young Christians of the white races of South Africa.

THE KOREAN TRIAL.

Now that the trial of Mr. Yun and those accused with him is over and their sentence has been pronounced, our readers will be interested to have the case summarized. This has been well done by the *Japan Chronicle*, an influential English weekly published at Kobe. In its issue of October 2, just after the sentence of the court had been announced, the *Chronicle* devoted two columns of editorial space to this now famous case. Its summary of "the facts of the case and the procedure of the court" is as follows:

1. One hundred and twenty-three Koreans are arrested and charged with a plot to assassinate Count Terauchi, the Governor-General of Korea.

2. The great majority of those arrested are pastors, leaders, or teachers of Christian Churches—mainly Presbyterian and Wesleyan—in the peninsula, a considerable number being students of Christian mission schools.

3. After being detained in prison for many months, undergoing preliminary examination, the accused are brought up for public trial.

4. On being formally charged by the procurator, it appears that practically the only evidence against the accused or of the existence of the alleged widespread plot consists of "confessions" made by the men in the course of their examination by the police, to which must be added the discovery of a revolver in the house of one man, a pistol in that of another, a rusty sword in the house of a third, and two empty boxes from a mission school which, though bearing the outward marks of having contained canned goods, in the belief of the police had originally been filled with revolvers.

5. The "confessions," which if true would have subjected every "confessor" to the penalty of death, were, with one exception, repudiated by all the prisoners, the exception being a man whom the presiding judge described as crazy, and who said that he had at one time the intention of murdering the President of the Hague Tribunal.

6. Almost all the prisoners declared that the "confessions" were wrung from them by torture or threats of torture; and that, unable

to bear the pain from which they were suffering, they merely answered in the affirmative to questions put to them, the police thereupon making up a deposition which they signed.

7. No inquiry was made into the complaints of torture, the presiding judge simply brushing them on one side as of no importance. The court interpreter from Korean into Japanese almost invariably substituted for the use of the word "torture" "teased," "pressure," "in certain circumstances," and so on, only employing the correct word after a strong protest had been made by one of the Korean barristers. The procurator, accepting the denials of the police, despite the fact that the police were interested parties, asserted that torture had not been inflicted, and said that men had been examined without any marks being found on them. But whenever one of the accused in the course of examination attempted to bare his flesh and show marks of ill treatment, he was sternly admonished by the presiding judge to desist. No attempt was made by the court to ascertain why "confessions" exposing men to such serious penalties had been made.

8. The "confessions" not only implicated the accused Koreans, but also a number of foreign missionaries, who were alleged in the same depositions to be accomplices and even actual instigators of the proposed crime. The missionaries against whom these grave accusations were made were not arrested or charged. Nevertheless, the charges against them formed as much the subject matter of the examination of the prisoners by the court as any other part of the "confessions." Repeatedly the presiding judge quoted the allegations against the missionaries as if they were of equal validity with the charges against the accused. No distinction whatever was made in the examination between the two sets of charges. Nevertheless, the part of the "confessions" relating to Koreans was accepted, while the part relating to the missionaries was ignored. Absolutely no explanation was given of the reasons for this discrimination or how the court reached a conclusion that one part of a "confession" was true and another part false.

9. Two of the Koreans among the number originally arrested made "confessions" of a very similar nature to those of the men subsequently placed on trial. They entered into the same details, similarly stated that they had followed Count Terauchi about in the hope of

finding an opportunity to assassinate him, set forth the places they had visited and the times they had approached the Governor-General. On coming before the preliminary court, however, it was discovered that these two men, notwithstanding their detailed "confessions," had actually been in the hands of the police on another charge throughout the whole time covered by their statements. The men were consequently released. No explanation was made why the "confessions," which if true exposed these men to the penalty of death, were made or what induced them to take such a course. Several of the counsel for the prisoners dwelt upon this extraordinary incident. The procurator glossed it over and the court ignored it.

10. Many of the accused asked to be permitted to call witnesses to prove an alibi, more than seventy such applications being made. The court rejected the whole of them.

11. In the preliminary court a servant of Baron Yun Chi-ho had given evidence implicating his master and others as to being in Seoul on certain dates. Application was made to call this man as a witness. It was refused.

12. The missionaries whose names had been so often mentioned by the presiding judge in the course of the examination desired to be called as witnesses. Counsel for the accused made application for them to be so called, pointing out that they were in a position to give material evidence affecting both the movements of the accused while the plot was alleged to be maturing and the general character of the accused with whom they were on intimate terms. The application was rejected.

13. Only one witness was permitted to be called. He was an official of the Railway Department, and he produced a record of the number of passengers between two stations on a certain day whereon a large number of the accused were said to have traveled with the object of assassinating the Governor-General. The record showed that on the day in question the number of passengers between the stations mentioned was only five or six. Thus the only evidence which was permitted to be called on behalf of the accused was in their favor.

On this exhibit the editor of the *Chronicle* comments at some length and very frankly. He quotes from a correspondent

the remark that the verdict of the court was "generally expected," a state of affairs which he considers most unfortunate. It implied, he thinks, doubt of the impartiality of the court—a doubt that had become generally disseminated. In the same issue the *Chronicle* quotes from a Japanese paper, the *Jiji*, a significant remark made before the verdict was announced, the plain meaning of which is that the Japanese editor knew beforehand what the verdict would be. Concerning the résumé of the case the *Chronicle* remarks:

The bare statement is a sufficient indictment in itself. It may not impress our Japanese contemporaries. Japanese newspapers have treated the trial almost with indifference, as if it were a matter of no particular importance to them. We think they are mistaken in such an attitude. If injustice is done with impunity in Korea or Formosa or the leased territory or anywhere else in the Japanese dependencies without any voice of protest or criticism being raised in Japan itself, there is danger to the freedom which the Japanese themselves enjoy in the homeland. Charges of torture by police to extract confessions have not infrequently been made in Japan, and have been dwelt upon at length in the newspapers and the authorities roundly denounced. Why should allegations of torture in Korea, where the police have so much more power, and where there is no independent press to voice a protest, be treated as if they were not worthy of discussion? Whatever be the attitude of the Japanese press, the sentencing of more than a hundred men to terms of imprisonment ranging from ten to five years on evidence that, to say the least, appears of such a very doubtful character will produce a very powerful effect on public opinion abroad. From newspapers received during the last week or two we find that this case has been watched with an attention such as has never previously been given to the proceedings in a Japanese court, and the attitude and procedure of the court and its manner of arriving at its verdict are calculated to make a profound impression in quarters hitherto most friendly in Japan.

WOMEN IN MISSIONARY ADMINISTRATION.

The Conference of Missionary Societies in Great Britain and Ireland received at its recent session, in June of 1912, an elaborate report, covering sixty-eight printed pages, on the relation of women to the administration of missions both in the boards at home and on the fields. This report is the work of a commission of ten—six men and four women—who had been holding meetings and engaged in exhaustive studies of the subject for six months or more before the meeting of the Conference. The *International Review of Missions* in its fourth number (for the quarter beginning October 1) has a comprehensive examination of this report and its conclusions from the pen of Miss Minna C. Gollock, Secretary for the Woman's Department of the Church Missionary Society, and one of the members of the Commission which prepared the report. Miss Gollock's article is so admirable a summary of the chief aspects of this important subject that we are seriously considering a reprint of it in the pages of the *MISSIONARY VOICE*. For the present, limitations of space make possible only a brief editorial comment.

This comment we preface by recommending to our readers the publication in which Miss Gollock's essay appears. The *International Review of Missions* has just completed its first year. We do not hesitate to say that it has fully justified its existence. Its editor has been enabled to draw upon the whole field of missionary activities for contributors, and the result is most satisfactory. The rapid development of the science of missions calls for the publication of many elaborate studies such as cannot possibly find space in the denominational missionary periodicals. The *International Review* is serv-

ing as a clearing house for the best thought and comment on great missionary topics to be had in the entire world.

On the relation of women to missionary administration Miss Gollock writes with commendable poise. She has pronounced opinions in favor of that solution of the problems involved in this subject which was recommended by the Commission on which she served, but at the same time she is able to see and to appreciate the influences which have contributed to the present confused state of things. Women are and have been related to missionary administration in three ways, roughly speaking: "The separate women's society, raising and administering funds for women's work; the missionary auxiliary, attached to a general society, raising and administering funds for the women's work of that society; and the united work of men and women in one society for men and women on the field." This classification is general rather than exact, since practices vary even when the form of organization is specific.

The Commission's report was taken up and discussed by the Conference; but whether approved or simply published, we are not advised. It has been printed as a part of the Conference report, which may be had (for 1s. 3d.) from any of the missionary societies of Great Britain. Miss Gollock adheres strongly to the conclusions of the Commission which were that by far the most effective and satisfactory of these three forms of coöperation is the last. That special and separate lines of activity on the part of woman were a natural development under recent social and religious conditions is clear. But the separate administration of the work of women has brought in a whole bevy of problems—problems which no student of missions to-day can ignore.

The study of these problems and their solution and of the means for preventing their future recurrence leads inevitably, so this Commission holds, to the conclusion that anything like the separate work of women in missions, whether at home or abroad, is to be avoided. In the boards as well as on the fields the women need the help and coöperation of the men, and the men not less need the assistance of the women.

We are frank to say that we agree most heartily with this conclusion. Without entering into detail as to the results both at home and abroad of too complete a separation of the women in this work, we affirm that even the measure of separation heretofore known in our own Church has furnished both the Board of Missions and the missionaries on the various fields a liberal allowance of vexatious questions, some of them yet far from settled. But when the General Conference of 1910 legislated to make women members of the Board of Missions, it took a long step in line with the most enlightened conclusions of the day on this important subject. It could not have been surprising if the women of the Methodist Episcopal Church, South, having had so long a training in a form of administration which set them off to themselves, had been slow to accept the attitude of looking primarily to a joint Board in which they have due representation rather than to the Council, which, though only an advisory body, represents the separate Boards to which they have been accustomed. But they have shown no such reluctance. On the contrary, they have promptly accepted the logic of the present form of administration. They seem to believe, and we hold rightly, that the one Board is the ideal, and that a fair representation, with voice and vote in it, is the opportunity of the wom-

anhood of the Church. We are sure that having thus placed herself in line with the judgment of impartial students of missions everywhere, the Methodist Episcopal Church, South, will take no backward step.

The complete coöperation of the men and women of our Church who are on the mission fields, and charged there with local administration, has yet to be worked out—possibly it may need to be legislated for. The coming General Conference may well afford to give earnest attention to this. But every consideration which calls for combined counsel, decision, and effort in the Boards at home may be said to be even more insistent on the mission fields. What those considerations are we have not space here to set forth. But we will return to this subject, which deserves protracted and unprejudiced study.

A UNIVERSITY FOR JAPAN.

Rev. T. H. Haden, a member of the faculty of Kwansei Gakuin, Kobe, Japan, who is now at home on furlough, attended an interdenominational conference in regard to a Christian university for Japan which was held in Baltimore September 7-9. The committee organized by electing T. H. Haden Chairman and A. K. Reischauer, of the Presbyterian Church, Secretary. After carefully considering the need for a great interdenominational university in the Island Empire, the committee adopted the following declaration:

1. There must be a system of Christian education established and maintained in Japan.
2. This system must include properly standardized and coördinated schools, leading up to and including a thoroughly first-class university consisting of coördinated departments of undergraduate and graduate work.
3. The university as well as all the various

schools shall be thoroughly Christian in spirit and administration.

4. To successfully establish and maintain the university and to guarantee its continuance as a Christian institution, it must be in no sense sectarian but interdenominational in its management.

5. The work of the university should be adjusted to the present Christian and national education in Japan and include a carefully prepared schedule for its further development.

6. The proper method of procedure is: (1) To determine which bodies will approve of the scheme, provided plans can be adopted, the details of which shall be satisfactory to the bodies coöperating; (2) to have a representative commission composed of members of such bodies as approve, draw up a tentative plan of government and procedure, and submit the same to the bodies for approval; (3) to organize in harmony with the approved plan, provide for the adjustment of the Christian schools, develop a proper campaign for securing funds, etc., and begin work.

Why do not some of the millionaires who desire to use their money for the good of their fellow men see the promise of an enterprise like this? A great Christian institution for education, amply endowed, would be an addition to the forces working for the future welfare of Japan of incalculable influence. As much might be said of Mexico, of Brazil, and of other fields.

NEW BUILDINGS IN KOREA.

The \$10,000 appropriated at the last meeting of the Board of Missions for buildings in Korea has been distributed as follows after careful consideration by Bishop Murrell, Dr. Pinson, and the brethren of the mission: To build Water Mark Church, Seoul, \$4,000; to build a missionary dwelling, Songdo, \$2,500; to repair and furnish Choon Chun Hospital, \$1,000; to provide for boys' school, Choon Chun, \$1,000; to build Korean houses, Songdo School, \$750; to build out-wards (Korean), Wonsan Hospital,

\$750. Dr. Pinson is studying very closely the entire situation in the Oriental fields, and his visit will be worth a great deal both to the Board and to the several missions that he is visiting.

MOVEMENTS OF MISSIONARIES.

Rev. T. W. B. Demaree sailed for Japan on November 4, leaving his family at Winchester, Ky., where the children have entered school.

Rev. John W. Price, Principal of Union College, Uruguayana, who arrived in the United States in the spring on furlough, sailed for Brazil November 4, his interest in his work being so great as to take him back while his furlough was not yet half expired.

Rev. and Mrs. L. D. Patterson, of Bessemer, Ala., have been accepted for missionary service in China, and will sail from San Francisco on January 4. Mr. Patterson's record as student and pastor indicates that he will be a valuable addition to the evangelistic force in China. By the same steamer Miss Eva Foreman, of Atlanta, Ga., formerly head nurse in our hospital at Monterey, Mexico, will leave for China to take a similar position in Soochow Hospital.

Rev. J. W. Tarboux, Principal of Granbery College, Juiz de Fora, Brazil, will sail for Germany early in December, accompanied by Mrs. Tarboux. There they will join their daughters, who are studying in Berlin and fitting themselves for service as teachers on their return to Brazil. From Germany Brother Tarboux and family will come on to the United States, where they will take their furlough. Of his children Brother Tarboux writes: "It is a great joy to us that all of our children are earnest Christians and interested in Church and missionary work."

Rev. W. G. Cram has been appointed Vice Principal of the Anglo-Korean School, and during the imprisonment of Baron Yun will be in charge of that institution.

September 4 a daughter, Drusilla Elizabeth, was born to Prof. N. Gist Gee, of Soochow University; a son, Wiley Harrison, to Prof. Anderson Weaver, of Union College, Uruguayana, September 17; and a daughter to Prof. Carl H. Deal, of the Anglo-Korean College, Songdo, October 2.

Prof. D. F. Higgins, who has been connected with the Anglo-Korean School, Songdo, resigned from the mission on September 27 and has connected himself with a business enterprise at Pyeng-yang. He has given good service to the mission, and his resignation is an occasion of sincere regret.

Cuba lost two men in November—Rev. J. H. Williams, who has been in charge of the work at Sante Fe, Isle of Pines, and Rev. H. L. Powell, who has been pastor at Mayari. The former will join the North Alabama Conference and the latter the Western North Carolina Conference. This makes four men who have left the mission in Cuba in the last six months, while only two have been supplied. The Board is therefore in need of at least two strong men for this field.

On October 1 Rev. S. E. Hager celebrated his forty-third birthday on board ship just off Yokohama while returning to Japan from his recent visit to the United States. He writes: "This morning I am forty-three years old, and rejoice in our return to Japan and the work of the kingdom. Mrs. Hager has improved in health by the voyage. She has gained four or five pounds. I have also gained as much and now weigh two hundred pounds. All are in good health."

Holston Institute opened September 16 with eighty-eight girls in the boarding department and about forty day students.

Miss Lillie Fox sends greetings to the MISSIONARY VOICE from her new home at Mary Keener Institute, Mexico City, and reports that she is quite pleasantly situated in her new quarters.

To those grieving over the death of Miss Manns a devoted fellow missionary writes: "Dear Miss Manns's flower-covered grave is before me, but I am sure that she had rather be lying by Dr. Allen and Miss Haygood than to have gone home broken down."

Miss Lizzie Wilson, Principal of Colegio Palmore, Chihuahua, Mexico, in a spirit of high courage still believes that our school will not suffer much disadvantage, although the conditions in Mexico are not improving. Half the time the railroads are cut, and there is no mail from the States. Still she does not feel anxious, and reports that the school is doing splendidly. She wishes that the readers of the MISSIONARY VOICE could see the children file past the office door. There are three hundred of them, and they look glad and happy.

BROTHER AND SISTER.

An incident probably unprecedented in the history of the Board of Missions was the receipt some weeks ago of a note for \$600 per year guaranteeing the salary of Miss Katherine Trieschmann so long as she remains in the service of the Board. The maker of the note is Miss Trieschmann's brother, Mr. A. Trieschmann, of Crossett, Ark., one of the leading laymen of Southern Methodism. Miss Trieschmann was appointed to Japan and sailed in August.

Personal and News Notes.

Rev. W. B. Lee, Principal of the school at Cataguazes, Brazil, reports that one hundred and four students have matriculated this year in that institution, and that the finances of the school are in good condition.

The fifth annual meeting of the Medical Missionary Conference will be held at the Sanitarium, Battle Creek, Mich., beginning December 31 and holding over January 3. These conferences occupy a field by themselves, having for their chief object the encouragement of the medical branch of missionary work. A very cordial invitation is extended to all Christian missionaries to attend this conference. All members are to be entertained free for one week by the institution. Inquiries may be addressed to the *Medical Missionary*, Battle Creek, Mich.

Bishop W. R. Lambuth returned from his journeys in Africa and Brazil in time to attend the annual meeting of the Continuation Committee of the Edinburgh Missionary Conference. At our request he has furnished the *MISSIONARY VOICE* an account of that meeting, which will be found on another page. His public addresses on his African experiences, given in Nashville and elsewhere, have aroused intense interest. He saw the ripe fields of the Congo country with the eye of an experienced missionary and viewed humanity as he found it there with the penetrating glance of the physician, the affectionate regard of the Southern man for the negro, and altogether the kindly, sympathetic eye of one who loves his fellow man and who believes in the power of the gospel to redeem all sorts and conditions of men. It is a thrilling story which he has brought back with him.

An important mail train of the Louisville and Nashville Railway was derailed and destroyed by fire the night of September 30 near Athens, Ala. Several thousand copies of the *MISSIONARY VOICE* for October having been deposited in the Nashville post office that day, we are sure that a good many of them were destroyed in this wreck. We have replaced the losses when advised of them as far as we could, but our edition is now practically exhausted. We will do our best still to supply those who are keeping a file. If other subscribers care to return us their copies, we should be grateful.

The "Rosebuds" of Virginia are rallying to the support of Mr. Joyner and the Laurens Institute at Monterey. Their first undertaking is to place a wall around the school property. At the rate of twenty-five cents a stone the children are providing material for this essential part of a school plant in Mexico. If that seems a rather high cost, it may be well to remember that the stones are of a type peculiar to Monterey. They are cut from a kind of hardpan clay called *sillar*, which hardens on exposure, and are very large, considerably more than a cubic foot each on the average.

