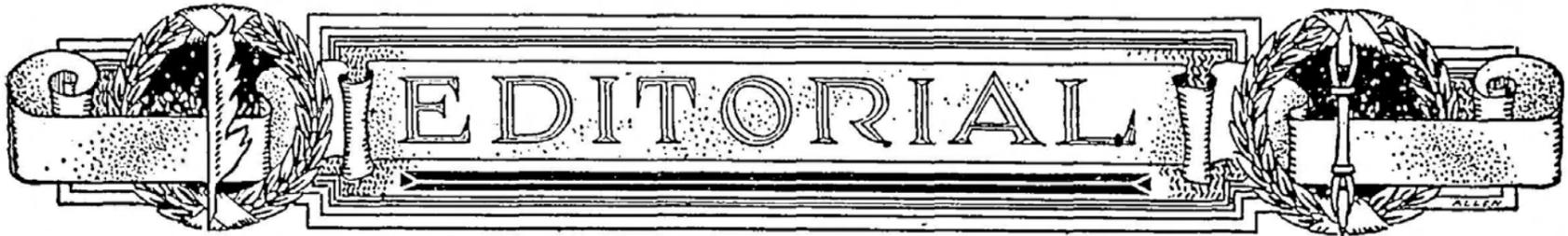


# THE MISSIONARY VOICE

VOL. VI. NASHVILLE, TENN., NOVEMBER, 1916.

No. 11.



## What Does It Cost to Send a Dollar?

A STUDY OF THE EXPENSE OF MISSIONARY ADMINISTRATION.

W. W. PINSON.

MUCH is said on this subject. It is not strange it should be so. Missions is a big business. It costs to administer it. That cost looks big in bulk, very big to a mere critic, big enough to hide the blushes of those who want an excuse, and big enough to be a matter of serious concern to the friends and supporters of the cause. Yet it may be said with the utmost confidence that no other business of such magnitude is administered at so small a cost in the Church or out of it.

The facts we shall give in this article have to do with the general work of the Board of Missions, excluding Woman's Work. The latter is treated elsewhere.

### RATIO OF EXPENSE TO INCOME.

Five years ago the expense of administration was nine per cent of the income; three years ago it was eight per cent; in 1915 it was seven and one-half per cent. This reduction has been secured by increasing the aggregate income and by decreasing the aggregate expense. The total decrease in the past two years has been \$3,605.

### INTEREST ACCOUNT.

The annual interest account, which is made necessary largely by delay in sending money to the Board, brings the total

charges against the income to about ten per cent. This leaves ninety cents of each dollar to go to the work. Instead of taking a dollar to send a dollar, it requires only ten cents to raise a dollar, pay the interest on it while awaiting its tardy arrival, and then to invest and make effective the remaining ninety cents.

### HOME BASE CULTIVATION.

This per cent includes expense of cultivation of the Home Base as well as that of administration. Of the eighteen officers and employees, at least ten are engaged in home cultivation. It costs three per cent of the income to administer what it costs four per cent to persuade the Church to give. Some Boards make a distinction between administration and cultivation expenses. Expense of cultivation runs from forty to sixty-five per cent of the total expense. In our own Board the cost of home cultivation is about sixty per cent of the total expense.

### NOT UP TO AVERAGE.

Did you ever consider the usual cost of raising money in the Church? I have known a Church to pay ten per cent for the collection of its own budget. I know of a big Church enterprise that has ex-

pended twenty per cent of its income, another twenty-two, another fourteen and one-half, in our own Church. We do not always get the reports. If we did, it would throw light on the question of Church finances.

#### PROMOTES ALL BENEVOLENCES.

Let it be remembered that the Board of Missions is cultivating the Church in the interest of all the benevolences. Much of the printing, postage, travel, and labor is spent in promoting the every-member canvass, full collections, tithing, Christian stewardship, and other methods of increasing alike all the benevolences of the Church. Where else does the Church turn for help on these lines? What Board is conducting campaigns of cultivation by means of conferences, institutes, etc., to encourage better financial methods? Let the reader ask himself these questions, and his own answer will show where much of our expense comes in.

#### WHERE ONE-SEVENTH WENT.

It is made clear, by comparing our receipts with reports of the Annual Conferences for 1915, that more than one hundred thousand dollars raised under the Discipline for the Board of Missions by means of an extensive and expensive cultivation through the Sunday schools went to other causes and not to the Board. Had it been rightly directed, it would have decreased the ratio of expense to income at least one per cent. One-seventh of our expense in this one instance went to swell directly other than missionary income.

#### EXTENT AND COMPLEXITY.

Our Board has eight mission fields. Seven of them are foreign, in four continents. In these are one hundred and twenty-five missionaries, with their wives and children, and we are their board of stewards. They must have homes to live in, and the Board is their parsonage society. They must have churches and chapels, and the Board is their Church extension society. They must have workers and helpers, and the Board is their home mission society. They must have hospitals, and the Board is their

hospital association. They must have schools, and the Board is their educational association. They must have literature, and the Board is their publication society. In short, the Board takes the place of every Board we have in the home field and carries on all their activities at a distance of thousands of miles under new and untried conditions.

#### ILLUSTRATIONS.

We frequently spend in a year more in building than the Board of Church Extension spends in its donation department. We expend more annually on education than does our Board of Education. We have in our foreign fields one hundred and five schools without endowment. Twenty-five of these are of higher grade. To administer these great interests at home requires several great Boards. It cannot be done abroad without cost, and yet it is far less than the cost of administering these same interests at home.

#### COMPARISONS.

No other business of similar proportions and complexity is administered so economically. Even the great insurance companies of the country spend from thirteen to seventeen per cent of their vast incomes in expense accounts.

Let any one take the trouble to look into the expense of the other Boards of our Church, and he will find that the Board of Missions, in proportion to its responsibilities, sets a good example of economy.

Compared with other Mission Boards of North America, the showing is by no means discreditable to ours. The average of the ten leading Boards for expense account is nine and two-tenths per cent of the total income, while that of our Board is one and seven-tenths per cent below this average. Our Board shows the smallest percentage of expense except two, and one of these has more than three times the income of ours. Of the seven Boards in this list having an income under one million dollars, the average per cent spent for expenses is nine and nine-tenths, which is two and four-tenths per cent larger than that of our Board.

It is our policy to reduce expenses

whenever and wherever it can be done consistently with efficiency. In the educational and laymen's departments formerly six persons were employed; now the work is done by four.

There is a limit, however, in economy beyond which lie hurt and weakness to the cause. Our main ideal should not be economy. We should aim at efficien-

cy. To run effectively so vast a business requires a skilled force of workers and modern equipment. Less than this would not only be unwise, but it would be wasteful of the Lord's gifts and neglectful of his will.

[The above can be had in leaflet form without charge. Write the Board of Missions, 810 Broadway, Nashville, Tenn.—EDITOR.]

## The Missionary Centenary.

THE report of the General Secretary to the Board of Missions at its last annual session contained the following recommendation:

"The organization of the first missionary society in American Methodism, in New York in 1819, was the beginning of organic missions in the Church. In 1919 a century of Methodist missions will have been completed. It is not too soon to begin to think and plan for the proper celebration of this great anniversary. It should mark an era of missionary enthusiasm and advance at home and abroad such as we have not known. It is a matter that concerns American

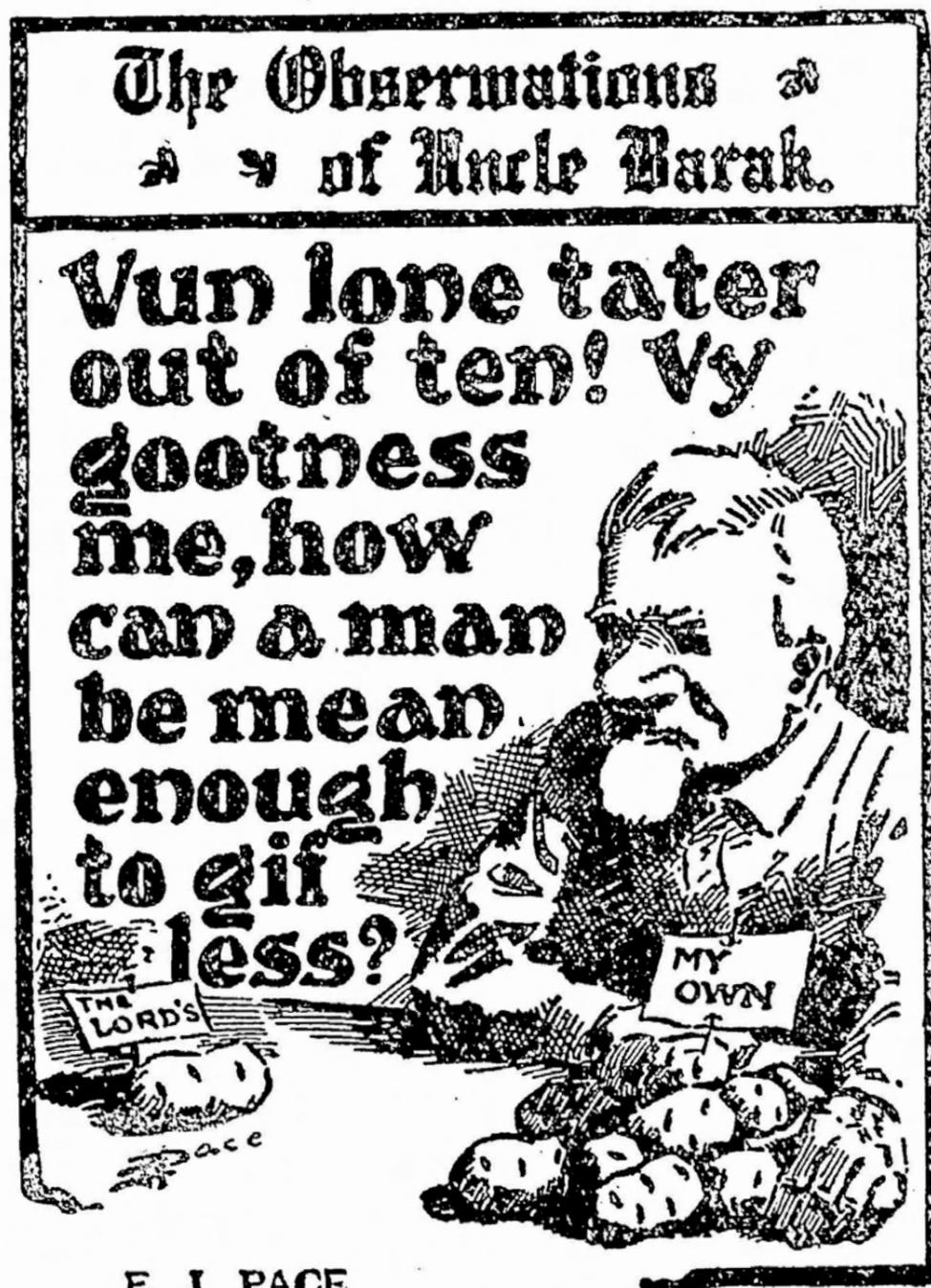
Methodism in all its branches and should be made a sort of Methodist family celebration and reunion. Inasmuch as the General Conference of the Methodist Episcopal Church will soon meet, it is hereby recommended that this Board take suitable steps to express its desire that such joint action and coöperation

may be offered to that body as will prepare the way for the widest and most successful celebration of a century of American Methodist missions."

This was referred to the Committee on Home Base, which reported favorably; and the Board elected Bishop E. R. Hendrix to present the matter to the General Conference of the Methodist Episcopal Church, with the General Secretary as alternate. At the request of Bishop Hendrix, the General Secretary attended the General Conference and was graciously and courteously received. He had the privilege of presenting the communication of the Board to the General

Conference and also to the committee, and it met with most sympathetic response. The following, from a letter from Secretary S. Earl Taylor, will indicate the attitude of our Northern brethren on the subject:

"The General Conference very heartily indorsed the idea of setting apart the



E. J. PACE

years 1918 and 1919 for the centenary, and, upon recommendation of the Committee of Foreign Missions, the following was adopted:

“Without attempting to enter into the details of so vast a program, we hereby instruct the Board of Foreign Missions and the General Missionary Committee to express to the missionary leaders of the Methodist Episcopal Church, South, our appreciation of their proposal looking toward coöperation in the centenary occasion and, in consultation with them, to take such steps as may be necessary to prepare some adequate program of advance for each of our mission fields and to announce to the Church a united world program not later than January 1, 1918.”

“The Corresponding Secretaries very heartily indorsed the idea of having your Church and ours unite in such features of the celebration as would be mutually helpful.”

Our Board appointed the following Committee on Preparation and Publicity: Bishops Atkins and McCoy, Miss Belle H. Bennett, John R. Pepper, W. W. Pinson, E. B. Chappell, J. M. Moore, and E. H. Rawlings. Let us pray that the committee and the Church—yes, all Methodism—may be so guided that the next century of missions may begin in a spirit of power and largeness of purpose in keeping with the blessings and achievements of the hundred years just ending.

### For Mexico, Bullets or Bread?

REPRESENTATIVE RANDALL, of California, introduced in Congress a resolution calling for an appropriation of two million dollars by our government for the relief of destitution in Mexico. Herbert Quick, the noted author and economist, comments thus upon the resolution:

We have sent soldiers into Mexico. I think that was unavoidable. But a Hoover would do far more good than a Funston can do. Herbert Hoover has headed the wonderful relief work which has fed Belgium, bound up Belgium's wounds, and stanchd her tears. In some way I wish we could show the Mexican people the loving side, the Christian side of the American character. God knows they have seen enough of the other side. If arrangements could be made with General Carranza for his permission, and an organization could be formed in this country to do it, Mexico might be Hooverized. We might feed Mexico's hungry, heal her sick, and comfort her distressed. I should like to live to hear the United States spoken of in Mexico as the comforter of nations. Cannot this be done? Out of the overflowing wealth of the United States, are there not a few millions for the poor Mexicans? The way is open for some one to achieve immortality and to heal the breach between two peoples.

And why not? Would it not be both the best and infinitely the cheapest way of making Mexico our friend? The hundred million dollars or so we have spent in the last few months in armed operations against Mexico, had it been used instead for Mexico's relief, would have bound her people to us in lasting gratitude and friendliness. Not only so,

but it would have set for the world an example of altruism and brotherhood that would have startled it into unbounded surprise and admiration. Such a sum used as an endowment for Mexican education would speedily banish the curse of illiteracy and lift the ignorant millions to a new plane of existence.

Such things are done daily between man and man. The strong help the weak; the rich relieve the poor; the powerful protect the helpless. Christianity demands these things of us as individuals. Why should not the same principles of helpfulness hold between nation and nation? Will not God honor and bless the nation that so trusts him and seeks to manifest his spirit? Why may it not be our privilege thus to put him to the test and show to the world what it means to be a Christian nation, not a pagan aggregate of Christian individuals?

UNIFICATION is coming. It must come in a way that will protect our separate sections. This will be done. It will take patience and love and wisdom, but God will help us in the cultivation of these virtues. Let American Methodism set itself to the task of reconstruction and, as far as possible, let us all be helpers, and not hinderers, in this great and glorious undertaking.—*Bishop W. R. Lambuth.*

## Giving in Tips and Tithes.

GEORGE INNES, a wealthy layman, says there was a time in his life when he gave for missions as he gave to the porter on the sleeper or as he gave to the waiter at the hotel. He confesses that he was guilty of tipping the Lord. He gave regularly to support the local Church of which he was a member, and in doing so he felt that he discharged his obligation to the Lord. But he was willing to go farther and gave a trifle extra to extend the boundaries of the Redeemer's kingdom, in precisely the same spirit as he gave a quarter to the boy that cleaned his shoes in the sleeper or supplied his needs at the table.

Since his financial and missionary conversion Mr. Innes has devoted himself exclusively to the Lord's work. He has opened an office and furnished it and supports a staff of workers. Now he is a steward; what he has he holds in trust for the Lord. The day of tipping is over.

Mr. Innes is not the only one who has been tipping the Lord. As long as the average offering of American Christians for foreign missions does not exceed one cent a week it is plain that the number of "tippers" is very large. How long will we continue to treat our Lord as a beggar and grudgingly dole out to him less than we spend for candy, or cigars, or moving pictures, or soda water, or any other of a dozen luxuries and vices?

After all, it is just a matter of comparative valuation. We are willing to spend our money and our lives for the things we think most worth while. If

we value expensive clothes and jewels and luxurious living and social position and savings accounts and stocks and bonds and lands more than we value the kingdom of God, we will continue to spend our money for these treasures of earth that perish with the using. If we count mere things of more value than men, we will continue to invest in things and let men perish for lack of the help that a few dollars would supply.

But O for a vision of the real values, the riches of human life and character, the heavenly treasure that shall not be taken away! Then would our giving become a matter of privilege and of joy, and anxiously we would ask, not "How little may we give?" but "How much?" Then would our lives be transformed by a divine purpose and flooded with the very light of heaven.

Dear Lord, give us to look upon life with thy perfect vision, clarified by love and tears, that henceforth we may cease to set our hearts upon earth's baser values and

ever strive with joy for the heavenly treasures that never fail.

### Christianity versus Individualism.

IN arguing that the individualistic interpretation of Christianity is not in harmony with the spirit of Christ and that it is more or less responsible for many of the ills of civilization, including even war, the *Gospel of the Kingdom* says:

"Christianity makes love the one great essential. It is unselfish to 'the last full

### READ AND PRAY OVER THESE.

LEVITICUS xxvii. 30: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord."

Malachi iii. 10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Matthew xxiii. 23: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

measure of devotion,' the cross; but neither individuals nor classes nor nations, in their relations to one another, profess unselfishness. So foreign is such a conception to men's minds that such a profession, if made, would be looked on with suspicion and its makers probably regarded as hypocritical. Washington, in his farewell address, warns us that 'it is folly in one nation to look for disinterested favors from another.' In the bickering and dickering of the Balkan States as to participating in the great European war there is no suggestion that the general welfare has the slightest weight. No government in all Christendom subordinates the national to the world point of view—that is, governments are selfish and, therefore, unchristian.

"It seems to be the universal conception that governments are an end unto themselves, and this lawless spirit, of course, naturally issues in war.

"The ethical standard between groups is never higher than that between the individual members of a group. Individuals within the national group conduct business and politics as if they were war. Each is purely individualistic and without rebuke from an individualistic religion—nay, with the blessing of such a religion. It follows, therefore, that nations seek not the general good, but their own selfish interests, and resort to war to further them; while an individualistic Christianity gives its blessing to each on its mission of war on earth, ill will to men."

#### **Denominational Work at a Great State School.**

DENOMINATIONAL work at the University of Illinois furnishes most striking illustrations of what various Churches are doing to conserve their interests among the students of State institutions, an opportunity (and a duty) to which our own Church seems very slow to awake.

The Baptists have just opened a new building at the university to care for the three hundred and fifty students of Baptist affiliation. The Congregationalists have a like number of student adherents and are raising funds for a student church. The Disciples care for their

three hundred and fifty students at the University Christian Church. The Lutherans are building a new church designed to meet the needs of the one hundred and fifty Lutheran students, as well as for the benefit of the resident constituency. The nine hundred Presbyterian students in the university are served by the McKinley Memorial Presbyterian Church, a fine property built by Congressman McKinley in memory of his father, and by a church house for young women. Plans have been drawn for a church for the Episcopal students, who number two hundred and fifty.

The Methodist Episcopal Church has twelve hundred students under its care, and Trinity Church, of which Dr. James C. Baker is pastor, ministers to these. Plans are projected for the establishment of a Church college in connection with the university, providing instruction in religious subjects, dormitories, and social rooms. A fine site for the location of the proposed buildings has been purchased at a cost of fifty thousand dollars by the Methodist people of Campaign and Urbana. It is proposed to erect within the coming year a social center costing one hundred thousand dollars. There are three hundred Roman Catholic students, who maintain an active student organization and a Catholic fraternity house. The erection of a special building for Catholic students is now being discussed.

