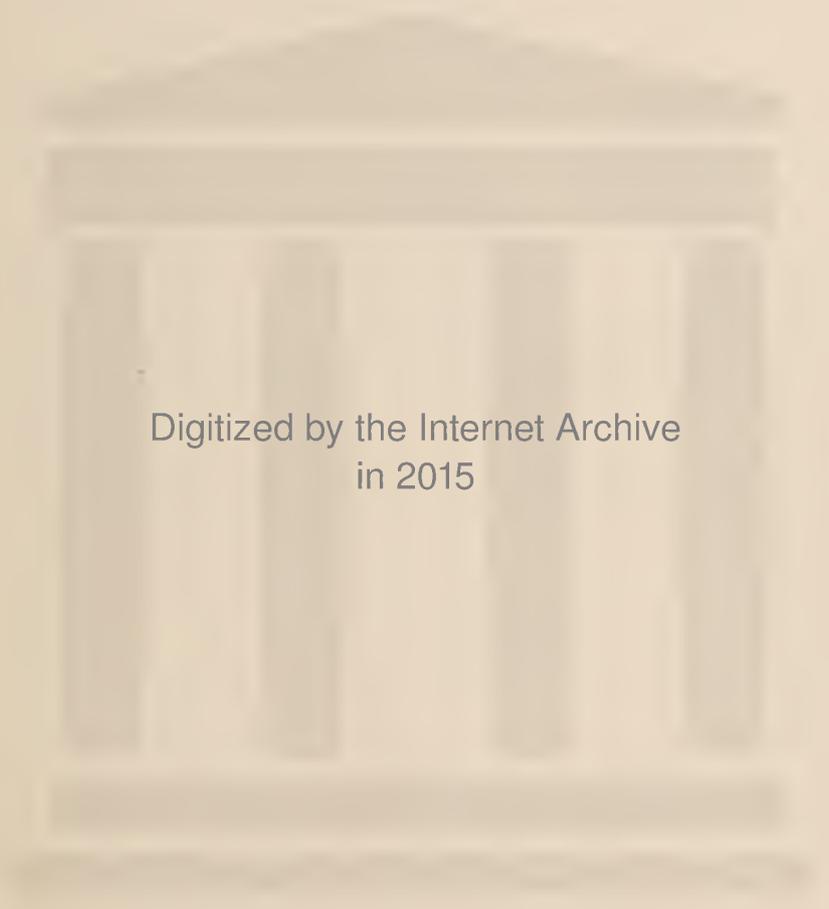




PER BV 2570 .A1 P64 v.12

The Missionary survey



Digitized by the Internet Archive
in 2015

THE MISSIONARY SURVEY

SARAH LEE VINSON, Managing Editor.

Published monthly by the Presbyterian Committee of Publication, 6-8 North Sixth Street, Richmond, Virginia. Single subscriptions, \$1.00 a year; in clubs of five or more, 75 cents. Entered as second-class matter at Richmond, Virginia, under the Act of March 3, 1877. Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XII.