Dr. Pinson writes from Songdo, Korea, that the Anglo-Korean School, of which Mr. Yun is Principal, opened this fall with one hundred and eighty in attendance the first day. This is an excellent showing in view of the disorganization which has come about as a result of the wholesale prosecution of Christians by the Japanese authorities. The attendance for the entire first week last year amounted to only one hundred and ninety-seven. Of the character of the students Dr. Pinson says: "They are a

bright, hopeful lot of boys. They made public presentation to me of a map drawn by one of the number, which is a marvelous piece of work." In view of Mr. Yun's imprisonment, Rev. W. G. Cram has been put in charge of the school, having charge also of the work in the Songdo District.

SECOND MEETING OF THE CONTINUATION COMMITTEE.

BISHOP WALTER R. LAMBUTH.

The Continuation Committee of the Edinburgh World Missionary Conference held its first annual meeting in May, 1911, at Auckland Castle, near Durham, England. This year twenty-seven of the thirty-five members were in attendance from September 26 to October 2 at Lake Mohonk, near the Hudson River.

No wonder the British and Continental members seemed much pleased. Few if any places in Europe can excel this mountain retreat of six thousand acres in picturesqueness, in the charm of virgin forests, transparent lakes, richly cultivated valleys stretching into the distant blue, and the atmosphere of rest and peace. It is not often the case that the wealthy proprietor of an immense hostel has sufficient strength of character to keep his gates closed to the public on the Sabbath day. But Mr. Smiley does it. It is here that conferences on peace and arbitration are held from year to year. It surely makes for peace and for a stronger faith in God and man to watch a white-haired, simply dressed Quaker gentleman of seventy gather his wealthy and fashionable guests in the parlor (which holds two hundred) for morning prayer and vesper services. These he generally leads himself. The foundations of social and public life are secure when such men remain true to their con-

victions and love righteousness more than mammon.

The Continuation Committee is not a missionary society or board. It has no ecclesiastical or official character; it has no legislative function. While constructive in purpose and in spirit, its place is not to initiate enterprises—initiative must remain with the boards. It was called into existence by the Edinburgh Conference as an investigating and consultative body whose function is to serve the missionary societies and boards and in the largest and most comprehensive sense to further the cause of missions in coöperation with them.

It must be understood from the foregoing that we are in the midst of processes, and can hardly be expected to report results from a field of study and work so vast. What did the Lake Mohonk Conference bring out as now being under way?

1. *Boards of studies for missionaries.* At a meeting in London in March the representatives of the majority of the missionary societies in Great Britain organized a board of studies to aid in the better qualification of missionaries for their life work. Such studies will include, in addition to the Bible, that of language, pedagogy, comparative religions, tropical diseases, nursing, book-keeping, industrial work, etc. A similar board has been created for North America by a committee appointed by the last Annual Conference of Foreign Mission Boards and Societies which met in New York City.

2. *Training schools for missionaries on the field.* For years the need of expert help in acquiring some of the difficult languages of India has been felt. In one section several societies have united in setting apart older missionaries to give instruction to recruits. An immense sav-

ing of labor and time is a practical gain, in addition to the stronger grasp of idiomatic speech thus made possible through carefully selected native teachers employed in the school. The China Inland Mission has long had such a school for its missionaries with a two years' course. The representatives of a number of boards have recently agreed to coöperate in establishing such a school in Nanking.

3. *Missionary survey and occupation.* Dr. Charles R. Watson, Chairman, has made during the year an extended tour in Egypt, with special reference to the Soudan and the Upper Nile. Dr. Harlan P. Beach, of Yale, has made a long journey in the East and South Africa, while the writer gave seven months to the study of Central Africa and the Belgian Congo. The outcome of the last-named visit has been the conclusion that it is altogether feasible to cover at an early day the territory which stretches from the mouth of the Congo to the Lualaba River, a distance of nearly two thousand miles, and that the Belgian government is not unfriendly to occupation by Protestant missionaries.

4. *Christian education in the mission field.* Some masterly reports have been submitted to this committee both by the American and European sections. It offers "to coöperate where desired in helping to standardize and coördinate Christian education within given areas, and to develop efficient coöperation among Christian bodies in the higher forms of education." In Egypt, India, Japan, and especially China, movements are on foot looking to the unification of educational work; and notably in Nanking, China, and in Chentu wise and far-reaching plans have already been agreed upon by the several boards interested.

5. *The work of federation.* The promotion of comity and the spirit of unity

by the committee appointed for this purpose is leading directly or indirectly to such federated effort as appeals largely to Christian laymen, and will be effective in some of the larger fields in securing greater efficiency and economy than could possibly be the case with a single board or society. In writing upon "The New Era in China" Mr. Thomas Cochrane refers to the action of the Shanghai Conference as follows:

Resolved, That the work of federation shall be:

(1) To devise and recommend plans whereby the whole field can be worked most efficiently and with the greatest economy in men and time and money.

(2) To promote union in educational work.

(3) The encouragement of the consideration of all questions as to how the various phases of Christian work can be carried on most efficiently—*e. g.*, translation and literary work, social work, medical work, evangelistic work, etc.

(4) In general, to endeavor to secure harmonious, coöperant, and more effective work throughout the whole empire.

The foregoing was prophetic of what is now going on in these great mission fields under the observation, study, and coöperation of the Continuation Committee.

6. *The home base.* Mr. S. Earl Taylor, Senior Secretary of the Missionary Society of the Methodist Episcopal Church, was elected to the Continuation Committee at the Lake Mohonk Conference. In the April number of the *International Review of Missions* he makes the following points in regard to policies at the home base:

(1) Radical changes are imperative from the financial standpoint. Many Churches in America have been found where not more than ten per cent of the membership were giving to missions.

(2) Consolidation and coördination needed. This should follow the line of policy adopted

by a business corporation, where seven branches, seven managing committees, and seven budgets for the sake of economy and efficiency were organized with one small, compact managing board, one general manager, one supply department, and six branches.

(3) An adequate financial program. This would include greater volume of prayer, the practice of the principles of comity and co-ordination, the reduction of the number of appeals, the continued and systematic expansion of educational work, an effort to reach the entire membership of the Church, and the adoption by individuals of the higher standards of Christian stewardship.

7. *New members elected.* The Continuation Committee added to its number Dr. E. Y. Mullins, of Louisville; Mr. S. Earl Taylor, of New York; Mrs. George Peabody, of Boston; Bishop Arthur S. Lloyd, of New York; and Dr. R. P. Mackay, of Toronto, Canada. These represent the Baptist, Methodist, Protestant, Episcopal, and Presbyterian Churches. Two members were elected from the constituency in Great Britain.

8. *The International Review of Missions.* This ably edited quarterly gives expression to the policies of the Continuation Committee, discusses the great missionary questions of the day, voices the experience and convictions of the world's leading missionary experts at home and abroad, and is worthy of a place in the library of every intelligent and progressive pastor, layman, and missionary worker in the Church.

9. *Special mission in Asia.* Dr. John R. Mott, Chairman, representing the Continuation Committee, sailed from New York on October 5 on the steamship Lapland on a tour through India, China, Korea, and Japan, returning to San Francisco by May 5, 1913. The purpose of this tour of the mission fields mentioned is to aid in the investigations now being carried on by the special committees, the correlation of such work, and

to give "that personal touch which is so essential in bringing the aims, methods, and work of the committees to the knowledge of the missionaries and leaders of the Church in the mission field as well as the mission boards and the general public at home." But during the visit of this great leader of missions we sincerely hope that the Churches in the homeland will pray from day to day that Dr. Mott and those of his company shall be brought into most helpful relations with the missionaries and shall carry with them not only a message but a large measure of blessing to the missionaries, to the Christian converts, and to the student bodies who will be represented in the important conferences which are held.

SOME GREAT GIVERS.

MRS. R. W. MACDONELL.

The necessity for money in modern Church and philanthropic works is so apparent that the need of system in securing it is unquestioned. Money represents service as truly as the gift of talents. It represents the individual as truly as do his hours of service. Those who have followed the plan of systematic giving have found it a joy and often the beginning of financial prosperity.

Years ago I knew one great giver whose means were limited. She began tithing as a result of conviction; and while she never had much money, those who worked with Mrs. Eliza Manley in old Mulberry Street Methodist Church, in Macon, Ga., will remember how she always was ready to respond to any appeal the Church made. We wondered what she would have done had she owned more. There are those in the Church today who learn to give through the example of this modest woman in the long ago.

Old Mulberry Street Methodist Church held others whose consciences were aroused by the faithful preaching on the Bible doctrine of the tithe by Bishop Joseph Key, who was for many years pastor of the Church. Mr. Calder Willingham, a young married man just beginning his business career, heard one of these sermons and was so convicted that he talked the matter over with his wife, and they both determined to be obedient to the law. He was a member of the Baptist Church, she of the Methodist. As partners in all enterprises, they determined to share their tithe between the two Churches. The next day witnessed the beginning of their fidelity to law. When the first dollar was made, it was changed and the dime placed in a drawer that was called the Lord's drawer. Later on, when the dimes grew to dollars, because he was prospered greatly, it was necessary to bank the Lord's money, and a regular system of bookkeeping was begun which carried one account for themselves and one for the Lord. With an available fund like this the necessity of wise expenditure became evident, and they felt that Christian stewardship included a faithful study of the investment of the Lord's money. It was not long before their gift to the Church began to branch out and embrace the fitting of young men and women for life by giving them the advantage of a Christian education. Annually sufficient sums to cover scholarships for earnest students were placed in the hands of the President of Wesleyan College and Mercer University. These scholarships grew until every year there were not less than six in each institution who enjoyed the benefit of their beneficence. So unostentatiously did they give that even members of their own family did not recognize how large their benevolences had become. They

themselves scarcely realized how many and how wide had become their ministries.

For more than twenty years they followed this habit of tithing, when again a great conviction came to the husband in a sermon on the same subject in which was emphasized the thought that the tithe belonged to the Lord, and that in paying the same men did not give to the Lord; it was his own interest on what he had loaned them. So deep did this conviction take hold of this earnest man that again he called his wife into conference, and they agreed that they now wanted some joy of giving. Heretofore it had been the Lord's own they were rendering an account of. The Lord's account in the bank then grew to one-eighth of their income. The benevolences increased, and the joy of giving truly was theirs.

We cannot forget how, when needing a scholarship for a young woman who wished to become a deaconess and the home mission treasury was so nearly empty that we dared not tax it, we wrote to this princely man and his wife of our needs. By return mail came a check covering the full year's expense of Mae McKenzie at the Scarritt Bible and Training School and a note saying that they were glad to be able "to celebrate the anniversary of their wedding day by sending the inclosed check."

So quietly were these funds expended that often Mr. Willingham's own people did not know of them. When his brother, Dr. Willingham, Secretary of the Baptist Board of Missions, visited China, he was surprised to find a complete hospital built, equipped, and in service—the gift of these two people. Of special note in this record is the fact that it was a joint action of husband and wife continued through a long, prosperous, and happy married life.

Laymen's Missionary Movement.

THE WHOLE CHURCH A MISSIONARY SOCIETY.

D. E. ATKINS.

We cannot close our eyes to the fact that while the non-Christian nations of the world are at this moment offering the Christian Church an opportunity almost greater than even the boldest have dared to pray for, and while the Mission Boards are without the men or money to seize the opportunity, there are vast unused assets in the home Church more than adequate to meet the demand. The income of Southern Methodists is estimated to be five hundred million dollars; the tenth is fifty million dollars; our gift to all Church work twelve million eight hundred and fifty thousand — thirty-seven million dollars less than the tenth.

The need of the hour is to bring about a consecration of the Church's resources and make them available. In other words, we want every Church to be a missionary society, accepting the world as its parish and refusing to recognize any limit to its sympathies and labors.

That is our problem—how to make the Church a missionary society. Where is the solution? It will be found in the direction of a thorough education of the Church in missionary matters. Knowledge is the prime requisite. And when we say that the Church needs knowledge we mean, first of all, knowledge of the purpose of Christ in its deepest significance and widest reach. We need to know Christ the Saviour of the world, and then we need to know as much as it is possible for us to discover about the world he would save. Certainly we must know something of the ideas of non-Christian peoples about God, life, and death; what their ideals are and to what extent they are realizing them. It may

be taken for granted that when the Church appreciates intelligently Christ's claim upon the world and the world's need of him there will be no lack of prayer, men, and money.

The method of procedure lies along two lines. Our desire and purpose is to make of the whole Church a missionary society. Every member should have enough definite knowledge to sustain interest and to pray intelligently for missions. But our success in bringing the entire membership into an active interest in missions will depend largely upon whether, by a process of *intensive* education, we have developed a staff of specialists — a missionary committee. Every Church needs a few men who have clear knowledge and deep convictions, who are not an end in themselves but a means to an end. They are the leaven and the Church is the mass to be leavened. Christ desired all men to be his disciples, but he called twelve to be his apostles.

Now a word as to the *extensive* education. This is brought about by creating a missionary atmosphere, and here as elsewhere the pastor is the pivotal man. He has the power to create the missionary atmosphere throughout the Church and its various organizations, and to see that the missionary note is struck in every service. He has the opportunity to give, in his sermons on Sunday, in his prayer meeting talks during the week, and by the distribution of printed matter, definite teaching on the condition of our work both at home and abroad. The Laymen's Missionary Movement is prepared to furnish literature for a general educational campaign extending over four or five Sundays. This campaign is intended to prepare the way for the every-member canvass.



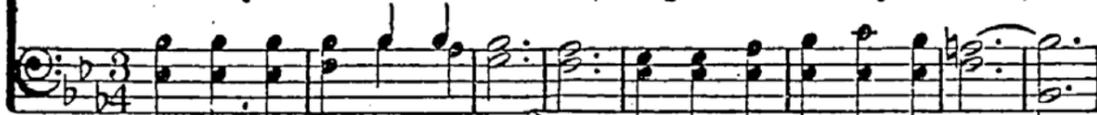
GIVE OF YOUR BEST TO THE MASTER.

H. B. G.

MRS. CHARLES BARNARD.



1. Give of your best to the Mas - ter; Give of the strength of your youth;
2. Give of your best to the Mas - ter; Give Him first place in your heart;
3. Give of your best to the Mas - ter, Naught else is wor - thy His love;

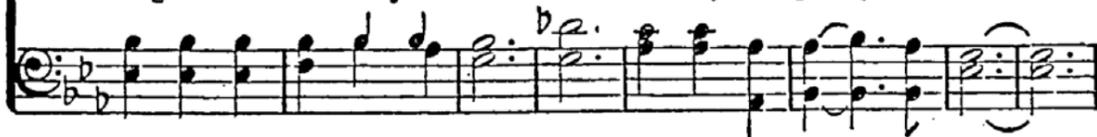


REF. — Give of your best to the Mas - ter; Give of the strength of your youth;

FINE.



Throw your soul's fresh, glowing ar - dor In - to the bat - tle for truth.
Give Him first place in your serv - ice, Con - se - crate ev - 'ry part.
He gave Him - self for your ran - som, Gave up His glo - ry a - bove;



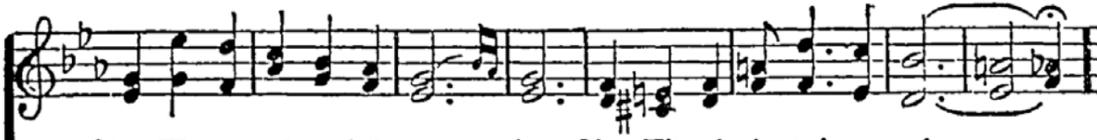
Clad in sal - va - tion's full ar - mor, Join in the bat - tle for truth.



Je - sus has set the ex - am - ple; Dauntless was He, young and brave;
Give, and to you shall be giv - en; God His be - lov - ed Son gave;
Laid down His life without mur - mur, You from sin's ru - in to save;



rall D. C.



Give Him your loy - al de - vo - tion, Give Him the best that you have.
Grate - ful - ly seek - ing to serve Him, Give Him the best that you have.
Give Him your heart's ad - o - ra - tion, Give Him the best that you have.



GIVING AND WITHHOLDING.

THE SEA OF GALILEE AND THE DEAD SEA.

There is a sea which day by day
 Receives the rippling rills
 And streams which flow from the wells of God
 Or spring from cedared hills;
 -But what it thus receives it gives
 With glad, unsparing hand,
 And a stream more wide, with a deeper tide,
 Pours out to a lower land.
 But does it lose by giving? Nay;
 Its shores and beauty see—
 The life and health and bounteous wealth
 Of Galilee.

There is a sea which day by day
 Receives a fuller tide;
 But all its store it keeps, nor gives
 To shore nor sea beside.
 What gains its grasping greed? Behold
 Barrenness round its shore!
 Its fruits of lust but apples of dust,
 Rotten from rind to core.
 Its Jordan waters, turned to brine,
 Lie heavy as molten lead,
 And its awful name doth ever proclaim
 That sea is Dead! —*Selected.*

STEWARDSHIP.

WALTER RAUSCHENBUSCH.

Jesus in his teachings alluded with surprising frequency to the use and abuse of intrusted wealth and power. In the parable of the talents he evidently meant to define all human ability and opportunity as a trust. His description of the head servant who, made confident by the continued absence of his master, tyrannizes over his subordinates and fattens his paunch on his master's property is meant to show the temptation which besets all in authority to forget the responsibility that goes with power. His portrayal of the tricky steward who is to be dismissed for dishonesty, but manages to make one more grand coup before his authority ends, not only shows the keen insight of Jesus into the ways of the grafter, but also shows that he regarded

all men of wealth as stewards of the property they hold. The parable of the peasants who jointly rented a vineyard and then tried to do their absent owner not only out of his rent but out of the property itself was meant by Jesus to condense and dramatize the whole history of the ruling class in Israel. The illustration of the fig tree which has had all possible advantages of soil and care without returning fruit, and which merely gets a year's reprieve through the hopeful pleading of the gardener, expresses the indignation of Jesus against the scribes and Pharisees and is directed against teachers who had misused their influence to darken truth and leaders who had treated their leadership as a chance to get profit and honor for themselves.

The fact that Jesus in his diagnosis of wrong moral relations so often puts his finger on trust abused and betrayed is proof of his penetrating social insight. Nearly all powers in society are essentially delegated powers. The more complex society becomes, the less it will be possible for the individual to attend to all his needs himself and the more will we have to intrust others with specialized functions and powers. When a savage killed an animal for food and dressed its hide for clothing, he knew what he was getting. When a boy buys canned meat or a ready-made suit, he has to trust to the honesty of others for what he gets. When a man deposits money in a savings bank or pays an insurance premium, he exercises trust. When he engages a lawyer to conduct a suit or search a title, the lawyer is a steward of intrusted power. When a man submits the body of his child to a surgeon's knife, or its intellect to a school-teacher, or its soul to a preacher, he trusts, and these professional men are his trustees. Our life is woven through with such relations. Trust is

the foundation of all higher social life. Life is good and restful in the measure in which it is safe to trust. Life turns back to the haunting suspicion and fear of the savage when man can no longer safely trust man.