#### **"The Great American Navy Assured."**

So reads the headline in one of our great magazines, and such is the news that is heralded from Washington as the result of recent legislation on that question. So a program has been started that is to cost the people of the United States \$600,000,000 in the next three years to defend ourselves against countries that are now wearing themselves out in war with one another or against a few Mexican bandits threatening our southern border, where there is not room for the exercise of the navy we already have. It is heralded as "much the largest naval appropriation ever made by any country in time of peace."

With frequent iteration we have been

assured that this is only preparation for defense. Defense against whom? Where is the enemy at our doors that is threatening our peace? Crisis after crisis has been paraded before the eyes of the American people since Europe has been convulsed with war, but they have all passed while the war critics have been busy telling the world that we were defenseless. If they could not be enticed by such assurances from our own people to make war on us, where is the necessity for building a great navy? The truth is, they could not make war upon us under existing conditions if we had not a war vessel afloat, and with our present defenses they will not be able to make war on us before any warship that can be built to-day will be out of date. It is not only a foolish waste of money, but, say what you will, it is a cultivation of the war spirit that is likely to turn upon us with destructive power in another generation.—*Raleigh Christian Advocate.*

#### The Bible a Missionary Textbook.

THROUGHOUT the changes of the centuries and for all the widely differing races of the world the Bible stands as an infallible guide.

"The Church is coming to see that the Bible as a whole is a missionary book. It is alive and modern and throbbing with truth for to-day. Social service, home missions, and foreign missions are but the natural results of the true interpretation and application of Christian principles.

"Beginning at the central fact of God's revelation, we see that Jesus's life, precepts, and example are all missionary, that his purpose and plans center in the salvation of all men. In taking up the book of Acts we find it to be the history of the expanding Church. The Epistles of Paul are letters of a busy missionary who must keep in touch with the Churches built out of paganism.

"In the Old Testament, where the roots of the New Testament are found, we see that its outstanding features are missionary, that its history reveals a great missionary purpose for Israel, and that its prophets have an international outlook. There is an air of expectancy

and preparation for events greater than have yet been. The teachings of the Bible cannot be amplified truthfully and accurately without showing their missionary significance."

Our missionary societies are organized for the purpose of sending this great, throbbing message to men and women who are dying for want of it. Your membership, your money will give it to somebody.



MISS ANNICE SILER, WHO SAILED FOR JAPAN ON AUGUST 27.

MISS SILER, after a term in Japan as a teacher of music in Hiroshima Girls' School, followed by a period of further study at home, has returned to the field as a full-fledged missionary. Her winsome personality, beautiful Christian character, and musical genius assure a future of great usefulness. Miss Siler is the daughter of Rev. and Mrs. Frank Siler, of North Carolina, whose splendid missionary enthusiasm is thus certified and sealed by the dearest and most costly gift in their power to lay upon God's altar.

**Living in a Large Place.**

ONE of the finest results of the fighting in Europe is found in the literature of the field, the letters, the diaries, the notes made, written by privates and chaplains. These disclose many beautiful flowers of sentiment and gilt-edged bravery that the world has been anxious to hear and read. Here is a bit bearing upon the worship of the Spirit that is too good to let pass. Rev. J. H. Shakespeare, a Baptist chaplain at the front, sends back home the following:

"Communion at the front is a pathetically simple thing. I wish you could have been at my last one. A lad asked me to hear his confession, and when he commenced several devoutly crossed themselves as they took bread and wine. Life out here is too big for fine distinctions; and men never ask if the communion is according to the order of their Church, but simply desire to meet their Lord. I wonder if we shall learn the lesson and prepare a welcome worthy of the lads who are teaching us things. We are one out here. 'What God hath joined together, let not man put asunder.'"

It will pay us to go back and re-read those words: "Life out here is too big for fine distinctions." Splendid! It is always thus. The bigger the place, the busier folks are with worth-while activities, the more insignificant become the minor differences. David sang from time to time of the Lord's leading him into a "large place." That is the remedy for narrowness.—*Northwestern Christian Advocate.*

**India's Masses Turning to Christ.**

AN inquiry recently made of English and American Mission Boards having work in India as to their experience with mass movements toward Christianity brings to light some remarkable facts. For the last five years the fourteen societies concerned have received an average of seven thousand members per month, and the indications are that the rate of gain may be expected to increase rapidly. The Board Secretary who conducted the inquiry draws the following conclusions:

"1. That there is a rapidly growing movement toward Christ among India's sixty million of the depressed classes.

"2. That this movement has doubled in volume during the last five years—that is, from 1901 to 1910 converts were baptized at the rate of about one hundred and sixty per day, while from 1910 to 1914 nearly three hundred and fifty per day were received into the Church.

"3. To face this movement and to train the twenty million children among these masses within the next fifteen or twenty years is the problem of supreme importance for India's salvation."

**A Quarter of a Million Hear the Gospel.**

THOSE who read the September VOICE will remember the story of the wonderful meetings recently held in Kobe, Japan, in connection with the national evangelistic campaign. The success of the campaign in Kobe seems to be characteristic of the movement at large.

The *Japan Evangelist* reports that during the past year there have been held over one thousand meetings in different parts of the empire. The estimated attendance at these meetings was about two hundred and fifty thousand, and the inquirers numbered some nine thousand three hundred. The epitome of the message of one of the leading evangelists is stated in these words: "Japan has fallen upon evil ways. She is deteriorating along all lines. The old religions have not saved her and cannot. We point you to Jesus Christ, the sole Saviour."

**Motion Pictures in Japan.**

WHEN moving pictures were first introduced into Japan the government, recognizing their vast educational possibilities, established a strict censorship. Every film must be submitted to the Educational Department and secure its approval before it may be exhibited. This was made necessary, we are informed, by the fact that most of the films first imported from the United States and Europe depicted low and immoral phases of life which the Japanese government was not willing for its people to recognize as characteristic of Western civilization. It wanted them rather to see the best, that their ideals might be raised.

This is significant in view of the fact

that our last Congress allowed a bill to die providing for Federal censorship of moving pictures, although it had the support not only of the best elements of our citizenship, but of many of the largest moving-picture producers also. Why?

Are the ideals of the American people of less consequence than are those of the Japanese, less worthy of being safeguarded from degradation? Is our government less concerned for the purity and safety of childhood than is imperialistic, pagan Japan? Have our lawmakers been so busy providing for our defense against possible foreign foes as to forget a deadly menace in our midst? If so, they might well have remembered that few nations ever fell victim to enemies from without till they had first surrendered to their own baser selves.

#### **Sixty-Nine Dollars per Member for Missions.**

THE Church of the Atonement, in Germantown, Pa., of which Rev. D. M. Stearns is pastor, has given in the past ten years an average per member of twenty-five dollars to congregational expenses and sixty-nine dollars to missions. During the past twenty-three years this congregation has given to missions \$153,230. For fourteen years they have averaged \$6,770 per year, and for the last nine years \$8,272 per year, while the current expenses of the Church are never over three thousand dollars a year. This has all been without a missionary committee or organization of any kind or any personal solicitation, but simply by the presentation of the opportunity, more or less at all services, and by letters from different parts of the field from week to week at every midweek service.

#### **More about Self-Support.**

DR. S. J. COREY, of the Foreign Christian Missionary Society, Cincinnati, Ohio, writes that self-support is coming quite rapidly among the missions of his denomination and gives the following particulars:

"In the Philippines we have at least a dozen, if not a score, of village Churches that are not entirely self-supporting. They have constructed their own meetinghouses and look after all their own expenses, including the preaching. We

have one Church in China, in the city of Shanghai, which has been entirely self-supporting, not only as far as the Church is concerned, but they have had their own school now for five or six years. We have many other Churches in China where they are looking toward self-support and where it has been partially but not fully attained. In Japan during the last two months two Churches have assumed entire self-support. We have a Church at Bolenge, Africa, with two thousand members. It supports fifty of its own native evangelists on the field all the time. Our three other congregations in that mission district, with a membership of over five hundred to one thousand each, support from ten to twenty native evangelists each."

#### **Good Advice.**

"THE SOUTH TO-DAY," by Dr. John M. Moore, is a book every Southern Christian should read this year. If you cannot start a mission study class, why not make this book a basis for your prayer meeting talks? Surely this is a theme great enough to call forth our prayers and our efforts. We of the South ought to know something about our part of this great country. In some way make sure that your Church gets acquainted with the South of to-day."—*Exchange*.

#### **Missions in the Sunday School.**

MISS FRANCESCA TAYLOR writes from Palacios, Tex.:

"Yesterday we took pledges in our Sunday school for our mission special for the ensuing year. The pledges are as yet incomplete; but we already have over one hundred dollars promised, as against sixty-five raised in the past thirteen months. The missionary spirit is certainly increasing in our school.

"We wish to renew the renting of the chapel in Changchow, China. As a new special, if possible, we should like to support a native worker, preferably in Changchow or some other point in China. Will you kindly let me know whether a Changchow native helper can be assigned to us and how much his yearly support will be?"

### Spanish Gospels for Mexicans.

THE Mexican Agency of the American Bible Society, which for the time being has its headquarters in San Antonio, Tex., is particularly active at this time and is finding a surprising demand for the Gospels. Tens of thousands of copies in Spanish have been sent forward for this purpose; and the Society's agent, Rev. W. F. Jordan, writes that the eagerness of the people for the Scriptures is unprecedented. They have little to read. The war has practically stopped the circulation of papers, magazines, and books in the Spanish language, and the Gospels and the New Testament come to persons especially hungry for something to read. Many are illiterate; but there are in every neighborhood those who can read, and the others gather about them and listen. There was never a better time for the ministry of the Word than the present. The only hindrance is the lack of sufficient resources.

### China's New President the Man for the Hour.

REV. J. L. HENDRY, of Huchow, China, expects great things of the new administration. He says:

"Since the death of our late President the conditions have been improving rapidly, and it is only a question of a short while till the republic of China will be far more firmly established than before and will begin a new order of things that will result in bringing great good to the people. Our new President is the man for the hour, and both north and south will stand by him in his earnest efforts to restore law and order in the country."

### How Much Longer Must the King Wait?

AN English preacher once asked some British soldiers: "If Queen Victoria should issue a proclamation to her soldiers and sailors similar to the Great Commission, how long do you suppose it would take to carry it out?" One of these brave fellows, accustomed to obey orders and face death even without hesitation, replied: "Well, I think we could manage it in about eighteen months." We have been more than eighteen hun-

dred years at the task. We now have an army of professed soldiers of the cross vaster than all the armies of Europe. How much longer must our great King wait?

### Results of Medical Work.

AN evangelist and Bible woman work all day among the patients of the Seoul Hospital. No one can tabulate the number of conversions that result, but the missionaries hear again and again of those who come with no thought but that of physical help and go away with their hearts full of love for God and man. Such was the rich man who came from a village not far from Seoul and who when he went home found his way at once to the little chapel and joined the humble band of Christians there, making himself felt from the first for Christ. Such was the one who said: "You are all so kind, so good to a sick man, that, though I do not understand the Jesus doctrine, I know it is good, and I want to do it from now on."

### "What Are Your Marching Orders?"

THE Duke of Wellington on one occasion asked a minister: "How are you getting along with the propagation of the gospel abroad? Is there any chance of the Hindus becoming Christians?" To which the minister replied: "O no; I do not see anything doing there. I see no reason to suppose any work of the kind will be successful." "Well," said the Duke, "what have you to do with that? What are your marching orders? Are they not 'Go into all the world, and preach the gospel to every creature'? Do your duty, sir, and never mind results."

### Militarism in Schools.

IT is not the voice of the people, but an echo from the battle fields of Europe. The temporary excitement of a world war should not be allowed to disturb our permanent educational system. The school is not a transient institution; it will abide with us "when the battle flags are furled." The adequate reserves asked by one party and the "ample" reserves asked by the other party can be ade-

quately and amply supplied without robbing the cradle or recruiting in the graded schools.—*William Jennings Bryan.*

#### Entered into Rest.

ON August 27, in El Paso, Tex., Miss Lizzie Wilson, for twenty-seven years a missionary to Mexico, passed to her reward. Compelled to leave Mexico by the revolutionary disturbances, she came just across the border and in El Paso continued her beloved work of teaching, till compelled by her last illness to lay it down. Her enduring monument is Palmore College, of which for twenty-two years she was Principal, and the hundreds of Mexican boys and girls to whom she told the story of Christ. A tribute by one of her friends and co-workers will appear in our next number.

#### Death of Mrs. F. S. Love.

AFTER a brave fight for life, Mrs. F. S. Love, of Aberdeen, N. C., passed away a few weeks ago at the Charlotte (N. C.) Sanitarium. Mrs. Love will be remembered as Miss Cornelia Clegg, an alumnus of Scarritt Bible and Training School, and later as a missionary to Brazil, as the wife of Rev. F. Swindell Love. The bereaved husband and two children will have the sincere sympathy of a multitude of friends.

#### A Monument That Endures.

IN China a young father brought his baby son to the missionary for baptism and asked that the little boy be given the name "Moo Dee." The missionary had never heard a Chinese name like that and questioned the father concerning its origin. "I have heard of your man of God, Moody," the father told him. "In our dialect 'moo' means 'love' and 'dee' 'God.' I would have my child, too, love God." Better than any monument of marble is the perpetuation of a good man's influence from generation to generation, while life is quickened by life and example burns from age unto age.

REV. T. W. B. DEMAREE and family, after a furlough in the United States, are booked to sail on December 9 for Japan, where they will take up their work again.

The Uplift Class, of First Church, Charlottesville, Va., sends fifty dollars for a special in Korea.

\* \* \*

The work of winning the world to Christ is the most honorable and blessed service in which any human being can be employed.—*C. F. Schwartz.*

\* \* \*

A teacher in McTyeire School for Girls recently made the statement that she had known but one pupil to graduate from McTyeire who was not a Church member, and she was confident that this girl was a sincere Christian.

\* \* \*

The Sunday schools of the Mangum District, West Oklahoma Conference, have assumed the support of East Changchow Circuit, China. During the second quarter the schools of the district made a special study of the work in China.

\* \* \*

The Churches, with forty million members enrolled on their books, have the ability, and so the responsibility, to change the currents of national thought and action. Even one million can do it. Will you count one?—*Wilbur F. Crafts.*

\* \* \*

A men's Bible class in Indianapolis raised one thousand dollars to support its missionary on the foreign field and did it in ten minutes. Twelve hundred dollars is in sight, and no member of the class gave more than fifty-two dollars.

\* \* \*

When the shipowner in whose vessel Robert Morrison sailed said sneeringly, "And so, Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire," Morrison replied: "No, sir; I expect God will."

\* \* \*

The China Mission is soon to be re-enforced by Rev. and Mrs. H. C. Ritter, of South Carolina, who, with their child, will sail on November 25. Mr. Ritter is a graduate of Princeton and is admirably fitted in character and training for evangelistic work, to which he will be assigned.



## The New Criminology.

JAMES H. ECOB, IN THE GOSPEL OF THE KINGDOM.

Few tasks are harder than a complete change of base in our thinking. We adjust ourselves by degrees to new modes of thought. Often the process is so gradual that we are hardly aware of it. . . .

On the subject of the new criminology,

tal admission that criminals are simply our fellow beings gone wrong will change the entire current of our thinking on this somewhat confused subject of criminology.

Another fact must be planted in the foreground of our thought. It is this:



Copyright, Underwood & Underwood, New York.

THE NEW CRIMINOLOGY—TEACHING SING SING PRISONERS TO KNIT TO WHILE AWAY THE TIME.

however, certain fundamental changes seem to be demanded of us at once. We must dismiss from our minds the idea of a criminal class. A study of the inmates of penal institutions discovers just about the same mixture of "all sorts and conditions of men" as you find in free life. From the gunman in the slum to the statesman in Congress, all ranks of life are represented. . . . The fundamen-

The extreme youth of those who annually come under the penalty of the law. The average age of convicted criminals is about twenty-three years. A large percentage of them are mere boys. One can have no experience more startling and pathetic than to go through a penitentiary and note the youth of most of the inmates. Poor, foolish boys! All sense of condemnation vanishes in the

presence of their pitiful, broken youth. The unregulated impulses natural to their years, their ignorance, their lack of judgment, the folly and rashness of youth will account for a large percentage of the acts pronounced criminal by our courts.

Perhaps the most difficult change of base for all of us is to substitute reclamation for punishment. Our legal, theological, and social concepts are all rooted in the idea of penalty. The entire theory of reward and punishment has undergone so radical a change within the last twenty-five years that we may safely say that it is no longer workable. Good and bad conduct carries its own results. The law is inexorable, unassailable. More or less punishment must inevitably attend the act of the State when it takes a criminal out of free society and self-determination into a life of confinement and externally applied law. So much of punishment, which is a heavy count, is unavoidable. Society must be protected from the lawless. When, however, the State withdraws the criminal from society, its whole aim must be focused upon the reclamation of the transgressor and his restoration to a right place in life. This basic change in theory demands an equally fundamental change in all our methods of prison and reformatory discipline. The controlling purpose must be, not to exact a given amount of penalty which a court has deemed appropriate to the crime, but to seek that central point in the nature of the criminal where lie the sources of human goodness. The world has made much woeful history just here, since Jesus said, "Neither do I condemn thee; go and sin no more," and with his dying breath to the thief at his side: "This day shalt thou be with me in para-

dise." We must convince ourselves and insist that our legal enactments shall recognize, not the total wreckage of the soul, but its salvableness. While the physician recognizes the amount of disease in the patient, he bases his hope upon the still unwasted resources of health. So we are coming to understand that every sane man has within him still unwasted resources of moral health.

We must also learn to leave a larger margin in our judgment of criminals for purely fortuitous circumstances. A moment of violent anger or passion, a sudden overpowering temptation, a combination of cruel or exasperating conditions have wrecked many a life where there was not a trace of criminal intent. One poor boy on his way to the death chair said with sobs: "I did not do it. It was the drink. I could die happy if I knew there would never be another drop of liquor sold in the world." With that great redemptive thought in his heart, that boy should not have been put to death. Just this was the foundation of the most exalted citizenship.

Again, we must bear constantly in mind that the same régime of discipline is not suited, cannot be adapted to all temperaments. Restricted freedom, enforced labor may be precisely the best routine for some men. It would be maddening and destructive to others. The personal equation imperatively demands consideration if success is to be expected.

Above all, love must be ever present with its quick discernment, its patience, its tenderness. If a body is hurt or broken, how quickly we rush to the rescue! But how often we stand aloof and look on with comparative coldness when a brother's soul is torn and bleeding and about to die!

## The Prison Philosophy of Thomas Mott Osborne.

H. D. C.

AT Sing Sing Prison, New York, there is a warden who has revolutionized what was formerly one of the worst prison systems in the United States. He is Thomas Mott Osborne, and he once served a term in prison himself. It was a very short one, however, and it was

voluntary. He wished to get such an insight into prison conditions as he felt he could never acquire as a mere onlooker. He was appalled at the conditions he found, and he came out a radical reformer. At the end of only fourteen hours' confinement in an underground

dungeon his diary records these impressions:

"An aching, overwhelming sense of the hideous cruelty of the whole barbaric, brutal business sweeps over me; the feeling of moral, mental, and physical outrage; the monumental imbecility of it all; the horrible darkness; the cruel iron wall of the death chamber at our backs; the nerve-racking monotone of the whirring dynamo through the other wall; the filth, the vermin, the bad air; the insufficient food; the denial of

points to the finished product of our prison system, the thousands of broken, shifty-eyed, sullen, suspicious men who come forth from our penal institutions each year. Millions of dollars have been spent to attain this bad result, which is reached by a system of thorough brutality and stupidity. The prison should be a moral hospital and the prisoners regarded as patients who must be cured, if possible. This is the ideal which Warden Osborne is putting into practical form at Sing Sing.