NOVEMBER

No. 11

WORLD NOTES	804
OUR ORPHANAGES:	
"in As Much." R. E. Magill, Secretary.....	806
Orphans' Home, Synod of Alabama, Talladega, Ala.	806
Kentucky Synodical Orphanage, T. Q. Munce, Anchorage, Ky.	807
Palmer Orphanage, Columbus, Miss.	807
Presbyterian Orphans' Home, Barium Springs, N. C.	809
Mountain Orphanage, Balfour, N. C.	810
The Grandfather Orphans' Home, Edgar Tufts, Banner Elk, N. C.	811
Maxwell Orphanage, R. P. Smith, D. D., Franklin, N. C.	812
Thornwell Orphanage, Clinton, South Carolina	813
Monroe Harding Children's Home, W. D. Trabue, Pres., Nashville, Tenn.	814
The Southwestern Presbyterian Home and School for Orphans, J. E. Watts, Itasca, Texas.	814
Davis-Stuart School, Inc. (Synod's Orphanage) Lewisburg, W. Va.	815
CHRISTIAN EDUCATION AND MINISTERIAL RELIEF:	
Notes on Christian Education and Ministerial Relief	816
Mr. C. E. Graham—An Appreciation, Henry H. Sweets, D. D., Secy.	817
The Glory of the Unknown	819
One More Stone	819
The Case of Sam	820
WOMAN'S AUXILIARY:	
The Value of Missionary Institutes	821
Suggestions for County Institutes	822
The Woman's Auxiliary and Church Paper Week	823
Suggestive Program for County Institutes	824
AMMUNITION	825
PUBICATION AND SABBATH SCHOOL EXTENSION:	
Christmas Program Suggestions	826
The General Assembly's Training School for Lay Workers, Richmond, Va.	827
A New Way to Get Subscriptions to the Church Paper.	827
The Correspondence Courses of the Assembly's Training School.	828
Angela Morgan, Author of "Work"	828
Superintendents' One-Minute Talks	829
FOREIGN MISSIONS:	
Monthly Topic—Brazil	830
The Kingdom in Brazil Today	831
Activities in and Around Sao Sebastiao Do Paraizo, R. D. Datin.	836
A Message From Miss Kemper	837
"The Seed of the Church"	838
First Impressions of Brazil, Edith R. Foster	840
Secretary Hughes Hears Sermon on Christian Pan Americanism.	841
Notes from the Lavras Agricultural School, B. H. Hunnicutt.	842
A Letter from Mrs. Mary Cook Lane	844
News From Varginha, Rev. H. S. Allyn	846
Rev. H. Nam Kung, of Korea	846
Letter from Rev. H. Nam Kung, of the Presbyterian Church of Korea, to Friends at Home.	847
Resolutions of the Executive Committee of Foreign Missions on the Death of Mr. C. E. Graham.	848
The Janie Williamson Memorial Chapel, Tiefsui, Pih sien, North Kiangsue, China. Rev.	849
W. F. Junkin	851
Hidden Treasure	851
Senior Foreign Mission Program for November, 1922, Miss Margaret McNeilly.	851
Missionary Arrivals and Sailings	851
Comparative Statement	852
THE JUNIORS:	
Where Reapers are Needed Today	853
Junior Foreign Mission Program for November, 1922, Miss Margaret McNeilly.	854
"Our Brother Americans"	855
A Football Thanksgiving	855
Old Gobble's Thanksgiving	857
Junior Home Mission Program for November, 1922, Eleanora Andrews Brery.	857
HOME MISSIONS:	
Miss Berry's Retirement	858
A Farewell Word	858
Our November Topic—Mountain Missions	860
Stuart Robinson Needs Its Dormitories, Bernice Schow.	861
Stuart Robinson School, Miss Isabelle Johnson	865
Assembly's Mountain Department—An Encouraging Survey, Rev. J. W. Tyler, D. D., Supt.	866
"Training Up" Children in Holston Presbytery, Rev. T. J. Hutchison.	868
Notes From the Mountains, Rev. J. Allen Messer.	869
A Letter From Levi, Miss May Justus	870
The Lewiscot Presbyterian League, Rev. Jas. M. Smith, Big Stone Gap, Va.	871
The Mountain Orphanage, Guerrant, Ky. Rev. W. B. Guerrant.	873
Our Spice Box	874
Senior Home Mission Program, Eleanora Andrews Berry	874
GENERAL ASSEMBLY'S STEWARDSHIP COMMITTEE:	
The Equipment Fund	875

MISSIONARY HELPS

MRS. B. F. PARSONS, *Corsicana, Tex.*

IN our Primary Department for Missionary instruction we have been using the Junior stories in the "MISSIONARY SURVEY, and Missionary Stories For Little Folk," by M. Applegarth, and the children have enjoyed the stories very much.

A plan for this summer which is working out very satisfactorily and may help some one else as it can be used at any time of the year is this.

All children love to pretend so we are pretending that we are taking an airplane trip.

