

THE MISSIONARY VOICE

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The annual session of the Woman's Missionary Council will convene April 1, 1914. If you wish to receive the *Council Daily* regularly and without fail, it is imperative that your name should be entered upon the mailing list before March 20. Names will be received after that time, but we cannot assure an accurate handling of such belated names. Why not subscribe at once, while it is fresh in your minds? Before March 20 send name and address and price of subscription (twenty-five cents) to Mrs. A. L. Marshall, 810 Broadway, Nashville, Tenn. Later than that time send to Mr. W. F. Barnum, Business Manager, Fort Worth, Tex.

"A Missionary Survey of 1913."

The January number of the *International Review of Missions* contains "A Missionary Survey of 1913," by Mr. J. H. Oldham, the editor, some thirty thousand words in length, based on the reports of missionary societies and organizations in the mission field, on a regular examination of two hundred and fifty magazines, newspapers, and reviews, both general and missionary, and on

personal communications from over one hundred and fifty correspondents in all parts of the world. The international resources at the service of the Constitution Committee of the Edinburgh Conference have been fully utilized to make this connected literary record of a year, so full of world-wide political, social, and religious significance, unique in value to students of missions. Ministers will find in this survey a background for the missionary propaganda of their own denomination. The material is grouped under different countries, including all the mission fields and the home base in America, Great Britain, and the continent of Europe. Side notes facilitate reference to the various topics, and the main published sources of information are indicated in footnotes.

New Attitude of Mohammedans.

Missionaries report from all parts of the Moslem world, but particularly from Turkey and the Balkan provinces, that one outcome of last year's fighting is a complete change in the attitude of the Mohammedans toward Christianity. Their confidence in their government embraced in one sentiment of devotion

the faith in its infallibility in religion and its invincibility in war. The swift and crushing defeat administered to that government by obscure peoples of whom many a Moslem had really never heard profoundly disturbed the faith of those who trust in the Grand Vizier. Their new feeling toward the Christian religion is shown especially in their willingness to discuss religion, as well as in their wistful desire for education and their interest in reading. This latter is a novelty in Turkey. It has been fostered by the laws granting liberty to the press. A Turkish Christian newspaper published in Constantinople has grown from a subscription list of five or six hundred three years ago to a list of three thousand subscribers. Albania, which is almost entirely Mohammedan, is begging the American Board to reënforce its missionary work in that newly independent country. Thousands of Albanians now in the United States have joined in this overture. They particularly ask that educational work be pressed. The Albanians are a hardy, mountaineer people, but largely without training and culture. Now that the responsibility of governing themselves has been placed upon them, they have no great confidence in their own fitness for the task, and so ask for help. Such help, they confidently believe, the Protestant schools and the Protestant religion will render them.

Immigrants and English.

The National Board of the Young Women's Christian Association has had prepared, and the Council of Women for Home Missions is aiding to circulate, some lesson leaflets for aiding immigrants to learn English. The idea is an admirable one, and the brief stories which are the basis of each lesson, at least in the samples that have come under our observation, are very properly

Old Testament stories. The editor could with profit, as we think, have preserved more of the Scripture phraseology as it stands in that incomparable manual of English undefiled, the Authorized Version. We have wondered also where she could have learned English grammar of a sort that would justify her in putting out as the future indicative of the verb "cook" and the verb "bake" the following extraordinary forms: "I will cook; you shall cook; she shall cook. I will bake; you shall bake; she shall bake!" One is forced to recall the wail of the Frenchman of grammar school fame: "I will drown; nobody shall help me!"

Literature in Portuguese.

A letter has been received from Bishop Joseph Hartsell, in charge of the Methodist Episcopal missions in Africa, inquiring for literature in Portuguese to be used in the Portuguese sections of the Dark Continent. That language has become in some measure a medium of communication with the natives. Unfortunately, our showing of Christian literature in the Portuguese language is most meager. For years our workers in Brazil have pleaded for the translation or preparation of standard books to be used in their work. The Board has heard and heeded their petition, to the extent at least of resolving that something ought to be done. So far, however, little has come of it. The truth is, that work of this kind cannot be done without a continuous and fairly stable supply of money to meet the expense. Only rarely can a book in a foreign language be made to pay the expense of its publication. Twenty years ago, by a happy inspiration, the Secretaries of the Board decided to devote funds accruing from exchange in Mexico to the translation and publication of literature in

the Spanish language. By chance, exchange within a very few years thereafter rose from ten or fifteen per cent to one hundred per cent. The resulting funds soon made the department of Spanish translations an effective and fruitful enterprise. Two able and consecrated Mexican gentlemen, Messrs. Primitivo A. Rodriguez and Andres Osuna, have successively been brought to Nashville to give their time to this work. The Publishing House has generously co-operated with the Board in sustaining it. Though the original provision for its support has been altered, the work is still kept up. It has been immensely fruitful for good, if not exactly productive financially. Surely something ought to be done also in Portuguese. This call from Africa illustrates how wide-reaching such work is. Our Spanish books go to Spain, to the Philippines, Porto Rico, Cuba, and all over Central and South America, as well as to Mexico, where the work originated.

"Come Over into Macedonia!"

The Albanians are the Macedonians. They occupy the center of that mountainous section known as Macedonia in the time of Paul. The fortunes of war have recently set them free once more. Before them is the task of establishing an independent government. The Secretary of the American Board, in his annual report to that Board, tells of the modern Macedonian call in the following stirring sentences:

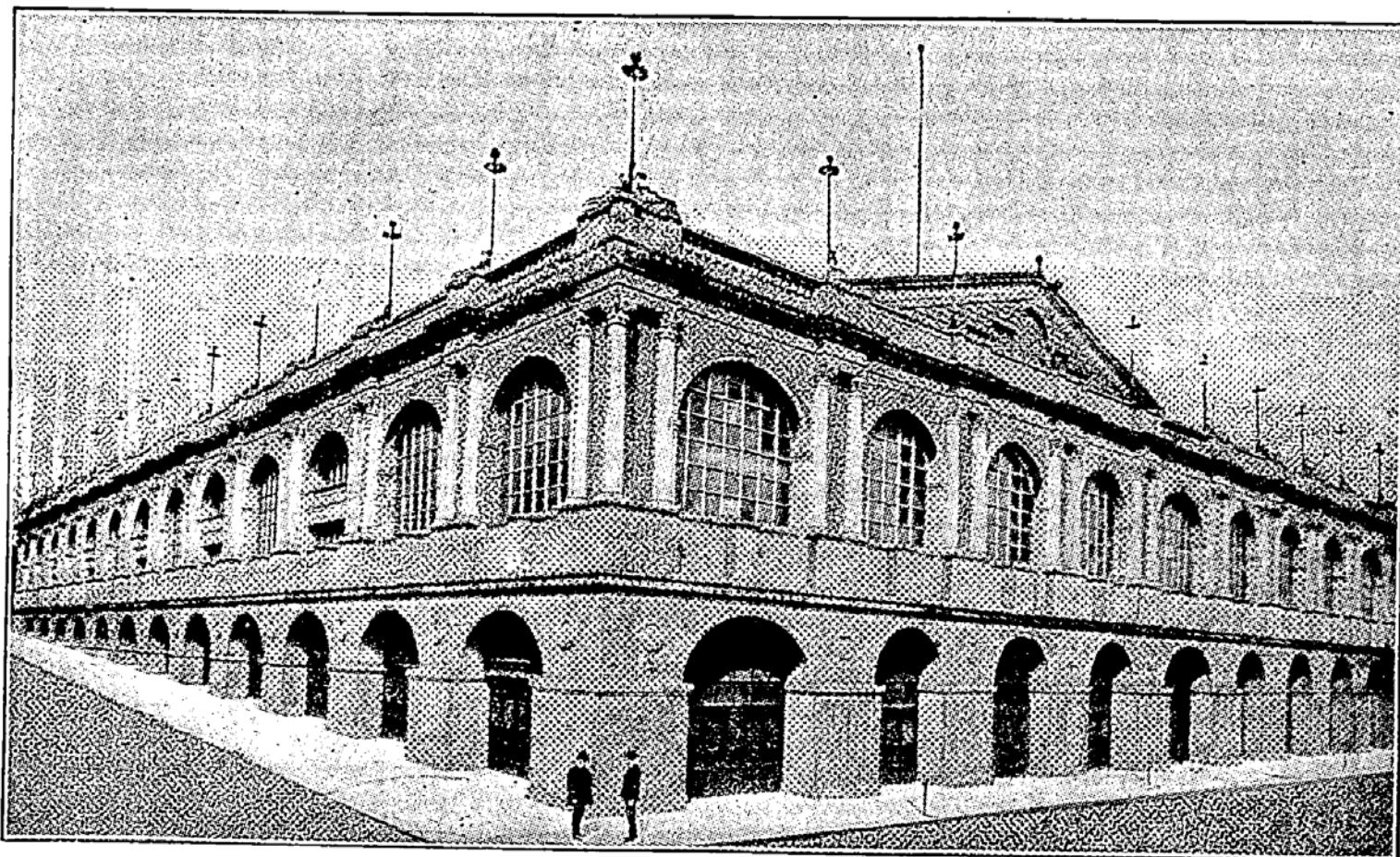
Now that Albania has been set apart by the European powers as independent, all previous hindrances seem to have been removed, and the Albanians themselves, including Mohammedans and members of the Greek and Catholic Churches, turn to the American Board in eagerness, urging that we prosecute our religious and educational work there with renewed vigor. The Mohammedan Albanians seem even more eager than the others in their pleas of urgency and immediacy. The twenty

or twenty-five thousand Albanians in the United States join with their nationals in Albania in importuning the American Board to develop its work in and for their people. They are especially urgent for modern education, and have repeatedly declared that the future Church of Albania cannot be Greek or Catholic, but that it is only the Protestant religion, with its emphasis upon Christian education and individual liberty, that can be tolerated by the new Albanian nation.

Never before in the history of the American Board has a race appealed to the Board as the Albanians are now appealing for Christian work among them. This appeal is made vastly more significant when we consider that the majority of Albanians are Mohammedans. These sturdy mountaineers, lovers of freedom, hardy, energetic, and capable, now stand at the threshold of the American Board pleading for help in the form of more Christian missionaries, aid in the organization of Christian schools for boys and girls, and also for medical missionaries to bring them something of the blessing of modern medicine and modern ideas of sanitation. The Albanians are the least advanced of any European race, although they are among the most ancient and powerful of the historic races of Europe. Their day has now come, and the line of their advance will be largely determined by the attitude of the Christians of America acting through the American Board.

STUDENT VOLUNTEER CONVENTION.

The great Convention Hall of Kansas City, Mo., with a seating capacity of 15,000, was divided into exhibit rooms, office rooms, etc., contracting the auditorium proper to only about 8,000 seats. This seemed a pity inasmuch as the delegation numbered over 5,000, the hosts 2,000, leaving a small margin for the citizens of Kansas City. In fact, many hundreds were turned away disappointed from the door at every session save the Sunday morning session; and Saturday evening, when it became known that Secretary W. J. Bryan was to be one of the speakers, not more than one-half of the vast throng that blocked the streets



CONVENTION HALL, KANSAS CITY, MO.

for an hour before the opening secured admission.

Program.

It is not the policy of this Movement to publish its program, and probably it was accidental that the city papers discovered the time of Mr. Bryan's address. The delegates attend session after session with ever-increasing interest, knowing neither the topic nor the speakers. This does not mean, however, that a masterly program has not been wrought out in every detail, one that sweeps onward with cumulative power and irresistible conviction. The Convention was announced to begin at 2:30 P.M. Wednesday, December 31, 1913. Entering fifteen minutes before that time, one's ears were greeted by snatches of college songs from balcony or arena floor, college yell answered to college yell across the great space of the auditorium, and the merry voices of greeting or banter came from all sides..

On the exact moment for opening Dr. John R. Mott, President of the World's

Student Movement, arose, a quiet but masterful figure, the gavel sounded, and a profound hush fell instantaneously upon the seven hundred and fifty-five merry college groups.

Introducing the Divine Leader of the Student Movement.

Upon the sensitive hush of the opening session were heard the low, subdued tones of the chairman rallying the thoughts of the hearers immediately about the sublime *Central Figure* of this Convention, Jesus Christ, and setting forth the purposes that have gathered here delegates from every State in North America, fraternal delegates reaching from Europe to Japan, editors of the religious and secular press, and warriors from the battle fields of every Christian denomination.

The Lordship of Christ was pressed home upon every heart by the earnest words and living example of Dr. Horton, who came directly against his own desire and at the clear command of his Lord Jesus over fifteen hundred leagues

of ocean and continent in order to speak to the greatest of all student bodies on this greatest of all themes.

The closing address of the first afternoon session on "Fundamental Needs" for entering into the largest possibilities of the Convention by Dr. Robert E. Speer emphasized the necessity of (1) the right mind and (2) the right will that can be attained only by coming close enough to "his cross" with unwithholding surrender. Thus the first session was devoted solely to introducing this vast heterogeneous body into a closer relation to the Divine Leader of the Convention.

The World-Wide Battle Field.

The evening session began to open up the world vision, the world needs, the world-wide battle field.

Stretching back of the platform, flanked by great flags of the United States and Canada, a huge map displayed the two hemispheres. Radiating from a center in North America, touching on the Canadian line, white ribbons streamed out to the missions supported by American Protestantism, the end of each ribbon broadening out into a white area on which was marked the number of missionaries in each field. A silent but potential introduction this to the world battle field. The farthest-reaching and most hotly contested of all these lines of conflict, that waging between Islam and Christ, was portrayed in burning, never-to-be-forgotten words by Dr. Zwemer, the highest authority on the subject, who was followed by other accredited speakers.

Relating Student Force to World Need.

The third session addressed itself to relating the student force to the world need. Dr. Mott quoted Disraeli as saying: "It is a holy sight to see a nation saved by its youth." Far more inspiring

is the conception of the non-Christian world saved by Christian youth. During the twenty-six years of the Student Volunteer Movement it has furnished for foreign missions 5,882 Volunteers, of whom the largest number (1,739) are in China; and it is a cause of profound gratitude that the last four years has far exceeded any past quadrennium, with its record of 1,466 Volunteers accepted and sent out to life work, despite growing conservatism as to qualifications and the many "detained" ones through unavoidable causes, and also its record of an increase in the college enrollment in Mission Study Classes from 29,300 to 40,400, or nearly forty per cent. Among the new phases of endeavor that should be emphasized during the coming year is a force to reach the high schools of our country and a "candidate department" in each denominational mission board.

The remainder of the session furnished opportunity to expand more and more the morning's theme of Christian youth for the world-wide Christian conquest through the fraternal delegates from other student bodies. Dr. Brody, in behalf of Volunteers of Great Britain and Ireland, disclaimed desire for an easy task and welcomed difficulties as part of a great trust. Dr. Hurry represented the 100,000 students of Latin America, who are as bitterly assailed by all temptations as our own students, yet only two per cent fortified by a vital religion. Dr. Okiata, of Japan, declared that materialism is waning among that student body and the idea of the supernatural is growing, that one hundred and fifty of the inquirers left by Dr. Mott and Dr. Eddy on their recent visit have been enrolled in the Churches. Mr. Si, of Yale, in behalf of the one hundred and sixty Chinese delegates in attendance upon this Convention, as well as of the whole body of

Chinese students now in this country "searching for the truth," pointed to the Student Movement in China, only five years old, yet enrolling 1,000 Volunteers. Mr. Hart pleaded with eloquent pathos for the students of India, aroused by the Mott and Eddy campaign, who must now look to us for help; and if it is true that "the meek shall inherit the earth," their gentleness and spiritual potentiality will without fail enrich our Christian ideal.

The Neglected Continent.

On Thursday evening another great battle field, "the neglected continent," made its plea through Anglican Bishop Konsogi. When there are ten times as many preachers in Iowa as in South America, where only two per cent of students confess allegiance to any religion, where eighty per cent of the people are illiterate, where the standard of purity is more dishonoring to our Saviour than in lands of pure paganism, their condition should sting us to heartier endeavor. Shall Latin America, with its mutilated sacrificial system, its closed Bible, its distorted and enfeebled Christ, this beautiful rich land over which the great Southern Cross flings its silver light, be left on the pathway a spiritual waste and desert to stare the historian in the face as witness of the impotence of our religion?

Emphasis on Evangelistic Work.

With this condition heavy on every heart, it seemed providentially fitting that the moment should be used by Robert E. Speer for a reemphasis upon the watchword of the Student Volunteer Movement, embodying its hope and its ideal and opening up the great foundations of power that belong only to men engaged in heroic tasks. "The evangelization of the world in this generation" needs no longer to be vindicated. It has worked itself into the Christian consciousness of

the world; but many feel that the moment has arrived for a shifting of emphasis from "the world," where it was first placed, and "this generation," which came next to the word "evangelization." Above every other type of missionary endeavor the conferences of every nation joined in saying: "The primary duty now is preaching the gospel."

Preparation for Leadership.

The Friday morning program was pressed in mightily from all points of view through "Preparation for Leadership." Professor McKenzie, of the Hartford Theological Seminary, made imperative "The Intellectual Demand" for the loftiest task of human life—the all-round preparation which is essential for the man in whom two world civilizations meet to be interpreted to each other, for the man who is set to interpret the momentous fact of Christ to a Christless civilization. Professor Henderson, of Chicago University, who delivered the Barrows Lectures last year in India and impressed his personality upon student centers of the Orient, closed a mighty argument on "The Necessity of Preparation in Social Service" with the burning words: "Let us go to civilizations in their building, not as charlatans, not as quacks; let us know the great, big, suffering word." President W. W. White, of the Bible School of New York, in presenting "The Springs of Spiritual Power" as necessary preparation, discovered these springs to be Bible study and prayer. Dr. Sherwood Eddy closed the discussion of preparation in a solemn searching call to "soul-winning in student days," in which he set forth *why* we should be soul winners, *why* we are not soul winners, and *how* we may become soul winners.

Advance All Along the Front.

On Friday evening Dr. Mott, by rapid and masterly touches, opened up windows or side lights into the progress of the world missions as demonstrated by his last visit to the mission fields of the world. (We hope to give this and some other lectures somewhat in detail in succeeding issues of the *Voice*.) At the close of the lecture opportunity was given to pledge contributions to the Student Volunteer Movement, and in ten minutes more than \$113,000 was announced. It was characteristic of the spirit of the meeting that several one-thousand-dollar subscriptions and one five-thousand-dollar subscription passed without any comment; but the Chair noticed with commendation fourteen two-dollar subscriptions, doubtless sent in by undergraduates.

Forces to Be Wielded in Behalf of Missions.

Dr. Barton, of the American Board of Missions, spoke with convincing logic on "The Force of Statesmanship"—statesmanship in relation to the indigenous Church, the native force, governments (our own and foreign), the whole problem, intercession.

J. Campbell White, President of the Laymen's Movement, was preëminently fitted to present "Money Power" as a force. The United States and Canada gave \$16,000,000 last year. The fund has doubled in the last eight years, and will double more easily in the next eight years. Four cents a week from Protestant Church members will net the \$50,000,000 needed for the enterprise to be properly set up.

Dr. Franklin, of the Baptist Board, pleaded for the added force that would accrue from unity and coöperation: "Shall we continue to present a shattered and broken Church? What a travesty

that a Chinese believer can come to Christ only through the Dutch Reformed Church or the Northern Baptist or Cumberland Presbyterian Church!"

The force of "Sacrifice" as opened up by Dr. Zwemer took on a new solemnity and compelling power. No one failed to realize that "it is nothing to die; it is a dreadful thing not to live." The missionary can convince the "doubting Thomas" minds that he deals with by showing the nail prints and sword thrusts in his own body. By what other force can he call the native convert from wealth and position to penury and possible persecution? Dr. Horton claimed that the greatest and at the same time most accessible force is that of intercession. It is the hardest and highest act of worship, for it lifts us up beside our Saviour, who "ever liveth to make intercession," and of the Holy Spirit, who "intercedes with groanings."

Strategic Position of North America.

Saturday evening was given over to "The Strategic Position of North America." Dr. Shailer Mathews, of the Chicago University, noted among the forces in North America making a new to-morrow (1) science, (2) the woman movement, (3) immigration, and pointed out the danger if these forces did not become Christianized.

Editor McDonald, of the *Toronto Globe*, gave an impassioned picture of America's history, geography, achievements, and world vocations.

The chairman's unfailing sense of fitness reached high-water mark when he clinched Mr. McDonald's claim that America's supreme and miraculous achievement is the boundary line between the United States and Canada, with its approaching one hundred years of peaceful observance, by mobilizing the pent-up enthusiasm of Canadian students and

students of the United States in singing one verse of "My Country, 'Tis of Thee," and one verse of "God Save the King."

Certainly no American citizen could have more fittingly been chosen to implant the ideal of "Christianizing the Impact of Western Civilization upon the World" than Secretary of State W. J. Bryan, who holds a position that relates him to every nation of the world, and who has by word and example placed emphasis upon this great topic in both Asia and South America. (This address will appear in some detail in a later issue.)

Multitudes in the Valley of Decision.

The Sabbath day added its own solemnity to the call to enter into personal relation with our Lord in the decision service, introduced by Dr. Horton's analysis of "The Christian Message" into (1) asking, (2) repenting, (3) surrendering, (4) obeying.

Heart-searching intensified and deepened as Robert Speer portrayed "The Messenger." Passing over many other requirements, he made his hearers thrill to the truth that "the driving and carrying power of the message comes from depths of conviction of the messenger." There was never deeper calm and less of sensation than at this meeting, but as one sat there in the midst of the students one could feel the intensity of the conflict waging in young hearts. No attempt was made to conceal the marks of struggle in the expression of the faces, as they were bidden to shut their eyes and look upon the beauty of His face, to reach out the hand and clasp his pierced hand.

Last Session.

Statistics of the meeting were read as follows: Number of students and professors from colleges and universities,

3,984; Board Secretaries, 279; missionaries, 300; editors and press correspondents, 53; laymen, 350; special guests, 300; total delegation, 5,266; institutions represented, 755.