Copyright, Underwood & Underwood, New York.

SING SING CELEBRATING WARDEN OSBORNE'S RETURN.

After his appointment as warden of Sing Sing, political enemies had Osborne indicted and removed. When, on his acquittal, he returned to his position at the head of the prison, seventeen hundred convicts turned out in a most remarkable demonstration in honor of their friend. The picture shows a squad passing before him in "lock step," illustrating the old and dehumanizing prison system, now discarded.

water; the overpowering, sickening sense of accumulated misery, of madness and suicide haunting the place. . . . Back of everything, back of the extreme tortures, back of the minor but self-respect-destroying petty rules and regulations, lies the basic evil—the fact that men and women who are not in jail regard men and women who are as other than men and women."

Mr. Osborne emphasizes the inherent, essential humanity of the criminal. He

"The old system failed," he says, "because the problem of crime is primarily neither a mental nor a physical problem, but a moral one. No man can be reformed unless his conscience be quickened, unless there be established, either consciously or unconsciously, natural and healthy relations between the criminal and society, between the sinner and God." To this end he has abolished torture, done away with the silence rule, provided proper recreation, and removed

many of the petty restrictions which once galled and embittered the prisoners.

"The men rise at seven and march to breakfast. After they have finished eating (conversation is permitted at all times), they have usually a half hour for smoking and light recreation. At eight they go to the various factories and mills. At twelve they are through and have dinner. After dinner there is time for a little rest and recreation, and they go back to work at one. Work lasts from one to four. From four to six the men have time for recreation, ball-playing or a swim in the pool. At six they go in to supper. After supper they go to their cells, making preparation for their various vocational and other classes, which last from half past six to about eight. At ten the men return to their cells. At half past ten 'lights out.' In special instances, for study and so forth, men are permitted to burn their lights a

little later. There are no guards in the mess hall to-day, where three years ago there were sixty or seventy. There is no more stealing of utensils from the mess hall."

Mr. Osborne has found that the criminals are not unfitted for self-government, and the Mutual Welfare League is the prisoners' own organization. There has been a tremendous change in the mental, moral, and physical condition of the prisoners at Sing Sing since these improvements. It is turning out men now who are able to do their share of the world's work, and Mr. Osborne's success has inspired other prison authorities all over the country to follow his example; for, as he says: "The welfare system means a training in democracy. It means applied Christianity, for it is a practical effort to operate prisons on the basis of the Golden Rule, and it works."

## The Woman Who Tames Rebel Souls.

J. A.

SHE is a little gray-eyed woman, not awe-inspiring or impressive; just a motherly-looking, keen-eyed, kind-faced woman, quiet and domestic in appearance. But she has to-day six thousand criminals in her charge, and there are hundreds of erring and unfortunate men and women who rise up and call her blessed.

Her name is Katherine Bement Davis, and she is in charge of the whole prison system of New York City. Prior to this she was for thirteen years Superintendent of the Bedford Reformatory, where the young women of New York are sent for various crimes. The number of girls who left her institution permanently reformed is amazing.

In one of the popular magazines some time ago appeared an article by a former inmate of Bedford, entitled "Taming My Rebel Soul." We are assured that her story is not at all unusual, but is, in fact, typical of the experience of many. She was, she tells us, a thoroughly "tough" young woman, the daughter of a gambler and the wife of a burglar, and was sent to Bedford at twenty-three for three years. She went determined to make as

much trouble as possible. At first Miss Davis appeared to her "a very ordinary and commonplace little woman," whom she "flattered herself she could read like a book." When, a little while later, after a particularly flagrant violation of rules, Miss Davis ordered the offenders to give up everything in their possession which could be used as a missile, this young woman rebelled. This is how she was conquered, as she herself tells the story:

"'What have I done,' I demanded, 'to have my things taken away from me?'"

"Miss Davis ignored the question. 'Pass them out at once,' she commanded, with a degree of firmness that surprised and infuriated me, the more because I had not given her credit for possessing it. . . ."

"'I shall not give up my books,' I cried furiously, 'and I would advise you not to try to take them from me.' Miss Davis did not reply, but, unlocking my cell, motioned to one of the 'guards, a burly creature of about six feet, to go in and get them. I went completely mad. Grasping the iron bucket by its handle, I raised it menacingly and swung it round my head. 'Keep out!' I screamed.

'I don't want to hurt you; but if you make me, I'll smash your brains all over this cell.' The huge guard stopped. He had an invalid wife and young family, and perhaps he saw by my rage-red eyes that I was prepared to carry out my threat. At any rate, he stepped back. But Miss Davis, noting his hesitation, herself calmly opened the gate and prepared to enter. . . . I could have battered the heads of a dozen guards, but for some unaccountable reason I could not bring myself to strike this little woman with the steadfast gray eyes. I lowered the bucket and burst into a futile storm of tears and imprecations.' "

For a week the writer and her companions kept up their vicious disturbance night after night. During all this time Miss Davis waited on them, performing even the most menial services, because she would not ask any attendant to enter the cell of the angry and dangerous creatures. When from sheer exhaustion they grew quiet, she thanked them pleasantly for their good behavior and promised them that if it continued they might work out of doors. "I was amazed," the writer continues, "and also I hated her as only the baffled can hate. I hated her for the bravery she had displayed in entering my cell, 'four-flushing,' I called it. I hated her because she had seen me lose my nerve, and I did not doubt in the least that she surely hated me."

But she found that Miss Davis did not hate her; that she was, on the contrary,

the best friend she had. When at last her term was over and she left the reformatory, she was a changed girl. She had not only experienced a moral and spiritual awakening, but she had also learned to cook, to keep house, to sew and embroider, to make baskets and rugs and hats, to care for a garden, and to do other useful things. As she looked back on the prison from the top of a hill on her way to the railway station, "tears streamed unheeded down my cheeks, and my lips spoke instinctively the prayer that swelled from my heart of hearts: 'God bless Miss Davis.' The driver nodded his head: 'I've heard quite a few girls make that remark,' he said."

To send the criminal away a useful member of society instead of a more hardened and desperate character than ever is the ideal of Miss Davis's system of penology. Not punishment, but reformation, is its aim. The old system, which treats the criminal as if he were a dangerous wild beast that had forfeited all claims to consideration and human kindness, has only succeeded in making men and women hard and bitter and in producing more criminals. Miss Davis's record as Commissioner of Correction has been as successful and remarkable as her career at Bedford. Gone are the old barbarous methods of torture and the wretched living conditions. These have no part in the great work of reclamation in which Miss Davis is engaged, the taming of rebel souls.

## Remaking Men in Middle Tennessee.

### A NOTEWORTHY EXPERIMENT IN HUMAN SALVAGE.

AT Burns, on the Nashville, Chattanooga, and St. Louis Railway, an hour's ride from Nashville, there is being conducted a remarkable experiment in prison reform. At the station one sees the customary sight—a figure or two watching the train come in and perhaps the storekeeper joining the watchers.

But it really is another sight—novel, if you knew the truth. Perhaps one of the men who watched the train come in and then strolled up the road was a salvaged man.

A salvaged man! Strange-sounding, but, by the grace of a group of men in

the near-by city, it is true. He is a man salvaged from the unfortunates turned out from our prison doors without friends or hope. There are few of them now—in fact, just three, one white man and two negroes. They are men paroled from the Tennessee penitentiary, released by the State Board of Control, but still under the watchful eye of the law. But they are free men, with a chance; for, in spite of the fact that they are not released from prison sentence, they have all the liberties of their neighbor farmers at Burns. They go at will, receive

monthly pay for their work, and, best of all, know they have a fighting chance.

Those who made the Howard Farm possible are not dabbling in theory, but are applying common sense with humanitarian ideals and are meeting with success. The first men were brought to Howard Farm last May. The railroad company supplied a substantial home of freshly painted box cars, moving them over to a high location two hundred yards from the tracks. One of the cars is known as the kitchen and another as the dining room. Then there is the office, containing handsome furniture—big, roomy chairs and a mission style writing table. And all this furniture was made by one of the salvaged men. His first attempt, with clumsy tools, caused those in charge to buy him a full set of tools.

No remuneration is expected from the operation of the farm, but it is believed that in time it will be self-supporting. The men are paid monthly; and after staying at the farm for a year, they will be pardoned if their conduct has been satisfactory. No man is allowed to stay who proves unworthy after every effort is exhausted to aid him. The man who earns his pardon at Howard will be helped in the future. He will get his chance to make good.

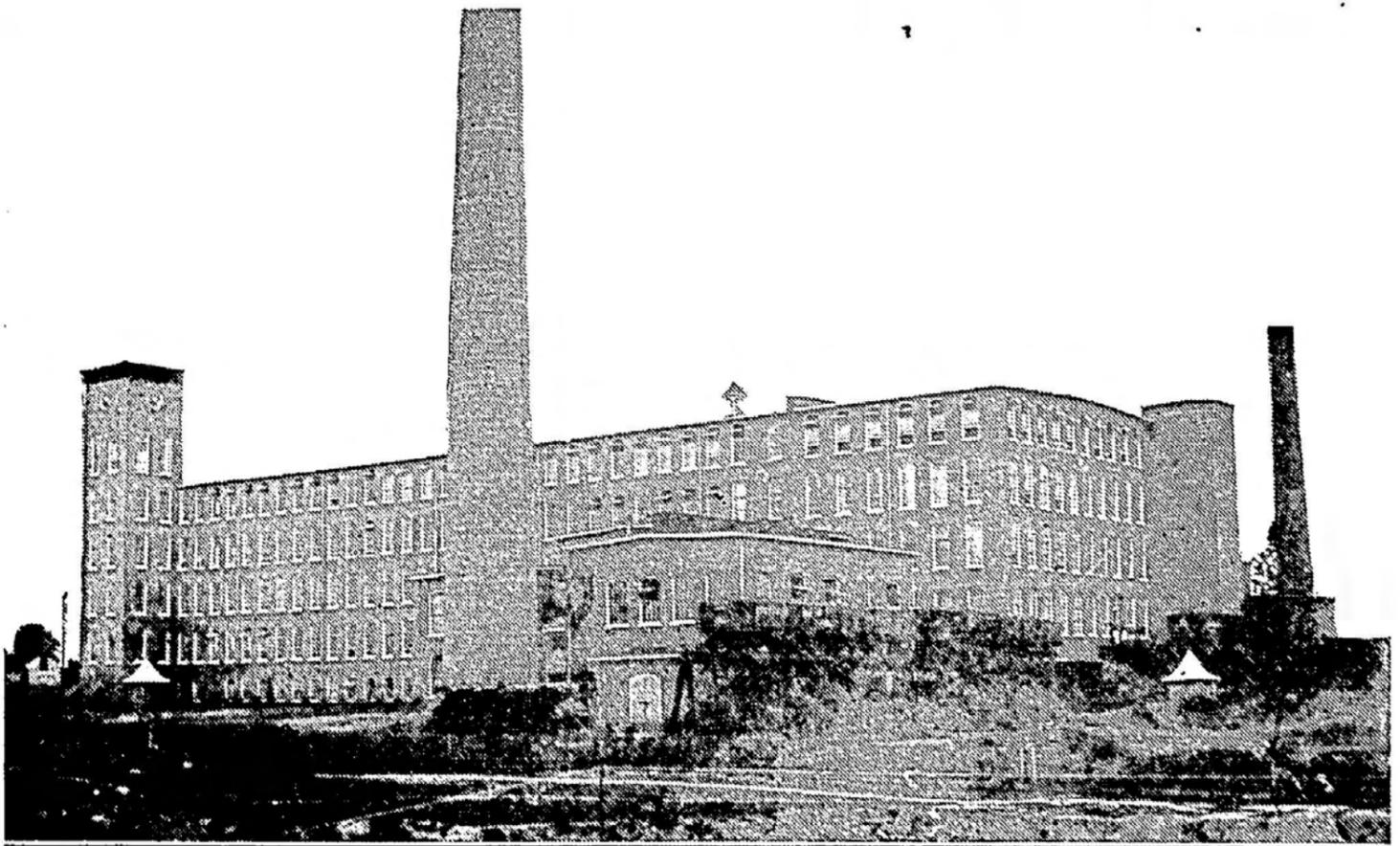
It is worth much to know that a body of people have gone into the business of remaking men. The start, small as it may seem to some, is really one of the most noteworthy ever made in the South. Its future is unlimited. No doubt the next decade will see a radical revolution in our methods of handling prisoners.

## Conference on Cotton Mill Work.

JOHN M. MOORE.

THAT was a fine meeting which was held in Atlanta September 26. It was called by the Rev. John S. Jenkins, the Missionary Secretary of the North Georgia Conference. It was more than called; it was planned. There was a purpose in it and a program for it. The program was scrupulously carried out, and I am sure that the purpose was fulfilled.

The Georgians, as well as the Carolinians, have found out that the Church has a real problem in connection with the work in cotton mill communities. This was demonstrated by the fact that the most interested men in the conference were the presiding elders of that great Conference, all being present except one, who was engaged in new duties as head master of Emory Academy. The pas-



SOUTHERN COTTON MILL.

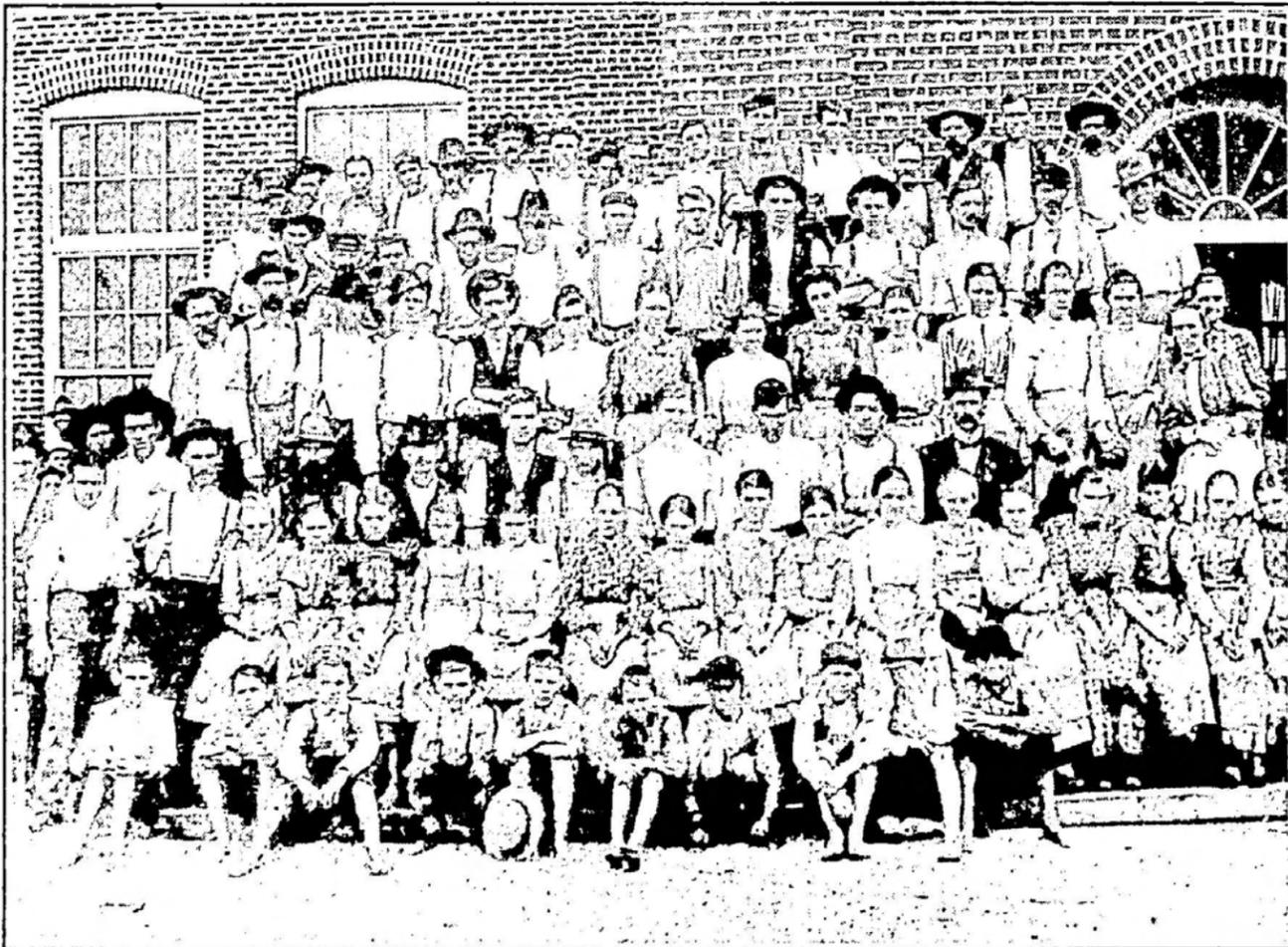
tors of the cotton mill charges came, notwithstanding their small salaries. Those men know that they have problems, and they are doing their utmost to find a way to handle them most successfully. There were about seventy-five persons present, including presiding elders, pastors, and interested laymen.

North Georgia has about eighty thousand cotton mill people out of the seven hundred thousand in the South, and Georgia has about one hundred and twenty-five thousand. Illiteracy among them is very high, while Church membership is exceedingly low. The South spins twice as much cotton to-day as the nation spun in 1880. In 1912 the South had 11,860,000 spindles, and the yearly increase is about 450,000 spindles. Massachusetts leads all the States in the number of spindles, having in 1910 7,391,671; but South Carolina comes second, with 3,760,891; North Carolina third, with 2,958,235; and Georgia fourth, with 1,774,967. The South uses in her mills more cotton than all the remaining States. The South in 1909 had \$900,000,000 invested in cotton mills. In 1915 the new capital put into these mills was \$11,730,000. Forty per cent of the cotton mill operatives of the United States are employed in the six hundred cotton mills of the South. Do they make problems for the Church?

The cotton mill operatives are almost entirely native-born white people, the most of whom were reared in the hill sections of the States in which the mills are located. In Georgia and Alabama some come from the plains near the mills. Many of them are fine people; but the larger majority come with the poverty of purse, mind, and heart which characterizes the inhabitants of the hidden recesses of the hills. By their coming together they create a community of moral, educational, and religious problems which require numerous and wisely directed means that the Church and her allies must diligently, sympathetically, and vigorously promote. The school and the Church are the primary forces to be employed. But the recreational instinct needs direction; the cultural life needs stimulation; the moral nature needs awakening and sensitizing; the religious faith needs clarification, cultivation, and stabilization.

The schoolhouse and the church must be central in thought and effort for the factory people; but the success of these may depend upon, if not call for, the expressional forces of humanity and Christianity. These require adequate institutions, as well as trained workers, in order to accomplish the high purposes of the Church. Deaconesses, Bible visitors, community nurses, public

dispensaries and clinics, recreational and social halls may be necessities in certain communities. If so, they should be provided through the coöperation of the Church and its allies with the factory proprietors and the people who are benefited by the factory. But the school-teacher and the preacher must be the two outstanding leaders and workers. If they are competent, stalwart, vigorous,



COTTON MILL OPERATIVES.

and aflame with the Christ passion, their leadership will be acknowledged and followed. The great need in such communities is the preacher who knows what to do and is able and willing to do it. It is no place for a novice or an ancient. Inexperience and exhaustion should not mark the cotton mill pastor.