The doctrine of Christian stewardship has been strongly emphasized in Church life in recent years, but mainly from the churchly point of view. It is a new formula designed to give our modern men of wealth a stronger sense of responsibility and to induce them to give more largely to the Church and its work. But if a rich man withdraws a million dollars from commerce and gives it to a missionary society or a college, that simply shifts the money from one steward to another and from one line of usefulness to another. The ecclesiastical idea of stewardship needs to be intensified and broadened by the democratic idea. Every man who holds wealth or power is not only a steward of God but a steward of the people. He derives it from the people and he holds it in trust for the people. If he converts it to his own use, the people can justly call him to account in the court of public opinion and in the courts of law. If the law has hitherto given an absolute title to certain forms of property and rights involved in it, that does not settle the moral title in the least. The people may at any time challenge the title and resume its forgotten rights by more searching laws. The Christian Church could make a splendid contribution to the new social justice if it assisted in pointing out the latent public rights and in quickening the conscience of stewards who have forgotten their stewardship. In turn, the religious sense of stewardship would be reënforced by the increased sense of social obligation. Our laws and social institutions have so long taught men that their property is their own, and

that they can do what they will with their own, that the Church has uphill work in teaching that they are not owners but administrators. Our industrial individualism neutralizes the social consciousness created by Christianity.

BIBLE FINANCES.

REV. O. E. GODDARD.

The problems of the kingdom of God have assumed vast proportions. The demands for money are immensely larger than in the days of our fathers. The fields are "white unto the harvest," and the laborers are crying: "Here am I; send me." The Church could meet the demands at home and abroad if she only had the revenue.

We are living in the commercial age of the world and are in the midst of such commercial activity as was never before known. The business man is the dominant spirit of these times just as the military man was in the military ages or the reformer in the times of reform. As it was woe to the man of the institution which came under the ban of the military man in the military age, so likewise it is now woe to the man or the institution which comes under the ban of the business man of this age. The Church of God suffers to-day because some of its business methods do not commend themselves to good business brains and do not comport with the teachings of God's Book.

The haphazard methods of getting revenue necessarily destroy the credit of the Church. The business man is also forcing us to reconstruct our standard for measuring spirituality. In former days we put so much emphasis on emotions that we once thought tears to be a manifestation of spirituality. The business man believes that money is the

touchstone by which character is revealed. He is teaching us no longer to measure a man's spirituality by the activity of his lachrymal glands. If a man is lax in his business life, the business man will not believe that the man is religious, even though he prays from the rivers to the ends of the earth and shouts till he shakes the shingles. He is teaching us not to measure a man's religion by the amount of briny fluid his lachrymal glands secrete, but by the fidelity he shows in the use of his worldly goods.

Our preachers perhaps have not put as much emphasis on this subject as they would have put on it did they not know of the people's aversion to hearing a sermon on money. Many have been the requests to me to preach a "feeling" sermon and not spoil the meeting by worrying the people about money. Sometimes they say: "Just preach the Scriptures and say nothing about money." Many of our people who have not studied the Word of God carefully on this subject will be surprised to learn that the Bible is fuller on this subject than it is on some of the fundamental doctrines in theology. The Bible speaks of money ten times oftener than of regeneration or of the new birth. Not that God puts more emphasis on money than on regeneration, but because God saw that men needed the emphasis here more than there. In my own ministry I have found it easier to get men to profess religion, to accept free salvation, than to get those who profess to have accepted it to deal righteously with God in the matter of money. God foresaw this weakness and has given us a Book replete with warnings just where we need them most.

Now let us refresh our memories with some of his deliverances: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where

thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." "Ye cannot serve God and mammon." "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" "A man's life consisteth not in the abundance of the things which he possesseth." "How hardly shall they that have riches enter into the kingdom of God!" "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Could language be stronger? "For the love of money is the root of all evil."

If you had access to the books of heaven to-day, you would find that more souls have been hurled forever from the presence of God because of a wrong use of money or a wrong attitude toward money than for all other offenses which frail man commits. Could you take a census of the inhabitants of hell, you could verify this statement.

Now, I am insisting on a larger liberality than our people have ever thought of. Some say to me: "You must expect us just to give all we make." I do not insist on anybody's giving anything. I insist only on men meeting their obligations. If it is not a *bona fide* obligation, I do not want the money for the Church. God's kingdom is not bankrupt, and his servants are not to be beggars. My only plea is for men to pay their just debts. If men would but pay for the "values received," the kingdom of God would be the most solvent institution on earth. I am sure God never intended for his in-

stitution to be insolvent and without credit in the business world. We raise the question, then, What right has the Church to demand money of the people? What is the nature of the obligation that makes it incumbent upon them to pay part of their income to the Church? The Church is not a charitable institution in the sense in which charity is usually used. It is not organized pauperism asking alms. How, then, is this financial obligation incurred? How is any financial obligation incurred? I go to the store and buy twenty-five dollars' worth of goods and have them charged. I have gotten a material value. I have incurred by reason of that a debt. No man shall emphasize more than I do the duty of meeting our obligation thus incurred except the man who has more capacity for doing it than I have. But getting material values is not the only process by which I get in debt. I live in a State which has organized government. That organized government furnishes me police protection and protects my life, the lives of my family, and my property. In consideration of this the State says to me: "You must pay back something in return." I pay my taxes. I have received a real value from the State, and in consideration of this I pay back in money for the intangible, invisible, incommensurable yet real value that I have received from the State. I could not organize a private militia and do this as economically as the State does it for me. I am in debt to the State. A tax dodger is a rascal and a thief. I owe the State as truly as I owe my groceryman. I have never yet heard a man coming back from paying his taxes say that he had "given" the State that amount. We always say that we paid so much taxes. That is proper, because we have already gotten value received.

Now, God has organized government set up on this earth. His organization proposes to drive out a usurper and reinstate the celestial dynasty. God's government proposes to make Jesus King and to have a reign of righteousness. How much has God's government done for you? God created you; Jesus Christ redeemed you; Christianity has made this a fit world in which to live. Compare Christian countries with the countries where Christianity has not gone, and behold the difference. Go into communities where the elevating influences of Christianity have not permeated society, and see if life is worth living. Go into any city in the United States and abolish organized Christianity, burn down the churches, dismiss all the ministers, and real estate will drop fifty per cent in thirty days. Christianity has enhanced every man's property more than fifty per cent. Now, in consideration of what God has done for us in this life and in the provision made for us in the life to come, are we under no obligations to him? Have we not gotten "value received" for more—yea, infinitely more—than the Church demands in return? Where is the man who has paid back to God's Church one-thousandth part of the value received of which he is the recipient?

The unsaved man has gotten immensely more out of Christianity than it has cost him. The saved man has all this and a title to a mansion in the sky besides. Where is, therefore, the man who ever gave anything to God's Church? He does not live and never will. The little amounts we lay on the altar are but feeble expressions of gratitude that we pay back in return for God's infinite and manifold blessings which we receive from him. I move, therefore, that we abolish the word "give" from our finan-

cial terminology and substitute therefor the proper word "pay."

Let no man ever be so little and so ungrateful as to complain that the Church costs too much. The money somebody puts into the Church brings back dividends a millionfold better than any other investment. Hence the demand the Church makes is not something for nothing, but it demands a little for the much already received and much more in store. There are at least two extremely preposterous and ridiculous notions that somehow, somewhere got into the minds of men concerning the kingdom of God. The first is that God would undertake the gigantic scheme of redeeming a lost world without providing for the finances. To think so is to reflect on the very sanity of God.

Suppose I should start here to-day to organize a lodge, a fraternity whose moral teachings were good and beautiful, and I tell you that I propose to organize in every community in this State, in every State in the Union, in every community in Europe, Asia, Africa, and in the islands of the sea. You look through my organization, and you approve all the teachings and commend the purpose, but you ask: "How are you going to finance a scheme so ambitious? It will require thousands of workers and thousands of lodge rooms where the work may be fostered." Then I answer you that I have no financial plan, that I am just going to let it run spontaneously. You would look me frankly in the face and say: "You are entitled to a free room in the insane asylum." So, likewise, he who supposes that God would undertake a scheme so vast as organizing in every community of the world, taking in not only the men but all the women and children as well, sending out the multiplied thousands of workers and building the

multiplied thousands of houses of worship—undertake to do all this without a financial basis—reflects, I repeat, on the sanity of God.

Then a second objector comes in to say that of course we have to have millions and millions of dollars, but we do not want anything that smacks of taxation; we want it to come spontaneously. This objector wants the "throw-in" method to obtain still in the business of the Church. Now, there are two serious objections to the "throw-in" method: it is not equitable and it does not get the desired revenue. Either of these objections is sufficient to justify its rejection from any business. State governments and municipalities never think of adopting the "throw-in" method. How ridiculous it would be for a committee to canvass a town for money for the governor, telling the people how little he had received and how his wife and children needed clothes! Who would want to be governor of a State that ran its finances after that fashion? So with all the State officers. Who would be willing to undergo the humiliation incident to such a life? Yet that is much like the methods by which the ministry is supported in our Churches. God never intended that his business should be left to the whim or caprice of the contributor. The only reason why the Church has not been ruined by the "throw-in" method is that Christianity creates in the soul a moral excellence, a magnanimity, an altruistic attitude of mind, and this creation has brought into the Church revenue in spite of the unscriptural and unbusinesslike methods ordinarily in vogue in the Churches. The Church of God ought to be the best business institution in the land. It ought to be a model of success to corporate wealth. It handles immense sums of money; and if we succeed in

making this a Christian world, we shall have to handle billions more.

God's Word is not responsible for the slack-twisted, hit-or-miss methods so often used. Let no one suppose for a moment that this method was suggested by Holy Writ. Man in his unwillingness to follow the divine plan, and by making him a plan after his own liking, has superinduced upon the Church of God that for which God is not responsible and which God does not approve. Now, God has a financial plan in the Old Testament that is equitable and comports with good business sense. It is the ten per cent plan, commonly called the tithing plan. It is well known to every Bible reader that such was the requirement in the Jewish dispensation. This method applied in our Church to-day would solve all our financial problems. If the members of our Churches would pay ten per cent of their income to the Church, we could send out all the missionaries we need at home and abroad, a church house could be built everywhere a church is needed, and all obligations of the Church could be met promptly on the date the obligation comes due. Such a system would lift the Church out of the category of beggars and insolvency, place it in the class of the best business institutions, and give it a credit unlimited and a respectability in the commercial world that would be delightfully refreshing. O that our people would adopt this simple system that would bring blessings untold and immeasurable to our Zion!

But another objector says: "We are not under the law; we are under grace." Then he proceeds to ask questions: "Do you think the New Testament teaches that we must tithe?" I answer: No; I do not think it does. "Did Jesus teach that we should pay ten per cent?" I don't think he did. "Then are we not

absolved from the rigid literalism of the Old Testament?" I think we are. The Old Testament was for the race in its childhood. It is still most helpful to people in the childhood of their religious lives. In dealing with children we have to have rigid literal rules. We hope to develop them to self-government, where they can regulate their lives by great principles and not by definite precepts and prohibitions. Jesus taught fundamental principles and not rules. He did not teach the ten per cent method, but more. Here is a sample of the principles that run through his whole teachings: "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." These servants belonged to him; the goods delivered belonged to him; their time belonged to him—all belonged to him. They were his trustees. In the Old Testament one-seventh of the time belonged to God and six-sevenths to the man; one-tenth of the income to God and nine-tenths to the man. But not so in the New Testament. Seven-sevenths of the time in the New Testament belongs to God; ten-tenths of the money belongs to God; the whole man belongs to God. He holds his life, his time, his property—his all—in trust for God. He is not his own; he has been bought with a price. The principle of trusteeship runs through all the teachings of Jesus as touching our property. No man owns anything; he has it in trust for God. As trustees the question is not, How much shall we give to the truster? but, How much are we entitled to for administering the funds? The question in the New Testament is not, How

much shall I give to the Church? but, How much of God's money have I a right to spend on myself? This conception rises infinitely above the Old Testament conception. The Old Testament conception is the primary department to the college of paying.

When once our people grasp and begin to practice the New Testament principles of finances, the kingdom will be near at hand. My heart's desire and prayer to God is that this world may be made a Christian world. As I see it to-day, our greatest need is a proper, a biblical system of finances. God has borne with us in our selfishness long enough. It is high time to bring in our tithes and offerings to pay twice, thrice, yea, in many cases ten times what we have been paying. Then, and not till then, will our Christian experience be enriched.

THE POSSIBILITY OF GREAT GIVING.

MRS. J. W. PERRY.

The best gifts are never things; the best gift is always from within and is charged with personality. In the case of those who are able to make great gifts for the highest purposes—for the teaching of religion, the discovery of truth, the opening of the doors to education—it is often true that the spirit behind the gift is more valuable to the community than the gift itself, and the example far more influential in the long run than the great sum of money bestowed. The highest service a man can render to his fellows is some bestowal of himself in sacrifice, work, influence, or inspiration. Phillips Brooks founded no college and endowed no hospital, but he is to be counted among the greatest givers of his time. Other men poured out wealth lavishly for good and great ends, and are worthy of all honor for their large-mind-

ed and large-hearted recognition of the mutuality of all possessions, the common fortune of the race, held in trust to be used for the good of mankind. It was the high privilege of the great preacher to give himself with the prodigality of a man possessed of a vast fortune, to pour himself out year by year on the spirits of confused, wayward, starving people to whom he gave a vision beyond the perplexities of the hour, a clear view of the right path and strength to walk in it, the bread which feeds the soul.

The great Giver brought no money, clothes, or food with him. No man ever had less at his command of those things of which men usually make gifts. He was during the wonderful years of his active life penniless and homeless, but he was incomparably the greatest Giver who has appeared among men. No one of all the great benefactors of mankind has approached him in the reach, power, and eternal value of his gifts. The secret of his divine generosity is told in a sentence: *He was himself a Gift*. It was not the separate and detached gifts he made by the way—the healing, the hearing, the speech, the loaves and fishes—that clothed him with compassion and beneficence like a garment, from the very hem of which life and peace flowed. It was the complete and perfect bestowal of himself that has begun to fill the world with light and health and love.

Here is the supreme reward of growth in purity, unselfishness, the wisdom of love. It so greatly enriches the spirit that he who comes to possess these beautiful and divine qualities gains the privileges of a great giver. Many men and women are perfectly sincere in desiring great wealth that they may use it generously for others. But great wealth comes to few, while the inward enrichment comes to all who invite and hold them-

selves open to it. Every man may become a great giver if he chooses; for every one may make himself rich in the vision, the moral strength, and the peace of spirit which are the supreme achievements of life and the most inspiring, comforting, and enduring things which a man can bestow upon his fellows. Such giving will withhold nothing of material wealth, but will, with the giving of self in loving service, use the things intrusted to him for the same high and noble end.

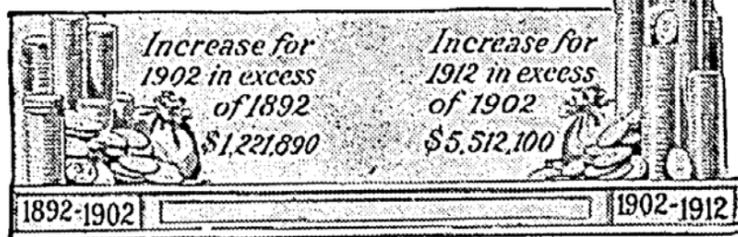
INCREASE IN GIVING.

The increase in the annual contribution for missions at the close of the decade 1902-12 over the annual contribution at the beginning was over five and

Giving

THE increase in the annual contribution for missions at the close of the decade, 1902-1912, over the annual contribution at the beginning was over five and one-half million dollars, which is 456 per cent. larger than the increase of less than one and a quarter million dollars in annual contributions during the preceding decade, 1892-1902.

Many factors have contributed to this increase. It is fair, however, to assume that the more than a million mission study textbooks and other educational literature systematically used in the churches during the past decade have been a large factor in securing this increase in giving, as well as the enlistment of hundreds of lives in distinctively missionary service.



one-half million dollars, which is forty-five and six-tenths per cent larger than the increase of less than one and a quarter million dollars in annual contributions during the preceding decade, 1892-1902.

Would you equip yourself more fully in the Home Department? Read "Why and How" and "In Bethany House."

I***

"SISTER MATTIE GIVING."

One of Mrs. Peabody's Jubilee stories lingering in the memory has been brought to surface by the present discussion of tithing and systematic giving. It is of a man who wandered into a church one day and found another man sitting alone near the back, listening to the serious discussion of a band of women at the front. Unable to get an understanding of the subject, but certain from the solemnity of the women that it was a matter of weighty importance (surely not of cheer and happiness), the newcomer approached the other man and murmured: "I beg your pardon. Can you tell me what the ladies are discussing?" "I am sorry, but I cannot," replied the first. "I have been here only a few minutes and haven't heard much; but as nearly as I can gather, they are holding a funeral service for Sister Mattie Giving." And yet "the Lord loveth a *hilarious* giver."

ADOPTED ON STEWARDSHIP.

The following deliverance of the recent General Conference of the Methodist Episcopal Church was adopted and ordered placed among the Special Advices in the Discipline:

I. The following principles concerning Christian stewardship should be fully recognized by the individual Christian:

(1) God is the Giver and is the absolute Owner of all things.

(2) Under grace man is a steward, and the steward holds and administers that which he has as a sacred trust.

(3) God's ownership and man's stewardship are best evidenced by the systematic application of a portion of income to the advancement of the kingdom.

(4) Biblical and extra-biblical history point to the setting aside of the tenth of the income as a minimum, and indicate a divine sanction of the practice and the amount.

(5) There should be careful, intelligent,

personal, and prayerful consideration of the uses to be made of the money thus regularly set aside. This will require study not only of the local situation, but also of the missionary and benevolent work of the Church.

(6) Consistent use of the balance of the income not set aside.

2. The following methods may well be pursued by the individual Christian:

(1) The actual or constructive separation of the proportion of income which complies with the foregoing principles.

(2) A pledge in writing, in advance, of the amounts to be applied to the regular work of the Church—current expenses, missions, and benevolences.

(3) A weekly payment of the amount so subscribed, deposited as an act of worship at a public service.

(4) Payments from time to time, out of the sums set aside but not previously pledged, to special causes as may be desired.

(5) The plan of keeping a separate "Lord's treasury" is recommended for those who cannot attend the services of the Church.

(6) Freewill or thank offerings.

ON TITHING.

MRS. E. C. ELLIS, GALLMAN, MISS.

What do you think of the present need of the reestablishment of the tithing system? I verily believe that the present financial crisis is due to the failure of the people to bring their tithes into the storehouse of the Lord. Read Malachi iii., Matthew xxiii., I Corinthians xvi., and James iv. 3, and weigh the matter in the light of revealed knowledge.

It is a privilege and a necessity for the Father to bless his children when they fulfill his requirements; but it is his duty to withhold blessings when his children become lax regarding the fundamental laws of his kingdom, that they may be brought to feel their dependence upon him and the need of his copartnership and sustaining power. He is anxious to see his children happy, but he is also anxious for them to be obedient to his

commands. "Obedience is better than sacrifice." "Let all the people come to the help of the Lord" by paying tithes and acknowledging his authority, power, and parenthood.

THE MARY WERLEIN MISSION, NEW ORLEANS.

The New Orleans *Picayune* of September 1 devotes its entire front page to an elaborately illustrated write-up of the Mary Werlein Mission:

In probably one of the ugliest spots of the city, where dust seems dryer and the sun more cruelly hot in summer and more weakly wan in winter than anywhere else; where the plain, flat-fronted houses all look uncompromising in their ugly commonplaceness; in a street that seems to exude old rusty iron and other ugly things in profusion, there lives a woman who is known as the "Angel of the Irish Channel." There in that congested factory district she has spent more than a decade of her life in the closest sympathetic contact with its hard conditions. Up the dark, narrow stairs she has gone to greet the little new soul ushered into a world of trouble and climbed to the dingy room, where by the light of an oil lamp she has lingered to help a poor ill-spent life prepare to meet the God who gave it. That woman who has entered into their sorrows with a ready sympathy has entered as keenly into their joys; and she will brush away the tear that trembles on her lashes at the thought of some dark tragedy to laugh at the witticism of some precocious small boy or girl, or some funny incident of a hard day, or some good joke even on herself with as much gusto as she will plead the cause of her poor to those who can and do give them help.