We left our home town and made our first stop for just a few minutes in Durant Ok., at the Presbyterian College, then on across to New Mexico to an Indian village near our mission school.

With the sand table and the "sand table" cut-outs of Indians (tinted with water colors), the story told was "When Jimmie Spotted Horse Got Even," found in the July, 1922, Missionary Survey.

The next Sunday we landed in Eskimo land, using the sand table, the cut-outs and the story of one of our medical missionaries who set the broken leg of a tiny Eskimo boy.

Next we crossed to Japan and the children enjoyed the story of "A Little Girls' Faith," found in THE SURVEY, June, 1921.

The children clamor for stories and more stories and the problem is to find the stories then adapt them to Primary use. We will probably use some original ones for some of the countries.

We know that the children are not only learning of the manners, customs, dress, religions and geography of the nations we visit but also why our missionaries go, how they are enabled to go, how much they are needed, what the missionaries are doing and the hope we have that some day some of our own boys and girls will go.

The Survey is a fine place to get these stories.

HONOR ROLL

Winstonboro, La.

Macon, Miss.

Hope, Ark.

Jackson, Ala.

SURVEY SUB. REPORT FOR SEPTEMBER, 1922

Expirations	Renewals	New Subs.	Expirations	Renewals	New Subs.
N. J.	1		Calif.	1	
Ala.	25	23*	New Mex. ..	2	2*
Ark.	1	1	N. Y.	3	2
Fla.	2	2	Va.	78	45
Ky.	11	3	N. C.	104	38
Miss.	39	15*	S. C.	45	41
Mo.	11	7	W. Va.	17	19
Tenn.	21	9	Ga.	83	36
Md.	15	7*	Pa.		1
Okla.	17	4	D. C.	1	1*
Tex.	38	57*			
La.	5	7*			
			Total 717	351	270



PRAYER



MY PLEA.

Father, this I ask of Thee,
Knowing Thou will grant the plea:
Strength for weakness, this I pray.
As I need it, day by day;
I'll not ask a lifted load,
Or a smooth and thornless road;
Simply strength to help me bear
All life's burdens—this my prayer.

Give me strength that I may make
Some one glad for Thy dear sake—
Strength to lift from sorrowing heart
Grief that makes a teardrop start.
O my Father, grant the plea
That I make today of Thee—
That at even, I may say,
"I have helped a soul today."

—Christian Herald.

WE THANK THEE:

For our orphanages, where so many of our boys and girls are given good homes and a Christian education. (Pages 806, 816.)

For men like the late Mr. C. E. Graham, who give their best to the promotion of the Kingdom. (Pages 817, 848.)

For our Assembly's Training School at Richmond, and the young people there in training. (Page 827.)

For leading Christian men in Brazil, such as Dr. Rodriguez. (Page 841.)

For the rapid growth of churches in the Holston Presbytery. (Page 868.)

For helping hand of the Lewis-cot Presbyterian League. (Page 871.)

WE PRAY THE

That a large Thanksgiving offering will be made to all of our orphanages. (Page 806.)

For the success of the million dollar educational campaign in Kentucky. (Page 816.)

For an increased number of consecrated teachers for our educational institutions. (Page 817.)

That many Missionary Institutes may be held by the Auxiliaries during November and December. (Pages 821, 24.)

That the Protestant work in Brazil may continue to go forward. (Page 831.)

For funds to pay for the new dormitory at Stuart Robinson. (Page 860.)

That some one will furnish the rooms of the new dormitory at Stuart Robinson. (Pages 863, 865.)

That the *very urgent* equipment needs of the church may be soon met. (Page 877.)

WORLD NOTES

A mission worker of Teheran, Persia, reports that prohibition is fast becoming a permanent institution there.

Prohibition In Persia

Laws are being rigidly enforced and those caught selling wine are flogged in the public square, for the Persian authorities believe public punishment to be more effective than imprisonment.—*Exchange*.

The first Hebrew Christian Synagogue in the United States was dedicated recently by Bishop Thomas J.