The program included the following addresses: "The Presiding Elder and Our Mill People," by Rev. B. P. Allen, D.D.; "The Pastor and the Cotton Mill Needs," by Mr. H. Y. McCord, a director of a mill; "How 'Can Our Leading Churches Be Linked to Contiguous Mill Communities?" by Rev. W. T. Hamby; "The La Grange Settlement," by Rev. Robert T. Phillips, of the Protestant Episcopal Church. Experiences were narrated by the following pastors of mill Churches: Rev. J. R. Turner, Aragon; Rev. B. H. Smith, Jr., Barnett Shoals; Rev. R. J. McElrath, Griffin; Rev. T. E. Fuller, La Grange. One of the most interesting and stimulating addresses was by Rev. D. E. Camak, President of the Textile Industrial Institute, of Spartanburg, S. C. That is a remarkable institution and is doing a fine work. It now has eighty pupils, and the dormitory is crowded. These poor boys and girls work in the mills one week and are in school the next. In this way they pay expenses, learn the cotton mill business, and get an education. It is genuinely missionary. At the supper given by the Wesley House supporters at the Wesley House Miss Rosa Breeden told of the work there by the side of a great cotton mill. The meeting closed with the adop-

tion of the following statement from the committee previously appointed:

We have listened with pleasure to the helpful discussions of various phases of the work for our mill population; and it is our conviction that conditions vary so greatly in different communities that a definite, uniform policy is not practicable. However, we venture to make some suggestions of general, if not of universal, application.

The problems are so many and the tasks so great that all possible agencies must be brought into coöperation. Thorough understanding should be established between the authorities of the Church and the owners and managers of our mills. We suggest that representatives of the Board of Missions should get in touch with the Manufacturers' Association of Georgia, that the mutual understanding thus secured may lead to more effective and permanent results.

There should also be better understanding between the appointing power and the Board of Missions to secure for mill charges pastors with special qualifications for this work. The pastors should be men of vision, who realize that God needs men and is calling them for this special work, men who are willing to consecrate themselves to this life task with the conviction that it offers a career of honorable service and great achievement. As far as possible, these men should have special training and should be kept in given charges as long as effective work is done. These men should receive adequate salaries so as to give the Church their best service.

We believe that institutional work, with manifold activities for social service, is indispensable for large and permanent success, and in this betterment work we look for much financial help from the mill owners.

There should be thorough coöperation between the appointing power, the Board of Missions, the work of our women, and the mill owners in our larger factory communities.

We urge our pastors and presiding elders to use every effort to develop in our laymen the vision and the sense of responsibility that will link our strong Churches to our mill work in heart and purse.

### The Battle Cry of Maxim.

HENRY FORD says: "Have you seen that awful moving picture, 'The Battle Cry of Peace'? Did you shake with fear and trembling for your country's safety? Did you know that others were shaking at the same time, but with laughter at your fears and with joy over the fat contracts your fear might bring them?"

"On the screen you were told that the play was founded on the story of Hudson Maxim, 'Defenseless America.' You saw Mr. Maxim in the picture. He

was holding something aloft. It was an instrument of warfare.

"Now, Mr. Maxim was merely advertising his wares and playing on your fears to make a market for his goods. Mr. Maxim has something to sell—war munitions.

"The following is from the stock report of Harvey A. Willis & Co., 32 Broadway, New York City, November 13, 1915:

"The stock of the Maxim Munitions

Corporation made its appearance this week at 12 and was traded in at from 12 up to 41½. This company is a \$10,000,000 concern, recently organized for the purpose of manufacturing munitions of war. . . . The company has arranged to take over the important inventions of Hudson Maxim for the manufacture of aerial torpedoes, bomb-throwing devices, aeroplane guns, etc. *Mr. Maxim himself will be President of the company.*

"This book was a fine advance notice. The picture was a fine follow-up. Then came some swift 'patriotic' work.

"Just two weeks later, November 27, 1915, the following appeared on the first page of the *New York World*:

"*St. Louis, November 26.*—Many members have resigned and others are threatening to resign from the Committee of One Hundred appointed by Mayor Kiel to urge the preparedness program upon Congress. This action resulted from advertisements in St. Louis newspapers this morning of a \$10,000,000 Maxim Munitions Corporation offering stock for sale at ten dollars a share. Hudson Maxim appeared two days ago

before the Business Men's League to urge support of the national defense program.'

"'That's a pretty swift beginning,' said former Solicitor-General of the United States, Frederick W. Lehmann, in announcing his refusal to serve on the committee.

"'One cannot help suspecting an ulterior motive,' said Judge H. S. Caulfield in declining to be a committeeman.

"'If the activities of the National Security League, at the instance of which the committee was appointed, the appearance of Mr. Maxim, and the promulgation of the advertisement can be connected, it is treasonable,' said John H. Gundlach, former President of the City Council and member of the committee.

"Here we have a sample of the 'patriotism' that is directing the 'preparedness' campaign, spending huge sums, carrying its poison of fear into every part of the Union."

All is not patriotism that howls about the flag and shrieks for blood.—*The Way.*

## Homeless and Dependent Girls.

A CATECHISM FROM LIFE.

E. E. BISHOP, PRESIDENT VASHTI INDUSTRIAL SCHOOL, THOMASVILLE, GA.

*Question.* What is the cause of girls being homeless?

*Answer.* The change of industrial and social conditions seems to be the underlying cause for so many girls being homeless. When home life was more simple, the hospitality of each community absorbed its homeless children; but as the cost of living has grown apace with modern industrial conditions, every family is hard pressed by its own wants and desires, leaving no means for the unfortunate stranger at the gate, even though that stranger be a homeless child.

*Q.* What are the types of dependent girls?

*A.* In analyzing the one hundred girls on our present roll, we find: (1) As to mental condition, seven are uncommonly bright, nine are either slow or dull, and eighty-four are average or normal. (2) As to morality, four little girls have had

bad tendencies which they may outgrow. One of these is the daughter of an insane mother, another of an immoral mother, the third of a thieving father, and the fourth is the daughter of a drunkard. The remainder of our girls seem to be normally moral. (3) As to reverence, fifteen of our girls are decidedly reverent about holy things. About the same number are inclined to be more or less irreverent, while seventy take the middle ground. (4) As to health, one girl is hysterically inclined; one girl, the daughter of delicate parents, is herself decidedly that way; one girl is slightly crippled from an accident; one suffers from an operation and one from a weak back. On the other hand, we have five girls abnormally vigorous physically. The other ninety are normal.

*Q.* Where do these girls come from?

*A.* Forty per cent of our girls come

from homes of unskilled labor, where living conditions have always been hard. Sixty per cent, however, come from prouder ancestry, from parents who were reared too gently in childhood for their future welfare. So we deal rather extensively with the descendants of teachers, preachers, doctors, merchants, mechanics, etc., as well as with girls from the farm, the mine, and the factory community.

*Q.* How can we help them?

*A.* Protection, together with mental, moral, and industrial training, is about all they need to place them on a par with other working girls. The best way to supply this need is a mooted question. Theoretically, it is to have every homeless child adopted and brought up as a member of an ideal family. Theorists of this notion have no use for institutions until they undertake to find in home life the ideal conditions they seek. They are then very apt to make strenuous appeals to Vashti or some similar institution, especially for the homelier or less favored children they desire to place. Suffice it to say that institutions are generally better equipped for systematic training than homes are, and where reli-

gious training is emphasized they are not detrimental to a child's development and future welfare.

*Q.* What becomes of the institutional girl?

*A.* Twenty girls have been placed by the Vashti Home during the present calendar year. Of these, one married, one is a telephone girl, one is a dressmaker, one is a milliner, one takes nurse-training, four are stenographers, four are maids, four continue school at other places, and three are with relatives. All seem to be morally safe.

*Q.* What is the extent of the field?

*A.* In dealing with unprotected children we find ourselves at the root of the greatest social and economic question of the age, and perhaps of all ages. The unprotected girl gone wrong is the most expensive public burden, not excepting its ally, the liquor traffic. When one studies the question he finds out more than he wants to know and much more than he cares to make known publicly. The trivial, haphazard efforts made at preventive work have generally been successful, but the extent of the field is so appalling that nothing but a mighty sentiment will be of much avail.

## Augusta Bethlehem House.

MRS. R. W. MACDONELL.

MISSSES MARY MERIWETHER and CLAUDIA WANNAMAKER, for two years the trained workers at the Augusta Bethlehem House, have had to retire temporarily from the work because of ill health. This left the Bethlehem House without appointments or proper supervision. During the summer months we have given great diligence toward securing the right leaders. In God's providence we have been able to appoint two colored workers, who have had excellent training.

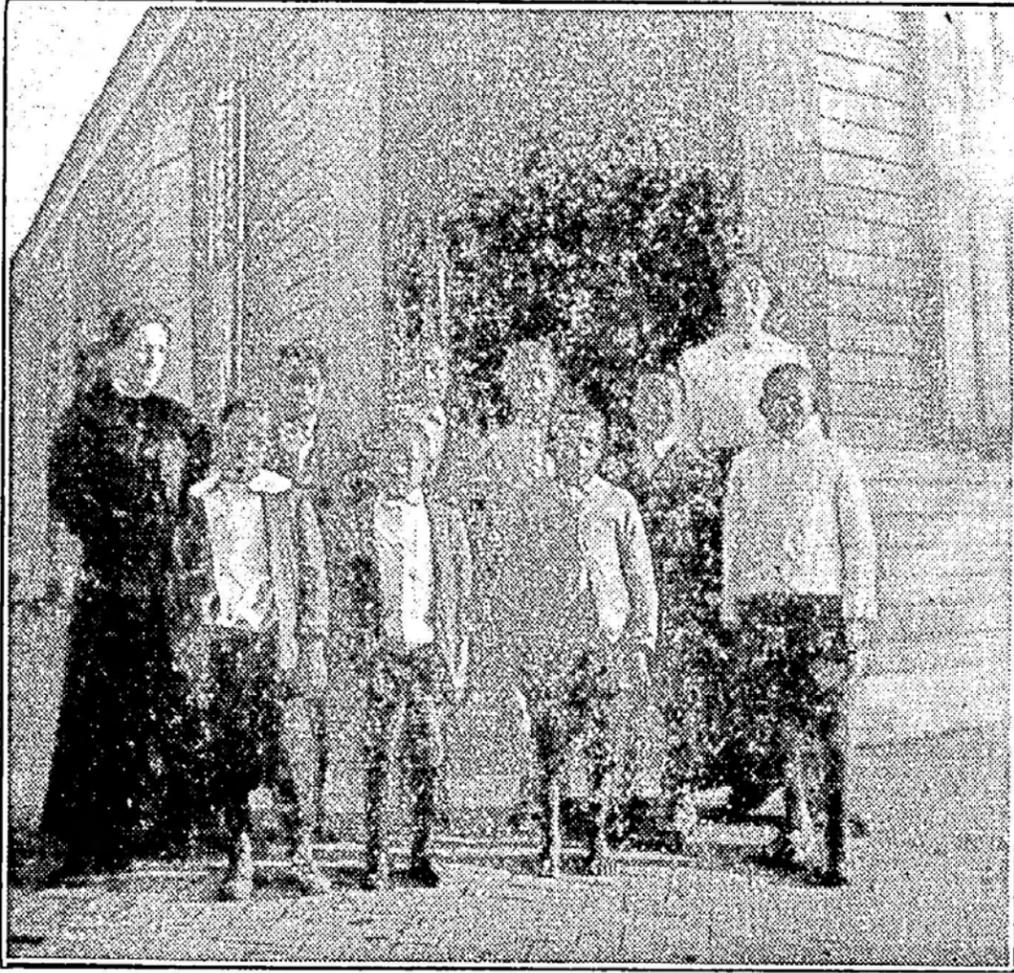
Miss Myrtle Alexander will have charge of the clubs and general supervision until such time as a more mature woman can be secured as head supervisor. Miss Alexander is a graduate of Fisk University and had her special course of training in the sociological department. The laboratory in which she had her social training was the Beth-

lehem House at Nashville, Tenn., under the direction of Miss Estelle Haskin, who for so many years had charge of the religious and social work of the Methodist Training School. We were fortunate to secure this young woman, as she has not only had the preparation, but has given a year's most acceptable service at New Orleans in the Congregational Institutional Church. Miss Alexander is herself a member of the Colored Methodist Episcopal Church, and it seems appropriate that she should be our first regularly appointed colored missionary.

Miss Ethel Dickerson was the kindergarten at the Bethlehem House last year, and she will serve again this year. Her welcome by the little folks when she returned to Augusta was most gratifying.

During the summer months Young Outler, a graduate of Paine College, has kept the Bethlehem House open and has

supervised the playground. His work has been distinctively boys' work, for which he seems admirably adapted. As a fruit of the summer's work among the colored boys who drop into the Bethlehem House



CLASS OF BOYS, AUGUSTA BETHLEHEM HOUSE.

for some amusement, one young boy has been awakened to the necessity of an education, and the young fellow is planning to enter Paine after the Christmas holidays. We tested these young boys of the Bethlehem House club in some cleaning and repair work at Paine. This

young fellow demonstrated by his manual labor his desire for accuracy and for increase of knowledge.

Each Bethlehem House has a board of directors, known as the Governing Board. The Board in Augusta is composed jointly of white and colored people. For three years the Board members have done faithful and efficient supervision, and they have had experience which will enable them to be of invaluable help just now. The President of the Board is Prof. William A. Bell, Dean of Paine College. He is ably assisted by Prof. and Mrs. J. W. Gilbert, Mrs. Jennie White, and Prof. and Mrs. J. C. White. The presiding elder of the Augusta District, Dr. Hamby, the pastors of our Methodist Churches, Mrs. M. C. Lester, Mrs. Conley, and Mrs. Arrington compose the white membership of the Board. The coöperation of the two races gives promise of success to this Bethlehem House.

We have many calls for negro social leaders from different parts of the South. Our only hope of securing them is through the touch the Bethlehem House work has with the colleges at Augusta and the university at Nashville.

### The Family Altar League.

THE great need of the Church to-day is a revival of home religion. This is fundamental. As is the home, so are the community and the Church. This is conceded by all those who are in the forefront as leaders in Christian endeavor. Prominent ministers and laymen all over our country are ready to coöperate in some plan that will bring about a change of conditions in the home life of the Church. The conviction of this need in the hearts of a few men keenly interested in the welfare of the Church became so pronounced a few years ago that the Family Altar League was organized. The growth of the movement since has been nothing less than wonderful. God has set his seal of approval upon the

League. During the past seven years three hundred thousand covenant cards have been distributed, over sixty thousand homes have affiliated with the movement, and it is estimated that more than two hundred and fifty thousand lives have been influenced for good. A monthly magazine has been published containing daily readings, with comments and helpful suggestions for the home life. Cards and literature may be obtained without cost. Dr. Biederwolf, the founder, is raising an endowment fund of one hundred thousand dollars, of which thirty-six thousand dollars has been subscribed.

The League has grown so rapidly that the directors decided recently to open

larger headquarters and engage a General Secretary. Since the Secretary took charge of the work plans have been adopted for a country-wide campaign. The most important work of the secretary is addressing Churches and conventions and conducting conferences. He will be glad to assist pastors in introducing the movement in their Churches. The following well-known men are among the directors: Dr. John Timothy Stone,

Dr. Francis E. Clark, Bishop Edwin H. Hughes, Rev. W. E. Biederwolf, Bishop Charles B. Mitchell, Marion Lawrance, J. Campbell White, Henry P. Crowell, Dr. James B. Gray, Judge McKenzie Cleland, and E. O. Excell, all of whom are well-known religious leaders.

For information and literature, address the General Secretary, Family Altar League, 508 Lakeside Building, Chicago, Ill.

## Growing Co-operation between White and Black.

ROBERT R. MORTON, PRINCIPAL OF TUSKEGEE INSTITUTE.

AT a meeting held recently in Virginia an old colored preacher in opening the service prayed thus: "O God of all races, will you please, Sir, come in and take charge of de min's of all dese yere white people and fix dem so dat dey'll know and understan' dat all of us colored folks is not lazy, dirty, dishones', an' no 'count; an' help dem, Lord, to see dat most of us is prayin', workin', an' strivin' to get some lan', some houses, an' some ed'cation for ourselves an' our chillun, an' get true 'ligion; an' dat most every negro in Northampton County is doin' his lebel bes' to make frien's an' get along wid de white folks. Help dese yere white folks, O Lord, to understan' dis thing. Lord, while you is takin' charge of de min's of dese white people don' pass by de colored folks, for dey is not perfec'; dey needs you as much as de white folks does. Open de negro's blin' eyes, dat he may see dat all of de white folks is not mean an' dishones' an' prejudice' ag'in' de colored folks; dat dere is hones', hard-workin', jus', an'

God-fearin' white folks in dis yere community who is tryin' de bes' dey know how, wid de cir'umstances ag'in' dem, to be fair in dere dealin's wid de colored folks, an' help dem to be 'spectable men an' women. Help us, Lord, black an' white, to understan' each other more eve'y day."

The prayer of this old colored man expresses in a crude but effective fashion the feeling and desires of the best negroes and the best white people of the South. The sentiment of this prayer is becoming more and more universal, and it is actuating as never before the best thought and the highest aspirations of our Southern people. This, then, is the first fundamental sign of growing co-operation in our South. One who is reasonably familiar with Southern conditions cannot but see on every hand unmistakable evidences that the two races are growing more and more to understand and sympathize with each other in the common life which they now lead and must of necessity continue to lead.

## Socializing the Home.

THE words look strange. What is the home if not a social institution, the most important social institution in all history? Can it be a social institution and not be social? Yet a recent writer has declared that socializing the home is one of the greatest needs of the age and, perhaps, the greatest art in the difficult business of being a woman.

Among all the changes of the last half century, none has been more startling than the decline in the spirit of neighbor-

liness. Sixty years ago every one had neighbors, even in the city. As for the smaller towns, you have only to read some of the biographies of those days to realize how close and helpful were the relations of neighbor to neighbor. A traveler to Boston or New York expected, as a matter of course, to do errands for every one for miles about. Joy and sorrow, hard times and happy ones were always shared with the neighbors.

The fireside was still what it had been

for a hundred years, the great university of the nation. Science, a strange new thing, was just beginning to be talked about; but the great arts of hospitality, self-reliance, kindness, and making friends with all sorts of people were almost universally known and practiced.

To-day there are girls who have left their homes and are living in "bachelor apartments" because "the home life fetters them." Thousands of families spend their lives in apartments and do not recognize their next-door neighbors when they meet them in the elevators. There are women who live at a hotel because there they can be quite free from the demands of hospitality, and there are homes where "hospitality" means carefully reckoned returns for social favors. What a pitiful travesty of home life it all is! No wonder there is a cry for the socialization of the home.

"No home can realize its function that habitually narrows itself to a family; that does not systematically build round this family a circle of varied human beings, the lives that, in the nature of human intercourse, touch and need it."

But, thank God, although the problem is with us, the majority of our homes still are *homes*. In spite of a thousand outside interests, in spite of the loss of much of her age-old work, the true woman still builds her home in the old way and makes it a place of warm sympathies and wide interests, a place of open doors and open hearts, a place where love and hope and courage are rekindled in the souls of men.—*Youth's Companion*.

---

#### STARTLING FACTS WITH REGARD TO INFANT MORTALITY.

THREE HUNDRED THOUSAND babies die every year in the United States before they are one year old. The death of a baby, in at least fifty per cent of the cases, is due to preventable causes. Five times as many babies die in crowded tenement districts as in well-to-do quarters of a city. Lack of air and sunshine, poor food, bad sanitation, overwork of the mothers, both before and after marriage—above all, ignorance on the part of the mothers—are responsible for most of these deaths.