That woman is Mrs. Lily Meekins, the city missionary of the First Methodist Episcopal Church, whose headquarters is the Mary Werlein Mission, where in that crowded factory district she has felt the heart beat of its people, kept her finger on the pulse of its condition, and doled out soup while there was soup to dole, particularly in the days of hard times when the factories shut down and gaunt want stalks the dusky streets.

Alexander wept when he had no more

worlds to conquer; but Mrs. Meekins wept when she had no more soup to give. Once with tears in her voice she said that her idea of happiness would mean the possession of a soup kettle whose contents would never give out.

In the Parish Prison, in the hospital, and around the poor homes of the Mary Werlein Mission the slim figure of the missionary is a very familiar one—clad in quiet black of austere plainness, her kindly face, shaded by the brim of an old-fashioned bonnet, and from under that brim gleams her kindly blue eyes and sweet pale countenance.

The Mary Werlein Mission was started in the old Hershheim tobacco store, three doors from where the mission is now located. The work at first undertaken by the Woman's City Mission Board has within the past few years been taken in charge by the Louisiana Conference as a portion of First Church activities. Rev. W. W. Holmes, the assistant pastor of the First Church, has been assigned to do its ministerial work within the past year, and rightly has he fulfilled his task. The young minister has familiarized himself with the religious conditions of the neighborhood, and has been the friend of the "down-and-outer" and the drunkard who would reform.

People with shabby clothes who feel out of place in the big fashionable church on the avenue feel at home at the Mary Werlein Mission; yet the same services are held there, and the First Church ministers alternate in presiding. It has its perfectly organized Sunday school and its Epworth League, and is the nucleus of the Protestant activity of a large field where there is no other Protestant Church.

The second feature of its work is its social activity. Charity of many kinds is dispensed, but the prime feature of that charity is to instill the love of God in men and women and in helping people to help themselves. Its membership is largely recruited from its own immediate neighborhood.

At its Saturday night service "for men only" the stranded down-and-outers come from the four corners of the earth. Men who have no place to sleep are sent to lodgings after the service, and the average attendance at these religious services is from thirty to forty. These services are always led by a minister, Dr. Moore and Dr. Holmes alternating, and some wonderful experiences are recounted by those who attend. Positions are often secured for

those out of work and heart-to-heart talks are had with those who are needy. Many are induced to abandon drink and become self-respecting members of society and to come back to decent, God-fearing lives. After the services and talks, cakes and coffee or sandwiches and coffee are served.

Just last month, owing to the broadening out of the work, an annex to the mission was secured and a two-story building formerly used as a store was rented. The latter was called Meekins Hall, after the presiding genius of the mission.

Recently the Meekins Annex was endowed with fifty chairs given by the men and women of the different Methodist Churches of the city. Its Mary Werlein Reading Room has been furnished by the ladies of the Carrollton Methodist Church, and it has a fine bathroom with three shower baths for the men.

"We have been waiting for ten years for a bathroom," Mrs. Meekins, the pink of dainty neatness, says humorously, "and now at last we have it. A bathroom means something to us, I can tell you."

In the new annex there is a court which will be used as a playground for the boys. Here in the hall the sewing classes will be held; for the little girls of the mission are taught to sew by Miss Margaret Raglan, the Methodist deaconess of St. Mark's Hall. The girls who want to learn how to cook—and there are many of them—are brought to First Church one day a week, where they are given a lesson by Miss Baker in that very necessary and important art. The boys are taught self-government, and one business meeting a month is held at the mission. Stereopticon views are shown from time to time.

At Easter a pretty idea of Mrs. Meekins's is to have a "plant shower;" and the little children of those narrow, dusty streets where green things seldom thrive, save at the mission, are regaled with living plants that they may take home and care for.

The annual picnic outing is always a big occurrence. About two hundred adults and children are cared for on these outings, which are given under the auspices of the Union Epworth League.

Eleven children and adults from the neighborhood have recently been sent over to the cottage at the Seashore Camp Grounds, which delightful outing has been supplied through the outing commission, and the vacationists

are cared for by Miss Baker, of St. Mark's Hall. The cottage has been furnished by Mrs. Christian Keener.

A recent acquisition to the many organizations of the Mary Werlein Mission is a burial association by which the people who find it so hard to solve living problems aim to make their exit from the world decent and respectable.

PLAYGROUND DEPARTMENT, KINGDOM HOUSE, ST. LOUIS.

MISSES LOWDER AND BREEDEN.

Our playground is one of the most attractive features of the summer for the children and young people, and we believe that it is one of the most essential. Jane Addams says: "Recreation is stronger than vice, and recreation alone can stifle the lust for vice."

At the time of our opening, in June, we had the place decorated with United States flags, and flowers sent down to us by the Mount Auburn and Kirkwood auxiliaries were distributed to the delighted children.

Boys and girls under fourteen years of age are received during the day and in the evening until the curfew sends them home; but the crowd is much enlarged at the latter time by the presence of the parents and young people. This evening work is of great advantage and is made possible because the workers are resident. The daily average attendance last year was one hundred and twenty; the evening attendance was one hundred and thirty-five.

The equipment is good. Swings, seesaws, sand piles, a good pavilion, a croquet ground, and a large basket ball court add to the pleasure and comfort of all. Also we have the advantage of two large buildings on the grounds equipped with a library, reading room, and shower baths (one for boys and one for girls). About twelve hundred baths were given

during the summer, and sometimes the transformations wrought in both appearance and disposition delighted the soul of the worker.

The occasional outdoor motion pictures attract great crowds. The highest honor of the day is the privilege of being librarian and of distributing books and games. Frequently the older boys are quite a help in the work of discipline, often assisting an incorrigible over the fence in great haste. We find it necessary to have a few unchangeable rules regarding smoking and profane language.

During the excessive heat in July and August, when many of the homes were too close and stuffy to permit sleep, we allowed some of the young men to sleep in our grounds as they do in the public parks.

Through our playground we are enabled to get a permanent hold on many children and even whole families. One little boy, after realizing that our work was for good, came up with an earnest face and asked if he might be a deaconess when he grew up. He was not altogether consoled when told that he would have to be a deacon.

The summer work had quite a fitting close in a grand Labor Day Carnival. The playground is open after school hours in both spring and fall, and the restless school children enjoy the change after long, tiresome afternoons in a crowded schoolroom.

MACON DOOR OF HOPE.

MRS. F. M. KNOWLES.

The Macon Door of Hope has since January 1 sheltered seventeen girls and twelve babies, four of these born this year. Five girls who kept their pledge to stay two years have gone out to good

homes here in Macon and one girl has married. We have two deaconesses who teach in the home every evening. One teaches scientific cooking and the other sewing. It takes so much love and patience to deal with our household girls who have lost the respect and sometimes the affection of their own families and are longing for our love. They appreciate a handshake and a kind word more than any one. There is no grander work than lifting up these fallen girls; for

“Down in the human heart,
Crushed by the tempter,
Feelings lie buried
That grace can restore;
Touched by a loving heart,
Wakened by kindness,
Chords that were broken
Will vibrate again.”

DISPENSARY AT ATLANTA WESLEY HOUSE.

SUSAN MARGARET WELLS.

A few months after the settlement was opened a free dispensary was added, where children of the community and day nursery might receive the medical attention which heretofore was so much needed. Since its opening the dispensary has proved invaluable, and all over the district it is known as a place for help and relief. An average of fifteen children are treated at the triweekly clinics, and occasionally an operation is performed by the doctor in charge.

During the summer months the nurse is required to do extra visiting in order to get the parents to see the necessity of vaccination that their children may obtain school tickets, ready for the opening of the public school in September.

Dr. Rhodes is a graduate of Johns Hopkins, receiving his bachelor's degree at Randolph-Macon. For the past eight months he has been holding free clinics

on Thursday and Saturday afternoons of each week at the Wesley House, assisted by the district nurse, Miss Lula Cason.

Dr. C. E. Pattillo, of the State Board of Health, holds a free clinic every Tuesday afternoon from two to four o'clock.

Miss Cason is a graduate nurse from the Roper Hospital, Charleston, S. C. She makes her home at the Wesley House and spends all of her working hours in visiting the sick in the settlement. From a supply of bed linen, contributed by different people, she supplements the slender store that she almost invariably finds in the homes of her parents.

DETAINED CASES AT IMMIGRANTS' HOME, GALVESTON.

A. E. RECTOR, SUPERINTENDENT.

Nearly every ship brings us more than one prospective bride. Some of this love history is romantic, but some of it would make remarkable literature. The bridegroom-to-be does not know the requirements of the United States government and placidly awaits in Colorado or California the “girl he left behind him,” and who will have to cross one ocean and two continents to find him. The sequel is generally satisfactory, but before they are through with the preliminaries neither can ever forget that the course of true love does not always run smooth.

Look at the sad-faced Russian mother with her children waiting and wondering why the government does not let them go straight on to the husband and father who has toiled two years in Los Angeles for the money that brought them over. Look at the little four-year-old girl with her skirt nearly touching the floor. Her mother and little brother were sent to the hospital. She was heartbroken when she was sent alone to us, but now she is happy and patient. A side door lets us

into the woman's dormitory; and here we find cheerful quarters and cheerful faces, though there are some tearful ones too. We have plenty of Bibles and Testaments and tracts in many languages; for it takes the Word of God and many a human word as well to make this institution for immigrants what it purports to be—a home. Up another flight of steps and there are seventy-four men. They have been there a month and may be there a month longer, though they may be released any day. They are held under the law against contract labor. If one of them escapes, the ship company which brought them over and which has to pay for their board will have to pay the government one thousand dollars. This explains the presence of those two watchmen. Still we are doing what we can to make them feel that they are not in jail, but in a home, a Christian home.

THE COST OF CRANBERRY SAUCE.

CHARLES L. CHUTE.

After the publication in the *Survey* of the results of an investigation made last year by the National Child Labor Committee into the work and living conditions of Italian cranberry pickers in New Jersey, indignant protests were made by certain prominent growers in that State. A leading newspaper took up the cudgel for the growers. New Jersey has been libeled; evils have been exaggerated; conditions were misrepresented. However, the quarrel was not so much over the facts found as over their general application and the varying interpretations put upon these facts.

Upon the return of the brief cranberry-picking season this year, bringing the usual migration of great numbers of families from cities to the bogs, a new and more thorough investigation was

undertaken by the organization which began it last year. Agents visited cranberry-growing sections of Massachusetts and covered most of the large plantations in the four cranberry-producing counties of New Jersey. In general, it may be said that all the essential facts of unrestricted child employment, loss of several weeks' schooling to thousands of children, an un-American system of labor under a padrone, and the crowded and unsanitary camps reported last year were this year again found to be the rule rather than the exception. Young children were found working long hours under a padrone in Massachusetts as in New Jersey, and families were crowded into unsanitary shacks.

When picking begins, the entire family may be seen on the bog. Babies are left to amuse themselves as best they may, while all the children who are old enough work. Upon seventeen of the bogs visited, where a careful count was made, thirty-two per cent of the pickers were found to be under fourteen, eighteen per cent were under ten years of age, and on twelve bogs some children under five were seen working. These children are encouraged, when they are not compelled, by both the padrone and the parents to keep at work throughout the day.

The work is in the open and undoubtedly has its healthful features; but among the conditions which make it unsuitable for young children are the prevailing wetness of the ground and the swarms of mosquitoes from which the workers suffer constantly. Many of the padrones are rough in dealing with the children. Heavy boxes must be carried to and fro. All these conditions are of constant recurrence.

The worst evils are in the camps, where the children live from five to seven weeks. The surroundings are often un-

speakable. Families of five, six, and even eight were found living in one room measuring six by eight feet without any sanitary provisions whatever. They are not even provided with screens against the swarming mosquitoes. Barracks measuring eighteen by thirty feet were found housing from sixty to seventy-five people. Refuse and filth of all kinds pervade these dwellings and are scattered about the doors and windows. Yet certain growers claim that the children return to their city homes after a life under such conditions in better health than when they came out. Their condition when seen in the camps does not justify the claim.—*The Survey*.

FROM THE PACIFIC COAST.

WILLIAM ACTON.

The largest number of foreign missionaries representing the Methodist Episcopal Church, South, to sail at one time from this port left San Francisco on the Pacific mail liner Mongolia on Saturday, September 14. Misses F. Burkhead, M. A. Green, Edith Hayes, Flora Herndon; Ethel M. Polk, M.D., Nina W. Troy, and Theodocia Wales, representing the Woman's Foreign Missionary Department, all go to China. Rev. R. A. Hardie, M.D., and wife and Rev. and Mrs. V. R. Turner and two children went to Korea. Rev. and Mrs. S. E. Hager and three children and Rev. and Mrs. J. T. Meyers and three children returned to Japan. In all there were twenty-three persons. A reception was tendered them at Centenary Church on Friday afternoon under the auspices of the women's societies, and a number of our members were present when the huge steamer with its burden of five hundred passengers left its moorings and moved out on the broad Pacific and on to

the Orient, to wish them Godspeed on their mission of love and devotion. The day dawned with a heavy pall of fog covering all the bay region; but before the huge steamer left the wharf it had lifted, and our missionaries moved out on the broad Pacific enveloped in bright sunshine. Let us hope that this is typical of their coming experiences in the cloud-enveloped lands whither they are speeding, and that they may carry the Sun of Righteousness with them and dispel the fogs of error and superstition.

Mary Helm Hall is now resplendent in a much-needed coat of paint. Neighbors say that the huge building never has presented so good an appearance before. We have also replaced the front steps that were rotting and dangerous and made some other changes. The front fence has been removed. It was never ornamental and was too much decayed to stand alone.

INVEST IN THE FOREIGNER.

A few days ago in New York City a graduate of Boston University held his one hundred and thirty-eighth consecutive communion service in one and the same church. This in itself is remarkable, but more remarkable is the fact that at each of these one hundred and thirty-eight services he has had the joy of receiving into his Church a number of new converts. Only once in the long series was the number of these recruits as low as one, and in that case the one was a man of good education who is now a preacher in the Waldensian Church in Italy.

It is astonishing to know that out from that one New York mission under this one pastorate no less than twenty-one ministers of Christ have come. The man whose ministry has been so signally

fruitful—Antonio Andrea Arrighi by name—came to this country not merely as a penniless immigrant, but even as an escaped convict. His only crime, however, was his having served as a drummer lad under Garibaldi in the war for a free and united Italy. His recently published autobiography, "The Story of Antonio, the Galley Slave," modestly closed with only the briefest reference to the truly marvelous work accomplished by him in New York. What evangelistic labor yields such fruit as that expended upon our foreign-born population?—*The Christian Missionary*.

A PARABLE.

A little girl at Christmas time had ten cents given her—ten bright new pennies. "This," she said, laying aside one, "is for Jesus; and this is for you, mother; and this for father," and so on to the last one. "And this is for Jesus," she said. "But," said her mother, "you have already given one to Jesus." "Yes," said the child, "but that belonged to him; *this* is a present."—*Selected*.

GROWTH IN INDIA.

The total number of Indian Christians is as follows: 1881, 1,506,098; 1891, 2,036,178; 1901, 2,664,313; 1911, 3,574,770. From the missionary standpoint it is of special interest to note the rate at which the number of Indian Christians has been increased during the four decades under consideration. The rate is as follows: 1871-81, 22 per cent; 1881-91, 33.9 per cent; 1891-1901, 30.7 per cent; 1901-11, 34.2 per cent. To put this information in a different form, it may be stated that, roughly speaking, the Indian Christians in the Indian Empire numbered one in 143 in 1891, one in 111 in 1901, and one in 86 in 1911. The

progress which Indian Christianity has made, as compared with other religions, during the last ten years is as follows: Christianity, 34.2 per cent; Hinduism and animistic religions, 6 per cent; Moham-medanism, 5 per cent.

DEMAND FOR CIGARETTES.

The amount of cigarettes used in our country is almost incredible, it being stated that 11,221,624,084 cigarettes were consumed in 1912, nearly 2,000,000,000 more than in 1911. The treasury officials are unable to account for the enormous increase. It is impossible to conceive the vastness of the injury, extensive and thorough, that is constantly being wrought by these evils among the young and old in social and even in business and educational spheres.

THE VALUE OF MISSIONS.

I assert it to be a fact beyond contradiction that there is not a ruler, official, merchant, or any other person, from emperors, viceroys, judges, governors, counselors, generals, ministers, admirals, merchants, and others down to the lowest coolies in China and Japan, Siam and Korea, who, in their association or dealings with their fellow men in that quarter of the globe, are not indebted every day of their lives to the work and achievements of the American missionaries.—*Admiral Knapp, of the United States Navy*.

A DOLLAR A DAY.

A Sunday school deeply interested in mission work had as its motto on a black-board in plain view of all: "A dollar a day for missions." A missionary from China was present and stated three things, any one of which a dollar a day for a year would do in China.



AFRICA.

Things Possible in the Dark Continent.

In Africa there is a Church with eight hundred members that less than five years ago had never heard of Christ, but which to-day is supporting one hundred and twenty-three missionaries to other African tribes. One other Church with three hundred members, to whom less than three years ago the name of Jesus had never been spoken, is supporting fifty-one missionaries.

Hearers by the Thousand.

W. C. JOHNSTON, ELAT, WEST AFRICA.

I told the people a week or two ago that last Sabbath I would preach to men, and that I would be disappointed if there were not about three hundred men out. We had soon filled the reserved seats, and we began moving the women back until by the time Sabbath school was over there were over eight hundred men seated in front of the church. This does not include the young men or boys. But the great part of them were old or middle-aged men. At the close of the service I asked those who were government head men to hold up their hands, and over fifty hands went up. I had all the leading men of the community out. But women are such curious creatures. I said nothing about their coming to the church that day, but there were over two thousand there. With the young men and boys the

audience numbered about forty-five hundred at the time I began preaching, and the people were still coming. There were over forty-five hundred out last Sabbath. This was not a congregation gathered from all over the country, but was a local congregation. This was new to me, for the audiences have heretofore been made up to a large extent of women from a distance.

BRAZIL.

Letter from Brazil.

REV. C. A. LONG.

We have recently had the great pleasure and privilege of having our beloved Bishop Lambuth with us again after the many months of hardships which he has gone through since he was here a year ago. We are devoutly thankful that he has been spared through it all, and that he came to us with such inspiring messages of the power of the gospel to reach and transform men's hearts and lives.

The Annual Conference was held at Sao Paulo, beginning July 17, and was one of the best in the history of the mission. Almost all of the pastoral charges paid all the assessments in full, and for domestic missions the total was \$265 more than assessed. The foreign mission receipts were a little under the assessment; but the brethren are taking a great interest in the opening of the new mission in Africa, and on the night

of the missionary anniversary, following the address of the Bishop on his African journey, they contributed \$116.80 in a basket collection without any explanation or exhortation other than that necessary to inform them of its purpose. They have named the fund enterprised for the African mission the Lambuth Fund.