First Hebrew Christian Synagogue

Garland, of the Protestant Episcopal Church. The building was originally the Parish House of the Church of the Advent, at 517 North 5th Street, Philadelphia, Pa., where Phillips Brooks was at one time the Rector. It has now been re-arranged to suit the requirements of Hebrew Christian worship and missionary service. This is said to be the fifth Hebrew Christian Synagogue in the world. The only other one on the American continent is at Toronto, while there are three in Eastern Europe. Relatively few converts have been made from Judaism to Christianity in the last few centuries, and these have become identified as individuals with other Christian churches.—*The Missionary Voice*.

During a recent visit to Portugal of Rev. Ernest Sauvin, General Secretary of the European Christian Endeavor Union, a national Christian Endeavor Union was formed in that country.

Christian Endeavor in Portugal

Portugal has remained until now almost the only country in Europe that has had no national organization, though there

have been two or three societies in the past. The first one was formed by Rev. Diogo Cassels, nearly twenty years ago. It is no wonder that the societies are few, since in all Portugal, with its six millions of inhabitants, there are only five thousand Protestant Christians; but, small as the organization must necessarily be, it seems to be full of life and to have commanded the attention of many of the most notable Protestants of the country.—*Missionary Review of World*.

The American Bible Society prints twelve different editions for the blind. In English it uses four different systems,

Bibles for the Blind

in Arabic it uses two systems, and in Spanish, Armenian, Armeno-Turkish, Japanese, Korean and Siamese, one system each. It has been furnishing Bibles for the blind since 1835.

Some of the most earnest supporters of missions are those who, for health reasons, have been rejected for service on the foreign field.

A Consecrated Business

A young Englishman, who six years ago was pronounced unfit for missionary service, made this resolve: "If, then, it is God's will for me that I must remain in this country in business, my business shall be devoted to His work in foreign lands." He entered business life. His first year's profit was £75. This he sent to the mission board. The next year he sent £480, the year following £1,024, and successively £2,500, £3,000, and last year £3,500. In these six years he has paid in £10,579, instead of the personal service he was not permitted to render.—*Record of Christian Work*.

Completing a six-thousand mile journey from Point Hope, Alaska, which consumed three months and six days, the Rev. Wil-

Self-governing Eskimos

liam A. Thomas, Episcopal missionary at Point Hope, three hundred miles north of the Arctic Circle, brought a remarkable story of a self-governing Eskimo community which has been successfully carried on at Point Hope for six years. Under the tutelage of the missionaries, equal suffrage has been established among the Tigaras, who annually in town meeting elect from among themselves the Omalik, or Council of Leading men, who in turn enact the local laws and see to their enforcement among the thousand natives who inhabit the region. This democracy of the frozen North even has its own prohibition law, which was adopted three years before the Prohibition Amendment was adopted in the United States.

Originally the Omalik was composed of seven men, but it was found later that five was a better number. From the beginning of the experiment the right of suffrage was given to men and women alike, in the selection of the council. This unique venture in home rule was started six years ago, after the breakdown of the autocratic rule of a tribal chief, and following the instruction which has been given the younger generation of Eskimos, through thirty-one years at the Episcopal School at Point Hope.—*Missionary Review of World*.

The World War has developed in Egypt a thirst for knowledge that is without parallel in history. The Mos-

Egypt Eager for Knowledge

lem is now listening to "the voices from the West" to which in the past he turned a deaf ear. The war has driven the army truck into his mud village and caused the aeroplane to

alight in his field. He scratches his head in awe and wonder and says to his neighbor, "This magic comes from the white man's brain; our children must have this knowledge. We will send them to the Christian school." So great is the demand for education that 400 Egyptian students had to be turned away from a single institution of higher education last year. Merchant, missionary, and journalist unite in bearing testimony to an openness of mind and a readiness to discuss truth that are full of significance for the future, not only in Egypt but in the whole Moslem world. The American University at Cairo, at the end of but two years of its work, has an enrollment of over two hundred carefully selected undergraduates, sixty per cent of whom are Mohammedan.—*Ex.*