The following is a comparison of the infant death rate of civilized nations (number of deaths under one year per one thousand births): New Zealand, 51; Norway, 68; Australia, 72; Sweden, 72; Denmark, 94; England and Wales, 108; Finland, 109; United States, 124; Italy, 130; Spain, 158; Germany, 192; Russia, 248.

The lowest death rate of babies in the world is in New Zealand. Why? Because the government realizes the value of babies and does everything in its power to educate the mothers and protect the babies.

---

#### DANCING IN THE PUBLIC SCHOOL.

WILBUR F. CRAFTS, PH.D.

IN the face of the fact that the dance was shown to be the chief cause of moral lapses when a nation-wide investigation was made a few years ago by the International Sunday School Association through a Commission on Safeguarding Adolescent Youth against Moral Perils of the Community, our very school-houses are used for dances—first, for school dances, despite the fact that many of the parents who pay the taxes belong to Churches that forbid dancing, so that announcing a school dance is a case of State against Church as much as if the teacher attacked the Catholic mass; secondly, for public dances, which pervert the otherwise wholesome use of school buildings in evenings for "social centers."

Surely there is no dearth of dancing, that the State should provide it; and manifestly whatever amusements are provided in school buildings, erected by enforced taxation, should be both recreational and educational.

---

I BELIEVE that the greatest present menace to the American Indian is whiskey. It does more to destroy his constitution and invite the ravages of disease than anything else. It does more to demoralize him as a man and frequently as a woman. It does more to make him an easy prey to the unscrupulous than everything else combined. Let us save the American Indian from the curse of whiskey.—*Commissioner Cato Sells*.

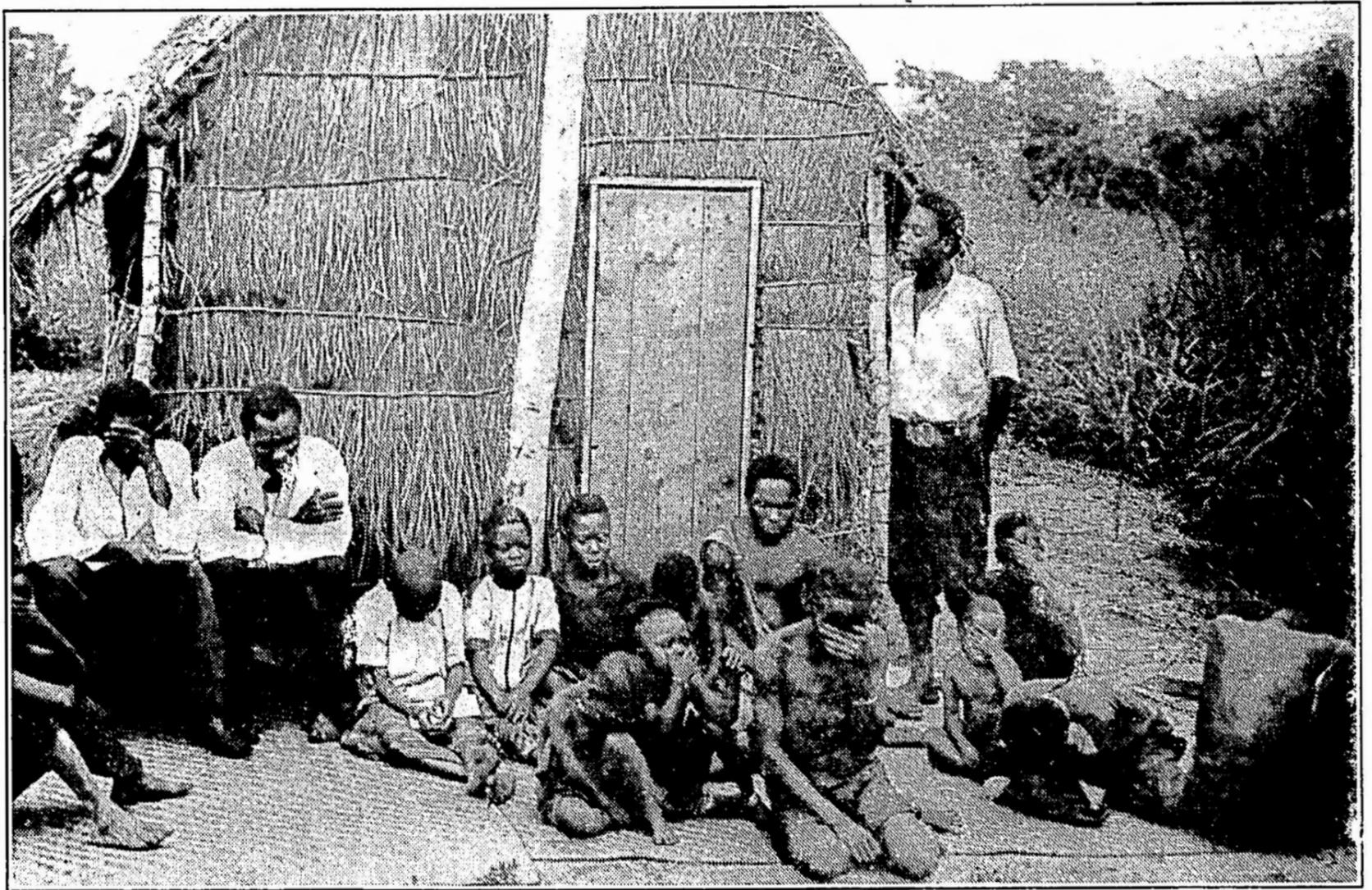
# THE REGIONS BEYOND

## Thousands Transformed by Knowledge of Christ.

MILLIONS MORE EAGER TO LEARN OF HIM.

THE wonderful change that comes over the African when he becomes a Christian and the eagerness of these people to hear the gospel are the subjects of an interesting letter just received from Rev. W. F. McElroy, a Southern Pres-

byterian missionary at Luebo, in the Belgian Congo. "Once having seen and accepted Christ," he says, "these people are as those who suddenly receive the power of sight and for the first time look out upon the universe in all its glory. A spell-bound expression of satisfaction and of a peace never known before comes over their faces and transforms them. There are thousands who seem to



Copyright, Underwood & Underwood, New York.

PRAYER SERVICE, M'BINZA MISSION SCHOOL, CONGO FREE STATE.

byterian missionary at Luebo, in the Belgian Congo.

"Once having seen and accepted Christ," he says, "these people are as those who suddenly receive the power of sight and for the first time look out upon the universe in all its glory. A spell-bound expression of satisfaction and of a peace never known before comes over their faces and transforms them.

"There are thousands who seem to

enough of us to carry to them the message of the Saviour.

"Hardly a day passes but that individuals or delegations from near and distant villages come, begging for an evangelist or teacher to return with them. They sit here for days, and sometimes for weeks, begging and saying: 'Come now, for we have many children to enter your school, and some of our old people will soon pass away and will never hear

of Christ unless you send the message soon.'

"They cannot understand why we are so few. If we have come from the Christian land, why do not others come?"

And as we continually see the openings and long for them to be filled, we too are forced to ponder this same question. We must acknowledge with shame that we cannot solve the mystery."

## Compulsory Education in a Central African Village.

CHRISTIAN CHIEF COMPELS ALL CHILDREN TO ATTEND—MANY GROWN-UPS EAGER TO LEARN.

COMPULSORY school attendance in a Central African village, introduced and enforced by the chief, is the surprising condition reported from Mutoto, on the Upper Congo. Rev. R. F. Cleveland, a Southern Presbyterian missionary, tells the story in a recent letter:

"One of the most interesting features of our work here is the school system. Compulsory education was introduced through the influence of the chief, who is an elder in our Church. The system has been running for a year and is a great success.

"While the population of the village is not more than one thousand, the average attendance upon the school has been about four hundred. This means, of course, that many of the men and women attend, though only the children are compelled to come. The daily average of women alone has been over fifty. Many come with their babies and hold them in their arms while they study. The school is taught by natives, though one of the missionaries superintends it and examines those ready to pass into higher classes. The regular attendance of the

older ones shows how eager they are to hear the wisdom of the 'man of God.'

"While some of the older people are slow at learning, it is amazing how rapidly the children learn. The ease with which they memorize would surprise our boys and girls at home and perhaps put some to shame. An example is a little boy whom we call 'Lungenyi,' which means 'wisdom.' He is surely a modern Solomon. He is not more than seven or eight years old and has been in school only about eighteen months. He entered the A B C class, but before the first term was over he was reading the parables of the Bible. The first quarter of the second term he was advanced three times and is now in the Bible class with the evangelists. There is nothing in the Buluba language that he cannot read. He is also a good speller and has made a fair beginning in arithmetic. A number of others have advanced almost as rapidly.

"Our mission schools are a great means to an end in reaching the boys and girls for Christ. The largest per cent of our converts are first reached by the school."

## Killed and Eaten by Devil Doctor.

HUMAN SACRIFICE AND CANNIBALISM—AFRICAN BOY THE VICTIM—MURDERER DRINKS POISON AND DIES IN AGONY.

A BOY caught and killed by a devil doctor, his flesh cooked, passed around and eaten, the murderer arrested on suspicion and compelled to drink poison as a test of guilt, confessing the crime and dying in agony—such is the tragic story told by Rev. Walter B. Williams, a Methodist missionary to the Kroo people in Liberia, West Africa. The lad suddenly disappeared while walking alone just outside the village and could not be found, though diligent search was made.

At rice-cutting time, every two years, for ten years past, it had been the custom of the people of Nanah Kroo to dedicate their farms with a human sacrifice. Now it was rice-cutting time again, and a child was lost!

Days passed, and the horrible suspicion became almost a certainty. One palayer court after another was held, and witch doctors from far and near were consulted. Finally suspicion centered upon three men and a woman. They

were arrested and as a test of guilt were compelled to drink the poison cup of sasswood. If the accused vomits the sasswood, he is held innocent; otherwise he is adjudged guilty and either dies from the poison or is driven into exile.

Under the present test one died and died quickly, an old devil doctor trained in witchcraft from his boyhood and with a heart as black as pitch. After drinking the sasswood he shouted: "I killed the boy. I killed him. I caught him on the road, hid him on my farm, and then killed him." Immediately the old man went into convulsions and fell over dead. It developed later that he had cooked part of the boy's flesh in palm oil and eaten it with rice, as fish or chicken is eaten, and had even passed portions of it around among his friends! "Such," says the missionary telling the story, "is the witchcraft and savagery practiced within ten minutes' walk of the mission."

### ROMISH PAGANISM IN AFRICA.

J. A. STOCKWELL, WEMBO-NIAMA.

It is really heart-breaking to see the way the Catholic priests are working on the superstition of these poor natives. For instance, they have some kind of image, or cross, in which they evidently have an electric light with a strong reflector, which they show their converts and tell them that it is God. They also say that the pope does not live on earth, but halfway between heaven and earth, and that God gives him their rosaries, pictures of saints, and the like, to give to the people. The poor natives, of course, believing these things, are led to believe that the priests are nearly equal to Deity himself.

The natives look on their rosaries simply as very strong "medicine." If one wearing a rosary makes the sign of the cross over food, very few of the others are brave enough to eat of it, believing that should they do so it would kill them.

### Prison Reform in China.

H. C. W.

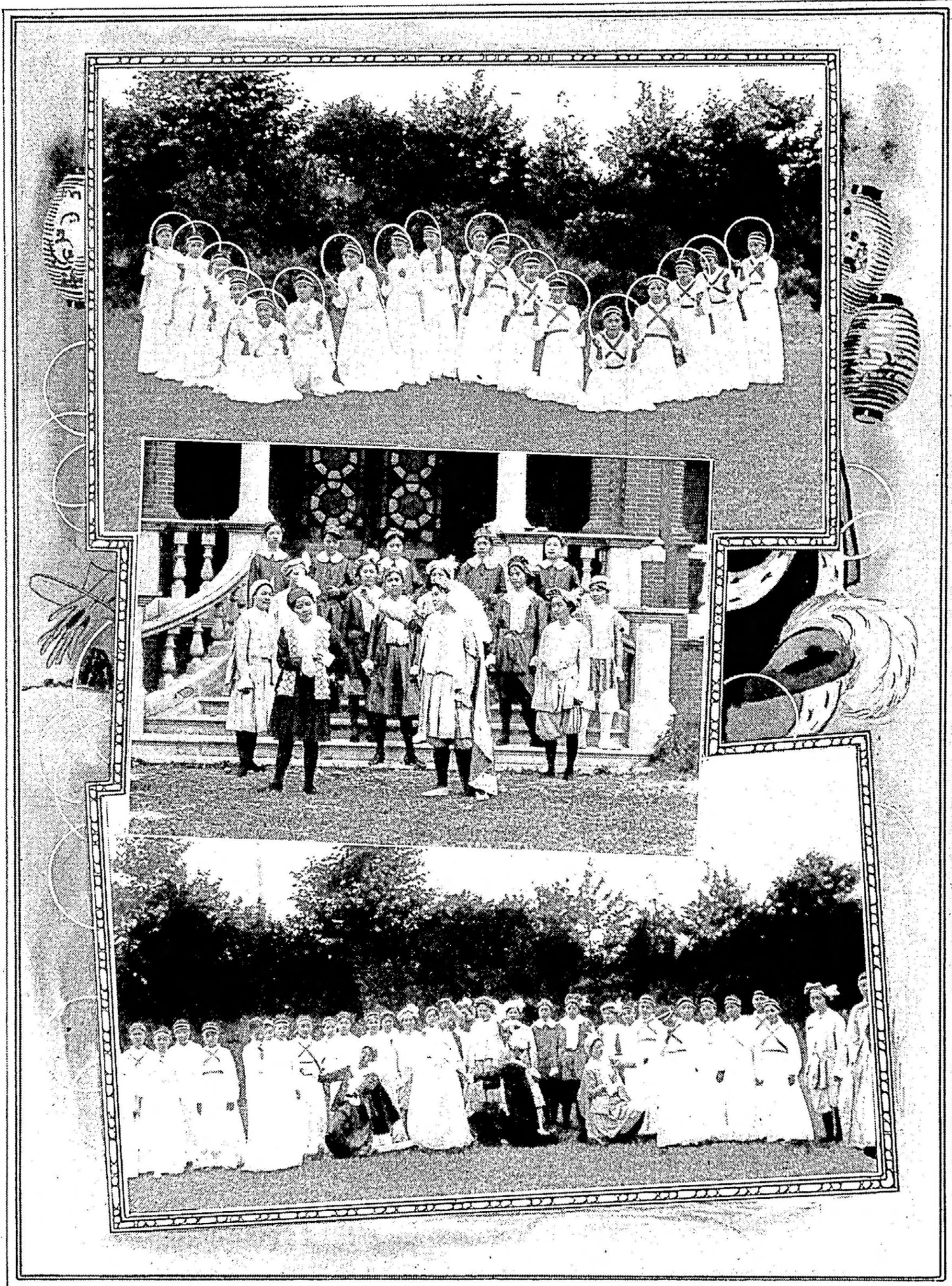
IN former times the prisons in China were places of dread and abomination. Men had such a horror of them that they hesitated to enter any lawsuit at all, the courts being connected in their minds with these dreadful breeding places of disease, corruption, and crime. But now the wave of prison reform which is sweeping over our country has also penetrated China. A great improvement has been made in many of the worst of the prisons, both from a material and a moral standpoint. Hygiene has been especially emphasized, industrial departments have been established, and many other steps have been taken to expedite the reform of the old prisons. New prisons have been established on modern principles; and plans, descriptions, and handbooks on prisons have been issued in order to encourage further improvements. It is the purpose of the ministry that in every province there shall be new prisons to serve as models.

A distinguished American sociologist and penologist recently visited several of the model prisons which have been erect-

ed in Peking and other cities and pronounced them in accord with the best modern principles.

Any concerted movement toward prison reform, however, is new in China as yet; and, indeed, the same thing might truthfully be said of our own country. Dr. Wu Ting Fang, former Minister to the United States, says:

"On the whole, judicial reforms in many directions have been attempted, and the result is beneficial and encouraging. Many things no doubt still remain to be done. Of the things done, there is yet further room for improvement. We cannot expect it to be otherwise. To attempt to adopt Western reform is like a Chinaman's first trial in donning Western dress. The trousers will probably be too long, the coat too short, the collar too high, the necktie set awry, and the boots pinch. So with our Western reforms, not only in the judiciary, but in all directions. . . . We are making experiments with our reforms, sometimes successfully, sometimes awkwardly, but always with good intentions.



SCENES FROM "THE PRINCESS," AS GIVEN BY STUDENTS OF M'TYEIRE SCHOOL, SHANGHAI.

Four McTyeire girls were sent to the United States this year on government scholarships and six last year.

We expect friendly nations not to criticize us in a cavilling and fault-finding spirit, nor to hold aloof with a superior

air, but to sympathize with us, point out our mistakes in a kindly spirit, and, finally, to help us, so far as it is in their

power, to remedy and repair our mistakes."

It is a great responsibility which the Western world thus incurs as the leader in reforming the East with its millions

of souls. If she does it worthily, her achievement will be one of the noblest in history and will add one more to the long list of Christianity's triumphs in the uplift of humanity.

## A Chinese Tribute to the Bible.

THE FATHERHOOD OF GOD ITS SUPREME MESSAGE TO CHINA.

CH'ENG CHING YI, SHANGHAI.

[Mr. Ch'eng is a leader among Chinese Christians and a member of the China Continuation Committee.—EDITOR.]

THE chief attraction of the Bible in China is not in that it is a fine piece of literature. China is a land of literature, ancient and modern; and merely to add one more book to the numberless books already in existence—a book very costly to translate, publish, and distribute—does not seem worth while.

Nor is it a fact simply that the Bible is a good book which encourages people to do good in the ordinary sense of the word. Moral teaching and ethical philosophy also are not lacking in China. A stroll in a Chinese street will convince one of the abundance of such teachings. Beside almost every gateway there is displayed a pair of scrolls in red, with huge characters in black, bearing some excellent motto on morality and virtue. If the Bible is simply a moral code book of ethical teaching and nothing more, it is not worth while to introduce it into China.

But the essential value of Holy Writ for the Chinese people is that it is pre-eminently a book of spiritual force and one that contains a divine message. It answers the longings of men's inner being and satisfies the restless soul. It is in this that the Word of God reveals its life-giving power. China is an idolatrous nation. We pity those who sacrifice so much to gods made by human hands, and we are sometimes apt to laugh at the stupidity of such superstitions. But does not all this show the deepest things of men's souls? Does it not reveal the fact that there exists between men and God a relationship which is by no means far off and remote? The God of the Bible answers the highest and deepest in men, and the influence of the Bible is therefore of the highest and best kind.

The God of the Bible is not a God made of paper, wood, or clay. He is not the sun, the moon, the stars, or any other created thing. He is not unthinking Power or impersonal Intelligence. He is not even merely the *Shangti*, which means the Supreme Ruler. But he is the Father, our Father, my Father. The Fatherhood of God gives to the Chinese mind a striking new conception. The dominant idea that governs Chinese life is the idea of family, unlike the neighboring country of Japan, where the idea of country forms the highest conception. While loyalty to the Mikado is the highest thing in life to the people of Japan, filial piety to one's father and mother rules the people of China. To believe in a God who is not only Creator and King, but essentially a Father, is peculiarly attractive to the Chinese people.

A concrete case will illustrate how the Word of God touches the heart and transforms the character of men in China: About thirty years ago, when Christianity was still regarded with suspicion and disfavor, there lived in Peking a devout couple of Buddhist faith. The husband was taken seriously ill with a disease which lingered for over a whole year. The family doctor at last declared the case hopeless. Meanwhile the wife of the sick man made heart-searching prayers on his behalf to the unknown gods. With lighted incense in hand she used to kneel in the courtyard at midnight. She knocked her head upon the cold ground, facing successively the four points of the compass. She prayed for her husband's recovery to any god that chanced to be passing, but always without satisfactory result. An intimate friend of the dying man also made a vow to the gods that upon the recovery of his friend he would *pai hsiang* for three miles to the gods of Pick Mountain Tem-

ple (*pai hsiang* is to make a prostration at full length upon the ground at every step while saying a prayer of thanksgiving). But all this had no effect upon the sick man.