Cable messages were read from many battle fields, adding the last compelling power to the call: From Turkey, "Undreamed-of possibilities"; from Russia, "Pray for tragic Russia"; from the Nile Valley, "Unprecedented opportunities"; from Japanese students, "Unprecedented spiritual thirst"; from Chinese students, "Christ or Confucius—which?" from South American students, "Awakening continent."

Seated upon the platform were more than one hundred Volunteers who are to sail this year; and Mr. Mott prophesied that the new Volunteers from this meeting would not fall below one thousand. Consider the mighty battle ground where one out of every three students present was brought to "unconditional surrender."

Upon the one hundred Volunteers on the eve of sailing, upon the one thousand Volunteers just enlisted, and upon all other delegates, Mr. Sherwood Eddy laid a solemn "responsibility as we go forth": (1) Their personal obligation, (2) their obligation to college or board or Church, (3) their obligation to "that world" (pointing to the missionary map).

The closing words, as were the opening words, by Mr. Mott pointed to the sublime Christ, the imperative necessity of daily and deep communion with him, in which case alone the vision of this meeting will not fade, but may be preserved with augmenting power until *faith* has merged into *sight*, and conflict has found fruition in conquest. And so the great meeting came to its close, but not, I am sure, to its end. Its influence will long remain to bless its members and the world.

M. M.

MISSIONS IN LATIN AMERICA.

One or two influential Protestant missionary societies refused to participate in the World Missionary Conference of 1910 unless all reference to missions in Roman Catholic countries should be omitted from the program. In the interest of harmony and of the widest possible representation this was agreed to, though against no little protest, especially on the part of the American boards. It involved the complete elimination of Latin America from the world survey, which was an important part of the work of the great Missionary Conference.

To remedy in some measure this very grave omission, the Conference of the Foreign Mission Boards of the United States and Canada, a body made up of representatives of all the principal boards in North America, meeting annually in New York, through its standing Committee of Reference and Counsel, provided for a meeting in the spring of 1913 of a Conference on Missions in Latin America. This Conference was held March 12 and 13 of last year in the city of New York. It was made up of approximately a hundred delegates. Bishop E. R. Hendrix and Dr. Ed F. Cook represented the Methodist Episcopal Church, South.

The addresses and discussions of this Conference are now available in a printed report, which while the supply lasts may be had, postpaid, for 20 cents each. It is a most necessary and valuable supplement to the published proceedings of the Edinburgh Conference.

We have examined the report with deep interest. North America cannot shirk its responsibility for South America and for Central America, the West Indies, and the Philippines as well. It is not only the Monroe Doctrine which ties us up in the bundle of life with

these peoples. God has made them our neighbors. Some of them have even become our dependencies, using the possessive pronoun to designate the greatest and strongest of the North American peoples. We could not, if we would, shake ourselves free of our obligations. And those obligations are moral and religious far more than financial or political. Only the discharge of the moral obligation can make tolerable the others. One of the speakers at the Conference very pertinently mentioned the pronouncement on Latin America then recently issued by the President of the United States, in which was struck a distinctively ethical note. The Churches and the nation must coöperate if we are to do our duty by these neighbor nations of ours.

It is an interesting fact that several of the boards represented in this recent Conference look upon work in Latin America as home missions, and have placed its direction in the hands of their home mission departments and secretaries. Mexico and Cuba, especially, are so at our very doors and their people come so freely across our borders that it seems quite the natural thing to think of them as a part of our home fields, as Porto Rico undoubtedly is.

As embodying its findings, the Conference on Missions in Latin America issued a statement to the Churches. This seems to us so valuable and so important that in another column we are printing it in full. But we recommend to our readers that they procure and read the whole report. The discussions of the various topics were sprightly and illuminating, and the more formal papers and addresses supply data that is invaluable. Orders for the report may be sent to the Board of Missions at Nashville.

RUM IN AFRICA.

The horrors arising from the rum trade carried on in Africa by the Europeans and Americans alike have been stigmatized as the "white man's sin and the black man's sorrow."

The fatal traffic is blighting the coast nations of the continent, and those interior nations as well that are accessible to the trader, so that it has reached enormous proportions. Some tribes have been entirely extirpated through it, for these natives have neither strength of mind to avoid this snare nor physical stamina to withstand this poison. The report of the government commission on the liquor traffic presents evidence of native chiefs, as well as of missionaries, magistrates, doctors, and others, who all give testimony against this liquor traffic and agree that "the natives are being destroyed for lucre's sake."

Some of the tribes are painfully conscious of their own weakness and entreat the government in pity to remove from them the irresistible temptation, whose dire results they dread.

For instance, Mauritius, which has become a sugar-growing colony, made rum from the refuse of the sugar mills and shipped it to Madagascar. The crimes on the island rose the first year of this importation by leaps and bounds. The native government tried to prevent the importation, but the merchants of Mauritius complained to the English officials, and the land continued to be deluged with misery and crime, the young king himself becoming a hopeless drunkard and a criminal maniac. And we are told that the same sad story, with local variations, is true of all native races accessible to the trade.

"There are two different kinds of missions hard at work among heathen races, God's mission and the devil's," says Mrs.

J. Grattan Guinness. Missionaries and Christian philanthropists are suffering and making sacrifices to enlighten, elevate, and save the heathen in Africa. At the same time hundreds of Americans and Europeans are working just as energetically at a business that will degrade, brutalize, and ruin the native races. England, Holland, Germany, France, America, the foremost Christian nations in the world, rival each other in this dreadful race of death and destruction. All along the western coast of Africa they have built great warehouses, stocked with guns, gunpowder, and drink. They have built them at every river's mouth, and far up every navigable river in the interior, where the Senegal and Gambia, the Niger and the Congo roll their beneficent waters to the sea, these Christian nations send their cargo of deadly poison.

Is it not possible so to awaken the conscience of these Christian nations as to lead to a joint prohibition of this deadly traffic among native races?

Let us pray that the minds of our rulers, and of all Christian rulers, may be opened to the conviction that no consideration of expediency, of policy, or of revenue can justify them in placing this most deadly temptation in the way of weak and ignorant races. Let us pray that merchants may be led to the adoption of a more innocent, and in the end more profitable, trade, and that the prayers of native chiefs and people may no longer be left unanswered.

STATEMENT ADOPTED BY THE CONFERENCE ON LATIN AMERICA.

This Conference, called to consider the needs of Latin America, desires to record its conviction that the mission boards of North America, and especially of the United States, should as speedily

as possible give more earnest and generous assistance to the people of many lands included within Latin America in their work of intellectual, moral, and spiritual development. By Latin America we mean Mexico, the countries of South America and Central America, Cuba, Porto Rico, and the Philippine Islands. All of these, we may note in passing, are under a republican form of government.

While these lands contain a great variety of moral and spiritual needs, we frankly recognize that, as a whole, Latin America presents a situation different in many respects from that presented by the non-Christian peoples of Asia and Africa. There we find ethnic faiths entrenched behind the sanctions of many centuries of national thought and practice. To lead these Asiatic and African peoples into the liberty and fellowship of our common Lord and Master is the aim of all Christian effort. In Latin America we find no great non-Christian religious system. In all these lands we find the representatives of the Roman communion. In all of them that communion has been the dominant religious influence for centuries.

But we also find—for reasons into which we need not enter here—that the vast majority of the people of Latin America, especially the men, claim no vital relation and acknowledge no allegiance to the Roman communion. Religious indifference, agnosticism, and infidelity, especially in the more enlightened Latin-American countries, have laid a strong hand upon most of the seventy-one millions of people who dwell in these lands. Moreover, there are several millions of unevangelized Indians and other native peoples. They are surely as pagan as any tribes in the heart of Africa. Their need of the gospel is the same.

We acknowledge gladly that the Roman communion has done useful work among these varied peoples. We would do nothing to detach sincere Christians from their allegiance. There are patent facts, however, which call loudly upon the Christian communions of this land for more worthy effort to aid the people of Latin America to meet their spiritual, moral, and intellectual needs.

1. Millions of people in Latin America are without the gospel to-day either because they have never heard it or because they have rejected it in the form in which it has been offered to them.

2. The percentage of illiteracy in Latin America is from fifty per cent to eighty-five per cent.

3. The percentage of illegitimacy is appallingly high, ranging from twenty per cent to sixty-eight per cent.

4. Agnosticism, if not infidelity, almost universally prevails in all the universities of Latin America.

In undertaking a more vigorous and adequate work in Latin America we are sure that the mission boards will continue to display that irenic spirit which on the whole has characterized their efforts in the past. To construct, not to destroy; to proclaim positive truth, not to denounce the message of others; to try to find what is best in the work of others and bring that best to completeness—let these continue to be the principles governing all methods.

In considering specific methods of work we urge:

1. That continued emphasis be laid upon the proclamation of the Christian message through the preaching of the positive gospel of God's love for all men and the personal relation of all men to him through our Lord Jesus Christ, expressing itself in righteousness of life. This is of the first importance. In order that this may be adequately done, we call

attention to the necessity for developing a ministry native to the several Latin-American lands—not only well instructed in the truth of the gospel, but imbued with the spirit of charity for the work of others.

2. That special attention be given to the possibilities of evangelistic work by women, both Saxon and Latin, for their Latin sisters who have never had the privilege of education.

3. That the distribution of the Scriptures in the vernacular be continued and extended. We commend heartily the work of the American Bible Society and of the British and Foreign Bible Society. We ask for both these agencies larger support in the important work they are doing for Latin America.

4. That the distribution of the Scriptures should be accompanied by the explanation and interpretation of the Scriptures in a truly catholic spirit.

5. That every effort should be made to supply the present urgent need for Christian literature—theological and general—in the vernacular, and that more care should be taken that such translations represent the highest available scholarship.

6. That consideration should be given to the importance of establishing a carefully planned system of Christian schools of primary, grammar, and high school grades. Without these the children of to-day will inevitably inherit the indifference, agnosticism, and infidelity of the adults of to-day.

7. That consideration be given to the possibility of establishing a lectureship similar to the Caroline Haskell Lectureship for India, through which the religious convictions which lie at the foundations of our national life may be made known and interpreted to the universities and educated people of Latin America.

In whatever work is undertaken by the Christian people of this land to discharge more adequately their responsibility for their brothers in the Latin-American world, we urge that, wherever possible, the largest practicable measure of coöperation be employed. May we not endeavor to avoid the mistake of perpetuating among Latin peoples familiar with the outward and visible unity of the Roman communion the inherited divisions of the past with their resulting weakness? As we endeavor to enthrone our Lord as the Eternal Saviour and King of Latin America, as of all other lands, let us be constrained by the power and pathos of his prayer "that they all may be one, that the world may believe."

EUGENE R. HENDRIX,
JOHN W. WOOD,
JAMES B. RODGERS,
W. F. OLDHAM.

WHY ONE WIFE?

A woman missionary in China was taking tea with a mandarin's eight wives. The Chinese ladies examined her clothing, her hair, her teeth, and so on, but her feet especially amazed them.

"Why," cried one, "you can walk and run as well as a man!"

"Yes, to be sure," said the missionary.

"Can you ride a horse and swim too?"

"Yes."

"Then you must be as strong as a man."

"I am."

"And you wouldn't let a man beat you, not even if he were your husband?"

"Indeed I wouldn't," she said.

The mandarin's eight wives looked at one another, nodding their heads. Then the oldest said softly: "Now I understand why the foreign devil never has more than one wife; he is afraid."—

Woman's Missionary Friend.

Personal and News Notes.

The International Young Men's Christian Association has adopted a new temperance policy. Hereafter contributions from the liquor traffic are "not to be solicited or accepted if made."

Miss Mary McNeill tells of a Mexican girl, who did not herself have enough to eat, begging for something to give the priest. We might learn from them lessons of devoutness and fidelity.

Educated men of the lower castes of India are rapidly coming into prominence as employees of the English government there. They often have under them in subordinate official position high-caste Brahmans. Indeed, it not seldom happens that Brahmans lose their positions because of their attitude of criticism and dissatisfaction with the British administration. Thus education, especially Christian education, is again at its old trick of turning the world upside down.

From Uruguayana, Brazil, Prof. Anderson Weaver writes: "Everything is still going well at Union College. The two buildings we have been using will now be needed to accommodate boys only, so that for the coming term it will be necessary to rent another building as an annex for the girls' department. Moreover, we are hoping to have another man to help us by the opening of the new term on March 1. January and February are our vacation months."

Elizabeth Hughes, travelers' aid, says of the 1914 Prayer Calendar: "The Calendar is indeed beautiful; and as I have looked through its pages, I do not wonder that you found its compilation inspiring. I feel assured that the Spirit of the Master guided in the arrangement, and that his power and blessing will be manifest in the Calendar's use. Already I seem

to be conscious of some quickening force drawing our people closer together and closer to Jesus as they prepare for the new year's work."

On November 7-10, 1913, at Bombay, India, was celebrated the one hundredth anniversary of the Marathi Mission of the American (Congregationalist) Board. Messrs. S. B. Capen, the President of the Board, W. E. Strong, its Editorial Secretary, and George A. Hall, a grandson of Rev. Gordon Hall, a missionary of the Board who was one of the first group ordained and who landed in Bombay a hundred years ago, were sent as a special deputation of the Board to participate in the celebration.

Dr. G. D. Parker, presiding elder of the Rio District and pastor of Petropolis Church, reports that Petropolis Church raised for all purposes during the past year about \$2,000. There are 143 members on the roll. No public collections were taken besides the regular basket collections on Sunday. A parochial school was opened in May for the poor children of the congregation. It holds its sessions in the basement of the church. The Sunday school has an attendance of 120 on fine days, and many of the pupils are candidates for Church membership. The Junior League raised about \$300 for all purposes.

Dr. W. D. Weatherford, of the International Y. M. C. A. Committee, reports that during the autumn of 1913 ten four-day training conferences for student leaders were held in different sections of the South, with an average attendance of one hundred each. The conferences were given over to rigid drill in methods, fitting these men to be leaders in religious work and in Bible and mission

study in the institutions which they represented. The college classes in mission study have given special attention during the autumn to home missions, with the intention of pressing foreign missions in the spring term, following the great Student Volunteer Conference in Kansas City.

Besides the Departments of Literature and Commerce already opened in Kwansei Gakuin, that of Journalism will very soon be opened. This is a new thing in Japanese schools—in fact, in the entire Orient—and is a master stroke of wisdom in the educational world of Asia. A Correspondence School with a circulating library has been established. It is pioneer work among the theological schools in Japan and has a great future of widespread usefulness, if wisely and earnestly prosecuted and if the brethren in the evangelistic field will encourage it. Though only six months old, this school has forty members enrolled. The circulating library has already 391 volumes, and a classified catalogue has just been issued.—*J. C. C. Newton, Kobe, Japan.*

The patrons are working for the Airin Kindergarten at Oita, Japan, without solicitation. Governor Kawaguchi, who has sent us three children, speaks in no uncertain tone about the superiority of our work. Mrs. Mitazato, the wife of the chief justice, is also a firm friend. We have the second child from the Nakayama family now. Dr. Nakayama is the head of the government hospital here. He is antagonistic to Christianity, but he sends his children to us. We cannot grow any more in the present building, but when the new building is erected we want it to be ideal in every way and large enough to receive seventy-five children. We need two thousand dollars for an ideal building for the "Love-Your-Neighbor Kindergarten" here in Oita.

In India so great is coming to be the appreciation of the humanitarian and educational work of Christian missions that it is no uncommon thing for whole villages and even whole castes to burn their idols and declare themselves Christians. Unfortunately, Christians cannot be made wholesale, and these mass movements greatly puzzle and embarrass the missionaries. Of course nobody can say these people nay. We must applaud their intentions and give them welcome. But this is a new subject for prayer. The natives are in danger of ceasing to be unwilling and of becoming too willing. Unintelligent prayer for missions, by the way, and for missionaries was never more inappropriate than now.

Mr. Pietiers, of the Dutch Reformed Church in Japan, is trying the plan of newspaper evangelism to get the gospel before the plain country people who read every word in the newspaper. He pays for a column on the first page of two papers in Oita, and every other day he publishes an article on some phase of Christian teaching. These articles go into inaccessible mountain homes, into Buddhist strongholds, and into the homes of the indifferent alike, and people can read them without the knowledge of the neighbors or the relatives until they become sufficiently interested to disregard both and investigate for themselves. As a result of this work Mr. Pietiers is receiving many letters of inquiry, and several have become Christians, some of them joining the Methodist Church.

In 1910 a woman from the little town of Namyawool came to our hospital at Songdo, Korea, and was admitted for treatment. During her stay she became a Christian. Returning home, she taught the nine members of her family the gospel she had received. During the latter part of August, 1911, the whole family

received baptism; and then, becoming exercised because there was no church in the village, she began to think and pray earnestly over the matter. The result was that they turned part of their house into a church and held regular meetings with the villagers. Now there is a Church group there of thirty-six members, organized with a steward; and not only this, but they have also established a Christian school. Such things as these give ample proof of the evangelistic possibilities in a wisely conducted hospital plant.

The East Wonsan District consists of four entire counties and parts of two others lying along the east coast of Korea south from the city of Wonsan. It is about one hundred and fifty miles long, but only from fifteen to twenty-five miles wide, a chain of mountains on one side and the sea on the other forming natural boundaries. The population is about one hundred and thirty thousand. In this territory we are doing evangelistic, educational, and medical work. In the district there are six circuits and one station, an increase of one circuit over the number reported last year. In each of these charges there is one helper and one Bible Society colporteur. All of the helpers are doing practically the work of preachers in charge. One is entirely supported by the Korean Church, and the rest are partly so supported. In addition to these, there are Bible women in each circuit, some of whom are paid regular salaries.

The work of Misses Cooper and Noyes in making itinerating trips and holding Bible classes all over the Wonsan District cannot be too highly commended. These ladies have not spared themselves in this work, and the Churches are reaping the fruits of their labors. A large in-

crease in the attendance of women of our Churches is a result of their labors. This work of our ladies supplies a most important need of the Churches. The Bible women of the district also have done most faithful work, and results of it are seen all over the district. After the meeting of the missionaries in March, 1913, it was thought best to adhere to strict rules in the employment of Bible women, allowing at most only one to each circuit and dropping any who, on account of family ties, could not give themselves entirely to the work. Out of a total of thirteen, eight were told that they could no longer receive regular salaries as Bible women, but they were urged to work as much as they could as volunteer workers. The response of these faithful women has been such as to fill our hearts with joy, for they have gone on with the work with greater zeal than ever and are a mighty force for God's cause wherever they work.

The Soochow University has already passed its high-water mark of enrollment, the record of 303 made last spring. We could easily get and teach 400 if we had dormitory space. All the phases of school life become more interesting and are carried on more efficiently from year to year. The students in the upper classes began the work of the Charity School (Wei Han School), that was enterprise by the Young Men's Christian Association a year and a half ago, several days before the opening of the University without oversight of any sort. One change that promises well is the organization of the student body into a Sunday school. The Bible is required in every class from bottom to top, but it was felt that the specific work of the classroom ought to be supplemented by the more evangelistic purpose of the Sunday school. So the student body has been

divided into fifteen classes, taught by members of the staff and older Christian students. On September 18 Soochow University enrolled the first pupil of the second generation—a son of Dr. Fu, who is an assistant in the hospital, and who was one of the Kung Hong schoolboys, who entered at the opening of the university on the present site in February, 1901.—*W. B. Nance, Soochow, China.*

It has always been the policy of our mission to put the burdens on the Chinese just as fast as we felt they would carry them. We have found that it works splendidly, and have yet to be disappointed in any of the men we have put forward. This policy has led to the appointment of Chinese in charge of our more important centers with a foreigner as assistant. The pastor at Moore Memorial, Shanghai, is a young man, educated at our Anglo-Chinese College and Soochow University. He has shown his ability in the way he has developed the Church under him, which now has more than a thousand members and probationers. Besides the Church here in the city, there are four other places where we have smaller memberships. It is very much harder to keep up the interest in the Church during the summer months, but last summer we had a full house at the morning services. There is such a large "untouched element" about us that we have special preaching for them on Sunday night. Every night in the week, except Monday and Saturday nights, we have services of some kind. We have four Sunday schools connected with the one Church in Shanghai—one held in the morning and three in the afternoon. The attendance will reach something like six hundred. We have a good League, which runs a day school for boys in connection with the Church.—*J. B. Fearn, Shanghai, China.*

George Mattheson's "Thoughts for Life's Journey" (published by George H. Doran Company, New York City; price, \$1) will not come as a stranger to those who have already learned to love the "appreciations" and meditations of this blind saint. The following "thought" fits into the subject of this number of the MISSIONARY VOICE:

THE SECRET OF ISRAEL'S GREATNESS.

"Behold, I have taught you statutes and judgments. . . . Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations." (Deut. iv. 5, 6.)

I take the idea to be that the greatness of the people of Israel was a moral greatness. God has given to each nation a different kind of wisdom—to China the spirit of order, to India the spirit of devotion, to Persia the spirit of religious struggle, to Egypt the spirit of reverence, to Greece the spirit of beauty, to Rome the spirit of empire. But Israel's one lamp is the love of righteousness. I do not think she has any love so strong as that. She has not arranged her household like China; her twelve tribes are scattered to the winds. She has no mystic moments like India; she seeks the things of common day. She has no religious doubts like Persia; her faith is a child's faith. She has no sense of eternity like Egypt; enough for her is the earthly promised land. She has no secular arts like Greece; she keeps her poetry and her music for the ear of God alone. She has no dream of personal conquest like Rome; if she seeks an empire, it is for Messiah. But in one thing she is alone among the nations: her cry for earthly goodness. It is earthly goodness. She is not anxious how she will appear before the great white throne. She never speaks of that; she leaves that to Egypt. For her the question is, How shall I equip myself below? Shall I honor my father? Shall I help my brother? Shall I serve my neighbor? Shall I comfort my friend? Shall I be just in the exchange? Shall I be fair in the market place? Shall I be true in the witness box? Shall I be pure at the family altar? These are homely questions—yea, they are problems of the home—but they are hers—hers alone, hers distinctly, hers by nature and birthright; this is her wisdom among the nations.