Not only was this feature of the Conference a splendid one, but all the charges reported substantial gains in membership and a large number of candidates in preparation to be received into the Church. The number received could have been much larger, but the pastors and members are very careful to see that only those who are qualified become members. But as it was, the net gain was four hundred and eighteen. Three hundred and eighty adults and four hundred and twenty-three infants were baptized during the year. The spiritual state of the Church is good throughout the Conference, but we are praying that it may be better still. We are feeling one lack, and that is men who are called and who accept the work of the ministry as their service for the Master among men. On this subject the Conference was on its knees more than once in earnest prayer in petition and in consecration. It was touching, too, to see the old veterans of the Cross offering their sons for service and praying that God might use them also. It becomes a real consecration and a real sermon on the call to the ministry when the preacher offers his own child on the altar, and it is not real till this is done. The same is true of our missionary sermons, with this addition; that the minister himself must also be on the altar ready to hear the call to the ends of the earth.

During the session of the Conference a most excellent spirit of fraternity and brotherly love prevailed. The discus-

sions were often brisk and animated (the Brazilian brethren are like some of ours at home, they like to talk), but they were permeated by the desire to get at the truth and were filled with kindness.

But with all the good features there were two that made the Conference exceedingly difficult for the Bishop and his Cabinet. The Bishop said that he had never seen more difficult problems. These were the state of health of our lady missionaries and the lack of enough pastors to fill the charges. After every pastor had been listed for all he should have had, three or four important posts had to be provided for. With it all it called for much thought and prayer and, I think, calls for much prayer on the part of the Church at home. Our ladies in the boarding schools have an exceedingly hard task. The work of teaching is hard enough; but, in addition, they have heavy responsibilities in caring for the pupils in the recreation and study hours.

As to the appointments, some one said the Bishop got hold of last year's list. That very nearly tells the tale. Very few changes were made. The furloughs due were granted and the majority go home on this steamer. Others will go later. Our work is the same, with the addition of the Seamen's Mission, which Brother Parkin has had for four years. He goes home because of Mrs. Parkin's impaired health. Brother Belcher also returns after five years on account of poor health. With this additional burden and the fact that I am assuming the responsibility of the mission now more and more, which Brother Tucker has so kindly carried while I was handicapped with the language, I am kept busy indeed. In the mission the school work continues splendid. The attendance on the services is good and the spiritual state of the Church is improving. Pray for us.

Playground in Rio de Janeiro.

Our playground, which has greatly delighted the children, was inaugurated October 12. The mayor of the city was present and hoisted the Brazilian flag. The children and teachers sang the national hymn and then a patriotic gospel hymn. The children's playground at Central Institute is one of the sights of the city, and long articles frequently appear in the daily papers about it. The electric light and power company send special cars for our school children once a week to take them out to it, and the city has given special guards to take care of it when the physical director cannot be there. Thus the institutional features are calling the attention of the thinking public to our work in this district as in almost no other part of Brazil, and they are looking to us for a model in all such things. This year alone in all departments we have touched five hundred separate school children. If we are to present to them true American methods, we must have an up-to-date American day school in connection with the work; and we cannot have this with only one American kindergarten teacher and all the rest Brazilians. We must have a woman who can direct the day school, and we believe that our prayer for one will be answered this year.

Brazil Conference Session.

Rev. J. W. Tarboux writes from Brazil regarding the Brazil Conference, which was held at Sao Paulo on July 17:

We had a very good Conference. The reports were extraordinarily good. All the Conference claims were paid in full by all the charges of three districts and by all but one in the fourth district. The Bello Horizonte District, being the newest and weakest, was the only one that did not make a good financial showing, and it was not good only from com-

parison with the perfect reports of the others. Our greatest need is more devoted men—missionaries and native ministers. The bishop tried to stir the hearts of the preachers to desperate efforts to arouse the Church in order that the supply of candidates for the ministry may be increased. All promised to preach during the year on "The Call to the Ministry" and to pray to the Lord of the harvest that he may send forth laborers into his vineyard. "The harvest truly is great, but the laborers are few." Granbery College has reached four hundred and fifteen in its matriculation this year. We have one hundred and nine boarders and have rejected some thirty more. We could easily have gone up to four hundred and fifty if we had had room in the boarding department.

CHINA.

The New China.

MARGARET E. SANGSTER.

Lord God, whom all the hosts of heaven with
eager speed obey,
Lord God, with whom a thousand years are as
a fleeting day,
Thou sendest us another dawn. The gates of
morning lift
With smiting flash of lightning and with rolling
thunder drift,
The ancient idols totter, and the age-long slum-
ber breaks;
The while, by pangs of travail rent, a nation
newborn wakes.

O Christ, who once in Galilee came walking
o'er the wave,
Be strong to still the tumult, be swift to rule
and save!
Be with the man who leads the van, be with
the hearts that cry,
In agony and weariness, for help from thee,
Most High!
Beneath thy banner of the cross, O gracious
Prince of Peace,
Let China's teeming millions find from woe
and war surcease.

Let not the Christian peoples fall like wolves
upon their prey;
Forbid the shame that in thy name may Mam-
man plot this day.

oil in the merchant's shop. Next day, when there was a crowd around, one of these men came to buy oil for his dinner; and when they had filled his jar, he asked why it was so red. The shopkeeper insisted that it was all right; but the man said, "No, it has blood in it;" and running his hand down in the barrel, he pulled out the head and showed it to the crowd. Of course you can imagine their horror, and that man's business was ruined. He had to run for his life.

Quite a number of children are brought to the hospital, and often their parents are too poor to pay anything for them. So we have to give them medicine and food if they stay in the hospital. One of the very first patients—in fact, he came in before the hospital was ready—was a bright little boy who had been crippled since his babyhood and was a beggar until one of our missionaries found him starving in the street and began to take care of him. He stayed in the hospital a long time, and was so happy and willing to help everybody that the doctor and helpers all grew fond of him. They took off the useless leg, and since he got well he has gone to learn to be a tailor. Chinese children are awfully spoiled, and sometimes they are afraid of a foreign doctor and scream so that they have to be taken home without being attended to. One of the little girls ran home from the boarding school the other day and told her mother that she would not stay at school at night because the foreign doctor would get her to use for medicine. This mother was a friend of ours and knew better, so she forced the child to come back, and I hope the child herself knows better now.

One of the immediate results of the revolution was the cue-cutting. A great many were only waiting for the chance, and those who were slower and

did not quite know whether they wanted to cut off their cues or not were helped to decide by some one slipping up behind them with a pair of scissors. And you just ought to see the hair cuts; everybody has his own style—shaved, bobbed like the little girls at home, fringed, or cut in rows! And the hats and clothes when they try the foreign styles! How do you think you would like a suit of thin black silk or a bath robe for an overcoat? I am sure you would not hear a word of the sermon if you were to go to church here; you would be too busy looking.

Under the Republic in Foochow.

REV. GEORGE S. MINOR.

Numerous letters have asked us how we enjoyed living under the new republic and how the new government was managing things. Taking everything into consideration, we think it is doing remarkably well. Where in the history of nations have such changes been wrought with so little bloodshed and suffering? When before did ever a conquerer, holding the highest position in the government, resign in favor of his conquered foe, because he thought less blood would be shed and a nation united thereby? I consider Ex-President Sun Yat Sen one of the greatest, if not the greatest, man of this generation. During his visit to Foochow he spoke to about two thousand people on Sunday morning in the Methodist church. He is modest and retiring, but firm and far-sighted. After the service he accepted an invitation to meet, at one of the mission homes, the missionaries and leading reform workers, and with them drink the proverbial cup of tea. We had the honor of shaking his hand and congratulating him on his great success and unprecedented generosity.

But it will be years, if not generations, before the great mass of the people will understand the full meaning of a republic.

I had supposed that as soon as the edict was issued every Chinaman would cut off his cue in a trice. But not so. I presume that at this writing fully four-fifths of the men are wearing long hair. One reason for continuing it is that they think it will be dishonoring their ancestors to make a change, and another is that they think the Manchu government may be reëstablished.

But a good start at cue-cutting has been made, and the ladies' switches in America must have been reduced in price, else some one is getting rich. Tons of cues are being shipped from China. I had often wondered what the people would do for barbers when the change of hair dress did come; but a Chinaman is equal to any emergency. It was no time at all until the barber shops were transformed. Easy rattan chairs took the place of benches, and towels, napkins, combs, brushes, shears, clippers, mirrors, etc., came in with a rush. At first there were some "hair cuts" (?), I can assure you; but now they are trimming in pretty good shape, and the improved appearance of the people is very marked.

Would that I had secured all of the old out-of-date hats which were in the stores in America before the revolution! I could have disposed of them here and been now a rich man—could have had money enough to support all of my schools for years. I guess that every style and form that had been worn since the flood appeared upon the streets. A man could be seen wearing a boy's hat with rosettes. A boy could be seen with a man's hat which nearly covered him. Women's cast-off hats were worn by many men. As to shapes, sizes, patterns,

and color, nothing can be conceived of which is not seen. Foreign shoes and socks are having a great run. The men will put their cotton pants into the socks and hold them up with foreign garters. The women are widening their collars, shortening their coats, and narrowing their pants. Some men are appearing in foreign dress; but I think it will be some time, if ever, before it will be universally adopted.

That idolatry is losing its power is manifest in various ways. A number of students from the government college went to a temple just outside of the east gate of the city and completely demolished all of the idols. The wayside shrines are being neglected, and many have been torn down. The idol processions are very tame as compared to what they were years ago. At the time of the dragon boat festival the idol heads were taken off the boats. The people are realizing that the images have no power, and they are angry to think that they have been so deceived for generations.

The dragon has disappeared from off the face of this land. Its images once appeared upon almost everything; now we see it nowhere. The letter boxes have received a fresh coat of paint, and "C. P. O." covers the dragon. Now that these people have lost faith and confidence in the idols and dragon, what are we to substitute in their places? This question must be answered by the Christian world. It has been proclaimed again and again by both Chinese and foreigners—Chinese who are educated and occupying positions of trust—that Christianity is the only thing that can make China a great nation. Unless the Word is proclaimed throughout the length and breadth of this land, I greatly fear that the second state will be worse than the first.—*New York Christian Advocate.*

Soochow Kindergarten Commencement Exercises.

Graduates: Zi Tsu Iung, Zung Tsung Me, and Kiang Ji Tsung.

PROGRAM.

Piano solo: (a) "Scarf Dance" (Chaminade), (b) "Album Leaf" (Kirchner), Zi Tsu Iung.

Address, "Modern Educational Tendencies," Dr. A. P. Parker.

Song, "Welcome Summer" (H. Walmsley Little), Training Class.

Address, "The Kindergarten," Mr. Eu Pau San.

The foregoing program means far more to China than a casual reader would suppose, as it is the first commencement of the first graduating class of the first kindergarten training school in the republic of China.

The growing thought among the Chinese for kindergartens, the revolutionary and forward spirit of the people, and the liberal backing of the Southern Methodist Board have altogether made this achievement possible.

The program speaks for itself; but it



THE SAND BOX.

Ten-minute talks:

- a. "The 'Mother-Play,'" Kiang Ji Tsung.
- b. "History of Education," Zi Tsu Iung.
- c. "The Kindergarten Movement," Zung Tsung Me.

Presentation of certificates, Miss V. M. Atkinson.

Children's games and exercises:

- a. "Winding the Clock," directed by Zung Tsung Me.
- b. "The Chicken Coop" (dramatized song), directed by Zi Tsu Iung.
- c. "Oats, Peas, Beans, and Barley" and "Ring around the Rosy," directed by Kiang Ji Tsung.

may not be known that Mr. Eu Pau San, of Wusih, is at the head of a large girls' school with a kindergarten department, and that he is the author of a book on kindergartens. His enthusiastic utterances met a cordial response from the large audience. The Governor's representative, whose name does not appear, showed in his address great appreciation of the work being done. The children's games and exercises evidenced the ability of the children quite as well as the ten-minute talks of the graduates.

Miss Zi Tsu Iung is a graduate of the Davidson Memorial School at Soochow,

to have charge of the kindergarten department of this school. Mrs. Kiang Ji Tsung, a former pupil of the same school,



HAVING HER PICTURE TAKEN.

The nurse spends the entire morning in the kindergarten with her charge.



GRADUATES.

Mrs. Kiang Ji Tsung. Miss Zung Tsung Me.
Miss Zi Tsu Iung.

and will, under the direction of Mrs. A. P. Parker, open a kindergarten at Shanghai, in Hong-kew. Miss Zung Tsung

is to assist Miss Reta Park in her large kindergarten in East Soochow. All three are earnest Christians.



TRAINING CLASS.

Me is a graduate of the Susan Wilson School at Sung-kiang, and will return

The interesting training class is drawn from several provinces. One young lady

from Canton is having her first touch with foreigners and mission schools. Understanding neither the colloquial nor English, most of her information is obtained by means of the written character, which is furnished by a classmate during lectures. Two are from a mission school in Foochow. They are able to understand the English easier than the colloquial interpretation of the same. Two are entered by the Soochow City Council. One of these is a former pupil of the Laura Haygood and is a devoted Christian. The city pays all expenses of these under a contract for three years' service after graduation. Others are being educated by the Baptist and Presbyterian missions.

CUBA.

Cuba and Its Customs.

O. K. HOPKINS, MISSIONARY TO CAMAGUEY.

When, before leaving home, I read a letter from the bishop that I had been appointed to do work in the city of Camaguey, I immediately began to look for it on the maps. In every geography and atlas and on every map that I could lay my hands upon I searched for my new field of labor, but it was not to be found. I got out all the old issues of our missionary paper, *Go Forward*, and looked for something about Camaguey. In one of the numbers I found an article in which it was said that Camaguey was a city of some thirty or forty thousand inhabitants, and that the railroad shops of the Cuba Company were located there. How strange, I thought, that such a place is not to be found on the map, and that no mention is made of it in any of the geographies! Later on I found it on one of the railroad maps and saw that it was the same place that on all the

maps I had been able to find was marked Puerto Principe. It is the capital city of the Camaguey Province (a province in Cuba corresponds to a State in our country). It is located about fifty miles from the seaport Nuevitas, with which it is connected by one of the oldest railroads on the island. It is headquarters for the Cuba Railroad, on which trains run through from Havana to Santiago, and is situated about three hundred miles from the former and two hundred miles from the latter.

Upon its face the city bears the marks of age and is very Oriental in appearance. Upon arriving here, one can very easily imagine himself to be over in Palestine walking through the streets of Jerusalem. There are great churches here that have been standing for almost three centuries. When a boy, anything that had been subjected to the wear and tear of time for a hundred years would fill me with awe and almost turn this prosaic soul of mine into that of a poet; but since I came here nearly every day I pass under the massive tower of one of these old cathedrals that was built in 1638.

One of the greatest curiosities in Camaguey is the sidewalks. They are certainly remarkable, varying in width from eight or ten inches to four or five feet, most of them being of the narrow variety, averaging about twenty inches or two feet. Their height within one block may vary from six inches or less to three feet. In numerous places it is impossible to follow them. I inquired why they were built after this very grotesque and inconvenient fashion; and the most satisfactory explanation I received was that they were not originally intended for sidewalks at all, but simply to protect the walls of the houses from the hubs of the great Cuban carts as they go rumbling noisily over the cobblestones of

the little narrow streets. And these streets! So crooked are they that you almost need a guide to show you from one part of the city to another in certain sections, even after having lived here for months or maybe for years. Some people say that they were made that way so as to lose the pirates who used to make raids upon the town when it was located on the coast. It was moved to the interior because of these very depredations of the pirates. Others suggest the idea that perhaps they were formed by building the houses along the cow trails (as this is a great cattle-raising district) and were never straightened out. But however they may have obtained their present direction, it is certainly true that to follow them is enough to tie the brain in a double bowknot and destroy all sense of direction.

In Cuba the houses are built one against the other so as to form one solid wall along the street from one corner of the street to another. They have no gardens nor plots of grass to adorn them in front, but set so immediately on the street that when at night people pass along the little narrow sidewalk it sounds almost as if they were walking in your house. The doors are so enormous that no one ever thinks of opening all of one upon ordinary occasions. There are usually two tremendous wings which swing upon a peculiar hinge, the like of which you have never seen. Then within each of these great wings there is another door fully as large as the door to one of our American houses. One of these smaller sections of the door is opened when there is a knock. There are no door bells in Camaguey. They have something better, the knocker, of which I had heard and read in fairy tales but had never seen until I reached this treasure house of Oriental manners,

customs, and antiquities. Sometimes you do not hear the bell if you are in the back part of the house or out in the yard, but none except those who have been dead a thousand years fail to hear the knock given by one of these iron hammers attached to the doors of Camaguey. There are no entrance halls. If the house has no *cochera*, or carriage room, through which they may pass, which is the case more frequently than not, then the only way for the servants to get in and out of the house is right through the *sala*, or parlor, in which the visitors are entertained. Through this same parlor pass all the vegetables and fruits and meats for the daily meal, all the coal used for cooking, and, *enfin*, everything that enters the house. Just fancy your mother entertaining in the parlor, and in the midst of it the coal man, dirty and grimy, hobbles through the room bearing upon his shoulders three or four sacks of coal! And then here comes the electric light man. He wants to read the meter. It is located over that big door we have been reading about. So in he blunders, bringing a great long ladder to climb up and see how much light you have had in the house during the month. And about the time he is out of sight here comes the delivery man from the grocery, who, if he is to be admitted, has to tramp through to the kitchen with the provisions purchased at the store.

JAPAN.

Education and Evangelization in Japan.

MISS NANNIE B. GAINES.

In Japan since the opening of work by Protestant missions the majority of Christians have come in through educational work. An examination of the

history of the first fifty years will show that almost universally the prominent pastors and Christian leaders came in through touch with Christian teachers. This made the early missionary work in Japan unique in the history of foreign missions.

The difficulty in getting passports for residents in the interior made it necessary for every missionary who wished to reside outside of treaty ports to be employed, in name at least, by some Japanese. A few hours of English teaching would give a missionary the privilege of residing outside of the treaty ports. He could travel to other points but must return home at night. Hence the would-be evangelist had to engage in educational work whether he wished to or not. Those who lived in treaty ports received traveling passports and made tours to country places.

Circumstances thus made it necessary to begin mission work in Japan as educational work, and that work necessarily absorbed money and missionaries. In early days it was also often a means of bringing money into the missionary treasury, even of paying the salaries of missionaries, as many of the teachers of English in government schools were missionaries. Of our own mission, Rev. C. B. Moseley, Rev. B. W. Waters, Dr. S. H. Wainright, Rev. W. P. Turner, and Rev. W. J. Callahan were all supported in their first years by teaching English in government schools. In cases where the school salary was larger than the regular missionary's salary the missionary's salary was deducted and the remainder turned into the mission treasury to aid in Christian work. The Japanese preachers who are now prominent in the Methodist Church of Japan came in almost entirely through the influence of these Christian teachers in the government

schools or through the English night schools and English classes conducted by Dr. and Mrs. J. W. Lambuth and others.

By teaching in government schools friends of influence were made. The missionary was at once the honored friend of teachers and pupils. Hence it is that mission work in Japan has been so largely among the educated classes, the people who question before embracing new beliefs. Great leaders came from these reasoning, questioning Christians. When a constitutional government was given to Japan and a Parliament was opened, the proportion of Christians in the Lower House (the representative body) was great in proportion to the number of Christians in Japan. For a number of years the President of the House was a Christian. Thus Christian ideals were before the people, and Christian influence was felt, though the number of Christians was small. I doubt if the Christian Church in any age or country has produced more leaders of ability, considering its opportunities, than Japan did in her first fifty years of Protestant missions.