As a last resource the physician recommended that he be taken to the Peking Hospital of the London Missionary Society, which was done. While waiting for treatment at the hospital he heard the name of Jesus and the story of his death for men's sins. This greatly interested him and touched his heart. After seeing the missionary-doctor he came home with medicine and a copy of St. Mark's Gospel. He gradually recovered from his illness, which had been thought incurable, and became extremely interested in the strange story of the God-

man. His wife did not know what to make of her husband's strange movements and emotions. While reading the foreign book beautiful smiles sometimes covered his face, sometimes tears flowed down his cheeks, and sometimes he knelt and prayed. This was not intelligible to her in those days. But very soon she understood, and husband and wife and their two children (one of whom is now relating this story) were baptized and received into the Church. All his idols were taken down and burned, and in consequence all his friends and relatives left him. For twenty-five years he proclaimed the Christ of the Bible and then departed from this world with these words on his lips: "To be with Christ is far better."

### **"Gas Cart" and "Foreign Devil" Too Much for S'aid Chinese.**

You may readily imagine that a motorcycle would create a sensation in the remote villages of Central China. It does. Sometime ago the students of Austin College, a Southern Presbyterian institution located at Sherman, Tex., sent a motorcycle and side car to Rev. William F. Junkin, an evangelistic missionary at Sutsien, China. In a late letter Mr. Junkin tells of the wonder with which the Chinese regard the strange vehicle.

"It always causes interest, pleasure, and amusement," he says, "never anger or bad feeling. Every man, woman, and child is excited and wants to see the strange 'gas cart' ridden by the 'foreign devil.'

"Going through the villages and towns, I literally draw the population after me. 'Get off, please, Mr. Foreigner, and let us see it.' I stop and get off. 'Get on and let us see how it goes.' I am down the road before they realize they have asked me on too soon.

"The other day a funeral was going on just off the main street of a town through which I passed. I heard the music cease before I got very far by. I looked back from a short distance down the road, and, lo, the mourners in their white clothes crowned the wall near the town gate, watching me in high glee.

"One day I suddenly wheeled into the crowded plaza at the height of market day. You should have seen the frightened mob. Dice and cards and faro wheels were swept off the scene at one whisk, and men ran over one another trying to get away, for what could be the noise that they heard rushing so suddenly into their midst? Surely nothing other than a squad of soldiers shooting off their guns; and gambling, though universal, is against the law.

"Wherever I go there is always a congregation; but the preaching from the machine must necessarily be disconnected, for in the middle of a very impressive sentence some one will cry out: 'Mr. Foreigner, how do you get over a stream?'

"The machine has proved practical for these wheelbarrow roads and of very great value in my work. My! the time it saves and the comfort it gives! There is a vast difference in pleasure of travel as well as in time saved between this and the old man-pushed wheelbarrow."

---

It is probable that as many people are killed in Africa every year as a result of witchcraft as were killed in the armies of Europe during the first year of the present war.

## Methodist Girls Again in the Lead.

FIVE OF TEN SCHOLARSHIPS WON BY GRADUATES OF OUR SCHOOLS.

OF fifty-five Chinese indemnity students who sailed for the United States on September 7, ten are girls; and, strangely enough, five of the ten are Southern Methodist girls. Four are graduates of Mc-Tyeire School, Shanghai, and one of Laura Haygood, Soochow. Two are daughters of Southern Methodist preachers, and one is the niece of Mo Ta Ta, the veteran Bible woman of Mary Black Hospital. Certainly no higher trib-



FACULTY, M'TYEIRE SCHOOL.



SENIOR CLASS, M'TYEIRE SCHOOL.

ute could be paid to our educational work in China. It will be remembered that six of the ten who came last year were Southern Methodists.

The young women are chaperoned by Mrs. C. C. Wong, one of the first graduates of Mc-Tyeire. Her oldest daughter is at school in this country; and her husband is connected with the Chinese embassy at Washington, having charge of the technical and agricultural students in this country.

## A Million Schools Needed.

DR. JOHN F. GOUCHER, IN WORLD OUTLOOK.

CHINA, which has been individualistic and exclusive for thousands of years, is now united for a new nationalism, with a program for universal education. She has about sixty-five million children of school age, and yet probably not one in forty of the children of school age are in school this year. In 1913 the government maintained about thirty-six thousand schools. It was impossible to se-

cure teachers for a larger number. China's educational desires far outrun her present capacities.

China has believed in higher education for centuries. Under the old system she gave the scholar a rank higher than any other nation on earth gave him. She relied upon her educational system to hold her to her ancient moorings. Now that she is faced about, she is as loyal to

education as ever, only she wishes it to be of the Western type, comprehensive, thorough, and universal. By it she means to make firm her grip on the future.

In 1901 a comprehensive system of popular education was launched by authority of the Empress Dowager. It was intended to prepare the Chinese for a representative form of government, but so eager was China for a republic that she could not wait for the accomplishment of those first educational plans.



REV. JOHN F. GOUCHER, D.D.

The revolutions came; the new republic was born. The political disturbances, while temporarily retarding the development of the schools, had the ultimate effect of increasing the demand for them.

Christian missions can have a large influence in helping the Chinese to shape their new school system. Recently in one of the provinces the education officials offered the entire charge of the public school system in eight counties, with a population of four million, revenues and all, to one of the Mission Boards, with full liberty to teach Christianity. A missionary has been sent to take charge.

In another place missionaries have been asked to take charge of the schools of the entire province.

#### CHINA MEDICAL BOARD PLEASED WITH SOOCHOW SCIENCE COURSE.

DR. E. V. JONES, in charge of the Department of Science in Soochow University, writes:

"The coming of the China Medical Board of the Rockefeller Foundation has introduced a new factor in our educational work. Of course our chief aim is to implant Christian ideals in the lives of our students, but at the same time we must prepare them for the work to which they go when they leave us. Since the Rockefeller Board is to establish a strong college of modern medicine at Shanghai, sixty miles from us, naturally many of our students will enter that school after graduation or after two or three years' work with us.

"In preparing to initiate the above work the Rockefeller Board made a study of the work done in science by the various schools in this section. Their commission was very well pleased with the work we are doing. A member of the commission made us a personal gift of five hundred dollars for our science work. It seems probable that the Board will later offer the aid in considerable amount to a number of the best colleges in this section. This aid will be offered to enable the various schools to strengthen their science work, so that the students who enter the medical college may be well qualified to do work such as is done in the best American medical colleges."

TSONG YAK is across the Whang River and difficult to work from Sungkiang. So far we have visited it twice, but have not opened up work. It is a thriving country town, with a great many scholars, and these are unusually inclined to Christianity. More than a year ago a group of ten or twelve sent a letter to Brother Woo, our Chinese pastor at West Sungkiang, beseeching him to open work in Tsong Yak. It is pitiful to hear the appeal these scholarly gentlemen make and to be unable to supply their need.—*L. D. Patterson, Sungkiang.*

# Converted in Prison, a Power for Good.

JAPANESE EX-CONVICT HELPS THOUSANDS OF HIS KIND.

PACIFIC ADVERTISER, HONOLULU.

LEFT in childhood without home restraint and coming under the influence of bad associates, Asakiro Muramatsu was convicted when but seventeen years of age and sentenced to one hundred days' imprisonment. The prison was a school of crime, and before 1895 he had been imprisoned nine times.

On the last occasion, while serving a six months' sentence and seemingly beyond all hope of reform, a copy of the New Testament fell into his hands. After struggling through the list of names in the first chapter, his attention was arrested by the twenty-first verse: "Thou shalt call his name Jesus: for he shall save his people from their sins."

This gave him his first idea of sin. As he read on to the Lord's Prayer he was deeply impressed by the words "Our Father" instead of "My Father." Then he read: "I came not to call the righteous, but sinners to repentance." He said: "That means me. I am a sinner, and I want to repent." Later on he read the promise: "Whatsoever ye shall ask in my name, that will I do."

## HELPED BY FELLOW CONVICT.

For five days he prayed that some one might be sent to teach him. Then another convict was placed in his cell who, though not a Christian, had heard sermons and knew something about the Western religion. During the three days they were together Muramatsu pumped him dry of all he knew about the religion of the Bible. With no other human help than this, the thief became so much a changed man that it was noticed by the non-Christian officials, and his sentence was commuted.

## TEMPTED TO GO BACK.

As he stepped outside the prison gate a number of his former friends were waiting to take him back to their old haunts. First they led him to a restaurant, where they ordered a sumptuous meal served. When he saw the tobacco and wine, he felt that he could not touch

them; but, remembering that Jesus used wine for his parting feast with his disciples, he accepted that, feeling as he took it that it was a sacrament of cleansing and that he was going out into the world a new man.

He had forty yen, received for his work in prison; and after parting with his companions, he hired a room and began to look for work. He was without friends, had no one to speak a word for him, and knew nothing of Church or Christians. He felt, too, that if he had really repented he must not conceal the manner of life he had led. As a consequence no one cared to employ him. Becoming utterly discouraged, he concluded that his sins were too great to be forgiven and that there was nothing to do but go back to the old life.

## A HAIR-BREADTH ESCAPE.

So he went to the station to take the train for Osaka, to join one of his old friends. The train had just gone out, and as he walked the streets waiting for the next one he passed a church and, hearing the voice of the preacher, entered. The sermon was soon over; but the prayer which followed was the first prayer to which he had ever listened, and it went straight to his heart. Deeply moved, he stood in a maze at the close till the pastor came and spoke to him and, extending a welcoming hand, asked him to call the next day. He did so and for the first time knew the meaning of true human sympathy. Pastor Osada sent him to Okayama to be under the tutelage of Mr. J. Ishii, Superintendent of the Okayama Orphanage. There he remained nearly three years, during which time he was baptized by Rev. J. H. Pettee and consecrated his life to Christian social service.

## SAVED TO SERVE.

The memory of his own sad experience making him realize the importance of guidance and instruction for ex-prisoners, he went to Kobe, rented a common

Japanese house, and took into his home as many discharged convicts as he could make room for. Later, with means secured by Miss Talcott, he bought land in the outskirts of Kobe and built a new house for his home. It is now ten years since he entered this building and twenty years since he began the work.

#### A WONDERFUL WORK.

During these years five hundred and eighty-three men have been inmates of the home for a longer or shorter time. Of these, one hundred and fifty-seven have reformed and become good citizens, many have returned to their old homes, and over eighty new homes have been established. Twenty-six of the men are known to have become professing Christians and two successful evangelists. Eighteen have been men of other nationalities—one each from Norway, France, and Korea; two each from America and Sweden; three each from England and India; and five from China. One of the inmates was a Buddhist priest and one a graduate of the Imperial University. Both became Christians, married, and are doing honorable work in Manchuria. The institution has also aided two thousand other released prisoners, of whom one hundred and forty were returned to their friends or placed in other homes, and one hundred and sixty-nine were taken back by their old employers, whom they had defrauded.

Mr. Muramatsu often visits different prisons and is welcomed, honored, and trusted everywhere. He is called to

Tokyo for important consultations; he is asked by the Churches to join in evangelistic campaigns; he has applications from men in all parts of the empire to be admitted to the home when their terms of imprisonment expire.

#### THE PAST BLOTTED OUT.

Last fall, in connection with the coronation of the present Emperor, a remarkable document, signed by the Minister of Justice, was presented to Muramatsu. It was an official statement that the record of his nine convictions and imprisonments was expunged from the books and that all the rights pertaining to a Japanese citizen were restored to him. This was the first instance in all Japanese history of such a document being granted to one who had been a confirmed criminal. It made a great impression. When his friend Mr. Hara visited the Department of Justice later as Muramatsu's representative and made grateful acknowledgment of the exceptional favor, the official, not a Christian, replied with deep feeling: "Your thanks are due, not to us of the government, but to your own religion, which alone had the power to accomplish such a marvelous transformation."

This experience opens the way for Muramatsu to carry out what has long been the desire of his heart—a visit to Hawaii and America. He has taken a few months' well-earned furlough and hopes to learn much that will be of service to him in his work for the criminal classes and also to secure new friends to assist him.

## Sowing the Gospel Seed.

LITTLE GLIMPSES OF EVANGELISTIC WORK IN JAPAN.

REV. W. A. DAVIS.

[This is the first of a series of interesting sketches by Brother Davis. Those following will picture the evangelistic missionary at work among various types of people—introducing the gospel in a new community, attracting public interest, getting a foothold, the first convert, and the formation of a Church. Our readers will follow the series with interest.—EDITOR.]

ALL mission work is evangelistic in the sense that it all has for its prime purpose the extension of the kingdom of

God. The aim of our schools is evangelistic. The Sunday school, kindergarten, and woman's work are all phases of evangelistic work. Yet for convenience we think of evangelistic work as distinct from other forms of missionary effort, and in that restricted sense I speak of it here.

In the evangelistic missionary's field there are three distinct lines of work,

all of which must be carried on at the same time—extensive proclamation of the gospel, developing infant Churches, and training and encouraging a native ministry. We come to a thoroughly satisfied, highly civilized people with a message which is to “turn the world upside down.” In many of their hearts our gospel will find a ready response if only they can be made to hear it; but curiosity, which leads some to stop and listen to a new, strange story, is soon satisfied. So the problem of preaching the gospel to every creature is not an easy one, but one that calls for the largest effort and the deepest concern on the part of the missionary. The training of the infant Churches and seeing that they develop in the right way is to many a much pleasanter task, but they go together; for as soon as one soul is led into the light the infant Church is on the missionary’s hands, to be trained and directed. This can best be done with and through the native ministry. The ministers of the future must be taken from those who are now coming into the Church. False impulses may lead some into the ministry, while others may be held back from

it because they see too plainly what it means in self-sacrifice and hard work. From the former must the Church be saved as far as possible, while the others must be encouraged by word and example to take up the cross. Those who are thought to be worthy are trained for



REV. W. A. DAVIS AND JAPANESE WORKERS.

their work in the theological schools—no, their training is begun there. With high ideals but no experience, the young graduate is in no condition to go out without a constant guide and helper in the person of a sympathetic, wise missionary. These two can be of the greatest service to each other and, indeed, are mutually indispensable.

## Annual Meeting of the Japan Mission.

REV. J. C. C. NEWTON, KOBE.

OUR mission met, as usual, at Arima September 2 and closed the 8th, at midnight. Rev. J. T. Meyers, in the absence of a bishop, was elected President. The opening sermon was preached by the writer. The sermon Sunday morning was preached by Dr. S. H. Wainright.

The reports from the evangelistic field and also from the schools were quite encouraging. The one great lack in the field is the scarcity of workers. We need, sorely need, large reënforcements of men and women. It is painful to see how so many important centers or large districts cannot be developed simply because the missionaries are so few. The

spirit of the annual session was all that could be desired—much of the spirit of earnest prayer and supplication, first for ourselves and then for the work. Every morning at six-thirty there was a prayer meeting. The mission love feast Sunday afternoon was a most gracious season. There is also among us more of the assurance of faith that this coming year we shall see yet greater things.

We were greatly blessed by the presence of Miss Belle Bennett and Miss Mabel Head. These consecrated leaders came into closest touch with our hearts and showed the keenest and most intelligent interest in our work. Now that the

Woman's Department of the *one* Board of Missions has entered this Japanese field, it is fortunate indeed that Miss Bennett and Miss Head are here to get first-hand knowledge of the whole situation, with all its needs and abundant

doors of opportunity. The opening of the Woman's Department of the work here has been accompanied by no friction. On the contrary, there is beautiful accord and coöperation between all departments of the mission's work.

## Saved by a Half-Burned Bible.

THE STRANGE STORY OF A BRAZILIAN BOY'S CONVERSION.

ED F. COOK, D.D.

WHEN in Porto Alegre, Brazil, in 1913, I met a young Methodist preacher, a native, and learned the most interesting story of his conversion. He was reared in the far interior by ignorant Catholic parents, who had been taught all the superstitions of the faith of their fathers. Fearing the saints and worshipping images, he, like his forbears, was growing up in the shadow of a great darkness. He had never heard of the Bible, had never seen a preacher, and did not know of the Protestant Church. He knew only of the black-robed priests who came at rare intervals to exact their toll and administer the rites of the Church.

One day a colporteur stopped at the house and, after a brief visit, left a copy of the New Testament with the little boy's mother. In secret she read it and told portions of its wonderful story to her little boy. By and by the father discovered the strange book; and, finding that it was a copy of the Bible that he had been taught to despise and fear, he seized the book, cast it into the fire, and with curses and in rage left the house. When he had gone, the little boy pulled

the book from the flames, extinguished its burning pages, and hid away the portion he had rescued. In secret he and his mother read the book. By and by, when about sixteen, he was converted through reading the story of Jesus. He and his mother then began to inquire for some one who could explain the Word. The lad began to ask about schools of which he had casually heard; and later he found his way to one of our missionaries and to the school at Uruguayana, where he was educated. Having finished his course, he entered the ministry. For five or six years he had been a flaming evangelist, proclaiming the Word which had set him free and telling in gladness and hope of the light and life which he had found in Christ.

As one travels in non-Christian lands he finds numerous illustrations of the power of the Word to carry conviction and to save the souls of men. The great need of Latin America is the Word of God at the foundation of her civilization and its truth and power in the life of her people—blessings that have been withheld by the dominant Church.

## Little Stories from Life.

THE BOY WHO TEACHES HIS PARENTS—CHRISTMAS GIFTS THAT COUNTED—  
TRUE TO HER CHILDHOOD FAITH.

MISS BLANCHE E. HOWELL.

A CERTAIN young Brazilian, entirely indifferent to all religious teaching, was invited by a friend to attend a Christmas festival in a Protestant church and accepted the invitation. The program passed off successfully. He waited to see the *doces* (gifts) distributed and became profoundly impressed by the manifestation of real interest and kindness on

the part of the teachers. He resolved to become a member of the Sunday school, later became a member of the Church, and to-day is an active worker for the Master. He is young, but impresses one with his sincerity and spiritual power.

\* \* \*

NOT far from Piracicaba is a boy who, having accepted Christ as his Saviour,

has all by himself organized a Sunday school class. It is a remarkable class, in that his parents and grandparents are members of it and are eagerly and earnestly studying the Word of God.

\* \* \*

Baby Evelina was baptized in the Anglican church at Bahia, Brazil, her father being a Protestant. When a little girl she was taught by her mother the prayers which the Catholics teach their children. When Evelina was not quite nine years old her mother died. The child was taken by the mother's friends to the Roman Catholic church to be taught the catechism, with the intention of preparing her to join that Church. They tried to persuade her to be baptized again, but she absolutely refused. Of the mass in Latin, she said: "The priest speaks what I cannot understand." The friends coaxed and persuaded and then became angry.

After one such scene the little girl climbed up in a window and for hours looked at the stars, wishing so much to know God and wondering how she could. She repeated over and over the simple prayers she had been taught, but they did not mean much to her, and she did not know how to ask for what she wanted.

Then her father died. Two sad years slowly passed. Then God sent a friend who took her to a mission Sunday school, where she learned the truth she so much desired and gave herself to God. A grown woman now, consecrated to God and devoting much of her time to his service, she still remembers gratefully the mission Sunday school.

---

### UNOCCUPIED FIELDS IN LATIN AMERICA.

REV. S. G. INMAN.