THE CRY TO CHRIST OF THE DAUGH- TERS OF SHAME.

CARRIE WEAVER SMITH.

"Crucified once for the sins of the world,
O fortunate Christ!" they cry.
"With an Easter dawn in thy dying eyes,
O happy death to die!"

But we—we are crucified daily,
With never an Easter morn;
But only the hell of human lust,
And worse, of human scorn.
For the sins of passionless women,
For the sins of passionate men,
Daily we make atonement:
Golgotha again and again.

O happy Christ, who died for love,
Judge us who die for lust;
For thou wast man, who now art God.
Thou knowest; thou art just."

—*The Survey.*

ALCOHOL AND THE INDIVIDUAL.

DR. JOHN D. TRAWICK, LOUISVILLE, KY.

"Science is far from aiming to found religions, to govern a State, to improve the community, or to serve the individual by new inventions. If increase of knowledge proves useful in connection with these practical needs of life, the general human value of science is certainly increased, and possibly science could not exist at all if it failed to result in such practical achievements. These, however, must remain by-products of science, and an attitude which makes them its main object is only calculated to inspire the independent individuality of science and, therefore, its success in the revelation of truth." (Wilhelm Wundt.)

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If we adopt somewhat of this attitude in approaching our study of alcohol and its effect on the human individual, we shall be in better position to guard against the not unusual error of many investigators, that of studying a subject from the standpoint of a previous prejudice. Our conclusions will be more convincing and the effect of our findings will be more lasting than they could possibly be otherwise.

If we seek information from many sources and are convinced that our authorities have been earnest as well as scientific in their research, our conclusions may be reasonably accepted as a guide to action more trustworthy than any offered by biased testimony.

In this discussion we have not attempted in every instance to name our authority at the moment of quotation nor to indicate that our thought is that of some one else, but have at will indicated to any inquirers the sources from which our information has been drawn. Serious students of the problems involved will readily recognize material that may be quite familiar. Suffice it to state that we have attempted to present deliberate conclusions, leaving this medico-sociologic evidence to be added to that which is to follow our arguments in the case of "Alcohol *versus* the Human Individual."

PROPERTIES OF ALCOHOL.

Alcohol has for a long time been considered a stimulant, but is classed pharmacologically among the narcotic drugs

—that is, it belongs in the list with ether, chloroform, and poisons of this class.

It is interesting to note that the anæsthetic or sleep-producing properties of the vapor of alcohol were discovered and made use of in surgical procedure before either chloroform or ether were discovered.

The outward symptoms of the use of alcohol are like those produced by other narcotics. (Von Ziemsen.) First, there is a stimulation of function of the nerve centers, then an inhibition or abolishing of activity of those centers modified by the quantity of the poison taken and by the length of time the poison is working in the system.

With the use of these drugs in quantity there is produced a preliminary stage of exhilaration, talkativeness, or excitement, with temporary increase in apparent muscular power and activity, followed by a loss of mental control, abolition of reflexes, loss of power to move or feel, and a lowering of bodily temperature.

Taken into the system, alcohol reaches the blood stream in a pure state—that is, it exists in the blood as alcohol and can be demonstrated there a few minutes after indigestion.

There follows a quickening of pulse rate and perhaps a temporary rise in blood pressure, to be followed soon, however, by a lowering both of rate and pressure. This principle of primary stimulation, followed by a secondary falling off or depression in function, is seen in every tissue affected by alcohol, the period of stimulation being short and evanescent, and of depression or inhibition longer and persisting while alcohol remains in the system, and until recuperation of the tissues from the effect of depression.

ALCOHOL AND THE INDIVIDUAL.

In the human body the properties of alcohol are best demonstrated by noting the effects of the drug upon various organs and functions and comparing these effects with those produced by substances which are known to nourish the body.

"1. A food must provide energy for muscular and mental work.

"2. A food must maintain bodily heat.

"3. Food must build up the tissues.

"4. Food must save the bodily tissues from wasting.

"5. Food must do no harm to the organ or system."

To quote from observations of two investigators: "Unlike an ordinary food, alcohol, when taken in moderate quantities on an empty stomach, has two distinct effects on the muscular system. During the first brief stage after it is taken the strengthening effect predominates, the alcohol probably being utilized as a food by the exhausted body. But no sooner is the first stage over than the weakening effect becomes more prominent, the alcohol probably acting injuriously upon the nervous system." (Rosanoffs.)

We will refer again to this preliminary stimulating effect upon muscular force under "Efficiency."

These same investigations carried on with alcohol in the presence of food already taken showed the "peculiar fact that while alcohol is itself in a sense a food, in that it produces heat and energy, yet the human body will not use it as such when there is an ample supply of other food." In other words, the alcohol acts then as so much waste or superabundant material in the system, to be eliminated by oxidation or otherwise. Whatever heat value alcohol has is evidently

counteracted by the property of causing the body to rapidly lose heat. In fact, the lowest temperature ever recorded in the human body was in that of a chronic alcoholic.

To be nourishing a food must be immediately taken up by the tissues and appropriated to their particular needs. Ordinary foodstuffs, such as fats, sugars, and carbohydrates, are assimilated and begin at once to maintain heat, pulse rate, and tissue repair without disturbance of mental or physical functions and activities.

Since alcohol is taken into the blood stream unaltered and reaches the ultimate tissues as alcohol, changes are at once produced in the protoplasm of tissue cells, detrimental to their function.

Brain cells suffer by microscopic disorganization of the substances of the cells. The mucous membrane suffers from irritation of the poison upon the cells. The cells degenerate, shrink, become granular in appearance and are thrown off as waste substances.

Glands which secrete gastric juice, for instance, we find actually blocked by the débris and excess of mucus, which is secreted in large quantities as a direct effect of the presence of alcohol. These effects depend for their severity upon the strength of solution and persistence of alcohol in the system.

In the human individual there is one effort of the presence of alcohol in the blood which is not much written of that needs to be stressed.

The white blood corpuscles, or leucocytes, act, in health, as the defenders of the body against infection by disease-producing germs or toxins. The degree of activity and effectiveness of onslaught of these leucocytes depends on several factors in the blood substance itself.

If these substances are lacking, or if

by any means they are disturbed in relationship, then our defenders are that much weakened.

Alcohol prevents the activity of the leucocyte itself and also disturbs the blood plasma in such a way that resistance is actually lowered.

Other poisons produce the same result. Cold alone will produce this effect. The peculiar fatality attendant upon pneumonia in alcoholics is doubtless due to this disturbance of resistance by alcohol.

Children are particularly susceptible to influence of alcohol on the tissues. Growth is dependent upon cell activity. The integrity of the entire child organism is dependent upon nourishment. If nutrition ceases or is in any way disturbed, the very tissues themselves are called upon to part with substances to satisfy the urgency of the call for blood. Waste and rapid disintegration of cell structure results.

The food value of alcohol, problematical at best, is entirely lost upon the child in the much more rapidly expressed interference with tissue growth. The medico-sociological aspects of our problem cannot be more forcibly expressed than in terms of alcohol and child welfare. Upon the nervous system there is quickly produced the effects of disorganization and destruction of nerve cells, with derangement of nerve function. Digestive irregularities are more common and body growth is less active in the child subjected to effects of alcohol. Taken through mother's milk, under the too common practice of the mother drinking beer in order to produce more milk for the baby, the tiny organism gets the full benefit of the poisoned breast secretion.

It is no unusual thing to see a fretful, colicky, unhappy baby being fed breast milk produced by a beer-drinking mother changed into a happy, contented,

growing infant when the beer is taken away and good milk substituted for the mother to drink. In adolescence the readiness with which the maturing tissues are influenced by the poison of alcohol makes it peculiarly necessary to urge that no alcohol be taken by growing boys and girls.

In Bellevue Hospital Dr. Alexander Lambert made a study of two hundred and fifty-nine cases of alcoholism where the age of beginning to drink was known. Four began before six years of age, thirteen between six and twelve, sixty between twelve and sixteen, one hundred and two between sixteen and twenty-one, seventy-one between twenty-one and thirty, and only eight after thirty. Thus nearly seven per cent began before twelve years of age, thirty per cent before sixteen, and sixty-eight per cent began before twenty-one.

In the light of such facts we are led to believe that the drink problem is *essentially a problem of adolescence*. The specific craving for alcohol is never instinctive, never inborn, but always acquired. We will refer more in detail to this under the head of "Inheritance."

In this connection it must be impressed that no man ever craves alcohol who has not had a previous experience of it. Any drug habit may be formed by a person of unstable nervous organization, but it cannot be claimed that that individual craved opium, or cocaine, or chloral if he had had no experience of that drug.

In adolescence, particularly, the organism is restless. There is a reaching out for new experiences, new functions of body are being developed, new psychic phenomena are being experienced, and the child is becoming conscious of the man within him.

If the tissues at this age are abundantly supplied with nourishment, oxygen will

be carried by the blood to every cell, and the heat essential to growth will be maintained.

Alcohol belongs to the class of poisons which in the human body act directly upon cell protoplasm.

These poisons combine readily with oxygen, and this combining power is so great that oxygen, which under normal conditions would combine with the tissues and furnish proper material for nutrition, combines with alcohol.

Furthermore, alcohol appears to have the power of so altering the tissues that they themselves become less capable of taking up some proportion of the oxygen, which is thus more at the disposal of the alcoholic poison.

On account of this peculiar property of oxygen hunger, these poisons are peculiarly harmful where great demand is being continuously made for highly effective nutrition, as in the adolescent stage of the human body, because the result of repeated deprivation of the tissue protoplasm of oxygen is to cause disturbance of nutritional processes and great interference with cell function.

EFFICIENCY AND THE MODERATE DRINKING OF ALCOHOL.

If by any process of elimination we might declare the effects of alcohol upon child life to be negligible, and we most certainly *cannot*, our arraignment would, nevertheless, find most convincing testimony in the results of inquiry into the effect of alcohol on the working efficiency of the matured man.

If alcohol increases efficiency, then it must be able to stimulate muscular effort and maintain that effort without waste. It must supply to nerve cells the nutrition which will enable them to continuously and steadily supply impetus to muscle contraction. It must be able to main-

tain bodily integrity without moral or physical degeneration. Many tests have been made to prove the truth or falsity of these contentions that alcohol does stimulate to more effective work.

It has been found that the effect of moderate amounts of alcohol on muscular activity is first one of moderate stimulation, when the individual thinks he has experienced an increase of capacity for work, but there is a distinct decrease. The explanation is in the fact that judgment is rendered more confused by the effect of alcohol on the higher brain centers. Says Abel, of Johns Hopkins: "Science and experience of life have exploded the previous theory that alcohol gives any persistent increase in muscular work."

Small doses of alcohol may stimulate muscular activity for a very brief period; but beyond that the paralyzing action of the drug becomes effective, and the total amount of work performed is uniformly found to be less with alcohol than without it.

Says a great general: "The soldier who abstains is the best man. He can accomplish more, can march better, is a better soldier than the man who drinks even moderately. Mentally and physically, he is better. Strong drink tires and only increases thirst."

Sir Frederick Treves is quoted as saying: "As a work producer, alcohol is exceedingly extravagant and, like all extravagant measures, leads to physical bankruptcy. In the long march to Ladysmith there were thirty thousand men. The first who dropped out were not the tall men nor the short men nor the big men nor the little men; they were the drinkers, and they dropped out as clearly as if they had been labeled with a big letter on their backs."

It is beyond question that alcohol, even

in so-called dietetic quantities, diminishes the output of muscular work in quantity and quality. The best physical results are obtained under total abstinence. Said a great surgeon of Liverpool: "I once thought I could operate longer and more brilliantly if I took alcohol before I went into the operating room. I have found that I can endure more, have clearer judgment, and am less wearied after a long siege in the operating room if I have taken nothing but water. In fact, I have found that I must eliminate all alcoholic drinks and stimulants of every kind in order to keep my strength."

Attention must be called to the article by Professor Rosanoff and Dr. Rosanoff published in *McClure's* in March, 1909, in which the experiments of Schnyder and Dubois, of Berne, are reviewed in detail.

Several experiments were made to test the value of alcohol as a food. Two of these were briefly carried out, the one just after a good meal without alcohol, the other shortly after meals, consisting of the same food as in the first experiment, only a moderate quantity of alcohol was added—a good glass of wine, "such as is considered ordinarily as moderate, perfectly harmless, even indispensable."

There was a total loss of efficiency of eight per cent after the alcohol meal. The conclusion reached was that "moderate amounts of alcohol taken with a meal effect a very considerable lowering of the capacity for doing muscular work. The widespread notion that moderate drinking with meals helps to do work is false."

An experiment was conducted by Dr. Mayer, of Heidelberg, to test the rapidity of writing with and without the use of alcohol. The results showed marked retardation after each experiment in which alcohol was used.

The Rosanoffs' conclusion was that the widespread notion that "a drink braces one up and makes one do work faster is false."

Other conclusions are as follows:

"Moderate drinking reduces considerably an artisan's efficiency. Its effects are cumulative, and the losses caused by it increase as time goes on."

"The notion that alcohol stimulates a person in his mental work is surely not corroborated by facts."

ALCOHOL A FACTOR IN EUGENICS.

Much that has been written on the influence of alcohol upon heredity is frankly partisan, therefore partial and unscientific. "Propaganda should be preceded by facts, and these facts must be valued in a critical spirit of fairness and with due regard to conflicting possibilities."

If we are to place a true value upon alcohol as a factor in heredity, we must, first of all, know whether alcohol has the power of influencing the original producing cells from which the human individual sprang. In the light of modern views of hereditary laws, we know that whatever influence finds expression in the new individual produced must first have made its impress upon the producing cells. A trait, or tendency, or a character, biologically speaking, is inheritable only as that trait or character exists by reason of a determiner in the germ plasm.

If the determiner is not present, then that character for which the determiner stood will be lacking in the new individual. The peculiar stripes or marks upon the backs of beetles are present and resemble the markings upon the backs of their parents because the producing cells from which the beetles sprang were influenced by something which determined the presence of those markings.

If alcohol is to be seriously considered, then, as potential in heredity, it must be shown to have an influence upon the producing cells.

In the "Archives for Internal Medicine" for October, 1912, Dr. Stockard reports an "Experimental Study of Racial Degeneration in Mammals treated with alcohol."

Alcohol was given to guinea pigs by inhalation treatment. Three different series of tests were used—one in which the males alone were treated by inhaled alcohol, another in which only females were thus treated, and a third in which both males and females of a mating were given alcohol. In the first two series the alcoholic subject was mated to a perfectly sound mate which had not been given alcohol. The outcome of these matings was most convincing that alcohol may readily affect offspring through either parent, and that the greatest chances, of course, for impairment were in matings of two alcoholics.

There were nine control matings of normal guinea pigs, non-alcoholic. These gave nine litters of seventeen vigorous individuals. Out of forty-two matings of alcoholized animals, only seven young survived, and five of these were unsound. Of the paternal tests—that is, the tests in which the alcoholic male was mated to a healthy non-alcoholic female—there were abortions, stillbirths, and early deaths of the offspring.

In the maternal tests, two factors were at work. The maternal ovum was affected by the alcohol and, in addition, the drug prevented the mother from furnishing good nutrition for her young. The results as to progeny were about the same as in the male tests.

Where both parents were alcoholic, in most cases, matings resulted either in no offspring or very early abortions or in

stillbirths. The single offspring born living from fourteen matings of alcoholic parents died in convulsions at an early age.

Remarks the editor of the *Journal* of the American Medical Association, from which this account is taken: "Here are data to be reckoned with. They invest the records of degeneracy in relation to alcohol with a new significance."

Sufficient data is at hand to warrant the statement, without further explanation, that there is a direct poisoning of the germ plasm by alcohol circulating in the blood.

The effect of this vitiation of cell protoplasm is seen first in the slaughter of the innocents. The forces now working for child welfare must reckon with alcohol first of all as a racial poison before much permanent change can be made in environmental betterment by legislation aimed at alcohol.

"Life is far from being an unmitigated good at best unless accompanied by an average amount of mental and bodily vigor, yet thousands of children are born with their constitutions partially or wholly undermined before birth."

"When a poison like alcohol finds many victims in uter, some of those who escape death *must just do so*, and can scarcely have an average mental and physical endowment."

The child born of such alcoholic stock may pass as a normal child up to adolescence or even into beginning maturity when, in consequence of the original "poor stock," early mental or physical decay will appear.

Nervous exhaustion, morbid fears, more serious mental disorders, adolescent insanity, dementia præcox, and epilepsy are among the possibilities. Not every child thus born must run the gamut of these woes, but the percentage

of those who do is so frightful that our story must be told.

Out of six hundred children born of one hundred and twenty drunken mothers, three hundred and thirty-five died in infancy or at birth. Many survivors were mentally defective, and four per cent were epileptic.

It is apparent from the discussion thus far that the brunt of the evil heritage falls upon the nervous system of the children. In the previous discussion enough mention has been made of the deterioration of nerve cells under the influence of alcohol. Due to the combined effect of alcohol upon the new-formed nervous organization of the child, as well as that of the parent, and to the impoverishment of the mother's system, which generally maintains during pregnancy, the child possesses an enfeebled nervous organism at birth. This may be shown in early convulsions. If the child grows, the mental impairment may be evident later in stupidity, mental deficiency, moral instability, lack of normal control, hysteria, unbalanced cravings, or epilepsy. In the stress of modern social environment is it any wonder that such constitutions break?

On the other hand, the children of alcoholic parents may escape, and society will call them by none of the terms that denote degeneracy; but they have sprung from producing cells which were influenced by alcohol. Their children, in turn, will inherit the determiners to mental instability. There will be lacking in the children's children something which makes for moral control, and the stress will come to them, in turn, when alcohol may precipitate a psychosis or a degeneracy which might otherwise have been on the wane.

"It is upon families which are prone to degeneracy that alcohol appears to

put the finishing touches and renders the mental and physical stamina of the offspring more and more unsatisfactory with each successive generation."

Has a child the right to be well born? Does our discussion disclose the fact that the race as well as the individual is poisoned by alcohol? Charles Darwin wrote: "Through the long experience of my father and my grandfather, extending over a period of more than one hundred years, I have reached the conviction that no other cause has brought about so much suffering, so much disease, so much misery as the use of intoxicating beverages."

W. C. T. U. ADOPTS PLANS FOR NATIONAL CONSTITUTIONAL PROHIBITION AMENDMENT CAMPAIGN.

Practical plans adopted by the National Convention of the Woman's Christian Temperance Union at Asbury Park, New Jersey, are well under way. These plans center around the famous proclamation of the National W. C. T. U. President, Mrs. L. M. N. Stevens, sent out September 10, 1911, and the bill introduced in Congress by the Honorable Richmond Pearson Hobson prohibiting "the sale, manufacture for sale, importation for sale, and exportation for sale, of beverages or foods containing alcohol."

One of the important features of the plan is to urge voters in every State to nominate and elect to Congress men who favor national constitutional prohibition.

PROCLAMATION FOR NATIONAL CONSTITUTIONAL PROHIBITION.

LILLIAN M. N. STEVENS,
President National W. C. T. U.

Whereas modern science has definitely established for all time that alcohol is a toxin, the worst product of the ferment

germ, a poison to every living tissue, destructive and degenerating to the human organism, striking at the health, character, and life of the individual, blasting the lives of children unborn, and undermining the integrity of the family;

Whereas "wine is a mocker" and the maintenance of alcoholic beverages in the channels of trade always causes their widespread use among the people, entailing incalculable economic loss in productivity and heavy burden of taxation, turning out multitudes of pitiable slaves of drink, lowering in an appalling degree the average standard of character of citizenship, upon which the nation's institutions and liberties must rest, bringing about the untimely death of many thousands of citizens, exceeding in numbers all those destroyed by war, pestilence, fire, flood, and famine combined;

Whereas this terrible disease has been running for long centuries and is now gnawing at the vitals of the nations and civilizations of to-day, gripping the governments of the world and is interwoven into the political, commercial, and social life of the peoples, constituting thus the deepest-seated, most chronic organic disease known to the body politic and body social;

Whereas such a disease for a permanent cure requires of necessity deep, continued organic treatment for the whole body, for which partial superficial devices like legalization and local regulation have always proved, and from their own nature must always prove, utterly inadequate;

Therefore, in the name of the World's and the National Woman's Christian Temperance Union, we hereby make this proclamation for a great crusade to carry the vital truth to the peoples themselves in all lands and, through them, to place prohibition in the organic law of all na-

tions and ultimately in the organic law of the world, and to this high end we invoke the blessing and guidance of Almighty God and the coöperation of the men and women of all lands who love their fellow men; and

To America, the birthplace of the local, State, National, and World's Woman's Christian Temperance Union, we hereby proclaim, amid the smoke of the second great battle of Maine, in the home of Neal Dow and in the State which longer than any other has had a prohibitory law, that within a decade prohibition shall be placed in the Constitution of the United States; and to this end we call to active coöperation all temperance, prohibition, religious, and philanthropic bodies; all patriotic, fraternal, civic associations and all Americans who love their country.

JOINT RESOLUTION.

[Introduced in the House of Representatives, December 4, 1911; reintroduced August 5, 1913, by Congressman Richmond P. Hobson, proposing an amendment to the Constitution prohibiting the sale, manufacture for sale, importation for sale, and exportation for sale, of beverages or foods containing alcohol.]

Whereas exact scientific research has demonstrated that alcohol is a narcotic poison, destructive and degenerating to the human organism, and that its distribution as a beverage or contained in foods lays a staggering economic burden upon the shoulders of the people, lowers to an appalling degree their average standard of character, thereby undermining the public morals and the foundation of free institutions, inflicts disease and untimely death upon hundreds of thousands of citizens and blights with degeneracy their children unborn, threatening the future integrity and the very life of the nation; therefore be it

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Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following be proposed as an amendment to the Constitution, which shall be valid to all intents and purposes as a part of the Constitution when ratified by the legislatures of three-fourths of the States: After the last article add a new article, as follows:

"Section 1. The sale, manufacture for sale, importation for sale, and exportation for sale, of beverages or foods containing alcohol is forever prohibited in the United States and in all territory under their jurisdiction.