It is well to remember that China, the educator of Japan in the past, celebrated her one hundredth anniversary of Protestant missions before Japan celebrated her fiftieth. Had the number of these leaders been sufficient for the evangelization of Japan, there would have been no further need of the foreign missionary. These consecrated men and women of Japan showed themselves capable of carrying on successfully Christian work among their people, and did not relish too much supervision of the foreigners, who knew the language imperfectly, the customs less, and were likely to run against prejudices that would hinder the Christian propaganda.

Fourteen years ago the revised treaties gave the foreigner freedom to reside or travel where he pleased. The men and women who were ready with the language could now go from one end to the other of the empire proclaiming the gospel without hindrance. But, alas! came the cries: "Does Japan need any more missionaries?" "Will the missionaries be allowed by the Japanese Church to do evangelistic work?" "Is there any chance for the missionary to take Christian leadership?" "Is it worth while to send men and money to such a self-sufficient people?" These cries have made the Church at home timid, and men and women had not been poured into Japan to be ready when the great opportunity came. Hence the evangelization of Japan became less hopeful than under the old régime. For now the long-coveted opportunity was opened to the Christian world, and the Christian world was not ready. The Churches were still timidly asking the questions: "Will our property rights be protected?" "Will our missionaries be allowed to keep the leadership?" It is a sad chapter in this "romance of missions," as Joseph Cook called it more than a quarter of a century ago, that some of the missionaries themselves helped to create suspicion in the home Church. How different the spirit of our sainted Dr. J. W. Lambuth: "I die at my post; send more missionaries!"

The missionary that sought to serve, that was willing to take the lower seat when Japanese leadership was capable of undertaking the governing of the Japanese Church, that missionary found the open door and entered in. I have in mind two veteran missionaries (brothers) who from the first put the responsibility of leadership on the Japanese. They have had a long service in Japan, yet their hearts are young and hopeful.

They have the true leadership of the Church—the spiritual—and they have never been called upon to waste time in discussing the status of the Japanese and foreigners. From the four children of these two families have come three missionaries and one preacher.

Had the Christian Church responded twenty-five years ago, and from that time till now sent men and women in numbers sufficient to enter the places of greatest opportunity, the history of the Church might have been different. There might have been men and women trained in Japan ready to serve in Korea as missionaries to the Japanese and to stand now as a medium of communication between the Korean missionaries and the Japanese.

At last the Japanese Churches and the missionaries understand each other. The Japanese independent Churches will do all in their power, but there is still the great mass of the common people as yet hardly touched by Christianity. These are under the domination of Buddhist priests and are still in ignorance and superstition, though education is breaking down their belief in the old, and they too are becoming skeptics. These have been the hardest to reach in Japan. Here is a great field for the evangelistic missionary. Instead of feeling discouraged in regard to missionary work in Japan, we should remember that it is the very success of the work that has made the problem hard.

Is there no more missionary material in our Southern Methodist Church? Are the people still under the delusion that Japan needs no more missionaries? Would they think a community in America sufficiently evangelized if there were hundreds of towns and villages ranging in population from five hundred

to ten thousand where no Christian work was being done?

These people are intensely religious, judging by the number of their shrines and temples, all in good repair and apparently flourishing. Until recently in many places the prejudice against Christianity was so strong that it was almost impossible to rent a house for Christian meetings. But the conference last spring, of all the religious bodies in Japan in which Christianity received recognition, as it were officially, has changed the attitude of the common people to one of inquiry.

What avails the open door if there is no one to enter? It has been seventeen years since our Southern Methodist Church sent out a man whose time could be given entirely to evangelistic work. At whose door lies the blame for the fact that Christianity has not made more progress in Japan?

Racial Narrowness of the Japanese.

COUNT OKUMA.

We are shut out from the United States, Canada, Australia, and South Africa, the immediate reason being race prejudice, which is not on account of the color of the skin, but comes from a difference of customs. If it be asked what is the fountainhead of customs and manners, it must be answered that they originate from religion. This religious and racial prejudice against Japan puts her in a most trying position. Therefore, if Japan is to take her place in the world, it is important for her to break up this religious and racial prejudice. For the future development of Japan this is of first importance. Next to this are political differences. To illustrate my point, when a large number of Japanese congregate at any one point in America, they

set up a village in regular Japanese style, start a school, and begin drilling their children in loyalty and patriotism and strictly adhere to Japanese customs and manners. The result is that when they wish to mingle with Americans they are not qualified. They are utterly indifferent to the manners and customs of the country and show no adaptability to their surroundings. So the disposition shown by the Americans to refuse to have anything to do with our immigrants is a natural feeling.

It is quite true that our people are confronted by race prejudice as well as by religious prejudice, but the racial *impasse* has been brought about by their combating prejudice with their own narrow ways. We all rejoice in the fact that we have the respect of foreign nations and stand on an equal international footing, but we are met with the contradiction that as individuals we are despised. This leads me to wonder if we have not failed as individuals in assimilating the Western civilization. Is not our educational system lacking in the essentials? We make it center around loyalty and filial piety and patriotism, and boast that we are going to change the civilization of the world. Society has become much more complex than formerly, and we cannot live the isolated life we once did. Without a knowledge of what is going on in the world we cannot hold our position as a nation. No country, however strong, can live in and by itself. For this reason I contend that a system of education that fosters a narrow patriotism only and turns out a class of men out of sympathy with world-wide influences is useless—nay, harmful. The true system of education would fit the Japanese to stand the test in the struggle for the fittest that is going on in the world.

The New Emperor of Japan.

The result of the death of Emperor Mutsuhito of Japan is awaited with interest. He was a progressive ruler and introduced all the modern reforms in education, government, military organizations, etc. His son, Yoshihito, who now becomes emperor, is an intelligent man of high moral character and the first Japanese ruler to be a monogamist. Emperor Yoshihito, who is only thirty-three years old, has chosen for the motto of his reign: "Taisei" ("Great righteousness"). May God give him wisdom and lead him to faith in the King of kings and Lord of lords!

KOREA.

A Report from Choon Chun.

REV. J. W. HITCH.

The months of June, July, and August are the most disagreeable of the year out here, for at this time the rainy season with its flooding rains and oppressive heat is with us. Consequently during the past quarter I have not been able to do any work outside the station. I have, however, sought to employ my time to advantage here. With this object in view I have been leading the Church in a devotional study of the Psalms at the evening services. Then I have done a good portion of the preaching at the other services. I have also acted as superintendent and have taught the teachers' class once a week, seeking in this way to bring our school up to a higher point of efficiency. Besides this, we have had all our men in a week's Bible study and consultation about the work. I was asked to take the devotional hour, and took for my subject "The Preacher's Call," illustrating it with portions from

the Old Testament telling of the call of the true preachers of old, the prophets. I think that this meeting will be one of the most profitable we have ever had, since among other things we took a map of the district and assigned to each man a definite amount of territory, and shall put upon him the responsibility of evangelizing all the non-Christian villages therein. What other spare time I have had I have spent in language study, which, I regret to say, has not been very much.

The above does not look like a very hard program, but somehow it has fully occupied my time. It seems to me that I cannot accomplish as much out here in proportion to the time and energy expended as I could at home. Perhaps one reason for this is the fact that the Koreans take up so much of our time. These Eastern people, especially the Koreans, have been without watches and clocks and other means for measuring time for so long that they have no conception of the value of time. A Korean visitor with the best intentions in the world will waste a whole morning for you; yet according to Korean custom it would be the height of impropriety for you to show the least impatience. You literally have to smile and bear it. Of course some of them are learning better, but even yet there is plenty of room for improvement.

It is now only a short time before our annual meeting. In fact, the other missionaries have already gone, and I am all alone in the station, the only foreigner within sixty-five miles. I remained behind to hold the Quarterly Conferences and see about opening the schools. Much to my regret, I was not able to get to two of my Conferences. There has been a very heavy rainfall, and the rivers and creeks are so swollen as to render

them impassable. I have seriously considered getting a canoe with which to go to my appointments at this season of the year. About the only way, and decidedly the best way, to get to Seoul now is by Korean river boats. When the river is up like it is now, they can make the trip in two days. But, alas! it takes them two weeks to come back, so this renders the return by boat an impossibility. It is because of our inaccessibility that Choon Chun is an unpopular station. All the other stations in our Korean mission are in touch with railway or steamship lines.

My report this year will show a great decrease in the number I have baptized and received into the Church, and I understand that such is the case in other districts also. This is due to several causes. I have been more strict about giving baptism, and then it is harder to reach the unbelievers and persuade them to become Christians now than at any time since I came to the field. Then it seems to me that our preachers and class leaders are somewhat discouraged and are not working with their old-time energy and fire. I fear that the whole Church is lacking in power. In view of this fact I have determined to work and pray harder than ever before, and I trust that you will do the same.

Owing to conditions entirely outside of his control, a missionary in Korea occupies one of the most difficult positions in the world. He is the subject of the closest supervigilance and greatest suspicion, and must guard every act in order to keep himself and people out of trouble. It would be unbearable if we were not here at God's command and did not realize that God has put upon us the duty, at whatever cost, of bringing this nation to Christ. It helps, too, to realize that the only place of true safety is when we

are doing God's will, and the only place of real danger is when we are disobedient to it; and this is true whether at home or abroad.

Report of Dr. Newton H. Bowman.

I beg to make the following report of the work done during the month of May:

Number of patients (new).....	189
Number of patients (repeats).....	118
—	
Total number of patients.....	307
Males	81
Females	70
Children (aged over three months).....	17
Babies	21

Out of the seventy women treated, there were none who had not been seriously neglected, and many had suffered persecution from their husbands because they were sick and not able to work. Thirty-eight children and babies were treated successfully and saved from being burned, as the majority are so treated when sick. Ofttimes it is with the greatest difficulty that I am able to persuade them not to apply a red-hot wire or burn a ball of rags over some part of the body, which leaves an enormous sore a thousand times worse to cure than the disease.

I am deeply in sympathy with the women and children, for they suffer more than men do. A woman came to the dispensary from a distance of ten miles. She was barefooted and had walked all the way with a baby on her back. Upon examining her I found that the woman had fever and was breathing rapidly with a pulse of one hundred and twenty. After the examination she asked if I would fix her medicine so she could get home in time to prepare her husband's meal. The baby also had high fever and was in every respect seriously

sick. Some of the women tell me that if they do not get home in time to do the cooking they will be beaten; and many of them are beaten when they should have a nurse with most careful attention.

MEXICO.

A Real Bible Dinner.

ALMA JONES, MISSIONARY.

If Jesus should come to Durango, Mexico, how would he minister to the bodies and souls of the unfortunates of this city? Our presiding elder, Brother J. H. Fitzgerald, thought that it might be after the fashion recounted in an old Book not very well known in this country, and consequently at his suggestion we Christian workers planned a real Bible dinner. His idea was to invite the lame, the halt, the blind—those who could not possibly be expected to repay our hospitality. You have no idea what a vast number of just such people are to be found in this place; and there is absolutely no provision made for them by either the Roman Church or the State, so far as I have been able to find out. We all liked the idea, and so it was arranged that the dinner should be given on Wednesday in the building which we call our downtown mission. Tickets were prepared and judiciously distributed, so that only those who were truly in need should be served.

A number of Mexican women went down even before the sun was up and began the preparation of a feast that was fit to please the most fastidious Mexican epicure. The money had been contributed by Americans and a few Mexicans who could afford to help. I have never seen anything better planned or carried out. I have never seen a group of women work together with a better spirit than

was manifested by the Mexican women throughout the whole affair.

At twelve o'clock we four missionaries began the serving. Tables were set around the corridors and in the *patio*, where the sunshine made it warm enough to be comfortable. When all was ready the doors were opened, and one by one those who had been given tickets were brought in and seated until the tables were full. How I wish that you might have looked with us upon that blind, lame, afflicted multitude that crowded to the door as best they could! I have never seen such a picture of human woe as met my eyes that day. Many there were who could not walk except as they were supported by one of us or by some friend who had come along for that purpose. Before we began serving, the Mexican pastor offered an earnest prayer for the blessing of God upon us all together. The little mission organ had been placed before an open window, and as the prayer ended Brother Fitzgerald played and sang softly in Spanish, "There were ninety and nine that safely lay." I have never heard a sweeter melody. The Spanish words when spoken make sweet music, but when sung to that old tune the effect was wonderful. I do not expect again to hear a more touching message than was carried to each heart. Every one of that halt, lame, blind company felt the sacred influence of the words. Before we realized what was happening, fountains of tears were broken up and we were weeping together. Their tears flowed to make deep furrows in the grime of faces long unwashed; ours were unrestrained as we passed back and forth serving that never-to-be-forgotten dinner. In that hour we knew that they to whom we ministered were our brothers and sisters; that they, like

ourselves, had been bought with the precious blood of the Lamb of God.

While I live I shall not forget the surprised looks of joy and gratitude that came into those haggard, upturned faces as each new course was set before them. Those broken, distorted bodies, those sightless eyes, those withered and palsied hands and feet—all seemed to be saying: "I was afflicted, and ye ministered unto me." Throughout the time we were serving, a group stood over by the little organ singing in Spanish old hymns, as "There's a land that is fairer than day," "What a Friend we have in Jesus!" and "Pass me not, O gentle Saviour." How powerful the old hymns are to carry the message of love to hearts that are ready to receive it!

After each group had finished and before they passed out to give room for others, the Mexican pastor gave them a beautiful Bible talk upon the subject, "Jesus the Bread of Life."

A few incidents will be interesting, I know. One little girl came with her blind brother to feed him. We could not induce her to eat a bite, because she wanted to take her share to her sick mother. A mother begged that her share might be given her to take to her hungry children at home. One old man in trying to express his gratitude to the one who served him said: "Señorita, God will pay you for this." One aged deaf and dumb woman kept pointing upward and folding her hands as in prayer to show that she would pray for those who had been kind to her.

A hardened old policeman, seeing the crowd in front of the building and learning what it was all about, said to Brother Fitzgerald, who had gone out to bring an old blind man: "Ah! brother, God in heaven will repay you for this." He had never seen anything of the kind before.

When the last of the food had been consumed, all were sent away, each carrying a tract with a message from God's Word upon it. Some could not see, others who had sight could not read; but it was not hard to find volunteers who gladly assumed the task of reading for them. We looked at our watches; we had been serving four hours.

As we climbed to our rooms that night our feet were sore and our bodies ached; but there was at least one of the four who, as she was falling asleep, seemed to hear a still small voice saying: "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

The Mexican Character.

The editor of *El Faro*, himself a Mexican, writing on the absorption of business and industries in Mexico by foreigners, explains the situation as due to defects in the Mexican character. These natural traits, he declares, are the result of "the counterfeiting of Christianity—that is, Romanism—which has prevailed in our country for more than four hundred years." Wholesale statements like this must, of course, be qualified. They are true in a general way, but not in all instances. That the demoralization of the Mexican character is to be traced to defective teaching in religion is beyond doubt. But improvement is likely to follow if honest and stinging criticism like this becomes general. He says:

The character of a great majority of our people is utterly ruined. The Mexican is timid about business ventures, indolent as a workman, unreliable in his transactions, wanting in aspirations, supersensitive in private relations, a hard drinker, licentious, wasteful, without a sense of humor, and prone to abuse shamelessly the confidence of those who trust him. With such defects, who will care to do business with him?

THE HOME BASE

A CHRISTMAS SYMPOSIUM.

[With the hope that their own Christmas feast of joy may be still further enriched by a glimpse of the dawning Christmas joy here and there in our mission fields, we are presenting our readers with this symposium prepared by our missionaries.]

BRAZIL.

South of the great Amazon basin with its forests of rubber trees and its great coffee plantations we find a city with a million and two hundred thousand inhabitants. Rio de Janeiro is one of the most beautiful of cities, surrounded by a diadem of mountains, palm- and fern-clad.

Here in the Brazilian capital and commercial center one Christmas morn the sun dispelled the mists and clouds that hung above the green flower-decked landscape. The midsummer rays fell upon a ferryboat drawn up to the wharf, to which were hastening members of three Methodist Sunday schools bent on celebrating the anniversary of the coming of the Prince of Peace by going to a picnic. Yes, a Christmas picnic instead of a Christmas tree, and in midsummer instead of midwinter!

In this land of perpetual spring and summer there are no blizzards of sleet and snow, no ice-bound rivers and forests cloaked in ermine with red holly berries peeping through, no sleds, no sleigh bells and roaring fires in wide fireplaces. Still the new Christmas flower, the poinsettia, grows wild in Brazil, sometimes fifteen feet tall.

In the trim boat, lunch was stowed for

all. The bright-faced children and grown-ups came clad in lightest material, carrying fans and umbrellas. On board was a small organ, and the time of passage from the wharf to the lovely island called Paqueta, in Rio's magnificent bay, was spent in singing Christmas songs and hymns and guessing the names of the pretty little islands passed on the way.

Finally we hear a volley of exclamations: "How beautiful!" "Isn't it grand?" "See the palms?" Then we are all going ashore and by a winding road pass villas and summer houses shaded by immense mango trees with wide-spreading branches. Often we catch glimpses of families having their meals on the rustic tables surrounded by benches under these trees. Piloted by one of the superintendents, we reached our destination, a beautiful grove with ample room for games and swings and dinner tables.

What a blessing it is to spend a day in God's great out-of-doors seeing and thinking about nature and children and cities and mankind and the lessons Christ used them to teach! After the games and merry-making came the lunch and fruits.