It is estimated that at least one million people are living in the Near East today who would have perished had

it not been for American aid, and many lives are still being

saved. Near East Relief is conducting 124 orphanages, in which there are 64,107 children, and there are practically 50,000 others, outside the orphanages, who are dependent upon Near East Relief for the necessities of life. At Alexandropol alone, where there are 18,000 in the orphanages, there are at least 20,000 additional children who are homeless. Industries of various types, adapted to the training of men, women and children, are conducted at most of the relief stations. No opportunity is lost to develop the largest possible measure of self-support in connection with all relief work. The people naturally are frugal, thrifty, and eager for their industrial independence. Given a single year of peace and stable government free from attacks of enemies, and the adult population would regain complete self-support.—*Selected*.

OUR ORPHANAGES

"IN AS MUCH"

R. E. MAGILL, *Sec'y.*

NO WORK in which the Church engages so fully exemplifies the spirit of compassion taught by the great head of the Church as does the provision we make through our orphanages for the care of orphaned and neglected children.

The "SURVEY" gladly devotes large space in this issue to tell of the fine work our Church is doing through its orphanages. All of them were offer-

ed space and it is to be regretted that two failed to get copy to us in time to add their stories to the interesting facts we present in this special section. Thanksgiving is the season in which our hearts and mind naturally turn to helping others and special offerings should be taken in every Church and Sunday School this year for the orphanage which has a special claim upon us.

ORPHANS' HOME, SYNOD OF ALABAMA

Talladega, Ala.

FOR fifty-four years this institution has been serving humanity in caring for dependent orphan children. Several hundred have gone out from the institution as better citizens of our country. It is the oldest home for orphans in the South. It is caring for 108 children at the present.

We have four splendid brick buildings, one of which is just being completed. The Kate M. Johnson Memorial building is being constructed by the loving children of this mother in Israel who went to her heavenly home more than a year since. We have 450 acres of land and in connection with the farm



Building and campus scene of Orphans' Home at Talladega, Ala.

there are fifteen mules and horses, thirty cows and fifty hogs. We have been experimenting five years with a plan not frequently used by institutions of this kind. All the children in the Home attend the city schools. It has been the means of more efficiency and better training. It has been a benefit and blessing to our institution. We believe they are more normal chil-

dren in every way in that they associate with other children and engage in play with them. It is a great work the Church is doing to give a chance to these hundreds of dependent children each year. "In as much as ye have done it unto one of the least of these my little ones ye have done it unto me."

E. B. ROBINSON, *Supt.*

KENTUCKY SYNODICAL ORPHANAGE

T. Q. Munce, Anchorage, Ky.

SURROUNDED by an atmosphere only found by the fireside of home, Kentucky's greatest orphanage rises as a memorial to the Presbyterians of the State. Not in point of numbers of children; not in size of the buildings; not in money spent for classical architecture is it the greatest orphanage, nor as a pile of imported stone is it a memorial.

The humble frame building radiates happiness and sunshine; its walls echo with joyous laughter; under its great trees on the broad expanse of magnificent lawn romp and play—these little ones fatherless or motherless. These are the things that make it great in the eyes of God and man.

Each morning the half-hundred little wards of the Synodical Orphanage at Anchorage, Ky., awaken with a song on their lips and at night go to sleep with a prayer in their hearts.

Anchorage is a suburb of Louisville. For years the orphanage was the Louisville Presbyterian orphanage. Then the synodical orphanage at Grundy, Ky., was closed and the Anchorage home consolidated with it, the two making the synodical orphanage. Miss Margaret Shaw was its first matron and until a month ago served in that capacity in name only, being in reality the great mother to the fifty boys and girls. To her they ran with their troubles and their pleasures for her to share in both alike. She it was who gave each the good-night kiss; who held each child at her knee while it said the evening prayer.

So great has been the call for entrance into the synodical orphanage that this fall a campaign is being waged to raise funds to build a home large enough to care for double this number of children.

PALMER ORPHANAGE

Columbus, Miss.