"Sec. 2. The Congress shall have power to enforce by appropriate legislation the provisions of this article."

THE CRAWLING MONSTER.

"Opium (laudanum, morphia, etc.) is not the tragedy of the underworld nor of the lap-dog world, but of the working world, of doctors, writers, lecturers, scientists, teachers, students, both men and women."

This is the allegation made by Miss Jeannette Marks, whose new novel, "Leviathan," just published by George H. Doran Company, is the story of one man's triumph over the drug habit. Miss Marks continues:

"It's a national problem that cannot be settled by sending one man or even many to jail. It's a monster that has crawled up out of the dark on the American people. What are we going to do about it? What are the doctors going to do about it, the Federal authorities, public-spirited men and women, public opinion, the press?

"It is a national problem, and watching boundaries, guarding ports, making occasional raids can accomplish but little

to keep back the evil. Medical men united, an aroused public opinion, the work of women, the press, I suppose, could do everything. I have been trying to think through the situation, and I have some suggestions which I think would control the evil. First, the passing of strict laws which will allow habit-forming drugs to be sold only on a physician's prescription. Second, a law that will make it impossible for a prescription to be refilled except through a doctor's order. Third, education of the public through the schools, colleges, and Churches of the country. Fourth, Federal and State sanatoria for drug addicts and alcoholics. Fifth, the creation of a sense of personal responsibility on the part of physicians and pharmacists for this condition of affairs. Sixth, a law making the illegal sale of drugs a State's prison offense. Seventh, the present laws regarding labeling enforced and extended. Eighth, the present trade in all patent and proprietary medicines containing habit-forming drugs to be discontinued and absolutely prohibited by Federal laws. Ninth, the annulling of the licenses of those doctors and druggists who are known to be addicts and the periodical examination of all medical men and pharmacists by Federal officers to ascertain their continued freedom from such addictions. Tenth, passing upon all advertisements relating to drug and drink 'cures' by a Federal bureau. And, eleventh, the suppression of alcoholism.

"I believe enough people could be got together in every city, town, and village of this country through the school, the Church, the grange, the labor unions, to fight this thing and to drag it out into the light where ventilation and publicity would do their work in arousing a nation-wide hostility to an evil which places us

ethically and physically below such countries as Germany, Holland, Italy, and Spain, where there are laws, and, be it said, the laws are effective. What the Chinese have been doing, are doing, we can do too."

NEGRO MUSIC.

R. H. Milligan, in his book, "The Fetich Folk of West Africa," says: "There is no doubt that music is the art form of the negro. He is the most musical person living. His entire emotional life he utters in song. . . . His day is still future. But I believe that when he comes he will come singing." To say that the negro race is a musical race but faintly expresses a well-known fact. The primitive negro must sing. Whether at work or at play, he sings; whether in games or in his religious worship, the rhythmic, musical quality is very sure to manifest itself. Without doubt, the most distinctive contribution he has made to civilization has been along musical lines. Hampton Institute and several institutions, such as Fisk University and Tuskegee Institute, have made much, and properly so, of the religious folk songs of the American negro. From the very beginning Hampton's band of singers have sung all through the Northeastern part of this country these soul songs of the colored people, and through them many a person has been brought to a belief in Hampton Institute and the colored race.

We are familiar with the religious or plantation songs of the negro, but there is a large part of the folk music of the negro which has scarcely been touched. His work songs, his game songs, his love songs, and his dance songs furnish a wide and fruitful field for research and investigation for the student of folk music.—*Southern Workman*.

CHRISTIAN WORK FOR ORIENTALS IN AMERICA.

REV. GEORGE W. HINMAN.

The report that Sun Yat Sen, first Provisional President of the newly formed republic of China, dated his first impulses to a life of Christian altruism from the days when he studied in a mission night school in Honolulu gives to mission work for Orientals in America a new dignity and significance.

Without in the slightest degree belittling the work of American missionaries in China and Japan, we safely assert that some of the best missionary work done in the Orient has been done through the changed ideals of returned Oriental immigrants.

Among many instances might be mentioned Rev. H. Kehara, converted in a Methodist mission in California, who did splendid pioneer foreign missionary service in organizing Japanese missions in Hawaii and Korea.

Mr. Sho Nemoto has been the leader of temperance reform in the Japanese Parliament and has secured the passage of a bill against the use of tobacco by minors.

Dr. Fong Fou Sec, a graduate of Columbia University, is now preparing the textbooks of reform movements in China, which are being issued by the hundred thousands by the Commercial Press, in Shanghai. Twenty-five years ago he entered the mission school in California to begin the study of English.

The Orientals are regarded as the most un-American of all the immigrants that have poured into our country. It is taken for granted that the Chinese are all aliens, and it will be a surprise to many to learn that one out of every five Chinese in this country is a native-born American. The Japanese are later arrivals, and the proportion of American-

born among them is very much smaller. But much more commonly than among the Chinese, the Japanese immigrants bring or send for their wives and raise families of children.

Japanese Buddhists have missionary agencies in many countries. There are said to be ten missionary districts in the United States with headquarters at Kyoto, Japan. In 1906 nearly \$4,000 was sent from Japan for missionary work in America. Thirteen Buddhist temples were reported in California, with nineteen ministers. These temples often closely resemble Christian Churches, and their activities embrace the usual round of institutional work in the Young Men's Christian Association. The Buddhist temples maintain regular preachers, with services on the Sabbath and teach the children in Sunday schools and mission day schools. Three Buddhist magazines are published in America. A very few Americans have joined the Japanese Buddhist temples, but most of the missionaries of the Japanese Buddhists are for their own people.

The union magazine of the Chinese is called the *Radiator*, or *Light-Bearer*, and the Japanese union magazine is entitled the *New Heaven and New Earth*. Japanese Christians manifest in their religious work the same enterprise, ambition, and desire for independence which they show in their business and political relations.

Very careful investigations have been made, however, in connection with the Home Mission Council consultations upon Western neglected fields, which reveal the fact that in California alone there are about fourteen thousand Chinese and as many Japanese scattered through the country, remote from missionary centers, who are practically untouched by Christian influences.

The program of Oriental mission work is plain and simple. God has sent us a comparatively small number of representatives from Eastern lands, to whom we may give an object lesson as to what Christianity is and what are its effects. Most of these Orientals will return to their own land as missionaries of the gospel we give them. Their whole life here is a training school, and we are to determine the character of instruction, whether it shall be a knowledge of God and his love revealed through men, or a training in greed and a revelation of the vices and prejudices of the so-called Christian people.—*Missionary Review of the World.*

NO PLACE TOO SACRED.

Some time ago Rev. Dr. Brown, the well-known Secretary of Foreign Missions, made this statement: "There is a brewery in Jerusalem; there is a distillery on Mt. Lebanon; there are American saloons in Damascus. . . . It is the Church's deadliest enemy; . . . it is the spawn shop of infidelity; it is the hotbed of anarchism; it is the inexorable enemy of both Church and home. If possible, the saloon would make its nest in the Bethlehem manger; it would open a barroom on Mt. Calvary; it would establish its trade on the throne of God himself."

WESLEY HOUSE, BILOXI, MISS.

Miss Reams, of Georgia, is head deaconess now and comes with much experience in such work.

Miss Stubbs resumes her work as kindergartner and teacher in the night school.

A day nursery will soon be added.

This beautiful property on the beach, covered with large live oaks, has recently been purchased by the Woman's Mis-

sionary Society of the Mississippi Conference, and necessary buildings will be added as soon as possible for larger work than ever.

The oyster business having entered upon a new era in volume of business, the number of employees has been greatly increased, which offers greater opportunity for work than ever, proportionately increasing our responsibility.

The Biloxi Wesley House is situated close to five of the largest oyster-canning factories in the world, and three more have been built this year. Hundreds of hands, the majority of whom are children, are employed. From seventy to one hundred and twenty-five attend night school and sewing classes and kindergarten. Sixty-five to one hundred attend Sunday school, and from seventy-five to one hundred attend church. Fifteen infants and eight adults have been baptized, and twelve members have been received in twelve months.

If our people could only see the changes wrought in the lives of our children and adults under the influence of this institutional home life, it would bring more to its maintenance and give us more hope for the redemption of all these people. Such a home life is a revelation to them, and they are learning to live in a different atmosphere.

Eternity only can tell all this means to these hard-worked, appreciative people.

GULF COAST MISSION.

W. T. GRIFFIN, SUPERINTENDENT.

The Sailors' Rest has been established in Gulfport for five years and has passed the experimental stage.

SOME THINGS ACCOMPLISHED.

During the past three years it has had from sailors and officers 31,300 visits to its reading rooms; attendance on gospel

services, over 8,000; attendance at socials and concerts, over 8,500. It has made 1,900 visits to ships, held 450 services, helped 225 needy sailors, furnished free beds for 1,100, found employment for 785, distributed over 3,000 Gospels and books in different languages, and given out 30,000 tracts, 15,200 magazines, and 22 weekly newspapers in foreign languages.

THE FIELD OF WORK.

Three hundred ships from all parts of the world come annually to this port, bringing over 5,000 sailors. The Rest is a home for them while here. The exports from this port in 1911 were 327, 520,000 feet of lumber, valued at \$6,766,- 579, besides many shiploads of resin, turpentine, crossties, piles, poles, etc. The port was opened in 1902. It is fifty miles nearer the Panama Canal than any other United States port, the opening of which will add many ships and immigrants. The city has excellent schools, a new government building, a modern street railway system, fine waterworks and sewerage systems, many new brick buildings, and two new churches.

The following extracts from letters received from distant points serve to illustrate how far-reaching is the influence of this beneficent institution.

I must thank you very much for the pleasant evenings I spent at the Rest. I often think of it with great pleasure. I must say I am sorry that we had to leave so soon. I felt so much at home. I have paid my usual visits to the institutes at Cape and Dunbar, and they further remind me of Gulfport. I trust that you are all well and that God's blessings will remain with you always. We are leaving here for Java, thence to London. We hope to get there early in December. We are all very well.

JAMES AMOS.

Delego Bay, South Africa.

I oftentimes remember the pleasant hours I have passed in the mission, and you have my ardent wishes and heartiest coöperation in the

noble work to uplift mankind and furnish comfort to seafaring people. Kindly permit me to request you to interpret my best wishes to Misses Griffin and Mr. and Mrs. Straight, and you, dear sir, receive my sincere thanks and gratitude.

Yours very truly, LEOPOLD STRANDELL.
Rosno de Sta.

I am perfectly certain that if you look after your protégés from the sea in the same successful manner as you did when I was numbered amongst them, many hundred wanderers have left Gulfport since my own departure with a feeling of distinct regret. You would be surprised if I told you, and I couldn't anyway, the number of times I have thought of Gulfport since I left it somewhere about June, 1911.

T. U. SHADDOCH.

Winnipeg, Canada.

INDIAN TOBACCO SONG.

Tobacco is used by the Indians in religious ceremonies as an incense. All the tobacco-planting songs are religious. They are of a slow Maestoso style, accompanied by drums in slow tempo, and prayer sentences are inserted here and there.

Music is the principal medium by which the Indian communicates with the unseen. He hunts, fights, plays his games, and worships with song. His only instrument is the native flute, made of two pieces of cedar, hollowed out, glued together with pine pitch, and tied around with sinews. He blows into it from the end and has from four to six tones of the scale. Semitones are produced by cross-fingering at intervals, and between phrases he blows a trill or tremolo on the lowest tone.

Writing the Indian's songs according to our scale is an impossibility, because his tones are all vibrant, and he uses intervals which are impossible to play on a scale of whole and half stops. There are, however, exceptions to this statement, as illustrated by this tobacco song,



A TOBACCO-DANCE SONG OF THE CROWS.

which was reduced to formal music and harmonized by Thurlow Lieurance, and it appears in his collection of Indian songs.

Mr. Lieurance says that the Indian is naturally endowed with a fine physique and possesses a big voice. He sings for hours and even for days at the dances without tiring. He is a good listener, and it matters not whether it be music of a classic or popular nature. A few have become excellent performers on different instruments. Every Indian school has its band and mandolin and guitar clubs. Denison Whitlock has organized an Indian band which ranks with the best American and Italian bands in the United States.

WORKING FOR A CO-OPERATIVE HOME.

Miss Daniel, Conference deaconess, writes: "I've gained an entrance into the hearts of the factory girls. I have been so cordially received that I'm just too happy for words. Then, too, I've begun approaching the business men of the town, letting them know my plans for a co-operative home; and they are all so interested that I believe we will be installed in our new home before the Council meets again." Miss Daniel is a "live wire" and is doing the work in Corinth that should be done in every factory town in the State. May God bless her and crown her efforts with success!—*North Mississippi Bulletin*.

AMERICA'S FIRST SAFETY EXPOSITION.

CHARLES L. WALWORTH.

America, rich and reckless, is awakening to her folly and extravagance. We are realizing the simple truth that it is cheaper to build a strong railing at the top of a precipice than to maintain an expensive ambulance at the foot. That this plain proposition is gripping our economic and industrial life was forcibly demonstrated at the Safety and Sanitation Conference and the First International Exposition of Safety and Sanitation, which was held in New York City, December 10-20, under the auspices of the American Museum of Safety.

This double event really set a stake in our social progress. Probably never before in our industrial history has such an opportunity been afforded for the study of the most difficult problems of the day.

A WASTEFUL NATION.

We are a nation of wasters, and are known as such; but in the wasted lives of our people our prodigality is appalling. The latest figures tell us that 40,000 workers are killed and 2,000,000 are injured annually, while 3,000,000 are ill from preventable causes. The wage loss of the latter alone is enormous. While we spend large sums every year conserving our national resources, we lose many times over what we save in this way because an army of wage-earners is allowed to become a charge on charity. In contrast, the German Imperial Bureau of Statistics tell us that they conserve one billion marks annually in wage-earning efficiency through sanatoria, museums of safety, convalescent homes, and other forms of social insurance. European employers have cut their accident and death rate in half by a persistent campaign for safety.

Thus can be seen America's large task,

and the main object of the First International Exposition for Safety and Sanitation was to point the way. Its scope embraced everything devoted to safety, health, sanitation, accident prevention, welfare and advancement in every branch of American industrial life. By a special act of Congress, exhibits from Europe, which has twenty-one museums of safety, were admitted free of duty.

SAFETY AND SANITATION CONFERENCE.

At the three days' Conference on Safety and Sanitation, held in connection with the Exposition, the various problems of the day, such as safety for the worker and what it means to his family, the relationship between employer and employee, welfare, benefit, and compensation work, together with all forms of sanitation and hygiene for improving factory, workshop, and living conditions of workers and their families, were presented and discussed by eminent authorities and leaders in this branch. Especially noteworthy was the presence of physicians, either of independent practice or officially connected with some industrial plant. Occupational diseases and industrial hygiene were thoroughly treated by them, and the logical place of these professional men at a conference of employers was impressively vindicated. The human machine had its innings.

AMERICA'S FIRST SAFETY EXPOSITION.

The new Grand Central Palace, on Lexington Avenue, housed the Safety Exposition. Here were collected exhibits from every branch of industry, demonstrating what the greatest manufacturing concerns are doing to protect the lives and health and to promote the welfare of their employees. The leading railroads of America were represented, and their safety devices were exhibited

in much detail. Prominent also were several insurance companies, with charts, photographs, and other graphic data. The United States Public Health Service had a large section devoted to illustrating how this department wards off noxious and infectious diseases. The United States army was present with a field hospital equipment, while the navy showed the medical and surgical appliances on a modern battleship. The Bureau of Mines displayed the methods of protection, care, and rescue work thrown around the men underground; and the Bureau of Chemistry exhibited foods for infantile feeding, with charts and diagrams of food values.

OCCUPATIONAL DISEASES.

The section on occupational diseases was tragically interesting. Here were casts showing in ghastly detail the effect of certain occupations on hands, arms, wrists, knees, legs, feet, face, neck, mouth, and nose. In close proximity were exhibited preventive methods and safeguards. The dusty trades were scientifically classified, vegetable, animal, metallic, and mineral dusts each with subdivisions in their distinctive jars. Just how these dusts affect the lungs was severally shown, while in contrast was exhibited a normal lung in alcohol.

A timely feature was the section devoted to lead poisoning, inasmuch as this is our worst occupational disease to-day. Here too were casts revealing the effect of plumbism on hands, feet, wrist, the blue line on the gums, together with full precautionary directions and preventive expedients. Especially impressive was the German exhibit with lead-paint substitutes from the Iceni Pottery. The leadless glaze of the Ruskin Pottery Company, of England, and of the Iceni Company was given special prominence by the directors of the Exposition, for

the English rate of lead poisoning is one-ninth the American.

SOBRIETY AND SAFETY.

The effect of alcohol on industry was fully displayed. By chart the "peak of accidents" was located at those daily periods when the brain of drinkers is most under the influence of alcohol; while other charts showed the effect of drink on wages, loss of time, eyesight, sickness, and mortality. Here is a firm at Völklingen, Germany, testifying that in the case of abstaining employees the accidents number 8 to 1,000, but in the whole works the percentage was 12 to 1,000, an increase of one-sixth. The Allgemeine Electricitaets Gesellschaft, of Berlin, the largest industry in Germany outside of the Krupps, had an object lesson in preventing excessive alcoholism, with educational placards, visualized effect on kidneys, stomach, and lungs, and a list of the substitutes for alcohol served their employees in different parts of the plant. The prominence Germany gave to this alcohol section of the Exposition was impressive.

Two other exhibits of many that should be mentioned were an old, filthy sweatshop with a foot-power machine shown in contrast with the modern model shop, hygienic and well lighted; and a second, a booth full of articles collected by the Consumers' League, displaying specimens of work done by home finishers pushed to the edge of destitution and despair. It was a pathetic appeal.

A noteworthy feature of the policy of the American Museum of Safety is the awarding of medals in order to stimulate enterprise and progress in the field which it covers. Five medals were awarded, and the presentation took place this year at a dinner at the Waldorf-Astoria on Friday night, December 12.—*New York Christian Advocate*.



THE Regions Beyond

AFRICA.

Talking the Gospel.

Simple in strength and strong in simplicity, the best sort of Christian young black delights to push out into the adjacent hamlets with the gospel. Far from being a professional preacher, he "talks" the gospel, a straight talk in his own town being more tantalizing to raw negroes than a hundred sermons. In a sermon he knows where he is (or rather you do, for he often nods), but these terrible personal talks jog him into contrition. After all, there is no need for shooting at sparrows with heavy artillery; and Africa's true evangelization begins when the simple negroes start to talk about redeeming love among themselves. There is no English tone or mannerism in that negro talk. With the converted African, Christ's mercy, like the water in a vase, takes the shape of the vessel that holds it. Your constant joy is to hear in a foreign lingo some simple, old fact of faith, taking a new meaning by one twist of the negro tongue.

Here is an intelligent chief who takes up the cudgels for his abandoned (?) race and claims that if the gospel is really for everybody then they have as much right as we have to an offer of the same. To meet his challenge, I read out the record of the impotent man at Bethesda, and I venture to urge that here is one who has the same complaint as ignored Africa: "Sir, I have no man." So we get the

opening; and, advancing into the salvation of the subject, I tell that tale of divine cure, the cure of the man that had no man to help while others got the gospel things. Then we come to the point. What I now want is an assurance from my petulant chief that here at last he understands my drift. "O," he said, "that is very simple. The thirty-eight-years' sick man is like unto our abandoned Africa." The man said, "I have no man"; but Christ said: "I am your man." — *Dan Crawford, in "Thinking Black."*

BRAZIL.

Two Leaves from a Missionary's Diary.

H. C. TUCKER.

It seems desirable that Churches and individual Christians everywhere should be brought into closer touch with the daily life, work, and experiences of the missionary, and that the missionary should feel that his life work is known to the Church. Through the process of sympathy, more earnest and intelligent prayer and larger liberality in giving will be stimulated on the one hand, and, on the other, encouragement, strength, enlarged vision, and renewed consecration will be imparted.

Publicity given now and then to a leaf from a missionary's diary may serve to promote the desired end of this more intimate and intelligent relationship.

What here follows is intended for that

inner circle of believing hearts who seek this knowledge and fellowship. If the eyes of others should chance to read the leaf, we pray they may pardon the seeming egotism, fix the mind on the great work that underlies these incidents, and thus be brought into warmer sympathy with the purpose of Him who "came to minister, and to give his life a ransom for many."

Sunday had been a full day, with Sunday school at the People's Central Institute at 9 A.M., followed by the usual morning service that combines with the school. The Epworth League had a special meeting at the close that claimed a half hour's attention. Two missionary workers came with us to dinner, and, after the meal, an hour or more was given to conversation about the work. At four P.M. a baptismal service was conducted in a Christian home, where a few intimate friends had gathered to witness the consecration of the first-born to God. An hour was spent in social Christian fellowship around the supper table, and then we hastened to a meeting of a small committee planning to establish in the city a union Church service for English-speaking people. Quite a large group of those who are anticipating this service gathered to spend an hour in singing hymns and in conversation. The clock struck eleven before we were asleep; and before seven on Monday morning there was a call over the telephone asking if we could possibly secure a boy to accompany a blind man and care for and read to him during the day.

After the morning meal and a season of helpful family worship came call No. 2, a housemaid seeking help to secure employment. On reaching the office of the American Bible Society Agency, a letter from Bishop Lambuth asked that

attention be given to planning a meeting of presiding elders and missionaries with him and Dr. Cook a few days later. Another letter from a fellow missionary desired attention in arranging for the arrival of his two sons returning soon from the States. Call No. 5 was a young fellow begging that employment be secured for him, as he was in great need and had others dependent upon him for support. He seemed to be just the boy for the blind man and was soon dispatched to that post. No. 6 was a young man from one of the Sunday school classes in the Central Institute, who had been without employment for quite a while and was in great need. He was soon sent along with a note of introduction to the gas company, where we heard there was a call for men. A member of the Committee for the Union Church Movement asked for a few minutes' conference, and later he and another came to plan for a meeting to be addressed by Dr. Cook in the interest of the movement.