IN Peru, in the whole northern half of that great republic, a stretch of territory greater than our thirteen original colonies, there is not one voice raised for the preaching of the simple gospel of Christ, not one missionary representing the Protestantism of the world. In all of Peru, with its four million inhabitants, probably on the field continually are not

more than seven or eight ordained missionaries.

In Buenos Aires, the third largest city on the American continents, is such a neglect of religion as exists perhaps in no other city on the globe, including the great cities of the Orient. Taking it all together, in that city of 1,700,000 people there are not a hundred churches and temples—Protestant, Catholic, Mohammedan, Jewish, or any other kind—less than one place of worship for every 25,000 people. Of the 1,700,000 people, you might be able to count in the Protestant and Catholic Churches altogether on a Sunday morning 1,700 people. In the University of Buenos Aires are 5,000 students, hardly five of whom are willing to say that they believe in Jesus Christ as their Saviour.

About ninety-three per cent of the fifty thousand students in the universities of Latin America are agnostics; they do not accept any kind of religion. When you speak to the leaders of these countries about religion, they say: "No; we have had enough of that. We want progress. Religion is what has kept us back."

---

COCKFIGHTING and the Sunday school go on almost side by side in the Philippines. At San Leonardo it happened that the owner and his rooster actually went to church during a Sunday school and evangelical institute. The man was converted, forthwith gave his rooster away, and was found at Sunday school the next morning.

At one of the Sunday services a little girl in a red dress wanted to join. The pastor thought her too young. Her parents were opposed to the missionaries; but on Tuesday night the red dress was there beside her father and mother, and all three joined together. "A little child" still leads the world over.

---

IT is said that Dr. Stewart, who lately died in Africa, was asked: "Why don't you civilize your people first and then make them Christians?" He answered: "We don't do work twice over. When we have made them Christians, we have made them civilized."



# THE HOME BASE



## The Pathos of Just Being Rich.

IN the Claypool Hotel, Indianapolis, there is a room dedicated to Indiana's most beloved poet, James Whitcomb Riley. All around the walls are gems taken from his poems. One panel has this stanza:

I've halfway struck the notion,  
When I think of wealth and sich,  
That nothin's much patheticker'n  
Jes' a-bein' rich.

These homely lines contain a great truth, a truth that should be pondered in these wonderfully prosperous days. Is there anything more pathetic than a man who has money in abundance and nothing else—no vision, no generous impulses, no thought of anything but himself and of adding to his store? Lord Roseberry holds that the main advantage in being a rich man is that he can help those who are less fortunate than himself. It were better for a man that he had never been born than that he should live to make and hoard and gloat over his possessions, indifferent to the sin and sorrow in the world and to the many opportunities of being of service to his kind.

## NO SIN TO BE RICH.

It is not a sin to be rich; but to be rich and have no eye to see the need and misery of the world, no ear to hear its bitter cry, and no heart to respond in a worthy fashion, is a sin and a damning sin. It is possible for a man to make money and to make it honestly; and it is possible for him, with the right use of his money, to "lay up treasures for himself in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." A rich man can make his portion of the desert smile like Eden, like the garden of the Lord, and while doing so enrich and ennoble his own soul, multiply his joys, and make his calling and election sure. He can perpetuate his name and his influence and make friends who will welcome him into the eternal tabernacles when his beneficent career on earth is closed forever.

God save his people from being satisfied with "jes' a-bein' rich"!—*Missionary Intelligencer.*

## Upper Room or Supper Room?

DAN SHANNON says in the *Bible Course Magazine*: "The early Church prayed in the upper room; the twentieth-century Church cooks in the supper room." Evangelist Shannon has certainly hit the mark, for in a multitude of Churches the "supper room" has taken the place of the "upper room." Play has taken the place of prayer, and feasting the place of fasting. There are more full stomachs than there are bended knees and broken hearts. There is more fire in the gas range in the kitchen than there is in the pulpit. When you build a fire in the kitchen, it often, if not always, puts out the fire in the pulpit. Too much

ice cream chills the fervor of the spiritual life, and oysters are not known to be conducive to aid in the digestion of spiritual foods.

The early disciples were not cooking supper in the supper room on the day the Holy Ghost came; they were praying in the upper room. They were not waiting on tables; they were waiting on God. The fire for which they were waiting was not in the gas stove, but from above. They were not feasting; they were fasting. They were detained there by the command of God; they were not entertained there by the cunning of men. —They were all filled with the Holy Ghost,

not stuffed with a stew and a roast. O, I should like to see the cooking squad put out and the praying band put in! Let us have less gravy and more grace, less pie and more piety, less soup and more salvation, less ham and sham and more love and life. Let us have less heaven and more heaven. Let us have less use for the cookbook and more use for the Old Book. Let us put out the fire in the

kitchen and build it on the altar. Beans and brown bread are not necessary for those who are "alive from the dead." Let us give fewer dinners and go out after sinners.

Let us have a Church full of waiters, but waiters on God; a Church full of servers, but they who are serving God and waiting for his Son from heaven.—*Selected.*

## Scarritt Bible and Training School.

MISS M. L. GIBSON, PRINCIPAL.

### OPENING WEEK.

THE company that gathered in the chapel on September 7 was most interesting. Students from seventeen States met in sweet fellowship and listened with reverent attention to the strong, inspiring message of the hour by Rev. Britton P. Taylor, pastor of Central Methodist Episcopal Church, South.

The exercises were inspiring, and the opening was auspicious. On Sunday at twilight the Lord's Supper was administered by Bishop Hendrix to the faculty, students, and a few friends. The Master himself was present, and his blessing crowned the feast.

The Southwest Missouri Conference met in annual session September 13-18 in Central Church. The student body

and faculty went to the Saturday morning session and were greatly edified by the unusual privilege. Rev. H. C. Tucker spoke on "Brazil, the Continent of Opportunity," on Sunday, and Rev. John W. Shackford gave an address on "Teacher-Training" on Friday morning. They were given marked attention.

The new language department has opened well. Ten students are enrolled in the Spanish classes, and five are studying Portuguese. Students and teachers are delighted with the new department.

Two workers in the home field are taking the six weeks' course—Mrs. M. E. Moore, San Antonio, Tex., who is pastor's assistant in McKinley Avenue Church of that city, and Deaconess Maybelle Marshall, who has charge of settlement work in Montgomery, Ala.

### "TRY RELIGION."

HORACE GREELEY once received a letter from a woman stating that her Church was in distressing financial straits. They had tried every device they could think of—fairs, strawberry festivals, oyster suppers, a donkey party, turkey banquets, Japanese weddings, poverty sociables, mock marriages, grab-bags, box sociables, and necktie sociables. "Would Mr. Greeley be so kind as to suggest some new device to keep the struggling Church from disbanding?" The editor replied: "Try religion."

Church suppers and fairs are devices to make the goats pay for the pasturage of the sheep.—*Selected.*

### THE "KETCH."

DR. HARVEY REEVES CALKINS, author of "A Man and His Money," was one day explaining to a group of Church officers God's financial plan of weekly giving on a tithing basis. Turning to one of his auditors, a shrewd-looking farmer, he asked if he had made the matter clear. The man replied: "They's a ketch in it." "Why, my brother, I intended to make it very plain," said the speaker. "O, it's plain enough," replied the farmer, "but they's a ketch in it, all the same. They's deceit in it; for I can see if we adopt that plan we'll be paying out more money than we intend to give."

# Laymen's Missionary Movement

## Resolutions Adopted at Junaluska Conference, August 15-20, 1916.

WE, the representatives of the Laymen's Missionary Movement of the Methodist Episcopal Church, South, in the fourth triennial conference assembled, believing that there are matters of far-reaching import upon which this conference should make deliverance, do, through your Committee on Resolutions, report as follows:

### I. CONGRATULATIONS.

We congratulate the executive officers and the Program Committee of the Laymen's Missionary Movement upon the remarkable series of addresses and meetings which have characterized this conference. The thanks of every delegate and visitor are properly due and are hereby extended to these brethren for this exceedingly successful conference, which has been marked throughout by an ever-increasing tide of spiritual power.

### 2. SYMPATHY FOR ARMENIAN CHRISTIANS.

Since last we met here to look at the world and its needs the cry of Armenia has been increased. Mohammedan cruelties in the name of religion have reached a degree of barbarity that should no longer be tolerated by the civilized world. Our deepest sympathy and compassion go out to our Christian brothers and sisters in their untold suffering and tribulation. God be praised for the heroic faith and loyalty to Jesus Christ which have enabled hundreds of thousands to confess his name in the face of the sword and lay down life rather than disown their Lord! They have added another brilliant chapter of endurance and martyrdom to the history of the Church.

We would join Christians of every nation in ministering to their necessities and unite our prayers with the prayers

of all peoples that God shall bring deliverance to the people of that land.

### 3. LAY ACTIVITIES.

The time has come when our men need to do something more than gather funds. We want them to come back to the good old Pentecostal way of seeking and winning men to Christ. We want to see them going into the churches, and where there are no churches simply, pointedly, and effectively declaring Christ to the people, so that there shall be some service in every Methodist church, not only one service in every Methodist church on each Sunday, but there will be many services held in the waste places of both country and city.

### 4. DR. C. F. REID.

Dr. C. F. Reid was the efficient, beloved General Secretary of the Laymen's Missionary Movement of the Methodist Episcopal Church, South, when our great conference of 1913 was held at this place. He had given much of his constructive statesmanship into the literature and life of the Laymen's Missionary Movement. As the story of his life would be a great inspiration to our people, it is therefore recommended that Bishop W. R. Lambuth be requested to write a short story of his life and labors with the imprint of the Laymen's Missionary Movement upon it.

### 5. EDUCATION.

Being thoroughly convinced that one of the great needs of the Church to-day is trained, consecrated leadership, and that the only agency upon which we can rely for such leadership is the Christian school, we believe it to be the Church's imperative duty to maintain training schools, colleges, and universities under her own immediate control, and the duty

of Church members to support these institutions by their influence, their money, and their patronage.

We rejoice in the rapid growth and the encouraging outlook of our two connec-tional universities—Emory University, located at Atlanta, Ga., and Southern Methodist University, located at Dallas, Tex.—and we hereby pledge to them our loyal support.

We recognize with profound gratitude the fact that our Church schools are generally creating a deeper and more in-telligent interest in the religious develop-ment and training of our young men and young women, and we take pleasure in bringing this significant fact to the at-tention of our people in order to magnify our plea for their united coöperation in the building and strengthening of these schools.

#### 6. STEWARDSHIP.

We urge upon our laymen the realiza-tion that our property is ours only by the will of God. Common gratitude de-mands that we make proper acknowledg-ment of the blessing of our material pros-perity, and our love for God requires that we lay upon his altar some adequate expression of our thanks for his grace. Giving the tenth of our income is God's law; when we give less we undertake to amend the divine plan. Such an effort is unworthy of us. We, therefore, com-mend to our brethren the Scriptural prac-tice of tithing as the smallest measure of the duty of our stewardship.

#### 7. THE EVERY-MEMBER CANVASS.

The every-member canvass is success-ful in its accomplishments, sound in its theory, educative and wholesome in its results, Scriptural in its methods, and compulsory by disciplinary requirement. We urge our pastors and lay leaders to use their utmost endeavors to have this canvass made in every congregation throughout our entire Church. We fur-ther urge that our Conference Boards of Missions and our Conference Boards of Lay Activities designate one day early in the Conference year as a day for a simultaneous, Conference-wide, every-member canvass, and that ultimately we shall have a simultaneous canvass of the whole Church.

#### 8. PRAYER AND CONSECRATION.

We exalt to its primary place among the dependable and fundamental powers of the kingdom the too-much-neglected force of prayer; and we call upon our laymen and preachers to give themselves more diligently and regularly:

First, to the practice of family prayer.

Secondly, to the practice of daily pri-vate prayer and study of the Bible.

Thirdly, to the practice of definite and comprehensive intercession for our mis-sionaries, our native converts, and the unreached masses of our mission fields, and for the home Church, that she may be awakened to the real glory, the real obligation, and the real peril of her pres-ent-day opportunity and may gird herself as never before for sacrifice, labor, and conquest.

#### 9. METHODIST UNIFICATION.

We hail with great joy the prospect of a real unification of American Meth-odism, the way to which has been so aus-piciously prepared by unanimous action of the General Conferences of the two Episcopal Methodisms. We rejoice, most of all, in the impress and guidance of the Holy Spirit evidenced by the en-thusiastic approval of the rank and file of both Churches. Therefore we de-clare:

First, that, as a movement and repre-senting the Laymen of Southern Meth-odism, we accept unqualifiedly the prin-ciple of unification promulgated by both General Conferences, believing it to be the will of our common Master and Lord.

Secondly, that we hereby register the definite conviction that a plan for unify-ing the two Churches can be found which, unjust to neither, will contribute to the fullest development and largest efficiency of both, at home and abroad.

Thirdly, that, while we welcome the fullest discussion in press and on plat-form and would not hinder the freest expression of honest conviction upon a matter so vital to the future usefulness of the Church, we do strongly deprecate any disposition to obscure the issues of the living present by reviving those of the past.

Fourthly, we hereby pledge ourselves

# Laymen's Missionary Movement

## Resolutions Adopted at Junaluska Conference, August 15-20, 1916.

WE, the representatives of the Laymen's Missionary Movement of the Methodist Episcopal Church, South, in the fourth triennial conference assembled, believing that there are matters of far-reaching import upon which this conference should make deliverance, do, through your Committee on Resolutions, report as follows:

### I. CONGRATULATIONS.

We congratulate the executive officers and the Program Committee of the Laymen's Missionary Movement upon the remarkable series of addresses and meetings which have characterized this conference. The thanks of every delegate and visitor are properly due and are hereby extended to these brethren for this exceedingly successful conference, which has been marked throughout by an ever-increasing tide of spiritual power.

### 2. SYMPATHY FOR ARMENIAN CHRISTIANS.

Since last we met here to look at the world and its needs the cry of Armenia has been increased. Mohammedan cruelties in the name of religion have reached a degree of barbarity that should no longer be tolerated by the civilized world. Our deepest sympathy and compassion go out to our Christian brothers and sisters in their untold suffering and tribulation. God be praised for the heroic faith and loyalty to Jesus Christ which have enabled hundreds of thousands to confess his name in the face of the sword and lay down life rather than disown their Lord! They have added another brilliant chapter of endurance and martyrdom to the history of the Church.

We would join Christians of every nation in ministering to their necessities and unite our prayers with the prayers

of all peoples that God shall bring deliverance to the people of that land.

### 3. LAY ACTIVITIES.

The time has come when our men need to do something more than gather funds. We want them to come back to the good old Pentecostal way of seeking and winning men to Christ. We want to see them going into the churches, and where there are no churches simply, pointedly, and effectively declaring Christ to the people, so that there shall be some service in every Methodist church, not only one service in every Methodist church on each Sunday, but there will be many services held in the waste places of both country and city.

### 4. DR. C. F. REID.

Dr. C. F. Reid was the efficient, beloved General Secretary of the Laymen's Missionary Movement of the Methodist Episcopal Church, South, when our great conference of 1913 was held at this place. He had given much of his constructive statesmanship into the literature and life of the Laymen's Missionary Movement. As the story of his life would be a great inspiration to our people, it is therefore recommended that Bishop W. R. Lambuth be requested to write a short story of his life and labors with the imprint of the Laymen's Missionary Movement upon it.

### 5. EDUCATION.

Being thoroughly convinced that one of the great needs of the Church to-day is trained, consecrated leadership, and that the only agency upon which we can rely for such leadership is the Christian school, we believe it to be the Church's imperative duty to maintain training schools, colleges, and universities under her own immediate control, and the duty

of Church members to support these institutions by their influence, their money, and their patronage.

We rejoice in the rapid growth and the encouraging outlook of our two connec-tional universities—Emory University, located at Atlanta, Ga., and Southern Methodist University, located at Dallas, Tex.—and we hereby pledge to them our loyal support.

We recognize with profound gratitude the fact that our Church schools are generally creating a deeper and more in-telligent interest in the religious develop-ment and training of our young men and young women, and we take pleasure in bringing this significant fact to the at-tention of our people in order to magnify our plea for their united coöperation in the building and strengthening of these schools.

#### 6. STEWARDSHIP.

We urge upon our laymen the realiza-tion that our property is ours only by the will of God. Common gratitude de-mands that we make proper acknowledg-ment of the blessing of our material pros-perity, and our love for God requires that we lay upon his altar some adequate expression of our thanks for his grace. Giving the tenth of our income is God's law; when we give less we undertake to amend the divine plan. Such an effort is unworthy of us. We, therefore, com-mend to our brethren the Scriptural prac-tice of tithing as the smallest measure of the duty of our stewardship.

#### 7. THE EVERY-MEMBER CANVASS.

The every-member canvass is success-ful in its accomplishments, sound in its theory, educative and wholesome in its results, Scriptural in its methods, and compulsory by disciplinary requirement. We urge our pastors and lay leaders to use their utmost endeavors to have this canvass made in every congregation throughout our entire Church. We fur-ther urge that our Conference Boards of Missions and our Conference Boards of Lay Activities designate one day early in the Conference year as a day for a simultaneous, Conference-wide, every-member canvass, and that ultimately we shall have a simultaneous canvass of the whole Church.

#### 8. PRAYER AND CONSECRATION.

We exalt to its primary place among the dependable and fundamental powers of the kingdom the too-much-neglected force of prayer; and we call upon our laymen and preachers to give themselves more diligently and regularly:

First, to the practice of family prayer.

Secondly, to the practice of daily pri-vate prayer and study of the Bible.

Thirdly, to the practice of definite and comprehensive intercession for our mis-sionaries, our native converts, and the unreached masses of our mission fields, and for the home Church, that she may be awakened to the real glory, the real obligation, and the real peril of her pres-ent-day opportunity and may gird herself as never before for sacrifice, labor, and conquest.

#### 9. METHODIST UNIFICATION.

We hail with great joy the prospect of a real unification of American Meth-odism, the way to which has been so aus-piciously prepared by unanimous action of the General Conferences of the two Episcopal Methodisms. We rejoice, most of all, in the impress and guidance of the Holy Spirit evidenced by the en-thusiastic approval of the rank and file of both Churches. Therefore we de-clare:

First, that, as a movement and repre-senting the Laymen of Southern Meth-odism, we accept unqualifiedly the prin-ciple of unification promulgated by both General Conferences, believing it to be the will of our common Master and Lord.

Secondly, that we hereby register the definite conviction that a plan for unify-ing the two Churches can be found which, unjust to neither, will contribute to the fullest development and largest efficiency of both, at home and abroad.

Thirdly, that, while we welcome the fullest discussion in press and on plat-form and would not hinder the freest expression of honest conviction upon a matter so vital to the future usefulness of the Church, we do strongly deprecate any disposition to obscure the issues of the living present by reviving those of the past.

Fourthly, we hereby pledge ourselves

and our best efforts for the realization of the proposed unification on such a basis of courage, sacrifice, and Christian good will as shall minister to the spread of the kingdom of God on earth and which shall be for his glory.

10. We concur heartily in the action of the Board of Missions in setting apart the year 1919 for the celebration of the centenary of missions in American Methodism. Inasmuch as the original "Parent Society" was organized in New York in 1819 and has been maintained unbroken in both branches of Methodism to this day, nothing could be more fitting than the rounding out of this centenary of Methodist missions with a Church-wide and nation-wide missionary jubilee; and we hereby pledge our coöperation in making the year 1919 a red-letter year for missions.

Inasmuch as the centenary celebration falls in the year for the next triennial conference of the laymen of the Church, we call on our fellow laymen to make ready to join us in such a conference at Lake Junaluska as will worthily represent our great Church and fittingly celebrate this great anniversary.

We also join the Board of Missions in the proffer of a joint celebration of this anniversary with our brethren of the Methodist Episcopal Church and would welcome delegates and messengers from their laymen's organization at our triennial conference in 1919.