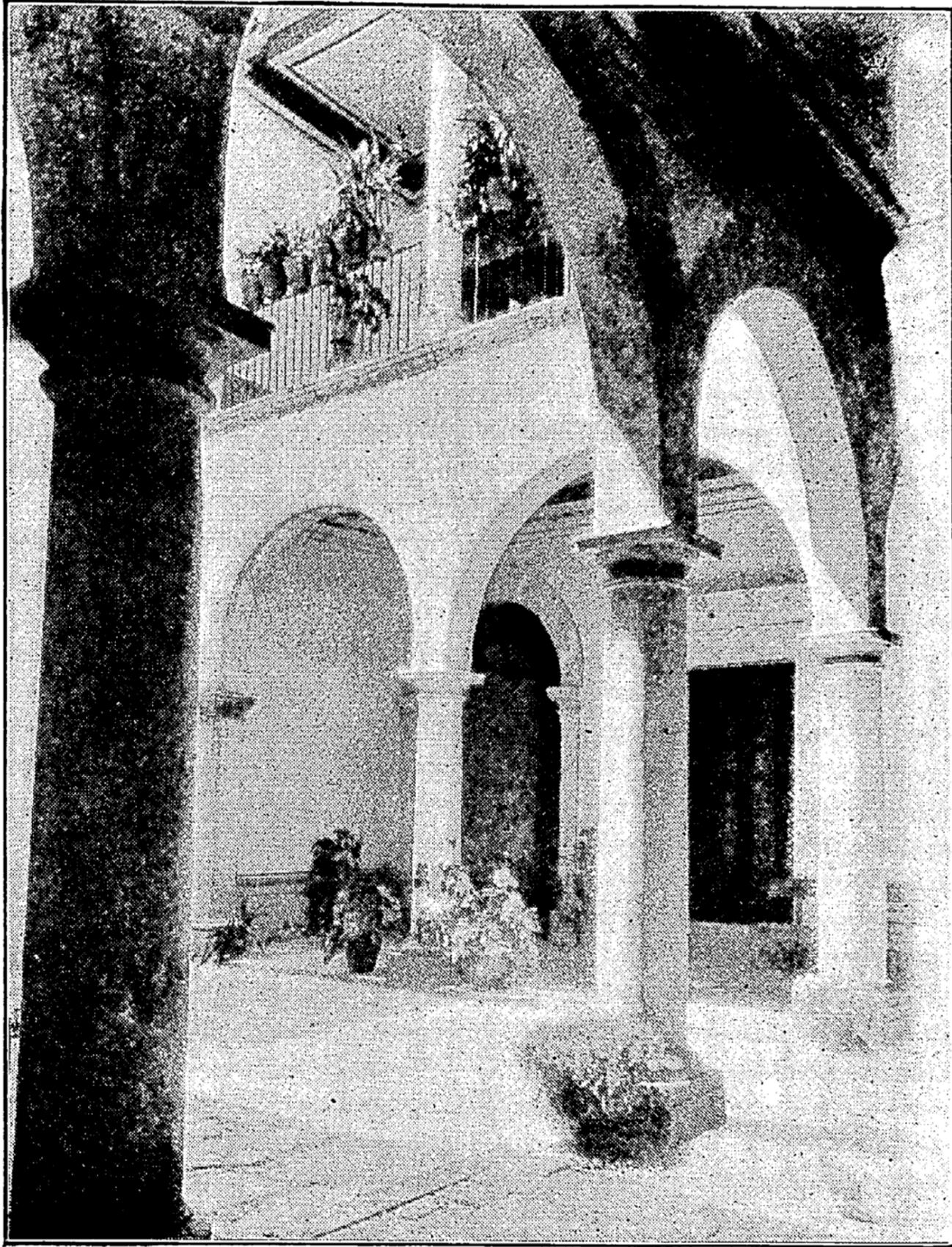
Finally our tired but happy company again entered the boat; and after enjoying a delightful trip across the bay, that is large enough to hold the combined navies of the world at one time, we reached the city as the sun was setting, his last rays tipping the mountains, sea, and sky with a sunset splendor worthy of the birthday of a King.—*Estelle Hood.*

MEXICO.

We have had a happy Christmas indeed for a household of strangers in a strange land. The joy of giving and receiving has been wholesomely mixed for us, and

which they had made. It was indeed surprising to see what their tiny hands had accomplished under the direction of their devoted teacher.

Next came the *pinatas*. Now, *pinatas*



VIEW IN MACDONELL INSTITUTE, DURANGO, MEXICO.

we are grateful for the opportunity and blessing that have been ours. Our festivities began on the morning of December 23, when our kindergarten babies gave a pretty Christmas program and Santa Claus helped them to unburden their Christmas tree of the dainty gifts

are very interesting things. Three had been prepared for the occasion by the faithful Mexican teachers. They are made by taking a large globe-shaped earthen waterpot and covering it with bright-colored paper so as to represent some flower, fruit, or animal. Then it is

suspended in mid-air by a strong rope fastened to a beam in the ceiling. Before it is suspended it is filled with candy, nuts, and fruit. One child at a time is blindfolded, led to a spot some distance away, turned around three times, given a long club, and told to strike the *pinata*. If he breaks it and scatters the sweets broadcast, he is considered successful.

We had divided the children into three groups by grades, allowing one *pinata* to each group. One looked exactly like a huge pineapple, another like a large white flower, and a third for all the world like Santa Claus himself. The sight produced by those youngsters striking blindly into space and scrambling for the sweets as they fell was laughable in the extreme. After this a little bag of *dulce* (candy) was given each day pupil, and all went away happy.—*Alma Jones*.

KOREA.

The moon did not shine like a Christmas moon. It seemed brave in its efforts, but was a signal failure as it cast pale shadows on the snow. It may have felt piqued, for the great old walled city, Korea's capital, which it was accustomed to illumine, needed no light that night. It was self-sufficient as it winked back at old Luna from a thousand brilliantly colored lanterns. This was a birthday, and a birthday means much to the Eastern mind.

Stealing softly out of the old creaking gate, because there was no room for them in the crowded chapel on the compound, were ten eager, bright-eyed school-girls. With bated breath, shivering with the crisp cold, their teacher and these Korean girls, with many an "igo-chuo" (cold), stole along the old canal, crossed the stone bridge and on into an alley-like

street. No beautifully decorated shops greeted them, no response in the breast of the passing heathen to the bounding joy in these Christian Korean girls' hearts. There was a response, however, near the Mulberry Palace in another crushing mass of humanity, attracted by the gorgeous decorations at the church. Pausing a moment to see if there was room for them here, this little wandering party heard zealous Christians pleading to the group outside the door to accept their Jesus, the greatest Gift to mortals. Inside the church, outside the church, along the byways, set on fire with love and zeal, these Christians were offering so earnestly, so pleadingly, Jesus, the priceless Gift to Korea.

Out of the ancient east gate, with the bronze monkeys grinning down on them, went determined girls, blue with cold, intent upon having some opportunity to radiate joy and happiness.

A little English lady, a love gift of the Father to them in other days as music teacher, lay sick and homesick. She had just said to the tender nurse: "O to hear the Christmas carols as in old England!" Scarcely had the wish been expressed when under her window burst forth a beautiful Christmas carol. With tears gushing from her eyes, she had our wanderers brought in to a cozy fire and each given a cup of real English tea.

Twelve o'clock found the happy carol singers safe at Carolina Institute after a poor, helpless old lady, two families, and the American Legation had shared these girls' joy at the Christ Child's coming. At this glad Christmastide the Christians of little broken-hearted Korea gave what they had—themselves, their all, and their bounding joy. Truly "it is more blessed to give than to receive."—*Mattie Marian Ivey*.

CHINA.

As the revolution and the famine were making their appeals to all hearts and purses, the girls of McTyeire School decided that they would not give gifts among themselves, but would raise a fund for these two objects and enjoy the Christmas season of 1911 in other ways. As we came near the Christmas holidays a feeling of mystery seemed to pervade the place; and, finally, because of the secret

a beautiful Christmas cantata, "The Life of Christ," in picture, song, and story, for Sunday evening service at our Chinese church, and we decided that instead of giving any other kind of entertainment for our street children's Sunday school (as we had done before) we would give the cantata twice and let them be the audience on Saturday afternoon. This was done, and hundreds of those little street waifs who came to us to be taught



CHRISTMAS CANTATA AT M'TYEIRE SCHOOL. MISS BESSIE HOUSER, DIRECTOR.

meetings here and there of groups of girls, the nightly practicing in the chapel, and the borrowing of our foreign clothes, we became conscious that the girls were going to give us a new kind of Christmas gift. So on Friday before Christmas on Monday we were invited to the chapel to see the older girls present "The Birds' Christmas Carol," a gift of themselves, for our evening's enjoyment.

The whole school was being trained in

every Sunday afternoon gathered there; and after having the treat of their lives, playing for an hour in McTyeire Compound, they were gathered in the church for the music and pictures, and then were given small bags of candy and nuts.

Then came the beautiful service of Sunday evening, when about five hundred people filled the church and one hundred and fifty Chinese girls sang the beautiful carols and choruses telling of the promise,

annunciation, lowly birth, life, death, and resurrection of the world's Saviour, while the scenes corresponding were thrown on the curtain before us. It could but stir the heart to thanksgiving to hear them singing out the story of Jesus, whom most of them at least had come to believe in and love, and to feel that from the tiniest tot who sang Luther's "Cradle Hymn" to the oldest who sang in the hallelujah chorus, all were joyously pouring out their hearts in song, thus laying their gift at the feet of the King.

Early Christmas morning we were awakened by the sweet voices of a chosen choir of the girls moving through the corridors singing carols that are dear to us all, sometimes in Chinese and sometimes in English, and then slipping away just at the breaking of day, leaving us to think on what Christmas had meant to the world.—*Bessie Houser.*

THE VICTIMS OF CHRISTMAS.

This is the time to read "Miss 318," which was reviewed in the March (1912) number of the *MISSIONARY VOICE*, and get a view of Christmas from a new angle of vision. Sad it is to think that a large class of children and girls can be appropriately designated the "victims of Christmas," looking forward to this joyous festival only with dread because it means to them "goaded muscles and harrowed spirits." Who are they? The "foot-sore, heart-sore, back-sore, nerve-sore" clerks in our department stores in the large cities. Have we anything to do with the bleak Christmas outlook for the girls and children whose hearts are squeezed so dry of cheer? Does it make any difference in your Christmas joy that in one store the fol-

lowing testimony meeting should take place?

As weary arms lifted burdensome spoons or leaden cups and weary jaws munched slowly at tasteless food, the girls fell to exchanging experiences of their ante-Christmas endeavor, bragging about their misfortunes. Two of them whose task was the careful packing of cut glass had worked from 8 A.M. to 11 P.M. the day before without sitting down, except to two hasty meals. A member of the photograph-developing staff had worked till midnight every night for a week and till three o'clock the morning before, finishing orders for people who gave their own pictures as gifts. A heavy-eyed woman from the packing rooms had worked for the last four days from 8:30 A.M. till 1 A.M. A spectacled damsel from the auditing department claimed the palm. Since December 7 she had been kept over the accounts from 8:30 A.M. till nearly midnight. She had almost half a mile to walk along a country road when she reached home at night or left it extra early in the morning.

The brief prayer of the heroine at the close of these days had at least the merit of sincere gratitude: "Thank God for the takin' off of shoes; thank God for sleep."

INSPIRING EXAMPLES OF GIVING.

THE STORY OF MU-TU.

[The Nez Perces are liberal givers, and during the last sixteen years their contributions for benevolences outside their own work have almost equaled the amount expended by the Mission Board upon the mission during that time. We will let Miss McBeth tell the story of Mu-Tu in the days before money was plentiful among them as it has been more recently. The account is found in her book, "The Nez Perces Since Lewis and Clarke."]

The name Mu-tu means "down the river." She came down to Lapwai a short time before the semicentennial meetings in the new Lapwai church. Slowly she comprehended what was meant by celebrating the fiftieth anniversary of the Nez Perces Mission, and she

concluded to remain till the meetings were over, for she could remember much about the first missionaries.

I sewed two sheets together and filled it with straw to make a bed for Mu-tu in my house while she stayed for the meetings. She told me she was in Lewiston the day before, twelve or fifteen miles distant, and saw there such a nice, warm, red woolen hood, and said: "I did want one for the winter so much. You know how far I have to ride to church in Kamiah [eight or ten miles]. But I could not get it, for I had only twenty-five cents."

That afternoon she earned fifty cents more piling wood, and as much the next day. How rich she was then! She had one dollar and twenty-five cents. She put all her money together in a kind of pocket with a string to it and tied it around her waist under her dress, telling me with a beaming face like a happy child what she was going to get with her money. First of all, that hood, and then tea, coffee, and sugar for the winter. She would go to Lewiston for her things after the meetings were over.

The meetings began the next day. Mu-tu was always present, morning, afternoon, and evening. On the last day Mr. Deffenbaugh explained to them what a thank offering to the Lord was and put the question: "Now, is it in your hearts to make a thank offering to the Lord for what he has done for you?" There was no response. He said: "If such is in your hearts, I will receive it and remit to the Board of Foreign Missions so they can send or help send the light to some other tribe or people sitting in darkness." One after another stepped up to the stand and laid down their silver pieces. Their silver "bits" must have turned to gold under the Master's eye, for none of them

were rich. A few women slipped up, and among them Mu-tu.

Elder Billy sat with Abraham in the seat just before me. I could not help it, so I whispered to Billy: "Won't you please find out how much Mu-tu gave?" His son Robert, at the stand, received the offerings. Without attracting attention he did what I requested and whispered back to me: "One dollar."

In a moment two pictures came before me. At first glance they seemed just alike. But no. This Nez Perces widow, with her old shawl, faded dress, and cotton handkerchief on her head, looked darker and older than the Jerusalem widow; but there sat the very same Jesus over against the treasury watching the gifts, and, turning, he said: "She hath cast in more than they all."

KOREAN GIVING.

A young Korean student, when finishing his college work, found in his heart a great longing to tell the "good news" to his fellow countrymen. But he was not strong and was very poor. Sometime later he returned to the college with another young lad whom he had won to Christ and announced: "I am going to try to win a hundred souls this year." Upon inquiry as to how he expected to travel over the country preaching when he was so poor, he replied: "We shall go together. I will do the preaching, and my friend here will pay the expenses."

The Korean students in Tokyo were lately given an opportunity to contribute toward a building for their student association. A number of large subscriptions had been secured beforehand, but before any of these could be announced a poor student who earns his living by cooking, and attends an industrial school at night, arose and said that he wanted to help. His subscription of 4.50 yen made

a great impression, as the students knew how very poor the man was and what a sacrifice it meant. Subscriptions then began to come in thick and fast, so that the secretaries could with difficulty record them. The subscriber of the smallest amount (1.50 yen) was acknowledged as having "given more than they all," like the poor widow. He was at one time a lieutenant in the Korean army, a graduate of the military school in Seoul. After resigning his commission he came to Tokyo, being supported at first by a friend. When his support was cut off, he began to sell milk, which occupation he still follows. At midnight he arises and buys milk for morning delivery, which he starts at 4 A.M. The afternoon he spends studying in his room, while in the evening he attends night school. Thus he manages to earn from ten to twelve yen per month, out of which he has to meet all his expenditures for food, clothing, school fees, etc. Knowing this, one does not wonder at the remark of the Korean secretary when the subscription was announced: "This is the largest yet." Of the 233 men present at the meeting, 167 subscribed, their subscriptions amounting to 1,365 yen. The majority of these men are very poor, yet all give most liberally.

SYSTEMATIC GIVING SOLVED AT ELAT, AFRICA.

Fifteen hundred confessions in 1910 and twelve hundred in the first three months of this year is gratitude seeking expression. The old church was too small, and in four weeks a new one was put in its place—a freewill offering of the people.

"I never saw the like since I was born," said a Bulu woman as she stood with a basket on her back and eyes scanning the church at Elat, Kamerun, West Africa. The church, eighty by one hundred and

sixty feet, is the largest building in Southern Kamerun. Five thousand persons are on the contributing list, and twenty-five hundred give regularly in a Church of four hundred members. During the day of dedication and the day preceding one hundred and twenty-two persons confessed Christ.

EVERY TENTH MEMBER A MISSIONARY.

"This work of a native Church, supporting one in every ten of its members as evangelists, is placing the emphasis where is found Africa's greatest need, and the native evangelist brings the chief returns in missionary labor." So spoke a missionary traveler after having examined the mission of the Foreign Christian Missionary Society in Belgian Congo, Africa. This mission is unique among all missions in the whole world in that all the members of all the Churches tithe their income, and one-tenth of their members are evangelists in "the region beyond." The tithing of membership as well as income for missionary service is before unknown in the heroic annals of missions.

Assembling for the first time around the table in memory of their Lord, one, upon his own initiative, arose and proposed that it be made the rule of the new Church that every member tithe his income. This was heartily and unanimously agreed upon. Again this whilom child of paganism and superstition and the devil arose and, with passionate entreaty, proposed that one out of every ten of their number give his entire time to heralding "the good tidings," and that these be supported by the other nine members in each group. This was as joyously accepted as the first proposal.

Nine years have gone since that resolution, born of the Holy Spirit. In that field the one station is multiplied by four

and the membership has grown to more than two thousand, and yet this practice has been persistently and sacredly followed. It has proved, not a spasm, but a deep-seated principle of the Christian life.

The medium of barter and exchange is brass rods eleven inches in length, in value worth about one cent of American money. These rods the missionaries teach them to count and tie into bundles of ten each. The members of each Church every week bring their tithes to the treasurer, who enters the amount upon his book. After the church service each Sunday, a freewill offering is made which is over and above the regular tithe.

CHINESE LIBERALITY.

As an example of the earnestness with which converts in foreign lands seek to propagate their new faith, an account is given of a high Chinese official who was recently baptized by Ding Li Mei, the great Chinese evangelist. This official now undertakes the support of twenty of the ablest preachers who can be found, at an expense of about \$7,000 annually, for the evangelization of his people.

A YOUNG JAPANESE GIVING TO THE LORD.

A letter was recently received by the treasurer's department inclosing \$10. It came from the wife of a former missionary in Japan who, having taken up work in the domestic field, encountered there a young Japanese. This man, in a foreign land, was drawn to the two people who were familiar with his country and his language. They helped him to learn English, and he was prepared for baptism. This was a little over a year ago. Since that time, though he is receiving only a dollar a day as cook and general man-of-all-work, he regularly lays aside his tithe, conscientiously counting it as belonging to the Lord and not to himself. The \$10 sent to help the work in Japan

is from the tithe fund of this young Japanese Christian. What an example for older Christians—not Japanese—to follow if they would!

THE SCARRITT BIBLE AND TRAINING SCHOOL.

M. L. GIBSON, PRINCIPAL.

A CHRISTMAS MEDITATION.

The aim of our life determines its character. When Paul said, "For me to live is Christ," he revealed the purpose and the trend of his life. No less is it true that the aim of our life reveals itself in the face. When Moses came down from Mount Sinai with the two tables of testimony in his hand, he knew not that the skin of his face shone by reason of his speaking with God. Even so today the face of the Christian is illumined by the morning prayer and daily companionship with Jesus; for when the love of Jesus fills the heart, among the blessings which it brings is a transformed countenance. The story is told that a Japanese lady once went to a mission school in Tokyo to seek admittance for her daughter, and she inquired if only beautiful girls were admitted, saying: "All your girls that I have ever seen are very beautiful." Then the missionary revealed the secret of their transformed faces when she replied: "We take any girl who desires to come; and we tell her of Christ and seek to have her take him into her heart, and he makes her face lovely." The lady answered: "Well, though I do not wish my daughter to become a Christian, I am going to send her to your school to get that look in her face."

At this blessed Christmastide would it not be well for missionary workers and all Christians to look into the mirror and as individuals ask themselves the ques-

tions: "Has Jesus made my face beautiful? Has he taken away the worry wrinkles from my forehead, the discouraged droop from my mouth, the stormy look out of my eyes? Has he sweetened my spirit and written his law of love in my heart, taking away my tendency to suspicion and criticism?" And if our answer must be a disappointed "No," should we not make a Christmas gift to our Lord and to ourselves and others by letting him do it this year? There are infinite possibilities of beauty in us all if we will let Jesus mold us into his likeness. Pain and crosses may be the instruments which he will use in remolding our faces, but let us take comfort in the thought: "While the physical life wastes, the image grows."

Much was said at the World Missionary Conference as to the duty and responsibility of the home base; and surely in no better way can we glorify our Lord or extend his kingdom in the earth than by revealing his power in our lives, transforming our faces, modulating our voices, and inspiring our actions.

Our Lord can give us victory over self and over every known sin. Our victories on the battle fields of our own hearts will enable others through our influence to become victors and thus bring new triumphs to our Christ.

"Search for Him in human hearts,
In the shops and in the marts,
And beside your hearth;
Search and speak the watchword "Love,"
And the Christ shall rise and prove
He has come to earth."

PERSONAL MENTION.

Mr. Fennell P. Turner, of New York, General Secretary of the Student Volunteer Movement, made a brief but delightful visit to the Training School in October. His address to the students in the chapel was thought-compelling and searching, just such a message as only a

man of wide experience with students and in daily companionship with God would be prepared to give.