No. 8 was a bright, capable young boy far from home, who recently fell into temptation and robbed a cash box in a Christian institution. He now professes deep repentance and begs for a chance to make good. He asks for work, and the People's Institute is doing what it can for him. He is sent with a card to a friend who may tell him of work he can get.

Next and ninth comes a worker from one of the branch Sunday schools asking for help and counsel in planning for developing the work at that point. The tenth is an aged brother who has serious trouble in the Church of which he has been a member fifty-four years and of which he was pastor about thirty-five years. He is greatly distressed, asks me to read a long statement of his griev-

ances, and to advise the Sunday School Union, the Evangelical Alliance, and other similar committees of which he is a member, that he cannot continue to serve with them.

The eleventh to claim attention is the young lawyer and voluntary social worker at the People's Institute, who wishes to talk over the case of a boy whom he has been seeking to save from crime and bad companionship, and also to talk over plans for developing at the Institute the boys' brigade work.

No. 12 is a young man from the Institute who is without employment through some misunderstanding with his superior. We could only tell him of a place where laborers will be needed a week hence. A fellow worker finds himself with extra expenses within the last few days and asks for the loan of a little money until his salary falls due.

The fourteenth item is the monthly preachers' meeting claiming an hour's time for prayer, fellowship, and the consideration of questions of interest demanding careful attention and wise handling. This is followed by a meeting of the Committee of the Brazilian Evangelical Alliance to consider plans for a Congress of Christian Workers, the program for the Universal Week of Prayer, and other interests. In the intervals during the day the usual work of the Bible Society agency, with its accounts, letters, and requests for books, has required no small amount of time and attention.

The afternoon mail brings the sixteenth item. It is from the American Ambassador, asking if we can inform him "whether any individuals or institutions in Brazil have studied the subject of providing, by statute, pensions or other relief for widowed mothers, including an investigation of the circumstances affect-

ing such persons as may show the necessity or propriety of providing for such pensions of relief."

There is barely time for a few minutes rest and a hurried evening meal before I must hasten for an hour's run across the city by street car to the evangelical hospital to meet the members of the committee elected for the year. The financial condition of this benevolent and worthy institution is far from encouraging. Measures must be taken at once to secure help or the doors will have to be closed and the sick turned away. More than two hours is given up to organizing and planning to try to relieve the situation.

I reached home after eleven o'clock, tired in body and depressed in mind, feeling that the world is full of need and that human distress abounds everywhere. As I sat resting for a few minutes before retiring, my thoughts turned afresh to the Master, in whose name I had sought to serve and labor during the day. Restfulness and assurance came into my soul, and, after a season of prayer, I fell asleep as the clock in a tower near by was striking the midnight hour. The day had been full of service and care, fifteen hours of constant attention and effort; but One who is always able and willing to help was near, and the consciousness of having toiled in his name brought to the heart a peace and a joy the world cannot give and can never know.

A Night School at Cattete.

W. G. BORCHERS.

We have recently raised money in Rio de Janeiro with which to complete the work necessary in order to open a free night school in the chapel or Sunday school room for people who do not know how to read and write.

The published reports of the committee appointed by the government to make a study of public instruction had prepared the way for us. They had declared through the daily press that four-fifths of the people of the republic were unable to read and write; and that even in Rio de Janeiro, the nation's capital, fifty per cent of the people were unable to read and write. A conservative estimate would place the population of the United States of Brazil at 22,000,000. Thus it would appear that 17,000,000 Brazilians are unable to read and write, and 500,000 of these live in Rio de Janeiro.

After the members of our Cattete Church had given to the limit of their ability, we saw that at least \$1,000 more was necessary to complete the work of dividing the chapel into classrooms, by means of Wilson rolling partitions, and opening the school. Despairing of receiving the needed aid from the homeland, we resolved to do our best to raise it on the field. The members of the Church did not have sufficient faith in our ability to raise the amount outside of the congregation to aid the pastor in the endeavor. I told them I believed that it could be done and that I was resolved to do it. With no letters of recommendation, but with quotations from Dr. Octavio Mangabeira, President of the government's Committee on Public Instruction, I went to leading citizens, government officials, and business men and laid before them our plan to do our part in preparing the 500,000 "analfabetos" of Rio de Janeiro to be intelligent and useful parents and citizens.

This was my first experience at money-raising on the foreign field outside of the congregation, and I thoroughly enjoyed it for more reasons than one. First of all, it afforded me an opportunity to approach and leave a message with many

men whom we might not otherwise reach. Then I found that many of the leading men of the country, while not having consented as yet to attend our services, have been observing the influence of our work upon the people and are glad to give our cause a helping hand. Quite a number of them have been so favorably impressed with what they have observed that they asked me to tell them something about what we believe and teach. Several of them consented to come to church, and I had the joy of seeing some of these attend our services before we sailed for the United States.

Only two men of position and influence refused to give, and that because they have been too prejudiced against us to take notice of what we are doing. Naturally, many others, for one reason or another, did not give; but so many gave liberally that in less than five weeks, using only the time I could take from other duties, I had secured about one hundred dollars more than the amount we set out to raise.

CHINA.

Religious Influences in China.

J. W. WHITESIDE.

Soochow University opened on September 5 and is now full. Three hundred and five students have been enrolled, and there is every prospect of doing a good term's work.

The advanced work in English, including Shakespeare, Milton, Dryden, Pope, Browning, Tennyson, Carlyle, Ruskin, and others, is fascinating for both teachers and students. Literature often affords a fine opportunity of calling attention to the truths of the Bible. In this way students who are rather indifferent to the truths of Christianity

when these are presented to them direct from the Bible are constantly brought face to face with the fact that almost all the best English literature is permeated through and through by the ideas and ideals of the Scriptures.

The Chinese Christians and the foreign missionaries too have been considerably exercised of late by the proposal of some influential Chinese to make Confucianism the State religion of this country. The fact is, an effort is being made to have a clause to this effect put into the national constitution, which is now being framed. Most people think that it will be a great hindrance to our work and perhaps lead to the persecution of other religions (including Christianity) if such a statement is put into the constitution.

During September we were reënforced by a number of new missionaries. Dr. and Mrs. Ernest V. Jones arrived in Soochow on the 9th. Dr. Jones is to be the Professor of Chemistry in Soochow University and has already begun his work. On the 27th Dr. Love and Misses Blyler, Mitchell, and Attaway arrived at Shanghai. Dr. Love is to assist Dr. Polk in the Soochow Woman's Hospital.

Compared with other and earlier years, the prospects before us are indeed bright. It is true that Christianity is but one of the many influences that are now playing upon China; but the gospel has taken a firm hold upon this nation, and it can still be trusted to hold its own in the mighty conflicts of this world. This, however, is not a time for any of us to relax our efforts.

First Impressions.

BERTHA O. ATTAWAY.

We have been in China three whole days and part of another. It seems much longer, and we have seen and heard so

much about so many things. Dr. Love, of course, was almost carried bodily to Soochow upon her arrival. The other three of us are "visiting around." We came to Sung-Kiang, and are to leave for Shanghai, going then to Soochow.

The first thing which came to our notice on our arrival was the royal welcome which we received from the missionaries. It is almost worth the long trip to find at its end such cordiality and hearty friendliness.

They tell us that we get the "real China" here in Sung-Kiang, and I believe it. And of the "real China" as we behold it on these most amazing streets, it is absolutely impossible for me to attempt to express myself. "This non-Christian civilization!" I have said to myself over and over. As strongly as this realization has been borne in upon me, there has been another realization—that the transformation which must come can be brought about only by the same miraculous power which cleansed lepers and gave sight to the blind and makes scarlet sins white as snow, Jesus Christ. I know I am going to be happier in China than I have been in all the rest of my life put together, because there is nothing which can be done here without keeping very close to the Miracle-Worker, the Master himself; and that, of course, is joy unspeakable. I trust that I shall not disappoint you and all those whose hopes are in me and, above all; that I may not fail of all the Father's plans.

We have seen something of the miracle in the schools here. There is such a difference in the very faces and attitude of the Chinese girls and women here and those outside. Sunday we had our first communion in China. There were ten grown persons received into the Church, one of them a white-haired

old man. Four babies were baptized also. I was happy to be able to sing with the Chinese, they in their tongue and I in mine, the different languages making no discord. Some of the children saw us singing and prettily offered us a book. The children and women are so attractive. I feel large and gawky and awkward beside them. I am looking forward eagerly to the time when I shall have some of these soft-voiced, light-footed, gentle girls as my very own pupils to love and teach and guide.

CUBA.

Prayer Answered in Cuba.

REV. S. A. NEBLETT.

Does God hear and answer prayer as he did in the days of the apostles? May the struggling Church on the mission field still expect speedy, specific answer to specific petition when Satan and his allies vex her? Most assuredly, and I have just heard of such a case here in my district in Cuba.

Brother Juan Muñoz is pastor of the Church at Jovellanos. I have received a letter from him that is most encouraging. The following is a translation of the part referring to the answer to prayer:

During the third week of this month we were holding revival services. The Lord heard our prayers and shed the Holy Spirit in our hearts. The fruits of the week were six excellent new members. During these glorious days we witnessed a prodigious event that demonstrated to us the immense power of private prayer. For several weeks a sister in the congregation, the wife of one of our most faithful members, has been suffering a mental derangement. After some days, she apparently recovered her lost reason, and all seemed to go well.

However, neither she nor her husband nor children would go to a service of the church. Being greatly surprised, we took steps to find

out the cause of this unexpected coldness, and we found it to be evil counsels of some adversaries of our Church. In order to alienate these faithful members, some relatives who are superstitious, fanatical Romanists, insinuated to the husband that the mental disorder of his wife had been visited upon her as a punishment for being a Protestant. Being finally convinced that that was true, he made a resolution not to attend church any more nor even speak of religion in his home. Without doubt this was the work of Satan.

Such bad news saddened us greatly, and we began to pray for them fervently. One night before the beginning of the service we prostrated ourselves before the Lord, pleading with him to bring back to us the cold brother and his family, and that he dispel their prejudices and errors. And the Lord, praise his name, again gave us a palpable proof of his inexhaustible love and kindness. A few minutes later our brother entered the service in company with his children and, repentant, confessed his error and weakness and promised to be more faithful in the future. Confused and astounded at the manifestation of the power from the Lord, we found no words with which to express our profound gratitude for his goodness. This brother is now more faithful than ever.

The history of the Cuban Mission is full of similar marvels. God is with us; and in no distant day this beautiful land will be more beautiful, because it will be Christian, won for Christ.

The present assurance that God promptly hears and answers prayers that are for the glory of his name and for the defense of his little flock on the mission field, where we are surrounded with superstition and satanic malignity in all its insidious forms, is very needful for us if we would have victory. I know all the persons of whom Brother Muñoz writes, and the incident has made a deep impression upon the people of Jovellanos.

"Beside you are lives desolate of love and waste. Flood forth your love upon these desolate wastes and share God's joy of loving."

JAPAN.

Lambuth Memorial Bible Woman's Training School.

MAUD BONNELL.

This school aims at the following work:

1. To train Japanese women for the service of God by systematic Bible study and by practical work. A three years' course of study is pursued, and all pupils live in the dormitory connected with the school.
2. To minister to women and children through the practical work of the teachers and the women in training by means of Sunday schools, kindergartens, women's meetings, and visiting homes.
3. To bring all the graduates and pupils together once in the year for a week's Bible conference, and thus bring refreshment to the whole field through these women.
4. To take any classes in English or the Bible, either for men or women in the home, the school, or the native Church, that will hasten the bringing in of the kingdom.
5. To make the school and the missionary home a real beacon light in the darkness.

Our pupils are expected to have finished the second year of high school before being admitted to this school. As a matter of fact, however, some have less preparation than that, but in many cases they make up for this in other necessary qualifications. For example, a real call to service, a special gift for personal work, experience as a Christian worker, or a gift for visiting the sick.

The women do, considering their early training, fair class work. It must always be remembered that most of them came to us with little or no knowledge of the Word of God; so one must begin from

the very bottom to instruct them. Still God opens the "eyes of their heart" in a most marvelous way. I am often amazed at the understanding they have in the blessed secrets "hid since the world began," but now revealed to them and us.

Our women in training teach in thirteen Sunday schools, some of these in the city of Kobe (population, 403,000), and some of them on the suburban street car line between Kobe and the great city of Osaka (population, 1,200,000), twenty miles away. Three of these Sunday schools are managed by the women themselves, and right well do they do this work. Two of these Sunday schools are in the slum sections of Kobe. Of all the Christian work in Japan, none is more easily begun, none so inexpensively carried on, nor none more fruitful and hopeful. Among these multitudes of children one could have a Sunday school almost anywhere if he only had teachers and means to operate it. And it requires very little money indeed, comparatively speaking. Sometimes a room is rented for two hours on Sunday in some private house for, say 25 cents a Sunday. Sometimes the house is rented for all the time. This costs more, all the way from forty dollars to sixty dollars a year; but it makes a preaching place, which generally ends in its becoming a registered chapel and then often a church. The entering wedge for Christian work is almost always a Sunday school or the teaching of English.

On account of social conditions in Japan, visiting in the homes is one of the most needed and most fruitful methods of Christian work among women. Besides their classroom work, our women in training do some of this work every week. It forms a large part of the work of our graduate Bible women.

Our annual Bible Conference is a source of much comfort, inspiration, and refreshment to our graduates, who look forward to it throughout the year. Working as they do in the midst of heathen surroundings, they lack the fellowship they so much need, as they are continually giving out to others. Last year (September 24-30) we had for the first time a union Bible conference with the Baptists, at a lovely little spot right on the seashore. There was a daily average attendance of eighty Christian workers, almost all of them women. Our Father manifested his great faithfulness to us in showing us many new things in the blessed Word, in making us praise him anew for the privilege of working with him, and in searching us and re-anointing us with the Holy Spirit.

An Experience Meeting in Japan.

NELLIE BENNETT, KOBE.

The Annual Bible Institute of the Lambuth Memorial Bible Woman's Training School was held last year (September 24-29) at Kitahama. There were several new features, and we were just a little anxious lest the atmosphere of the Institute might be marred in some way. It was the first time the Institute had ever been held away from the school and the first time we had ever tried union, but our anxieties proved to be absolutely groundless. Kitahama is a beautiful little peninsula, whose only attractions are the Pacific in all its varied beauty lying twenty steps from the dainty little doll house called a Japanese hotel, in which we found a comfortable, pleasant home for the week. The Japanese still love nature, and none of the various means of entertainment so commonly found at resorts have yet reached Kitahama; but I must say that they are rapidly reaching

other places, and Kitahama's time may come soon.

This year we united in the Institute with Miss Meade, Principal of the Baptist Bible Woman's Training School of Osaka. An answer I once heard from Miss Meade will give you a clue to her character. Some one asked to which Church and what mission she belonged, and her reply was: "I belong to the Lord Jesus." There could be only harmony in the union of two schools whose principals are such women as Miss Bonnell and Miss Meade. There was, through the meeting, the most perfect sympathy and harmony. The one purpose of all was to learn more of the living God and his Word and to enter into a deeper spiritual experience. The attendance numbered about seventy or eighty—students of the two schools, graduate Bible women, and visitors. The speakers were all men and women of culture and deep religious life.

The results of the Institute will best be understood from the following expressions from the women at the prayer hour the morning after our return from Kitahama. It will add interest to the report if I point out each woman as she speaks.

Yamanouchi San is a widow of twenty-seven, now in the third-year class, which graduates in March. She was appointed to teach the Sunday school normal class before the Institute, hence the reference to that: "I went to the Institute thinking, 'What do I want? What am I going for?' I was indeed feeling very needy, even though I did not know just what the need was. I dreaded much having to teach the Sunday school lesson before the Institute; but one of my friends prayed for me every day, and that gave me a new view of the love of a friend. I never experienced such an answer to

prayer as when I stood before that audience and found that God had taken away all embarrassment. I had a new experience of the presence of God. I had always believed that God had called me to the work of a Bible woman, but it came to me so strongly in the call of Jeremiah that I can never doubt it."

Kanitoni San is about twenty-four and is in the third-year class: "I had long wanted to know I was definitely called. I thought I should never have it clear and plain; but in the call of Jeremiah I saw what it meant, and I also came to know what perfect peace means."

Cho San is twenty-one and in the second year: "The Conference made me think, 'Well, this must be what heaven is like.' What came to me from the meeting was a new assurance of God's willingness to accept even me, and I feel that by God's grace I shall live to his glory."

Hashimoto San is twenty years old and in the second-year class: "What I desired most in going to the Conference was to know God better, and that came to me. Then I wanted to know what Jesus meant when he said: 'I have chosen you.' I always wanted to be able to say from my heart: 'I will go anywhere.' I hope you will pray for me."

Hosokawa San is twenty-one years old and a second-year pupil: "I knew a woman who is a tenrikyo believer. She is so zealous that she has put me to shame. I know of a backslider who died in his sins, because we did not pray for him, I fear. During the Conference, when Tsuji San told of the two women who prayed with her and for her and how she was strengthened, I said: 'That is it.' When Kugimiya Sensie asked if there was any one here willing to go to Soochow, I said in my heart: 'Yes, Lord, I will gladly go if you want me to go.' Pray for me."

Yamanaka San is twenty-four years old, the wife of a member of the East Japan Conference, and a Kwansei Gakuin graduate. She is a first-year pupil, preparing for greater efficiency as a preacher's wife: "Three years ago I gave myself to God fully, but I have stolen myself off the altar many times since. Now I am his and have a real and positive peace. And, another thing, there was some one whom I could not forgive. Yoneshima San said to me: 'Don't you think God is suffering more over that sin than you are? Why do you put yourself first? If he can forgive it, can you not?' There was something else about which I needed teaching, and I was led to the words in 1 John ii. 27 when I got the leading. I have perfect peace, and I hope by his grace to continue in it."

Haltori San said: "At this Conference I have learned so much about being consecrated moment by moment. I felt that I must pray much for my loved ones. They are not Christians and were much opposed to my coming to the Bible school. I am the 'first fruits' of the Hiroshima Girls' School (the first Bible woman from that school), after twenty-five or twenty-six years of prayer, and I feel a deep responsibility to my dear school that I may be worthy of it and of what it has meant in my life. I must live so that I will not bring discredit upon it nor upon the Bible school."

Yoneshima San is a graduate (March, 1911) working in Oita, Rev. T. W. B. Demaree's district: "I was in school, just as you are, for three years, and in great kindness I was led to a sound faith foundation. But I knew nothing of the troubles of real work. At the Conference I was much helped by Aoki Sensie's talk on Jeremiah, when he tells the people not to depend upon Egypt or upon any-

thing else, only upon God; and how Jeremiah worked on without results, but still held firm, and I said: 'This is what I need to stand firm and work on whether I see results or not.' (Jer. i. 18). How I have longed for a praying friend! It has helped me so much to know that the teachers and pupils pray for me. I was so tired and weary when I came, but the love and spiritual atmosphere have so rested and comforted me that, relying on God and your prayers, I gladly return to my work."

Kosugi San is nineteen years old and is a first-year pupil: "I was not clear in my call to the work; but when I heard the talk on Jeremiah's call, I said: 'That is my case.' I do now offer myself to God. I have been much troubled about being made holy and had thought that 'others can, but I cannot.' But I believe that God did cleanse my heart."

I have given the report as nearly in the words of the women as possible.

Young Men Are Reading Unwholesome Literature.

DR. S. H. WAINRIGHT.

The following is a translation by Rev. H. Pedley of an editorial in the *Gokyo* (Methodist) on a timely subject. The article appeared July 25, 1913.

A friend of ours, says the editorial, who teaches English literature in a school of the higher middle grade said in the course of a recent conversation: "The other day I asked a large number of boys to tell me the names of the books which they enjoyed most, and each of them made a ready response. Between the pupils of the higher and lower grades there was more or less of difference in the kind of books mentioned, but all agreed in choosing those which were most up-to-date. Purely literary works

formed the great majority, and those of a philosophical or religious nature were very few indeed, and of purely religious ones none at all."

Even granting that the above is not a sufficient test of the general drift of the student mind, it serves at least as a hint.

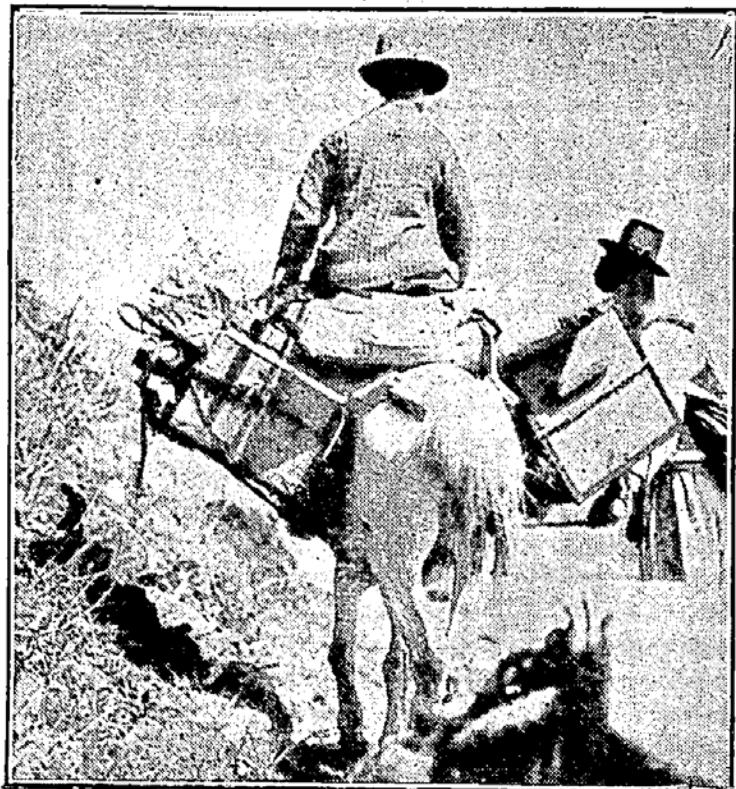
Of late, translations of Shakespeare have been little in demand among the student class in Japan. On the other hand, works of Ibsen, Sudermann, Dostoyevski, Maeterlink, Shaw, and the like are selling fast. This, taken in connection with the conversation reported above, shows that present-day readers, especially students, are eager for the new rather than the old. Shakespeare, Milton, Carlisle, and Emerson have no authority over the present generation. In less than two decades the world of thought has undergone startling changes. The dangerous elements in the new thought are not few, and no one who is not blind can refuse to recognize these new ideas springing up before his eyes. It is not to be wondered at that the young men are captivated by the new; and those who wish to lead them must fully sympathize with them, study the new ideas and the reason for their origin, and so guide the young that they wander not in the paths of the evil, but find themselves in the way of righteousness.