11. In view of the fact that the Southern Assembly was projected at the Chattanooga Missionary Conference in 1905, and has been developed in response to the resolutions adopted by that conference, and has been and is to-day doing its work under the authority of the action taken at Chattanooga, this conference of 1916 fully recognizes its responsibility to encourage the maintenance and completion of the work so splendidly begun; and we urge the use of practical methods for the accomplishment of this end, in furtherance of which we request:

First, the Executive Committee of the Laymen's Missionary Movement to provide and furnish to the district lay leaders of the respective Conferences a statement of information, including the purpose, plans, financial status, and scope

of intended influence of the Southern Assembly, and that the district lay leaders convey through the Churches of their respective districts such information to the people of the Church.

Secondly, that each district lay leader prepare a list of names of the men and women of his district who should financially coöperate with the Southern Assembly movement and forward said list of names to the General Superintendent of the Southern Assembly.

Thirdly, that every Sunday school, missionary society, and Epworth League in each district be urged by the lay leader, or his representative, to have representation at the summer conferences for such organizations at Lake Junaluska.

Fourthly, that each Sunday school be requested to have framed and hung on the walls of the schools a photograph of the Southern Assembly grounds.

Fifthly, that we suggest to each Annual Conference the advisability and the feasibility of the erection of a building as a Conference home or lodge to furnish comfortable accommodations at moderate prices for the ministers and workers of the respective Conferences.

In order that the Church may be fully impressed with the great work that can be done by the Southern Assembly and that the comprehensive plans of the Assembly may be brought to speedy completion, this conference earnestly requests the commissioners of the Southern Assembly to arrange with Dr. George R. Stuart to give the coming year, and longer if necessary, to presenting to the Church at large the present value and the future promise of the Assembly to the Church; and we urge Dr. Stuart, for the good which will come to the Church, to accept this responsible work, pledging to the commissioners and to Dr. Stuart our active coöperation in bringing to a successful consummation the ideals of service so forcefully presented by the Southern Assembly.

Respectfully submitted.

Signed: W. Erskine Williams, Chairman; C. R. Pugh, Secretary; W. B. Murrah, Glenn Flinn, C. D. Harris, H. E. Barrow, N. T. Roberts, S. P. Wiggins, L. M. Stevenson, F. M. Daniel, T. H. Tatum.

# Woman's Missionary Council.

## PROGRAM FOR DECEMBER.

### INSTITUTIONS FOR THE CARE OF DELINQUENTS.

BIBLE lesson: "The Sighing of the Prisoner." (Ex. xxi. 12-xxii. 15.)

Hymns 112, 116.

Prayer.

Reports of officers.

Reports of committees.

General business.

Topic: "Institutions for the Care of Delinquents."

Christmas story.

### THE SIGHING OF THE PRISONER.

(Ex. xxi. 12-xxii. 15.)

ONE of God's first tasks in training the Jews to be the world's light bearers was to soften the vengeful spirit of the age, to teach amelioration of the horrors of ancient punishment. Before Moses' time, punishments were measured by two things only, the power and the malignancy of the man offended. The extent of the offense was not considered. In this chaos of cruelty God set a law of justice as high as man could then understand. In Exodus xxi. 12 to xxii. 15 is a codification of this new law, a part of the book of the covenant given to the elders by Moses before his death. The

gist of it is in one verse, life for life, eye for eye, tooth for tooth; never again unmeasured vengeance, but a weighing of the offense.

Then God appointed six cities of refuge. While the world held revenge by the next of kin a sacred duty, God opened for the slayer not worthy of death a way of escape; and Moses sings with his last breath (Deut. xxxii. 35) that vengeance is God's alone.

This softening of punishment with mercy is increasingly revealed as characteristic of God (Ps. cxxx. 7, 8; Jer. iii. 12; Lam. iii. 22; Jon. iv. 2) and also as God's will for his children (Ps. xxv. 21, 22; Hos. vi. 6; Mic. vi. 8).

When Christ comes, love is fully revealed as the one underlying, overarching, all-controlling law, governing God's relations to even the unthankful and the evil. (Rom. v. 6-8.) This law we ourselves must apply (Matt. v. 43-45); and nothing can be compatible with it which despairs of a bad man's repentance, which punishes him except with the hope of reformation, or which allows any condition in his punishment which makes reformation difficult.

"I was in prison, and ye came unto me." Christ counts mercy to prisoners—just prisoners, criminals and all, of any and every race—as mercy to himself. How are we treating him in our jail and in our county camp?

### Guideposts for the Auxiliary.

It seems strange that all missionaries tell us of lack of room, the cry, "Still they come," making it imperative to enlarge buildings and make new provision; while we here in the home Churches, with comfortably heated and lighted rooms, find it difficult to get our people, members of our Churches, interested enough to come to monthly meetings. How can we remedy this? I suggest four P's to guide us in our endeavors in this matter: prayer, personality, preparedness, and power. The four P's can be summed up in a few "Don'ts" that may be suggestive. Select the subject of your devo-

tional service two weeks before the meeting. Think and pray over it and come prepared, with notes ready and orderly.

Don't be late; that is unpardonable.

Don't sing "From Greenland's icy mountains" every time.

Don't have your hymn tune of eight lines played all through; enthusiasm oozes out.

Don't have a sewing meeting in connection with your missionary society. Have it after or before. It is difficult to secure attention when two or more are discussing the relative merits of work being done.

Don't be satisfied with your contribution to the contingent fund. It is the housekeeping fund.

Don't be discouraged if your people prefer the back seats. Move up yourself, desk and all, to the firing line.

Don't consult with your officers while the meeting is in progress. It is disconcerting to those taking part. All such consultations should be held in advance.

Don't have your missionary meetings on a day when there is any other meeting in the community.

Arrange all beforehand.

Try to vary the conduct of your meetings; people grow tired of the same thing month after month.

Always dismiss promptly at the hour fixed and never forget that, however we may plan, if we do not go ourselves in a prayerful and hopeful spirit, we cannot expect it of others.

Have a little circle enlisted to pray that the Holy Spirit may visit and touch the hearts of us all, inspiring us to be coworkers with Christ in his mission for the redemption of the world.—*Adapted by Courtesy of Home Mission Monthly.*

## Harvest Day.

THE LAST NUMBER ON THE 1916 PROGRAM.

LAST year the leaders in the West Texas Conference conceived the plan of naming a date during the fourth quarter by which all funds—membership, pledge, and Conference expense—were to be collected in full in every auxiliary. It was called Harvest Day. The plan worked so well and brought such gratifying results to that Conference that the Home Base Committee at the last session of the Council incorporated in its report a recommendation that it be adopted by all the Conferences. So it has come about that in practically every Conference Harvest Day is to be observed this year.

The need for such an effort is clearly evident to every worker in our ranks. Each year many dollars are lost to the missionary society treasury for the reason that small amounts, due here and there by women who are not regular in attendance on meetings and prompt in payment of their financial obligations all through the year, are not collected before the year closes.

Any one of these amounts occasions only a small and seemingly inconsequential loss, but in the aggregate they make a great difference in the total of our collections. Besides this, we are ever to keep in mind the value in our Lord's sight of every one of the small gifts. He cannot afford to do without the least of them.

This complete budget is a source of great satisfaction in closing the work of the year and makes possible an auspicious beginning for another. Members who are in arrears for last year's financial obligations will have scant enthusiasm in laying large plans for another year. It makes an awkward break in

the free movement of a woman's liberality when she must stop to wipe out an old debt. Give the women of your organization the twofold opportunity of rejoicing, first, in a year well closed and, secondly, in entering enthusiastically upon the new year. You can do this by preparing for and observing Harvest Day.

In most Conferences the time set is the

### THE GOSPEL OF GOOD CHEER.

O WALK on the sunny side of the street  
 When the day is chill and cold;  
 Have a cheery word for all you meet  
 And a smile that shines like gold.  
 Yes, walk on the sunny side of the street;  
 Whatever happens, keep sweet, keep sweet.  
 There's never a cloud but 'twill go away  
 Nor a fog but the sun breaks through;  
 There's sunshine somewhere every day,  
 Then let it shine on you.  
 And keep on the sunny side of the street;  
 And, whatever may happen, keep sweet, keep  
 sweet. —*Stephen Moore.*

first day of December, and in no case does its successful observance require the payment in advance of more than one month's dues and *pro rata* of other funds.

How beneficial to our treasury the thorough working of this plan will be can hardly be estimated; but the imagination of those who love the cause runs easily along the shining way made possible by a full treasury, and the prospects of enlargement of plants and increase of workers form a beautiful picture to the mind's eye. Especially will it be a glad satisfaction to our hearts to remember this financial gain when our representatives, Misses Bennett and Head, return from the East with their story of the needs and opportunities gathered from the study of our work there. The large collections that will result from a zealous observance of our Harvest Day will go a long way also toward making possible, in every line of our work in the homeland, that which otherwise will be impossible.

In order to accomplish this great feat

each auxiliary must appoint at the October or November meeting a special committee to assist the treasurer in securing the ingathering. The auxiliary membership should be divided in the most accessible way among the members of this committee and a time set for visits and whatever other efforts will be deemed effective for securing the payment of the money. It will add zest to the work if one day is set on which this effort shall be made simultaneously by the whole committee.

When Harvest Day arrives, it should be the occasion for a special service or a special feature of the program if it comes on the day for the regular meeting. Surely no exhortation or appeal is necessary to secure the coöperation of every Conference and auxiliary leader in making this Harvest Day a real tribute of love to Him whose cause waits upon our love, service, and money. Let us do this last part on the year's program so well that it shall make a fitting climax to our already splendid achievements for the year.

### Putting the "Miss" in Missions.

[A toast given by Mrs. Emma G. Selden at a Baptist missionary banquet in Denver, Colo.]

PLEASE notice that this title is in no wise a misfit nor one to misconstrue or misinterpret. It means that if we who bear the title of Mrs. fail to put the Miss in missions we are recreant to our duty, have missed our greatest privilege and opportunity, and have misused our power and influence in so mischievous a manner as to make even a misanthrope weep. Do not misunderstand me nor let my point miscarry. As we love missions and believe in missions and are devoted to the cause of missions, we must put the Miss in missions.

Why? Because some of us are growing gray, and some are falling by the way. The European nations now at war are calling for recruits, and the liquor men ask for thousands of boys each year to keep the ranks of the drunkards full. If these need recruits for their business, how much more do we who are in the King's business!

How shall we get them? First, our

material must be in interesting form. Secondly, this interesting material should have enthusiastic presentation. Girls must have life and action. They want thrills and excitement, and we should supply it in legitimate ways, lest they seek it in other ways. To do this we have in our missionary history and literature facts and conditions that will furnish thrills enough to satisfy every girlish heart. But, alas! we do not live up to our privileges, for with long faces and whining voices we kill the life and throb of our missionary stories until they become deadly, dull things. Some missionary meetings remind one of the description of an old-fashioned prayer meeting: "A deacon and a hymn, a deacon and a hymn, a deacon and a hymn, and we all go home." Some of our meetings are often "a sister and a paragraph, a sister and a paragraph, a sister and a paragraph, and we all go home." And then we marvel that the bright club woman and the fun-loving girl are not interested in our missionary meetings.

But our girls are not unmoved by the higher motives; and there are few who will not respond to an appeal to loftier ideals when they see the gospel of Jesus Christ to be first, last, and all the time missionary. Then a bigger vision of Jesus, our great Missionary, who is our Example and Incentive to a life of noble missionary service, will enter the hearts of our girls and show itself in missionary interest, both material and spiritual.

Let us not misapply our material, misconceive our opportunity, nor miscalculate our girls; but, leading them to see the things that are really worth while, we shall not fail to put the Miss in missions.—*Missionary Review.*

### THE NEW MEMBER—WHAT SHOULD BE DONE WITH HER?

HELP her to get an intelligent knowledge of our work. To you who have been in the work for years the terms we use are easily understood; but to the new member such words as auxiliary, council, general fund, contingent fund, etc., are confusing, if not altogether un-

intelligible. Explain them to her, not once, but again and again, until she is perfectly familiar with them.

Show her the pictures of your particular missionaries and make her acquainted with them. Tell her where each is located and what her special work is.

If she has not subscribed to the *MISSIONARY VOICE*, urge her to do so. If she feels that she cannot, get one of your members who is a subscriber to share her copy with her each month.

Give her something to do. Find out her qualification. If you have not a place ready for her to fit in, make one. She will soon feel that she "belongs" when she realizes that a part of the work devolves upon her.

Appoint one of the old members to be especially nice to her. Make her feel that she is welcome and show her what a beautiful bond of fellowship binds all missionary women together. Finally, pray for her. You have done all you can; now ask our Heavenly Father to fit her for service and use her for his glory in the extension of his kingdom.—*Adapted.*

## Social Service and the Missionary Problem.

REV. CARLYLE SUMMERBELL, D.D.

THERE are two roads which run into the habitat of the human soul. One is that of physical material and the other that of spirit material. These roads seem to wind in and out, crossing each other at times, and at others running parallel.

So far as I know, a human soul, to be of much value and use in this world, must have the things necessary not only for mind, but for body. Now, a spirit may not have flesh and bones; but men and women do; and if religion has an effect universal on men and women, it should minister not only to one part, but to all. When it ministers to one part alone, it is necessarily confined to only one side of the problem of salvation.

James, the practical, says in the second chapter of that great apology for solving the whole of the missionary problem: "If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed

and filled; and yet ye give them not the things needful to the body; what doth it profit?" James evidently asked the question that arises more and more in the philosophic world: "Does it work? What is its pragmatic value?"

When the great Prophet of Nazareth dramatizes the judgment of mankind, did you ever notice how interwoven with the spiritual is the use of the material things? "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me; I was sick, and ye visited me: I was in prison, and ye came unto me." Then he goes on and identifies himself with the poorest of humanity: "Inasmuch as ye did it not unto one of these least, ye did it not unto me."

And the excuse offered for not helping was that the King was not recognized in the guttersnipes and rascals and jail birds. Jesus requires of his disciples the power of wonderful imagination, that enabled them to see the angel in the block of hard-hearted granite and chisel it out. The Master did so and exacts of his followers that they give great things, see great things, and do great things. One can be good negatively without being a Christian, but to be a disciple of Christ means to follow in his footsteps.

In our land of America we who are the prophets of Almighty God need to see a vision that is broad as well as deep. We cannot be satisfied with anything less than the redemption of the whole man, not only for ourselves and our children, but for all, from the least to the greatest. Our American vision must not despise the small things nor exalt the large things, but it must measure up to the Lord's ways and the Lord's thoughts.

As a Church we are likely to put the consummation of the Lord's ways and the Lord's thoughts into some far-distant region which we call heaven. We preach that when this shall come everything will be adjusted on a divine scale, that there will be no hunger or sin or suffering. And our hymns somehow seem to boost the kingdom of God into the next life, where it will not interfere with the rapacity of man in this day and age. Now, the modern social service movement, as I understand it, is to emphasize the social message of Christianity and to call attention to the needs, physical and otherwise, of men and women and children to-day. It hurries up the kingdom of God. It shows that the condition of the body is an important element in bringing the Holy Spirit into its temples. It is the outward manifestation of inner and spiritual grace.

But Paul said, in the fourteenth chapter of Romans: "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." Very true; but the kingdom of God in this world is affected to some extent by eating and drinking. If you do not believe it, consider the awful example of what occurs when water and food

are lacking, when a boatload of respectable people are adrift on the ocean, with "water, water everywhere, and not a drop to drink," with starvation gnawing at the body and brain of men and women. What happens? We all know. Events too horrible to mention. And this comes from lack of sufficient food and drink. In the civilization of to-day, when food and things needful to the body are lacking, the kingdom of God in the lives of humanity is retarded.

When the great merchant princes of our time become millionaires and a pitifully small wage is paid to the girls that work in their emporiums, do you think religion should have anything to say to the princes of finance?

When the prices of the necessities of life become high through juggling of the markets, so that little children in our slums and in our manufacturing centers are insufficiently nourished and clothed and all through their lives their bodies are stunted, do you think that religion should have anything to say for the children?

When women are driven through the necessities of economic conditions and their husbands' greed to leave their homes and their children and give the best hours of the day to work in factories, should anything be said to lighten their burden and make the call of motherhood of supreme importance?

To some of us who know the value of an earned dollar and who must count the expenses of the necessities of life the money spent by the very rich of the American social life seems almost incredible. It hardly seems possible that educated rich women would spend upon a single ball enough money to save the lives of countless children. But such is the case. And we have the same picture of Louis XV., "after us the deluge." The present condition will last their time. Why should they concern themselves? Amos had this same old class.

Cannot the wayfaring man of to-day who cares to read the signs of the times understand that unless America has justice as well as charity, has consideration for the welfare of all as well as consideration for a few, this civilization of

ours will disappear, and we shall be as the ancient glory of Rome? The real test of our Christianity is not the palace of the rich, but the home of the poor; not the genius of strong, competent captains of finance, but the opportunity of the average man to earn his own living without the help of a weakening charity.

The inevitable consequence of national and social sins is national and social destruction. The results of Christian social service will be the salvation of our country, the redemption of our young men and women, the abolition of our slums and our private palaces, the opportunity of every child to develop along the line of his genius and the answer to the prayer of the Master: "Thy kingdom come. Thy will be done in earth as it is in heaven." We can pray for no less; we can expect no less.

But let justice "roll down as waters, and righteousness as a mighty stream."

#### HOW A GREAT NEED WAS MET.

THE *Missionary Review of the World* gives this instance of the power of prayer:

"Some years ago a young people's missionary society in Ohio undertook to assist one of its members to prepare himself for medical missionary work. The sum required was about eleven hundred dollars, payable in three years. It was a large sum for the members to raise in addition to their regular contribution, but they were rich in faith and decided to raise it through prayer. A little paper was issued monthly containing general missionary information and stating the needs of the special fund, together with a list of subscriptions made during the month. No appeals for funds were made, nor were they needed. Whenever a payment became due, if there was not enough money in the treasury to meet it, the little inner prayer circle of the society met with the president and asked God to supply it. Not once did he fail them. The amount needed, and often more, always came in time, sometimes from the most unusual and unexpected sources. It was a great experience for the young people, and their faith was greatly strengthened.

#### THE CAMPAIGN.

No one who has not read the letters and reports that come to the desk of the Home Base Secretary can know what a splendid work of enlistment and organization is being done by the women of the Conferences. Auxiliary members, district secretaries, Conference officers, one and all, are steadily, persistently, aggressively, enthusiastically pushing this great effort to reach and interest the Methodist women and children outside the missionary ranks. During September and October seven Conferences literally "whirled." Mrs. Harris went "whirling" through the Holston and Mississippi Conferences. In the North Mississippi, North Arkansas, and Florida Conferences the Conference women "whirled," and in the North Carolina Conference they worked very "intensely."

The movements of these busy workers have been registered at headquarters through the correspondence and calls for more literature. Never has a plan of the Council met with such a hearty response from the body of our members as has this plan to enlist and organize, and it is safe to say that rich fruits in members and organizations, as well as vastly increased interest and consecration on the part of the workers, will result from the campaign. Surely we shall have fifty thousand new members by the beginning of the new year.

#### SHREWD WHITE SLAVERS.

"THE white-slave trader is able to entrap almost any woman whom he selects. No young girl is safe, especially if she be attractive and belongs to the large class who are compelled to seek work. The traffic has been so thoroughly systematized that, with a weakness among girls to begin with, and the theaters, the moving-picture show, the skating rink, and the dance hall as his field, the slaver is almost certain to succeed in his diabolical schemes."

If you are interested in the best children's magazines, and especially missionary magazines, send for a sample copy of *Everyland*, 156 Fifth Avenue, New York City.