Rev. C. G. Hounshell, returned missionary from Korea, now traveling in the interests of the Student Volunteer Movement, also spent an evening at the school, holding vesper service and afterwards talking to the Volunteer Band. He also gave clear, practical advice to the students, which was profitable.

An interdenominational Bible Conference is now being held in Kansas City, conducted by Dr. James M. Gray, Dean of the Moody Bible Institute, Chicago, and Miss Elinor Stafford Millar, so well known to our missionary workers. It promises to be a great meeting, and students and teachers are planning to enjoy its benefits.

THE METHODIST TRAINING SCHOOL.

WILLIAM F. QUILLIAN, PRESIDENT.

MIDWINTER INSTITUTE.

We wish to mention by way of advance announcement that the program of the Midwinter Institute and Leaders' Conference for this year is one of the strongest, if not the strongest, that has yet been presented. Dr. Charles R. Watson, of the United Presbyterian Church, is to deliver the opening address on Friday night, December 27, and will speak again at one of the city churches on Sunday night. Dr. Watson ranks with Bishop Lambuth, Drs. A. J. Barton, A. J. Brown, Robert E. Speer, and John R. Mott as one of the great world leaders in present-day missionary movements. Bishop E. R. Hendrix, of whom no word is necessary through a Southern Methodist periodical, will address the Conference on Saturday evening and will deliver the Conference sermon on Sunday morning. Dr. Isaac T. Headland, of Peking

University, a really great leader, a writer of many books, and a speaker of international reputation, will deliver the three closing addresses on January 2 and 3. Dr. Egbert W. Smith, of the Southern Presbyterian Board and widely known as a speaker of power and authority on the subject of missions, will deliver two addresses. Dr. I. N. McCash, Secretary of the Home Department of the Disciples Church, will speak twice on the subject of home missions. Dr. T. H. Haden, of Japan, will also deliver two addresses. These speakers will occupy the 11 A.M. and 8 P.M. hours. The intermediate hours will be given to open conferences in which missionary leaders, pastors, and presiding elders will have the privilege of advising together concerning the present-day crisis of opportunity and responsibility which has come to the Christian Church. We hope that all of our Missionary Secretaries and many of our pastors and presiding elders will plan to avail themselves of this great privilege.

A WEDDING.

On Monday evening, October 28, in the parlors of the Methodist Training School there occurred a wedding of widespread interest. The contracting parties were representatives of two great organizations which are to be found in every city, town, and hamlet throughout our country. For some time the foreign band and the home band have each conducted its own work apart from the other. In view of the great movement toward union that is sweeping over our Church and that is being heralded among all the Churches, it was deemed proper that these two organizations should be united. The President of the School acted as pastor in charge. The work of the Woman's Missionary Society was presented by Miss Haskin, and that of the Laymen's Mis-

sionary Movement by Mr. Cain, of Mississippi, and an especially prepared constitution was read by Miss Neill. Practically every member of the faculty and the student body joined this organization, and with the election of officers the united work was begun. A very strong address on "Christian Stewardship" was delivered by Miss Tucker, of Oklahoma. In the marriage ceremony Miss Ragsdale, of Georgia, wore a band of crimson on which in letters of white was printed the word "Foreign;" while Miss Shugart, of Tennessee, wore a similar band on which was printed the word "Home." The ceremony was performed by Rev. Cyril E. Cain, after which a marriage hymn was sung by a selected quartet. Mrs. Quillian presided at the piano. Hearty congratulations were given and souvenirs consisting of a pair of pasteboard spectacles with the word "Home" over one eye and the word "Foreign" over the other, and a package of envelopes for the weekly contribution, were given to each one present. Henceforth, in the Training School at least, we must all see the great work of missions through the two balanced lenses, and our interest in each will be the same. Charts and pennants giving missionary information and inspiration were systematically arranged on the walls. The evening was very delightfully spent, and the impressions made for the undivided support of our great home and foreign missionary enterprises will abide.

NOTES.

Following the organization of the missionary society a "pounding" was given the new pastor and his wife. All sorts of things, edible and otherwise, were contributed. Addresses by leading members of the new organization were made, and the Training School family was given the experience of a Church organization

Dr. J. W. Price, of Brazil, was a most welcome visitor to the School during the month of October. He addressed the students on his school work, and told the story of three of his students who have made remarkable records since becoming Christians.

On Sunday evening, October 27, Mr. W. D. Upshaw, of Atlanta, editor of the *Golden Age*, delivered a most telling address at the vesper hour to the student family. He spoke on "Courage, Humility, and Unwearied Service." At the same hour Mr. Charley Butler, formerly associated with Dr. Torrey, sang with wonderful effort "The Ninety and Nine."

A WORD ABOUT THE PROGRAMS FOR 1913.

1. Auxiliaries of the Woman's Missionary Council are advised to use the general outline given in the Yearbook for 1913, as it has been wrought out with care to cover the most important points of the work of the Council, and as we hold ourselves responsible for furnishing necessary helps to carry out these programs except in the case of occasional topics which will be marked "original" and which are designed to call out original research upon the part of the writer. Some margin should be left to develop the splendid ability to be found in many of our auxiliaries.

2. Leaders should examine the booklet as a whole and get a general idea of the scope and plan of the year's study, and then consider each program separately, making such adjustments and alterations as shall best fit conditions in the local auxiliary.

3. Material for every item on each program will be provided either in the regular monthly leaflets or in the columns of the *MISSIONARY VOICE*. The programs cannot be successfully carried out without using the *MISSIONARY VOICE*, and need not in any case fail of sufficient material if this official organ of our Church is freely consulted.

4. While the programs are outlined for United Societies, dealing in each case with both the Home and Foreign Departments, they can readily be separated into two distinct programs each month for the use of those socie-

ties that have not yet united. The programs submitted are too long to be carried out in full, but purposely give margin to select such items on each department as will be most appropriate to the local auxiliary.

5. The "Meditation on God's Word" for each program is selected from Dr. J. A. Kern's book, "The Listening Heart" (sold by Smith & Lamar; price, \$1.10 net). By permission of Dr. Kern appropriate "Meditations" will appear month by month in the *MISSIONARY VOICE*. They breathe a deep spirit of worship and are worthy of more than a casual reading at the monthly meeting.

6. "Personal Reflection" should be memorized by all present and given in unison in response to roll call or at some other period on each prayer.

7. To have a good meeting, prepare the program carefully in advance, assigning parts to all participants; begin promptly; hold everybody to time; close at the appointed hour.

8. Each Adult and Young People's Auxiliary is entitled to one free copy of the Yearbook. Others may be had at the rate of five cents per copy or thirty-five cents per dozen upon application to Mrs. A. L. Marshall, 810 Broadway, Nashville, Tenn.

PROGRAM FOR JANUARY.

Christian Stewardship.

Personal reflection: To give is to live; to deny is to die. "Thy prayers and thine alms are come up for a memorial before God." (Acts x. 4.)

1. Meditation on God's Word: "The Reaction of Love." (Prov. xi. 24-31.)

2. Hymn 348: "Take my life, and let it be."

3. Prayer. (Read upon your knees 2 Corinthians viii. 1-11, and join in silent prayer that the Bible message of Christian stewardship may move the Church to obedience to its principles.)

4. Quartet: "Give of your best to the Master." (See December *VOICE*.)

5. "Quiz on Stewardship."

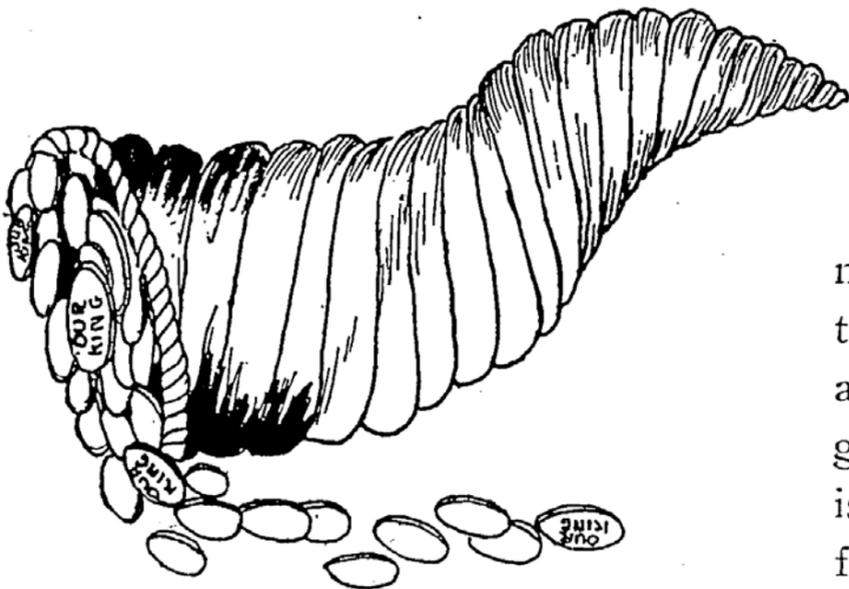
6. Original discussion: "How Our Church Would Be Benefited if Higher Standards of Giving Were Accepted."

7. "Some Inspiring Examples of Christian Liberality." (December *VOICE*.)

8. Experience given by those who have tried definite methods of giving.

9. Presentation of our "Stewardship Pledge Card" to every member.

10. Prayer. Realizing that more consecrated money—money that has passed through the mint of prayer and faith and self-denial and has come out with the image and superscription of "Our King"—is the greatest demand of our time, we pray that we may be fully persuaded of our obligation to the cause of missions, and that henceforward from this the first meeting of our new year we may render a true account of our stewardship.



NOT LESS THAN ONE IN TEN FOR OUR KING.

CHRISTIAN STEWARDSHIP—THE REACTION OF LOVE.

DR. J. A. KERN, VANDERBILT UNIVERSITY.

"There is that scattereth, and increaseth yet more." (Prov. xi. 24. Contextual reading, verses 25-31.)

It is a homely Scottish proverb, "No apples are so good as those that have been divided." Truly in the mathematics of the kingdom of heaven a half may be more than the whole. He who shares his life with another to-day will thereby have a larger life to share to-morrow—more for others, more for himself. It is simply an instance, the supreme instance, of the universal law of development through activity. As the musician's fingers become deft and nimble through the reactive effect of finding and touching the right keys at the right time, or the think-

er's mind is strengthened by each new problem that he masters, so the love of God in the heart, which is spiritual life, is increased by every exertion and expression of it in service.

Therefore no Christian endeavor is in vain. Even though in any particular case it should fail to produce the direct, intended effect, it cannot, simply cannot, fail to return and bless the doer. For love, no less truly than muscle or mind, grows through exercise.

Shall the Christian, then, be ever saying within himself: "In this service to others I am also serving myself, filling my own granary with the grain I scatter?" Ordinarily no more than the child at play is or should be thinking of the good health and increase of strength he is gaining by the doing of what he likes for his own sake. If my love to thee be pure and true, I will do thy will, thou Master of my soul, whether any benefit accrue to myself or not. For what can be better, for its own sake, than the doing of thy will? I would fain help and serve my fellows, hoping for nothing again.

"Not for the sake of gaining aught,
Not seeking a reward,
But as thyself has loved me,
O ever-loving Lord."

Yet I thank thee for the gain. I bless thee for whatever of reward, for whatever of good, through this or any other channel, under thy gracious law and providence, flows into life. I need it all. Thou art the Giver of all. Through the continual use of it all may thy kingdom be advanced.

Additional Scripture passages: Deuteronomy viii. 17; Haggai ii. 8; 1 Corinthians iv. 7; 1 Chronicles xix. 12; Malachi iii. 8-10; Proverbs iii. 9, 10; Acts x. 35.

ACROSTIC.

It is not what we give to God but what we keep from him that makes us poor.

When we close our hearts to the call of the poor and needy, we close our hearts against Christ.

If we neglect the poor and needy, we are unfaithful to Christ.

Loving hands are blessed when they bring willing gifts to Jesus.

Love of the true kind never feels the sacrifice.

Beautiful hands are those that bring gifts which the heart prompts.

Each month, each week, each day brings us the opportunity to give.

A cup of cold water given for the sake of Christ is a great deed only when it is all that we can give.

Giving with the hand and not with the heart is a poor sort of giving.

If we have the heart to give, God will help us find a way to do it.

Vain are our gifts if our love and prayers do not follow them.

Every gift made in the spirit of love will be blessed a hundredfold.

Reward is not sought by the true giver, but only the happiness of doing good.

OUR INSTITUTE.

Stewardship of Time.

ALICE E. WHITE, THIRD VICE PRESIDENT YOUNG PEOPLE'S SOCIETY, CENTENARY CHURCH, ST. LOUIS, MO.

How about the seven days each week? Since the beginning God set apart the Sabbath day for rest, and blessed and hallowed it. Do we always remember the Sabbath day to keep it holy? Granting that we do, that we do no unnecessary work on that day, then have we earned the

right to run amuck from Monday morning till Saturday night? Every part of our seven days belongs to God, and he has trusted us to use this time as we think best. What kind of an account will we be able to give when we meet him face to face?

Why God has set aside one-seventh of our time and one-tenth of our possessions as holy, I cannot explain. Yet it is the unerring verdict of history and experience, from the days of the patriarchs and the later Jews down to the present hour, that whenever and wherever men and women have been faithful to the revealed Word of God they have been able to accomplish more and better work in six days and enjoy greater prosperity with nine-tenths of their means than with the whole amount.

Friends, why did God accept the offering of Abel and reject that of Cain? Both of these young men brought an offering from the fruits of his labor—Abel from the flock and Cain from the field. These gifts were meant to supplement each other. One was accepted, the other rejected. This is the reason: Abel honored God by bringing the choicest of his flock, the firstling; Cain brought the fruit from the ground, or, in other words, what he could spare after all his other obligations had been met and his pleasures gratified. God does not want what we cannot use; he wants our best. Salvation is free, but it is not cheap.

Josiah Strong says: "All the money which would yield a larger return of usefulness in the world, of greater good to the kingdom, by being spent on ourselves or family than by being applied otherwise, is used for the glory of God and is better applied than if it had been spent for missions. . . . And whatever of money is spent on self or family that would have yielded a larger return if applied otherwise is misapplied; and if

done intelligently, it is a case of embezzlement."

The rich man's only sin seemed to be that he fared sumptuously every day without regard for his poor brother at his gate. This neglected stewardship sealed his destiny.

Information and communication have to-day placed within our very gates the heathen in all his poverty and corruption of sin, starving for the crumbs of the bread of life that fall from our tables. We may say that we are our brother's keeper, but to deny this brotherhood is to deny God's Fatherhood. To disown our stewardship is to disinherit ourselves of eternal riches. While this world lasts we are bound to the needy by fetters of obligation that cannot be broken until the Word of God pronounces the gulf fixed. Therefore, whether we eat or whether we drink, let us do all for the glory of God.

Annual Meeting of the Arkansas Conference.

The President, Miss Lila G. Rollston, delivered the annual address, saying in part:

The average Church charity pauperizes the poor. Do not deny them fuel, clothes, and food, but feed also their hungry souls. Learn a better way. In regard to the child labor evil—and it is great even in our own Conference—I would say that as Methodist women we can stop anything. In Birmingham, Ala., a pastor interested in municipal reforms began by noting the locality of the juvenile misdemeanors. Seeking the cause, he found that the greatest number came from the neighborhood of saloons, because it was the social center of homeless boys and men. We must give something better than this. Hence our social settlement with men's, women's, boys', and girls' clubs and night schools having all the proper equipment. The negro question—can we afford to neglect it? The negro is the reservoir of disease. There are four times as many tubercular cases among the negroes as

among any other race. We must teach them sanitation and hygiene. Our own self-preservation demands it. The "white plague" has become the "black plague." Organize health and happiness clubs among them. Insist on outdoor living and teach them that clean homes induce clean lives.

From the report of Mrs. F. M. Tolle-son, Corresponding Secretary of the Home Department, the following extract is of interest:

Within our own Conference two thousand out of eighteen thousand Methodist women are in the missionary ranks. Let us repeat that, and may it cut deep into our hearts—two thousand out of eighteen thousand women in both departments! Everywhere around us, within our own homes and in our neighboring towns, are women who could be led to see the world's needs and Christ's sufficiency if we—you and I—would catch the fire of God's Spirit and touch them. Never was there a day of such wonderful helps to a deeper Christian experience. Let us throw ourselves mightily into the prayer life, Bible study, the reading of good books and papers, and catch the forward movement slogan: "Double our membership; double our offerings."

"I would be true, for there are those who trust me;

I would be pure, for there are those who care;

I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;
I would be a friend of all—the foe, the friendless—

I would be giving and forget the gift;

I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift."

Miss Denton, of the Foreign Department, then spoke of our work in China, Korea, and Mexico. She said that more depended upon the motive love than upon the money we put into our work. A true mother is one who loves not only her own baby, but whose heart is large enough to take in every child in heathen lands. She asked for our prayers for Mr. T. H. Yun, of Korea, who has been

thrown into prison, and also for our missionaries in Mexico who had been compelled to come home on account of the unsettled conditions existing there. The largest appropriation of the Council was sent to our new normal school at Saltillo.

Lampasas, Texas.

MRS. J. H. RICHARDSON, PRESS SUPERINTENDENT.

The women of the Missionary Society of Lampasas, Tex., held a two days' institute September 7 and 8. Miss Ella Bowden, the deaconess from San Antonio, was with us. There were several delegates from neighboring towns, and the talks and papers were exceptionally interesting. Miss Bowden is enthusiastic and told us about her work among the Mexicans, giving many little incidents of the everyday life of a deaconess. She told also of the training in Scarritt, and spoke of the devoted instructors and the cheery home life. On Sunday afternoon the children's service showed the care and time devoted to them and gave evidence of their appreciation and coöperation. At the Sunday evening service a collection of eleven dollars was taken.



CHRISTMAS BOOKS FOR BOYS AND GIRLS.

(May be had of Smith & Lamar.)

"Little Christmas" (price, 25 cents) is a collection of Christmas stories and poems suitable for a child just beginning to do his own reading. It is not only bubbling with the old-time Christmas joy, but introduces to the young conscience the newer Christmas delight of being Santa Claus to needy children.

"How Christmas Came to the Mulvaneys." By Frances Margaret Fox. Price, 50 cents. A story for children, telling how Christmas was made happy for a big family "who had never had a Christmas."

"The Birds' Christmas Carol." By Kate Douglas Wiggin. Price, 50 cents. In mentioning Christmas books one is always reminded of this beautiful story.

"The Little Christmas Shoe." By Jane Scott Woodruff. Price, 50 cents. A story of the friendship of the little lame daughter of a count for the peasant son of her father's woodcutter. The scene is laid in Geneva.

FOR OLDER PEOPLE.

"On Christmas Day in the Morning." By Grace S. Richmond. Price, 50 cents. This short story makes an unusually tender appeal to all Christmas-loving hearts.

"The Peace of the Solomon Valley." By Margaret Hill McCarter. Price, 50 cents. This story is told in the form of letters, most of them from a young New Yorker who had gone West for his health to his busy father. The peace of the Kansas farm where he spent several months cured him of more than rheumatism. There is a dainty love story running through it.

"The Fine Art of Kindness," in the Rosemary Series of booklets (price, 25 cents), is made up of short quotations from many good poets and prose writers on the subject of kindness, of which the following is a sample:

She never found fault with you, never implied
Your wrong by her right; and yet men at her
side

Grew nobler, girls purer, as through the whole
town

The children were gladder that pulled at her
gown.

—E. B. Browning.