KOREA.

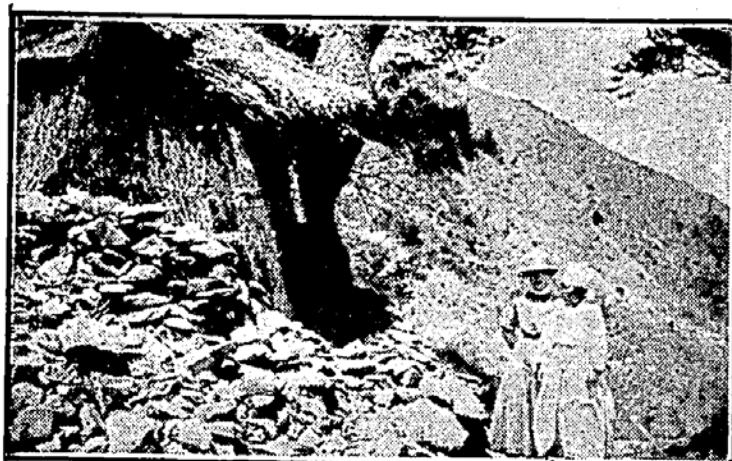
Itinerating in Korea.

CORDELIA ERWIN.

[The difficulties of travel in Korea are so well brought out in the following pictures sent us by Miss Erwin that, with the brief explanatory notes, we are having the cuts to tell their own story. As a rule, missionaries make light of mere physical hardships.]



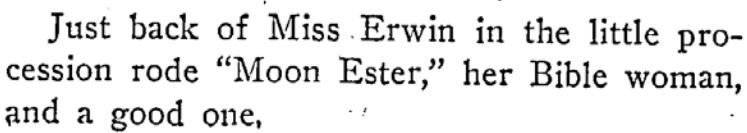
Miss Cordelia Erwin, mounted on top of her "pack," starting out on a country trip in Korea.

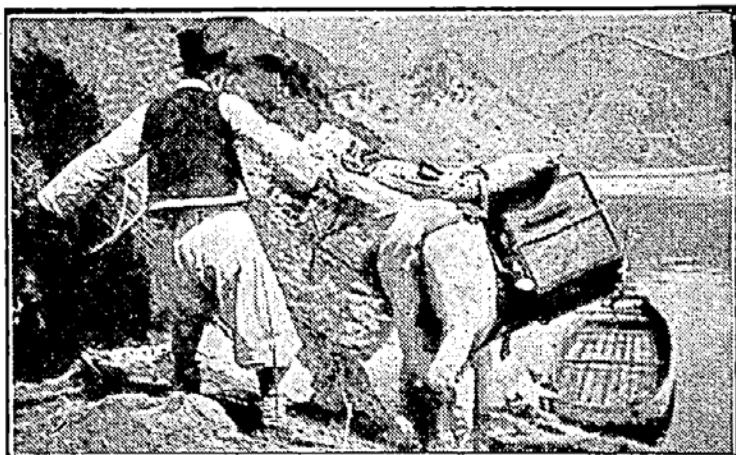


Stopping at a "high place," many of which are to be found in Korea. Every mountain pass has a shrine something like this, where passengers may worship. These "high places" suggest the kind of idolatry that was common in Old Testament times.

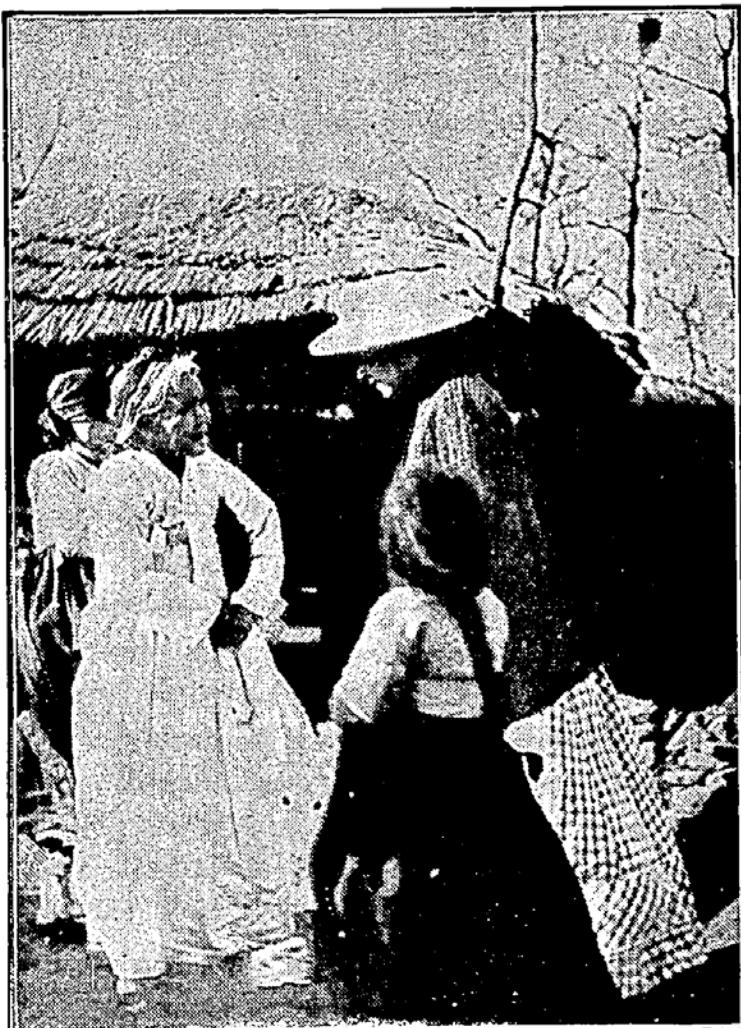


Miss Barker at another "high place." Notice the old rags and paper with food tied on the tree. Paul might well say of these people; "Ye are too religious."

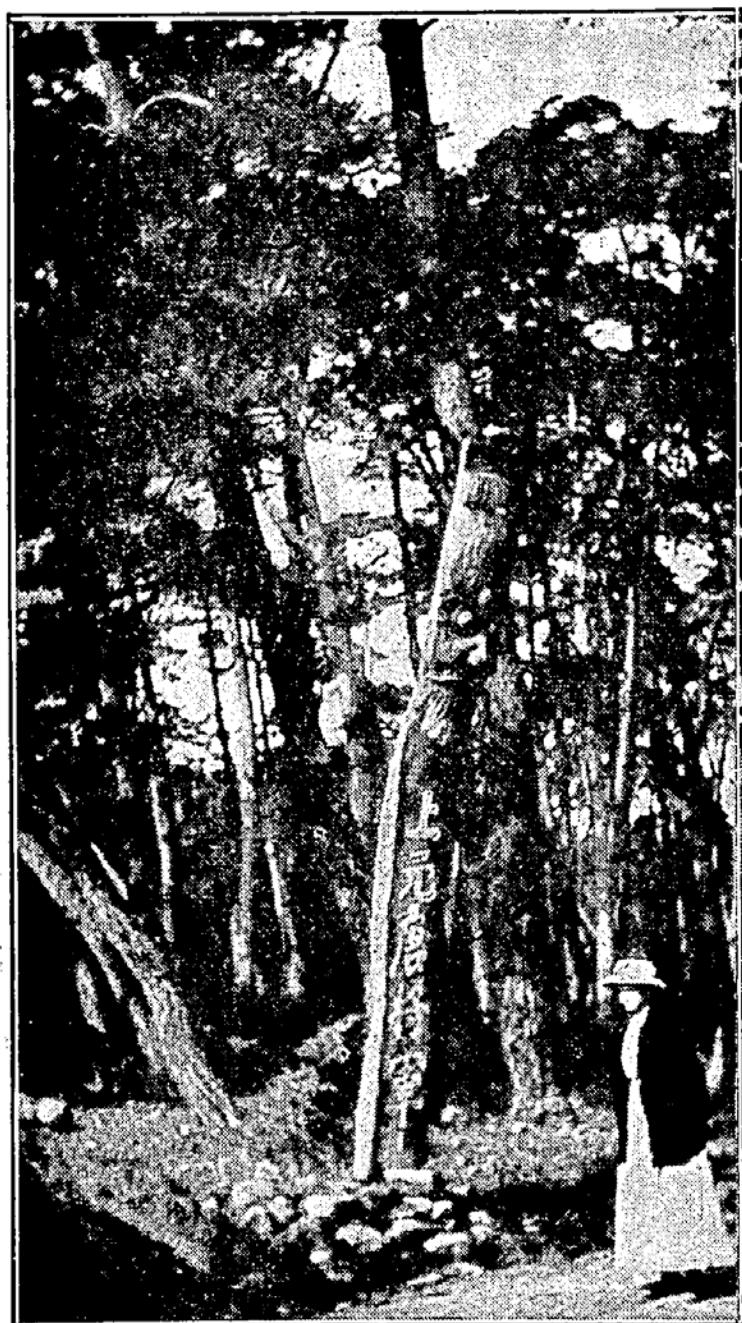




The descent down the mountain side is picturesque, but somewhat perilous. This road is so rough and precipitous that the pony must have help to keep on his feet.



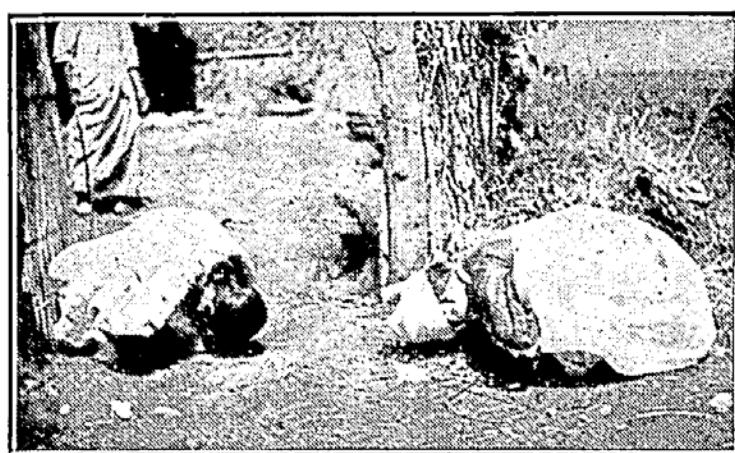
Begging to be taught.



The Koreans told the travelers that this old fellow was supposed to guard the road and all passers-by. How do you like his looks?



Tabitha, our hostess at Karaju.



Receiving a caller in the North.



This is she going along the mountain road. She walked about five miles to where Mr. Peerman was examining candidates for baptism. We are glad to know that her faithful efforts were rewarded, and that she stood a good examination, entitling her to a much coveted membership in the Church of Christ.

Advance Even in a “Season of Trial.”

F. K. GAMBLE.

The past year has been one of organization and material development among the Churches committed to my care. Besides the South Ward Church, Songdo, I have had charge of the Chang Dan, Yun Chun, Kum Chun, and Pyeng San Circuits, containing a total of fifty-two groups or Churches, spread over an area of about one thousand square miles.

There has been no large ingathering, for the “season of trial” still continues.



This dear old lady standing beside Mrs. Peerman “believed” when she was seventy-seven years old, and then began to study so she could read the Bible. She now reads fairly well and has a bright Christian experience.

However, we are glad to note that there have been more than one hundred new believers during the year, the number of enrolled adherents having increased from 182 to 269. There have been eighty adult baptisms, and the number of baptized members has increased from 1,289 to 1,329, a net gain of 40. The number of probationers shows a loss of 19. We especially rejoice in the fact that quite a number of those who had grown cold or entirely fallen away have returned to the Church and seem more faithful than ever. Comparatively few backsliders have been reported, and we are encouraged to believe that the time is near at hand when the Church will enter upon a period of substantial growth.

The increase in self-support has been perhaps the most gratifying feature of the year's work. Contributions for the support of the ministry have increased from \$372.61 last year to \$592.51 this year, a gain of fifty-nine per cent; and the total contributions from \$1,248.07 last year to \$3,058.73 this year, a gain of one hundred and forty-five per cent. In every case the full amount pledged for the support of the ministry at the beginning of the year has been paid, and in every case but one there is a surplus in hand with which to begin the new year. The time is not far distant when we shall have several circuits that will assume the entire support of their preachers.

Union Medical College, Seoul.

DR. NEWTON H. BOWMAN.

The Annual Conference of the Korean Mission has just adjourned. Bishop Murrah appointed me to Severance Medical College, which is a union work and the only college of medicine with Christian supervision in Korea. All the larger missions have appointed representa-

tives to the school, which enabled it to open October 2, 1913, with a full faculty for the first time. The Department of Eye, Ear, Nose, and Throat, including the manufacture of glasses, has been assigned us. The clinic in this department is very large; and in order to take care of it the institution has given us the best Korean graduate of medicine available, one to grind lenses, and, with my helpers, the work is progressing. The evangelistic work begins at 10 A.M. every day in the usual order of service, after which the patients are assigned by card to the respective departments for treatment.

Ivey Hospital, Songdo.

WIGHTMAN T. REID.

It is with pleasure and thankfulness that I can report that the past year has been the best all-round year that Ivey Hospital has yet had. This is true in several respects. First, there has been some increase in the attendance on the dispensary, and there is promise that this increase will be much greater in the coming year. Secondly, there has been a notable increase in the number of inpatients. Since the fifteenth of last March the quality of work done for our inpatients has approached within hailing distance of our ideal, for on that date we moved them out of the Korean buildings into our splendid new wards. Thirdly, since moving into the new wards there has been a very considerable increase in receipts from out patients, the better surroundings seeming to make them more willing to pay for their treatment. Then we have had an unbroken year with our hospital preacher, which is almost a new experience. We have obtained a very excellent Bible woman, who has been doing splendid work, thus filling a long, keenly felt need. Lastly, but we believe by no means least, we have obtained the

assistance of a young Korean doctor, who has won the confidence and respect of all who know him in the city of Songdo. He has only just started in on his duties, but everything seems to promise that he will add very much to the efficiency and satisfaction given by Ivey Hospital to its clientele.

I have the picture of a young man whose family was converted under Mr. Collyer some ten years ago. They remained in the faith for three years and then backslid because the eldest son became demented. The younger brother of the young man above mentioned was brought to the hospital and, after a somewhat prolonged treatment, was cured of a very bad abscess of the thigh. While here the gospel was preached to the brother and father, who came to visit the sick boy, and soon the whole family once more renewed its allegiance to the faith. When the sick boy was sent home well, the father made a special trip to express his thanks for the service rendered to him and his.

That gratitude does not always follow our services is illustrated. A man brought his wife to the hospital. She had swallowed a peach stone four days previously. It had lodged just above the entrance to the stomach, and for those four days she had not only suffered many things from many Korean physicians, but had not had anything to eat or drink. In a few moments, and without very serious discomfort, she was relieved of the stone and thus saved from a slow death by starvation. She was given a good square meal and charged 50 sen. Though well dressed, she and her husband paid only 18 sen, saying that they had no more, and went off expressing many thanks for what had been done for them. She had probably paid a considerable number of yen to the Korean

doctors for their useless efforts to relieve her, and, to put the matter charitably, that may have been the reason why they could pay us only 18 sen. We have not heard from them since, but surely their thoughts of Ivey Hospital must be grateful ones.

A father brought his son, aged about 18, who had dislocated his shoulder three days before. They had walked into town from some distance by very gradual stages, as every step was almost unbearable agony to the boy, who had to hold his injured arm stretched out in front of him. He was given a general anaesthetic, and the father stood and stoically watched our strenuous efforts to get the shoulder back into place. When, finally, the bone slipped into the joint and I turned and told the father that he would soon be perfectly sound again, the man almost danced for joy and could hardly express his thanks, saying: "O, you have given me back my son again! He was worse than dead to me, for we are very poor, and, being a helpless cripple, he would not only be unable to help the family, but would be a big mouth eating up what the rest of us could make, and now you have made him well. Many, many thanks." It was pointed out to him that what he had received was not from us, but from the love of God who had sent us, and it was to him he should return thanks and praise and please him by believing in his Son Jesus, who could save his soul forever.

And so the work has gone on for patient after patient, healing for the body and medicine for the soul, according to Scripture precedent, until our statistics record 51,000 dispensary patients, an increase of 699 over last year, and 164 operations. Of this number, 74 made profession of faith.

MEXICO.

El Paso District.

J. H. FITZGERALD.

The attention of the people here on the border is so absorbed in affairs in Mexico that it is difficult to turn it to spiritual things. We have been doing faithful work, preaching the Word, distributing tracts, and visiting. Some fruits are beginning to be seen in increased attendance at the services and a warmer spiritual atmosphere. We recently held a series of services in both congregations here in El Paso. The revival fires did not burst forth into a flame, but the membership was revived and there were a few professions of faith. We have long since learned not to be discouraged because of failure to get great and immediate results. The harvest from every seed-sowing is sure, even though it may be long delayed. There is no seed so powerful as the Word, and no harvest so sure as that which it brings.

I have recently visited Marathon and Toyah and, besides the Third Quarterly Conferences, held special services in both places. At the former place the success was most encouraging. The brethren were faithful in attendance and had a mind to work. There were a number of professions of faith. Several gave spontaneous testimony. Ten offered themselves as candidates for membership. Brother Villareal continued the services after I left for Toyah. There we also had good services and some candidates for membership. Brother Chaparro is doing much pastoral work. He has inaugurated some Bible study classes in which both members and outsiders are being interested.

The congregation at Alamogordo is showing more signs of life than for a

long while. The attendance at the services held both Saturday and Sunday on my regular monthly visit is very good. Nothing was done there toward collections until a month ago, when I held a Church conference and straightened up the roll. Since then the response of the members has been very gratifying. I had a full house there last Sunday night and a fine service. Monday I went to Carrizozo, where I found a good number of Protestants, and held a service.

When last heard from, both the Church and school at Chihuahua were prospering. The Effie Eddington School here cannot provide for nearly all of the applicants. Brother Corbin is at home in the new boys' school and has twenty-six on the roll, but no boarders.

The Laredo District.

REV. LAURENCE REYNOLDS.

In the Rio Grande Valley we have recently held some interesting services. At McAllen we received six members and enrolled two candidates for membership. At Dorma we received four candidates, baptized one infant, and dedicated our new chapel; and the outlook for progress is quite hopeful. We also had interesting and well-attended services at Hidalgo. Our chapel and parsonage in this place are not really well adapted to our present needs. Since the county seat has recently been moved from this place to Edinburg, the sheriff has granted us the use of the court room for a chapel and three offices for use as a parsonage and charges no rent. Attendance and interest are on the increase here, and the pastor is quite zealous and active.

At Laredo we held a week of special services, in which the interest and attendance were fine and the membership

much benefited. There were nine candidates enrolled. In Laredo there are two congregations—one at the church, in the northeastern part of the city, and the other at the Laredo Seminary, in the southwestern part of the city, and known as the Faith Hall Society.

The seminary is doing a fine work under Dr. Skinner, who is an educator of large experience and success. He has a strong faculty and takes much interest in our Mexican work. They have about two hundred boarders. The military discipline in the boys' department has taken on new life and is a popular feature. The commercial department is having a fine patronage under the efficient direction of our Prof. E. B. Vargas, who was appointed to the place by Bishop Morrison. He still holds his membership in the Mexican Border Conference, and is thus available at any time when necessary for pastoral or evangelistic work. He preaches frequently and leads chapel exercises in the Seminary the greater part of the time, and his spiritual influence in the Seminary is most helpful. It is about two miles from the Seminary to our Mexican Church, so they hold their Sunday school, Epworth League, and preaching services at the Seminary.

The field in this district is certainly white unto harvest. Thousands are coming from Mexico as refugees; and many of these will remain, as this section of Texas is rapidly developing on agricultural lines, and there is a great demand for Mexican labor. Although the Laredo District is but a part of what was formerly the San Antonio District, it includes an immense territory, about eighteen counties. Scattered throughout this cornucopia-shaped district, two hundred and fifty miles wide and three hundred miles long (opening toward the north), in the great Lone Star State, we

have about thirty preaching places, and there is urgent need for at least that many more, for there are many large Mexican populations as yet without the gospel. Where we now have seven or eight pastoral charges we should have at least fifteen. I am endeavoring to hold as many special meetings as possible in the centers with the idea of establishing mission centers in the larger places and grouping the others within reach about these, forming circuits.

The sixth annual session of the Medical Missionary Conference will be held under the auspices of the American Medical Missionary Association at the Battle Creek Sanitarium, Battle Creek, Mich., December 30 to January 2. Bishop E. R. Hendrix will preside. Many prominent missionary men and women are expected. Missionaries of all denominations are invited, and they will be entertained by the institution. The Secretary, George C. Tenney, will be glad to correspond with those who are interested and to impart any needed information.

Our new church building at Wusih is simple and neat. It will seat about five hundred the way we seat them out here, and it is quite attractive in appearance. It cost \$1,500, \$500 of which we raised on the field, partly through the sale of old material and partly through subscriptions. Mr. Yui, the pastor, is emphasizing evangelism. He is stirring the congregation to make them realize that the completion of a church building is just the starting point in the real building of a Church. He is urging them to start out now with not only a new building, but with new hearts and new determinations and purposes to build a real Church of Christ at Wusih.—*R. D. Smart, Soochow, China.*



THE HOME BASE

METHODIST TRAINING SCHOOL.

WILLIAM F. QUILLIAN, PRESIDENT.

A FRESH BEGINNING.

The holiday season for the Training School was shorter this year than it has been heretofore. In view of the fact that the Midwinter Institute will not be held at the Training School, but has been changed to the summer and will be held at Lake Junaluska, our students were given only ten days of vacation. Like the shepherds of the olden time, they have "returned praising and glorifying God because of the things they have seen and heard." It is the Christian's privilege after every vacation to return to his work with joy.

THE HOLIDAY SEASON.

A large number of our students remained at the school during the Christmas vacation. They enjoyed several entertainments of a social nature, but, according to their own statement, the greatest pleasure which they had was in the service which they rendered to others. Celebrations were had at Warioto Settlement, Bethlehem House, Day Home, and the Wesley House. Some of our students also assisted very effectively in the general work that was carried on throughout the city. The Secretary of the United Charities stated that he had not seen more efficient workers than those who aided the Christmas Club in its plan of providing Christmas gifts for every family in the city of Nashville. We wish that all Christian people could

(114)

have the same spirit as those students who are giving themselves to definite service and would carry Christmas with them throughout every day of the year.

WORKERS' CONFERENCE.

During the last two days of December the officers of the Epworth Leagues of the Tennessee Conference held a two days' session in the chapel of the Methodist Training School. We were glad indeed to have these young people among us. The program was intensely interesting and profitable. Addresses were made by Rev. J. M. Culbreth, Rev. Paul B. Kern, Rev. W. F. Quillian, Miss Ada Trawick, and others. The meetings were presided over by Mrs. W. M. Cassetty, Jr. We commend the example of the Tennessee League Conference to other Conference. For, as a rule, efficiency is in direct proportion to training.

NOTES.

Rev. T. A. Hearn and wife were pleasant visitors to the school last month. They were just leaving for China, where they will resume their work in the mission.

The chapel services conducted by Dr. Corwin the first week of the new year were more than ordinarily interesting. She called upon selected students to express in a two-minute talk their ideal for the new year. It was interesting to hear these consecrated young men and young women express their New-Year purpose in language beautiful and sincere.

We were greatly rejoiced during the

holidays to receive expressions of good will and appreciation from many of our friends and former students. A number of gifts of various kinds were sent in to the school. Subscriptions to our work aggregating more than \$2,200 were received during the last days of the old year. For these things we thank God and take courage. We believe that before the new year closes the school will be entirely out of debt and will be well on the way to a substantial endowment. To this end we ask an interest in the prayers of every one whose eye falls upon these lines.

THE SCARRITT BIBLE AND TRAINING SCHOOL.

M. K. HOWELL.

Welcome home! There is no word that will quite take the place of the good old-fashioned word "welcome" to express the feelings of the faculty and students of the Training School when Miss Gibson finally reaches home. When this issue of the VOICE reaches its readers, we shall probably be in the midst of our rejoicing, for we expect the middle of January to see her home again. We are not regretting for a moment that we spared Miss Gibson for the work in Brazil and Cuba; but we are very conscious of our loss, and as the weeks have been passing when we have been expecting her that loss has seemed a wee bit heavier. God has been wonderfully good to her and to us in our separation, and for it all we praise him. All praise is due also to Miss Billingsley, who has so patiently and quietly met the extra demands upon her while acting as principal.

THE STUDENT VOLUNTEER CONVENTION.

The Seventh Quadrennial Convention of the Student Volunteer Movement met in Kansas City December 31 to January

4. Five thousand students—a thousand more than have ever met in any previous convention—assembled to take counsel together concerning the things of the kingdom of God. It took the time and strength of many lives to make this meeting possible. The homes of Kansas City were opened wide to entertain the students.

The Training School tried to do her full part in making the Convention possible. Our students gave voluntary assistance in clerical work in the central offices, and the school entertained forty-two delegates. This was made possible financially through the kindness of Methodist friends in the city and through the assistance of our own students, who have gladly given not only their services, but their rooms, that the guests might be comfortable. We entertained representatives from the Methodist Training School, Nashville; Central College, Missouri; Wesleyan College, Georgia; Randolph-Macon College, Virginia; Cottey College, Missouri; State Normal, San Marcos, Tex.; Southwestern University, Texas; Howard-Payne College, Missouri; Winfred College, South Carolina; Woman's College, Meridian, Miss.; Athens College, Athens, Ala.; Florida State College; La Grange College, Georgia; and Vanderbilt University, Nashville. Five of our Council officers were also guests in our home: Mrs. J. B. Cobb, Mrs. F. H. E. Ross, Mrs. F. F. Stephens, Miss Daisy Davies, and Miss Mary N. Moore. Two of our Conference officers, Mrs. E. P. Peabody and Mrs. B. H. Hill, were also guests. We also welcomed our missionaries, Miss Truly Richmond and Miss Blanche Howell, from Brazil, Miss Lily F. Fox and Miss Esther Case, from Mexico, and Miss Alice G. Waters, of China.

HOLIDAY FESTIVITIES.

The Christmas holidays were a very delightful occasion in the school this year. It has indeed been a time of joy when we sang with Mary: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Friends have been exceedingly generous, sending showers of preserves, jellies, fruit, cakes, flowers, and linen of various descriptions. For these gifts of love we would extend to one and all our thanks. The Christmas committees of students were appointed as usual, and the few vacation days preceding Christmas Day were full of delicious mysteries. Christmas morning revealed the secrets of all: The early morning carol, "Glory to God in the Highest"; the home Christmas packages at the various doors; the chapel arranged as a large living room, at the end of which stood the indispensable Christmas tree; the morning program of song and cheer; the dining room, with its tables arranged as a cross, and with every decoration suggesting the thought of the Christ-child; the evening service of praise, with Bishop Hendrix as leader. Most of us long for home and loved ones at this Christmas season, and it will ever be so, for truly "there is no place like home" as a place to spend the glad Christmas time. But all agreed that if they could not be at home Scarritt was the "homiest" place in which to spend the joyous Christmas. God bless all who by their generous acts of loving-kindness have made it possible for us to give joy and happiness to this household of eighty young women.

WORSHIP OF ARDENT SPIRITS.

Dan Crawford, in his "Thinking Black," portrays his own participation in the curious custom of making ardent spirits at the same time the means and

the object of worship prevalent among African tribes:

I thought I knew my Mushidi fairly intimately, but to-day he quite nonplused me by spitting in my face. In a flash I thought that here was a chance to share in the sufferings of Christ. Did they not spit in that Face from which one day the heavens and the earth shall flee away? But a tardy explanation of this foolery was so suave and conciliating that I soon saw that I had lost martyrdom. That spit was not a mere expectoration, but a compliment; not a spit, in fact, but a spout, for his mouth was full of beer—not holy water, but holy beer. Well, it seems that I had caught him in the spirit of worship, which in Africa also means the worship of spirits by the drinking of beer. This worshiping (*kupara*) literally means a spitting or spouting; and when they have spouted consecrated beer down into the ground, they then start and link up the living and the dead by spouting beer all around the place. This arrangement harmonizes exactly with the negro's ideas of fellowship, and an Englishman would need to wear a waterproof coat and an umbrella at such a function. It really rains beer. Moreover, this curious custom of worshiping the spirits with a drink called "spirits" is very subtle, the hint seeming to be in the fact that a fainting, half-dead man can be vivified by such a drink. But the River of Time is indeed brackish with the salt of human tears, and here is Mushidi crouching to the spirits and pleading their aid at the very moment when he is surrounded by the accusing bleached skulls of his victims. Yet "nobody really dies" is the negro saying. So to him that white skull is merely the last surviving wind-swept room of a wrecked tenement; now only a warrior's punch bowl, the very skull that

"Was once ambition's airy hall,
The dome of thought, the palace of the soul."

Nevertheless, if you want to guess even faintly at the curious convolutions of the black brain, you must seize upon this great system of spirit worship, which is one and invisible across Africa. The whole theory is merely the solemn result of the negro as a race looking steadfastly into the continents of death and eternity. What is this fiction but a farrago of sense and nonsense? The ardent spirits of the living and the dead are linked with these ardent spirits of beer. Worshiping

by fits and starts, and sometimes only once per annum, the negro can only cordially dispense with worship after he has dispensed cordials. Do not they accuse us of the same thing when we place wine on the Lord's table?

FOUR MILES OF MISSIONARY CHARTS.

Think of a missionary chart an acre and a quarter in size! Then cut it up into smaller charts, each twenty-eight by forty-two inches, lay them end to end, and make another more than four miles long! Hard to imagine, isn't it? Yet if you put together the sixteen hundred sets of charts on "Southern Methodist Missions" issued by the Board during the past year, that is exactly what you would have.

There are two reasons for this phenomenal record: They are the best charts on Southern Methodist missions ever issued, and they are by far the cheapest. They exactly met a long-felt need, and the price puts them in reach of all. Hence the record-breaking sale of sixteen hundred sets in less than twelve dred sets in less than twelve months.

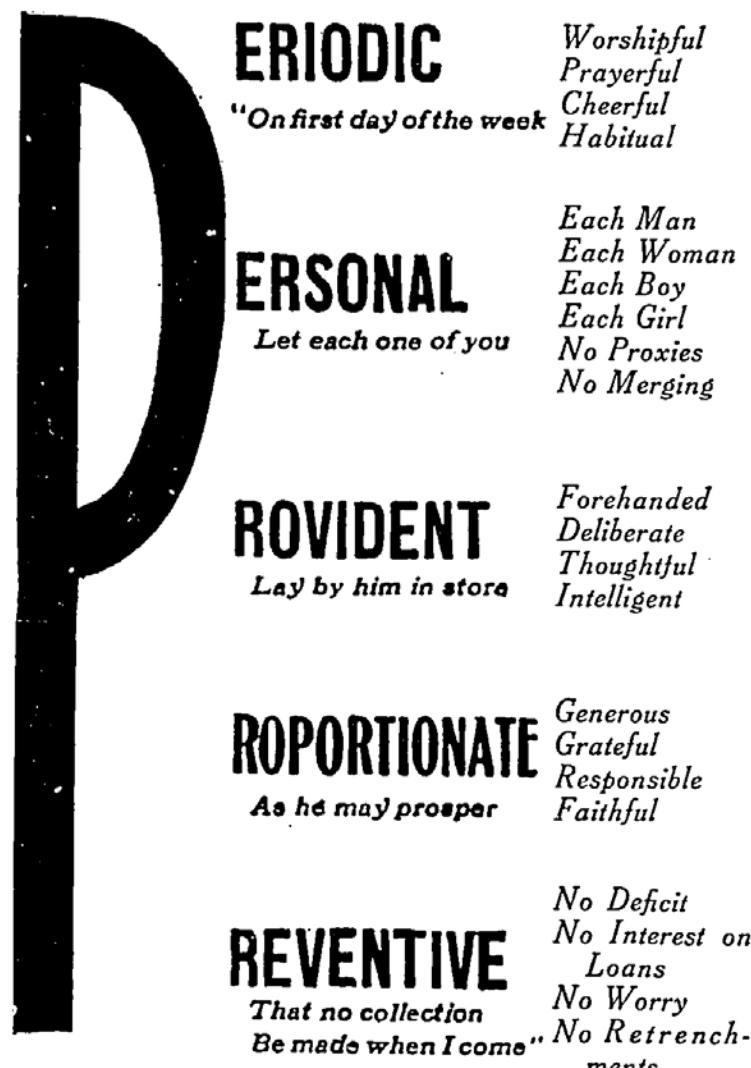
Here are a few of the interesting facts that these charts show at a glance: Our relative fields at home and abroad; number of missionaries employed; number of native preachers and helpers; schedule of salaries; number of Churches, Sunday schools, and Epworth Leagues in mission lands; number of members; number of day schools and colleges; number of pupils; number of hospitals and patients treated; progress in ten years along each of these lines; percentage of increase; *per capita* gifts for missions of the leading denominations; a list of attractive missionary specials, etc.

And the price (think of it!) is only twenty-five cents for the set of four charts, each twenty-eight by forty-two inches, beautifully printed in two colors, making a handsome and telling exhibit.

They should be in every League room, church, and Sunday school.

You want them, don't you? Order today of the Board of Missions, 810 Broadway, Nashville, Tenn. They will be sent by return mail. Send stamps, silver, money order, or check.

PAUL'S PLAN OF GIVING.



Foreign Mission Board, Southern Baptist Convention, Richmond, Va.

THE MISSIONARY BEATITUDES.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."

1. Blessed are the messengers of the gospel, for to them is given the promise of the presence of Christ. (Matt. xxviii. 19, 20.)
2. Blessed are the bearers of precious seed who sow in tears, for at the time of harvest they shall abundantly rejoice. (Ps. cxxvi. 6.)
3. Blessed are the winners of souls,

for theirs is the joy of saviorhood. (Jas. v. 20.)

4. Blessed are the compassionate who spend themselves in helpful service amongst the needy, for they shall have the benediction of the King. (Matt. xxv. 34-36.)

5. Blessed are the intercessors, for they have the assurance that their prayers prevail. (John xiv. 13, 14.)

6. Blessed are the generous-hearted whose gifts help forward the kingdom of God, for these have the approval of the Saviour. (Acts xx. 35.)

7. Blessed are they who surrender loved ones for the sake of the Name, for they shall have eternal compensations. (Matt. xix. 29.)

8. Blessed are the obedient, for they shall enter through the gates into the city of God. (Rev. xxii. 14.)

9. Blessed are the despised and persecuted for the sake of the gospel, for great is their reward in heaven. (Matt. v. 10-12.)

10. Blessed are the faithful, for they shall receive the commendation and joy of the Lord. (Matt. xxv. 21, 23.)—*Kenred Smith, B.M.S., Upoto, in Congo Mission News.*

ARCTIC TRAVEL: A PARABLE.

Peary, the Arctic explorer, on one occasion, when he supposed that he was traveling poleward at the rate of ten miles a day, found that the ice floe on which he was moving was itself drifting toward the equator at the rate of twelve miles a day. He was, in fact, being borne backward at the rate of two miles a day. He would not have discovered it if he had not looked skyward to take his bearings.

Everything may depend upon our method of reckoning progress and upon our heavenly gaze. He who looks down-

ward or only on the earthly level may even suppose that he is going forward, when he is in reality going backward; but he who keeps his eye on God and takes his reckoning by celestial standards is sure of his position and has a safe guide. On the worldly level there are no perfect and absolutely reliable landmarks. Our observations and experiences need to be corrected by celestial interpretations.—*Missionary Review of the World.*

A CONTRAST.

ALZADA JAUNITA WILLIAMS.

On a couch 'mid downy pillows,
Friends and loved ones lingering near,
Dying lay a Christian woman,
On her face no trace of fear.
"John," she said to her companion,
"Many years along life's way,
Hand in hand, we've walked together,
But our paths divide to-day.
You'll be still an earthly pilgrim,
Serving God with jealous care;
But I go to Christ up yonder,
And will wait your coming there.
At my going do not sorrow,
For my Saviour is so nigh
Me to comfort with his presence
That I do not fear to die.
Christ in life is ever with us;
In light and shadow he's our Guide.
At the journey's end he whispers,
'Child, no ill shall thee betide.'"
With a ray of heaven's sunshine
On her face, she fell asleep.
"A Christian's death is but a triumph,"
Watchers said; "why should we weep?"

Once a ragged Indian woman
By the Ganges dying lay.
She had borne the toil and burden
Of many a long and weary day.
Racked with pain her fragile body,
Restless, miserable her soul,
As the poor benighted creature
Heard death's billows round her roll.
"Erahma, Brahma, I have served thee,
Served thee faithfully for years.
Wilt thou soothe this stormy spirit?
Wilt thou heed my bitter tears?"

Brahma I've been taught to worship,
 Thus in death sweet peace to buy;
 Yet he will not hear my pleadings—
 O, I'm so afraid to die!
 O ye gods, do come and help me,
 For the vast unknown I fear;
 I'm afraid—O how I shudder,
 With death's turbid waters near!"
 One sad wail, and all was over—
 Dead she lay upon the sand—
 Dead, and never heard of Jesus,
 Christian, in your neighbor land.

OUR INSTITUTE.

Calallen (Tex.) Missionary Society.

MRS. GEORGE F. HARRIS.

This is the closing of our second year as a society and the closing of our first year as a united society. We will have our dues all paid in full, but some have failed on pledges and specials on account of poor crops. We have just sent a box to our Orphans' Home, also a box to the flood sufferers. Our society is still small in number, but I never saw a more loyal or a more religious band of women. We took up the study of "Mexico To-Day," and we are getting much good from it. Nearly all of our members are subscribers to the MISSIONARY VOICE.

The Right Kind of Giving.

MRS. F. DAULZTER.

The Springfield M. E. Church, South, Jacksonville, Fla., celebrated its eighth anniversary December 5, 1913, under the auspices of the Woman's Missionary Society. Mrs. Sanberg, the Chairman of the Music Committee, prepared a fine program. It combined a jubilee feature, as the ladies that week had paid the last indebtedness on the parsonage. Some years since the Missionary Society assumed that debt. The money was paid in from time to time by voluntary gifts

and offerings. Never a rummage sale, oyster supper, or anything of that kind was resorted to—a determination this Church holds to—and if it is suggested you will see "fire flash from some old member's eyes." No doubt our pledges will be larger, now that we are relieved of our parsonage debt.

Gathering of the King's Children.

MRS. R. V. M. CORDELL.

Would it interest the readers of the VOICE to know of a union meeting the El Dorado (Ark.) Missionary Society held a few weeks ago? We invited the members of the Presbyterian and Baptist Missionary Societies and the Episcopal Guild to meet with us on Monday afternoon, asking them to coöperate in making the occasion one of perfect unity. The meeting was held in the Methodist church, with our President, Mrs. L. K. McKinnie, presiding. The program, in which each denomination was well represented, was exceedingly good. There were some splendid papers, a reading, an interesting round-table discussion, and good music. It was indeed pleasant to feel that, although we represented four denominations, we were dwelling in brotherly love and unity, all serving the same dear Master.

Epworth League Service Furnished by the Missionary Voice.

BLANCHE WYATT.

Many Epworth Leagues are unable for various reasons to have a mission study meeting during the week; but every Chapter can conduct one by presenting the needs, the religions, the family life, etc., to the Chapter at the devotional service. One Chapter tried this plan for a month. A stereopticon lecture was

given on Korea. A discussion of Buddha, with an outline of Korea commercially, geographically, and politically, made up the next service. Then from the VOICE were clipped reports on the work done in Korea as reported during the entire year by the magazine. Mr. Deal's report on the industrial work led. The number of patients treated, the medicine given out, and the hospital report came next. The evangelist's report followed, being coupled with a letter from a native preacher. A story of the marriages and burials was given. Then the report of the educational work, followed by an appeal for a music teacher and other assistants in the kindergarten, was given. All these, from the VOICE, gave a complete setting of the things accomplished and the things needed, and showed to some attendants that mission work means more than just preaching to the people. It was thrilling to have Mr. Ryang's story retold; how even the location of Korea made it almost impossible to build up a nation of themselves and to control their own land. The last service was a pageant, "The Broken Needle," when the Leaguers wore the native costume; a Korean woman was treated by a medicine man; the advice of the missionary; a physician healed her; the part the Bible woman played, and the joy of the natives.

Interesting a Country Community.

MRS. L. B. REAGAN.

I believe our plan for arousing interest in a country community is the best I have ever seen. There is not a woman in it who is not proud of our society. Last summer we gave a picnic for the people in our community and invited a speaker on agriculture for the men. We expect to make this an annual affair-and enlarge upon it. We invited everybody,

and thus promoted neighborliness. The next step is to induce them to come to church. The "farm hand" problem is a serious one, but we are working at it. Our work through this society has made us broader-minded women. We are better citizens, more charitable and sweeter-spirited Christians. My own life is so blessed through the love of God and the love of friends that I just wish I could help everybody in the world who needs help.

One thing of interest I must tell you in regard to our society. We were invited to hold the October meeting at the home of a bachelor, about two miles from our church. His father was an old-time, if-you-are-not-immersed-you-are-sure-to-be-damned kind of Baptist preacher. This man is also a strong Baptist. However, he extended to the Methodist ladies an urgent invitation; and in spite of the fact that it was raining that morning, nearly every one went. He came in to one devotional meeting, heard articles from the VOICE, heard us talk of the needs of our own community, then he heard talks which made him know that he had a larger vision too. He attended the study circle in the afternoon, after the good dinner and social hour. As he helped me into the buggy that afternoon he said: "Mrs. Reagan, I am going to be a better man after this."

For our open meeting we used the school program which was published in the January (1913) VOICE. It is a good idea. The meeting was entertaining and very instructive. It is wonderful how this society has brought out women of the country, and it is beautiful to see how gladly they spend that day in the service of the blessed Master.

SWEETWATER, TENN.

Fairly Booming.

MRS. WILLIAM WILL.

One of the most active departments of the Travis Park Church, in San Antonio, is the Missionary Society, with two meetings each month at the church, the first meeting for business reports of officers and standing committees (and, by the way, they are always written reports). Our President, Mrs. C. C. Stranghan, insists on doing work systematically and in good order, and much credit for our ordinarily good meetings is due to her fine ability as a leader and a consecrated Christian woman. At the second meeting members of the reading circle come together one hour before our regular meeting. Later follows the literary program, with the latest news from the *Bulletin*. Some of our meetings last year were love feasts. Our ladies all take pleasure in helping to make our literary evenings instructive. During the summer we meet out of doors, as it is very warm in this portion of the South. We are invited to the homes of different members, and meet in the lawn or gallery with a splendid attendance. We observed the Week of Prayer, and it was a blessing and a joy throughout the entire week, with one all-day meeting. The first prayer service as outlined by the VOICE was a great meeting. We felt the Holy Spirit, and a great joy came to each one of us present. This was as it should have been.

There are six Churches in the auxiliary, and they meet once a month at home in their respective districts. They are giving their time at present to the study of the book of John. At each meeting reports are given as to the number of sick visited, strangers welcomed, flowers sent to the sick and lonely, and visits to the Wesley House, hospital, and benevolent and Methodist institutions.

The work is truly philanthropic, and it has brought many women who do not belong to the Missionary Society into the scope of its influence, and numbers of these finally join the circles and take an active part in the work. As one of the members has said truthfully: "These circle meetings are more like big family gatherings than anything else." They are the means of bringing women to the church; and not only that, but of helping them to grow spiritually and so to exert a greater influence for good in this great city.

The President's report, which was given at the Annual Conference, showed that the sum of \$3,125.78 had been used in the work of the Home and Foreign Departments for the year ending October, 1913. The women have gone to work enthusiastically to do greater things this year than they have ever accomplished before in the history of the organization.

A Trip to the Orient.

You are invited to take a trip
Across the seas, but not in a ship.
With a merry party all full of glee,
There'll be everything to interest you and me.

First, we will see the United States,
Some of the work within her golden gates;
See the ships that come from every land,
Laden with those that need a helping hand.

They come to our cities both great and small,
And with them—to you and me—a call.
Will we extend to them an open hand and door
As they daily come to our every shore?

From the States we will go to the Kingdom of
Flowers,
And there we will visit through sunshine and
showers;
See their schools and the work wrought by
hand—
You will want to stay in gay Japan.

In Korea, where workers are laboring for the
Lord,
To give to his people love and life through his
word,

Will you not come and help in their work
And try nevermore your duty to shirk?

In China they are asking for prayer.
In this you will surely have a share,
Praying to God, our Heavenly King,
To China salvation bring.

Then to Africa, the land far away,
Where they are just now seeing the "peep o'
day."

We will hear them pleading: "O men of God,
Teach us the way the Master trod!"

In Brazil they're crying: "More workers we
need.

Will you not help us while we plead,
And send to us teachers—not a few—
That we may know Him who said, "I died
for you"?

No interest in India? O, let us not pass
The land of the child widow and social caste!
But let us leave there some message of love;
Surely God will bless it in heaven above.

In Mexico, if it's not an intrusion,
We will see the cause of such great confusion.
To whom can they look to quiet their strife?
To Him who can give abundant life.

In Cuba we'll rejoice over the work done there,
Then return to our own land so fair,
And pledge to go, give, send, and pray,
Whithersoever He shall lead the way.

You have no VOICE on this great work?
Then you surely must your duty shirk.
Get one for a year before you start;
It will comfort your soul and cheer your heart.

The above invitation was sent out by the Donaldson (La.) Missionary Society in November, 1913, for an entertainment that was given in the Methodist parsonage. It was given to show some of the work done by the Woman's Missionary Council in the United States and in the foreign field.

There were booths representing the countries mentioned in the invitation, all beautifully decorated with their national colors and flags. Members of the society, dressed in native costume, occupied the different booths, explaining the

charts and giving out literature and valuable information on "her country."

The ships coming from these countries are bringing the immigrants to our shores, and those leaving the United States are bearing missionaries and Bibles to those of other lands. The VOICE booth proved to be an enjoyable haven for the travelers on their return to the homeland.

The travelers were given the VOICE "tonic," which was sent to us by our District Secretary, Mrs. A. F. Godat, of New Orleans. The "tonic" was strengthening to all; and as the travelers looked over the "world" and read, "The women of all nations can join hands through the MISSIONARY VOICE," quite a number left their addresses and the subscription price for the VOICE to be sent to their "home address."

In the dining room dainty refreshments were served, while the travelers became friends with our workers in Biloxi, New Orleans, Dallas, Augusta, Atlanta, Birmingham, and various other home and foreign fields. In this same room a little pot hanging on a tripod was placed near the door with this request, "Keep the pot boiling." Over it hung this: "What has the trip been worth to you?" Judging from the liberal offering received, every one must have counted the "trip" worth something. We have received numerous requests to give the "trip" in some larger place where everybody in town may attend.

On January 21 Mrs. F. D. Swindell resigned as Corresponding Secretary of the Foreign Department of the Woman's Missionary Society of the North Carolina Conference. Mrs. Swindell has filled this responsible office for twenty years.

PROGRAM FOR MARCH.

Conquest of the Cross Over Self-Indulgence.

(Intemperance and the Individual.)

1. Christ's Missionary Invitation.
2. Song: "In the Hour of Trial." (Hymnal, 431.)
3. The Properties of Alcohol.
4. Effects of Alcohol upon the Individual.
5. Alcoholism and Heredity.
6. Alcohol and Working Efficiency.
7. The Moderate Drinker.
8. Africa and the Rum Trade.
9. Results of Community Study.

REFERENCE Books.

"Winning the Fight against Drink." By E. L. Eaton. Jennings & Graham. Price, \$1. "Alcohol." By Henry Smith Williams. Century Company. Price, 50 cents.

"American Social and Religious Conditions." By Stelzle.

"Christian Missions and Social Progress." By James S. Dennis.

The free publication of the Temperance Society of the Methodist Episcopal Church, 14 West Washington Street, Chicago, Ill.

Temperance Committee of the Presbyterian Church, Consatogo Building, Pittsburgh, Pa.

Anti-Saloon League, Columbus, Ohio.

National Temperance Society, 43 East Fourteenth Street, New York City.

National Woman's Christian Temperance Union, Evanston, Ill.

National Prohibition Party, 106 North La Salle Street, Chicago, Ill.

ALCOHOL.

The public thinks it is only heavy drinking that harms. Experiments show that even moderate drinking hurts health and lessens efficiency.

The public thinks alcohol braces us for hard work and against fatigue. Experiments show that alcohol in no way increases muscular strength or endurance.

Alcohol lowers vitality; alcohol opens the door to disease.

Alcohol is responsible for much of our insanity, much of our poverty, much of our crime. Our prison commissioners reported that ninety-five per cent of those who went to prison in 1911 had intemperate habits.

Yet the public says: "We need the revenue from liquor."

The public should know how small is the revenue compared with the cost of carrying the wreckage.

Your money supports this wreckage. Your will allows it. Your indifference endangers your nation.

Commercialized vice is promoted through alcohol.

Christians, think! Arrayed against alcohol are economy, science, efficiency, health, morality—the very assets of a nation, the very soul of a people. Think!

Christ's Missionary Invitation.

Whom did Christ invite to be his followers? Read the following passages: Matthew xi. 28-30; John vi. 35, vii. 37, viii. 12.

Were those following him limited to people of his own nation? Matthew viii. 5, xv. 22, 28; John iv. 12, xxi. 50; Matthew xxvii. 54.

Lord, speak to me, that I may speak
In living echoes of thy tone;
As thou has sought, so let me seek
Thy erring children, lost and lone.

• • • • •
O use me, Lord, use even me,
Just as thou wilt, and when, and where;
Until thy blessed face I see,
Thy rest, thy joy, thy glory share.

—Frances Ridley Havergal.

Judge A. E. Barnett, of Opelika, Ala., in sending a remittance of one hundred dollars from the Trinity Sunday School, in payment of the amount pledged at Lake Junaluska to the Board of Missions' Building Fund, reports that Trinity Sunday School has contributed for missions during the year the sum of four hundred dollars, all of which is in addition to the assessments. Indications are that Trinity Church will contribute from all sources about four dollars per member for home and foreign missions during the year.

A CHILD HERO OF FINANCE.

A delivery boy brought a package up to the house one day not long before Christmas. We bought a great many things from his store, and mother knew him by sight. She opened the door to pay him, and suddenly I heard her speak.

"Why, Jimmy," she said, "how terribly tired you look!"

"I am tired," answered the boy simply. "I haven't slept for ages. Last night I didn't get home till after two, and then—well, you don't know where I live, but it's a pretty rough place, and I had a thousand dollars in my pocket. It belonged to the store, and I was responsible, for I had collected it. I sat up all night, but I had to drink black coffee to keep awake."—*Christian Herald*.

EPIGRAMS.

It has been admirably stated that the change now coming over the study of humanity is analogous to the new departure which Galileo introduced into astronomy. Until his day the earth was thought to be the center of the solar system; but now it is known that the sun is the center, even as we are learning that the letter "I" is not the hub around which the universe revolves, but the letter "H," which stands for humanity, of which we are fractions.

"Government by injunction" cannot cope with Christ as a Deed; the massacre of unarmed miners but hastens the common people's reign; the lynching of men by infuriated mobs only precipitates the uprising of Golden Rule justice; the worthlessness of the idle rich and the wickedness of the idle poor offset each other. The tramp who, being asked to saw wood before eating breakfast, left this scroll on the pile as he disappeared, was the representative of that large constituency of rich and poor who

stand on the same level: "Tell them that you saw me, but you didn't see me saw."

A quickened sense of what our life is for is coming to the people; the coming joy is beginning to be comprehended as a part of the joy of the Lord, which is our strength; the common mind begins to see that matter and spirit are but different sides of the same shield, and is rising to a concept that between the secular and the sacred there is no line of demarcation, but that the universe is one, its throbbing, ever-present energy is one, and "all we are brethren."—*From Miss Willard's Buffalo Address.*

ENSLEY WESLEY HOUSE.

The Birmingham *News* of December 7, 1913, devoted practically a whole page to an illustrated write-up by Ethel Armes, of the Ensley Wesley House, from which the following extracts will prove of interest:

A curious, cranky old building, dark, gaunt, and forbidding, stands in a bare, God-forsaken, dust-driven block of the foreign quarter of Ensley. Hard by are the giant brood of the Tennessee Coal and Iron Company's blast furnaces. Is it a haunted house? Is it a kind of prison? The shouting and laughing of two hundred or more children echoing in its shadows call out the answer: "Lord bless you, it's a school!"

It is the Moore School, the first public school built in Ensley; and to-day, on its last legs, it is tottering, groaning, just about fixing to fall. But out of the ashes about it there is already springing up something new.

It is the latest, newest social settlement of Greater Birmingham and the first of its sort in Ensley, and it is known as the Ensley Wesley House.

It is not a public school work, although it coöperates with the school all along the line. It is not a Tennessee Company enterprise, although it is located on property belonging to one of the subsidiary companies of the Tennessee Coal and Iron Company, and such support and such equipment as it has have been generously furnished by this company

and by certain officials of that company "as citizens."

Ensley Wesley House is a social settlement comprising a kindergarten, sewing and cooking classes for girls and women, a playground, organizations of Camp Fire Girls and Boy Scouts, a Bible-training class, and a neighborhood center. The work is indeed extraordinary.

Here is the way they started:

Directly back of the shabby old Moore school one year ago was an untenanted five-room cottage. Smoke, soot, dirt, and dog fennel surrounded it. The children swarmed like ants around there. The fires from the steel plant lightened the skies.

"It's the very place," Miss Crim said, for her whole heart and soul are in this work. She has unbounded energy, enthusiasm, and executive ability, such a fine, clear honesty too, and a sweetness of spirit that by this time the whole foreign quarter is thankful and is happy to have her among them, knowing that she is their friend.

The Woman's Board of Missions secured a five-year lease on the house, which is owned by the Ensley Land Company. The Tennessee Coal and Iron Company gave the rent, light, water, fuel, and the Board paid the living expenses of the two or three workers. So a start was made.

The house was cleaned, painted, and furnished for the workers' home and social center of the neighborhood. The boys all around volunteered to root up the dog fennel and plant grass and lay the brick.

In addition to laying out and equipping the Ensley Wesley House playground, the Tennessee Coal and Iron Company built and equipped an auditorium—a big, spacious, cheery hall between the cottage and the school—which is used as a kindergarten, a clubroom, and lecture hall; and the company also gave space, tools, fertilizer, and seed for a vegetable garden.

The Y. A. C. (Young American Club) is a group of fifteen little wide-awake boys. They have patriotic songs and stories and do constructive or manual work with these stories. The Garden Club has a very good fall garden. Nick Marenco and Sam Lorino were so delighted Saturday, when they came to gather vegetables to sell, to find the turnips so large that they rolled on the ground with shouts of joy and delight.

The girls in the housekeeping classes are

coming to enjoy and participate more freely in the discussions concerning the best ways for doing the household duties, and they do their practice work with a zeal that is very gratifying.

The last three lessons in the cooking classes have consisted of a lesson in simple table-setting and serving, the preparation of a sick tray by each class (which trays were carried to a little girl member of the kindergarten, an old negro man, and quite an old woman) and a lesson on fruit, the practical work being in baking apples and making apple sauce.

The sewing enrollment has increased until a division of classes is necessary.

THE BLIND CAN SEE.

ELLEN CLOUD, NURSE, ATLANTA WESLEY HOUSE.

William, a boy sixteen years old, was led into the office one afternoon, his eyes inflamed and covered from the light, the sight almost gone. The doctor gave hope; so for months he was led to the office morning and evening for treatment. Gradually the improvement came until he could see a little in the twilight. Then one morning as I unlocked the office he came stepping so gayly along when I had expected to lead him to a chair. I exclaimed, and he almost shouted as he told me that when he waked that morning he had opened his eyes and could see, that the light did not hurt and he thought he was entirely well. Only a little sensitive spot was left, and that soon disappeared.



THE HUMAN TRINITY. By Rev. R. E. Tyler, Birmingham, Ala.

This little volume is a collection of papers in rough sermonic form on the home—the "trinity" consisting of father, mother, and child. It contains serious and sympathetic discussions of the problems that beset home life under our

modern conditions. It is a book peculiarly adapted to clarifying and steadyng the ideas of young people, all of whom dream of homes of their own, but too many of them on the basis of fevered and unreal conceptions borrowed from light fiction.

BY ORDER OF THE PROPHET. A Tale of Utah.
By Alfred H. Henry. Fleming H. Revell Company, Chicago.

Mr. Henry reveals in this story of Mormon life in the early fifties the helplessness of the convert to Mormonism to escape from the toils after the full horror of the teaching and practice has been revealed to her.

POLLY ANNA: THE GLAD Book. By Eleanor H. Porter. Order of Smith & Lamar. Price, \$1.25.

Is it a real missionary work to take the wrinkles of care out of everyday life by playing the glad game? Then "Polly Anna" is a real missionary book. It will leave every family circle where it finds a reading brighter and truer and nearer Christ's own plan for his children. The Polly Anna button for the "Glad Club" will be furnished with each book.

UNCLE SAM. By Mrs. Martha S. Gielow. Fleming H. Revell Company, New York City. Price, 50 cents.

This is a story of the mountaineers, written by Mrs. Martha S. Gielow, the founder of the Southern Educational Association. Her contact with the whites of the Southern mountains gives an intimate touch of real understanding and appreciation of their situation and needs. The little book inculcates not only a broader sense of brotherhood, but a true patriotism. "'Uncle Sam,' in the words of 'maw' and 'paw,' ain't blood kin, ye know; jest a national relationship—leastways that's how he 'splains hit, an' he air related that er way to mighty nigh ever'body in the world."

THE CLIMB TO GOD. By Bishop William A. Quayle, of the Methodist Episcopal Church. Price, \$1 net.

This book will be enjoyed by all who find pleasure in pouring out their own devotion to God through the tender and exquisite expression of a master mind. The collection contains one hundred and fifty prayers on as many subjects and spiritual attitudes, from "A Prayer of Adoration" to "Teach to Us the Cross." Order from Smith & Lamar, 810 Broadway, Nashville, Tenn.

LAME AND LOVELY. By Frank Crane. Forbes & Company, Chicago. Price, \$1.

Under this stimulating title Mr. Crane has put forth a series of sparkling, palatable essays on the art of living. His publishers report that he has more readers than any essayist since Emerson, and the *Argonaut* says he deserves his popularity. His essays voice the spirit of the nineteenth century Christianity that builds schools and hospitals instead of monasteries and cathedrals; that goes no more on crusades to rescue the tomb of our Saviour, but marches against giant industries that are crushing the little ones whom the Saviour bade us place in our midst. Manifestations may change, but "the human race is incurably religious."

THE RELIGIOUS DEVELOPMENT OF THE CHILD. By Rev. Rufus W. Weaver, A.M., D.D., LL.D. Fleming H. Revell Company. Price, \$1.25 net.

Dr. Weaver is pastor of one of the Baptist Churches in Nashville. Some of the chapters in this book were delivered as lectures before the Southern Baptist Theological Seminary. It is a scholarly, interesting, and comprehensive volume. Our readers who are interested in child study—and who is not?—will find the review of authorities, the summarizing of conclusions, the irenic spir-

it, the broad outlook of this volume most helpful. Some of the best chapters are "The Psychology of the Child," "The Religious Nature of the Child," and "The Churches and the Child."

NATHAN SITES. An Epic of the East. By S. Moore Sites. Fleming H. Revell Company, Chicago. Price, \$1.50 net.

This is one of the notable books of the year. China looms so large in current political and religious interest that this story of the formative period has a compelling significance. The style is unique. A series of pen pictures presents the activities of a life so intimately involved with the development of the Christian community in China that nearly every chapter gives us the setting for a large aspect of some feature of the country, the people, and the Church policy. It is part and parcel of the history of the middle period of modern China, the period of the deeper conflict which had its issue in the Boxer convulsion and the revolutionary upheaval. The illustrations are profuse, including twelve superb photographic reproductions of local scenes, hand-colored by Japanese artists.

CHARACTER-BUILDING IN CHINA. By Robert M. Mateer. Fleming H. Revell Company, Chicago. Price, \$1.

Robert M. Mateer thus entitles the life story of his sister-in-law, Julia Brown Mateer. The work which she and Dr. Mateer (her husband) did was the highest and best type of educational work. Robert E. Speer has said that such work has three principles in it: First, educational work must be Christian, powerfully and effectively. Second, it must be thorough. What is worth doing at all is worth doing well. Third, it must be Chinese—that is, it must fit the students for real life. They are citizens of China, and in China and for China they are to live.

Their education must make them leaders of their own people." These are fundamental principles of all true education; and Dr. and Mrs. Mateer not only used them as the theory of their work, but they actually achieved the results aimed at. Their students were Christians; they were men of solid attainments and thorough character; they were leaders of their people. The work was a triumph.

THE FEAST OF ST. FRIEND. By Arnold Bennett. George H. Doran Company, New York. Price, 50 cents.

In "The Feast of St. Friend" we have a plea for the new Christmas spirit brotherhood—putting yourself in the other man's place under the new name of St. Friend. To increase your good will for a fellow creature it is necessary to imagine that you are he. In order to cultivate good will for a person you must think frequently about that person. You must inform yourself about all his activities. And you must reflect upon his existence with the same partiality as you reflect upon your own. Why not? That is to say, you must lay the fullest stress on his difficulties, disappointments, and unhappiness, and you must minimize his good fortune. You must magnify his efforts after righteousness and forget his failures. You must ever remember that, after all, he is not to blame for the faults of his character, which faults, in his case as in yours, are due partly to heredity and partly to environment. And, beyond everything, you must always give him credit for good intentions.

"An Hour in Babyland," by Ada Wallace Nurieh, State President Oregon W. C. T. U., furnishes in booklet form appropriate reading in connection with the program under consideration this month, "The Conquest of the Cross Over Child Life." It ought to aid in such a conquest.

"Aunt Cindy's 'Li'l' White Birds'" is a new deaconess story by Willia I. Francis, of the Scarritt Bible and Training School, Kansas City, Mo. Now ready. Price, 25 cents.

"The Parable of the Cherries," by Edward A. Steiner, another of "The Immigrant Tide," is a call to larger brotherhood by one who has devoted half a lifetime to informing our minds and softening our hearts toward the stranger within our gates. Published by Fleming H. Revell Company. Price, 50 cents.

"A Rosebud Garden of Girls," while written by Ada Wallace Nurieh, National Secretary and Organizer of the W. C. T. U., primarily for the young girls of the temperance organization, sets forth facts so sane and volunteers advice so sensible that it might be read with profit by any serious-minded young woman, especially any one who is contemplating marriage. Printed by S. F. Finch, Adrian, Mich.

Fleming H. Revell Company has put out another of the Children Series entitled "The Children of Persia," written by Mrs. Napier Malcolm. This book is for children and announces its purpose of showing how sadly the children of Persia need to be rescued from the evils of Mohammedanism and brought to the Lord Jesus Christ. It is in narrative style and is attractive in make-up, with eight colored illustrations. Price, 60 cents.

"A Rainbow in the Rain," by Jean Carter Cochran, is a compilation of letters of an English girl who finds herself struggling with the problem of an early grief, and of a Chinese student, Chien Yo, who develops from the scholarly young Chinese gentleman, who could not even understand the "stupid idea of

Christianity that it is wrong to lie," to the Christian Chinese gentleman who exclaims to his outraged father as he takes up the holy office of Christian minister: "It is with tears and anguish that I resign our most honorable name; but, most revered father, I cannot be disobedient to the heavenly vision." Revell Company, Chicago. Price, 50 cents.

A GREAT CENTENNIAL.

The celebration in 1913 of the one hundredth anniversary of the Wesleyan Missionary Society was an occasion of great and varied interest. The Wesleyan Conference gave special attention during its annual session to exercises connected with the centennial. The Fernly Lecture for the year was given by Dr. James Hope Moulton, who chose the subject of "Religions and Religion," a study of comparative religion from the missionary point of view. This lecture, enlarged into a volume, has since been published.

The Society's centenary brought together a number of veteran missionary workers from all parts of the world. Their presence and addresses made a profound impression. A correspondent of the *New York Christian Advocate* mentions one of them in this paragraph:

One of the noblest heroes in the group was Dr. George Brown, the President elect of our Australian Conference. The grand old man is eighty-five, and he is as alert as though he were only fifty. His facts and his stories formed an unassailable argument for mission enterprise. Take one concrete illustration I heard him give in one of his speeches. One day in his office as missionary secretary he signed a check for £110, and as he wrote he was almost blinded by tears. It was a contribution to the British and Foreign Bible Society from an island in the South Seas which, when he entered it in the name of Christ, had for its population nothing but a horde of naked and ferocious savages, many of them cannibals.