THIS Orphanage is under the care of the Synods of Louisiana and Mississippi. It is an outgrowth of Thornwell Orphanage and its creation was suggested and begun by Reverend States Jacobs, D. D., in 1898, while he was pastor of the First Presbyterian Church of Columbus.

This Orphanage has grown continuously and now has a girls' dormitory, boys' dormitory, a Superintendent's home, a school building, laundry, dairy and barn, together with one hundred acres of land. The lands which are not occupied with the buildings and

ground surrounding are used for gardens, orchard, farm and pasture. The plant is partly within and partly without the corporate limits of Columbus, and we think the location is ideal. The corporation line divides the farm and the pasture lands from the portion on which the buildings are located. By being within the edge of the city we have access to the churches and schools of the city and other conveniences.

The Orphanage cares for seventy children. This number fills it just as full as it can hold. We hope that the



This group of handsome young fellows live at the Palmer Orphanage, Columbus, Miss.

Institution will be enlarged to accommodate one hundred children. We have a school at the Orphanage conducted by competent teachers which carries the children through seven grades, on the completion of which they enter the Junior High School of the city of Columbus for one year and from there to the Senior High School of the city. The Mississippi State College for Women is located at Columbus and we usually have several girls in attendance at this Institution who have shown ambition and diligence to prepare for college work.

Our children are also given the advantages of work and they do all the work at the Orphanage. We raise vegetables enough for our supply. We have a herd of Jersey cattle that supplies us with milk and butter and we farm about fifty acres of land. We have no endowment and our support is from the voluntary contributions of friends of the work. The churches of the two Synods of Louisiana and Mississippi contribute to the work and

individuals in these Synods and elsewhere contribute to the work. The Orphanage is doing good work, though like the majority of the Institutions of this character we feel that we are handicapped for lack of funds. We need larger and better equipment and larger contributions to give proper care to the children we have.

The children do the work of the home. The girls are taught domestic and culinary arts and sciences. The boys attend to the farm, gardens and dairy. The children enjoy wonderfully good health. Through the generosity of the Physicians and Dentists of the city of Columbus and also of the Public Health Officers and Nurses our children are given the very best advantages and protection in reference to their health.

Through the unselfish service of a splendid corps of matrons and teachers they have the best home training and splendid advantages for education and character building.

JOHN F. FRIERSON, *Supt.*



Recently completed Girls' Dormitory of Home at Barium Springs. This magnificent building is the gift of the women of the Synod of North Carolina.

PRESBYTERIAN ORPHANS' HOME

Barium Springs, N. C.

THE Presbyterian Orphans' Home at Barium Springs is the property of the Synod of North Carolina, and during its existence of thirty odd years, has been a power for good in the state, and stands as a monument to the generosity of the church over the state and to the individuals who by their gifts in money and buildings have made this institution possible.

About three years ago the women of the Synod discovered Barium.—This does not mean that the women had ever been anything but the most loyal supporters of the Home, but three years ago they seemed to awake to the great opportunity for their work at Barium.

This awakened interest resulted in the erection of the magnificent dormitory for girls at a cost of about \$63,000.00, the whole thing being the gift of the women of the Synod.

When a man builds a building, he calls it a job when the walls are up and the plastering and other things are done. With the women it is dif-

ferent, they don't call the job finished until it is ready to live in. That means that they put furniture in every room, linen on the beds, shades and curtains on the windows, towels, everything you can think of, all that was left out was the girls to live in the rooms and the orphans' home had them in abundance.

In addition to this, Rumble Hall was enlarged so the dining room now will take care of 500 children with kitchen, cold storage, bakery, etc., for this number. The plan being to increase the whole plant to eventually take care of that number.

Other installations during the year are a new laundry building and sewing room, the entire building and equipment being the gift of one man, Mr. C. W. Johnston of Charlotte. And last, but by no means least, in the eyes of the children at least, is a jimdandy swimming pool. You've heard of the restless waves, and the ocean that is never still, well they haven't a thing on this pool. Each cottage and

group has certain hours at the pool, and the water is constantly in motion.

Mr. F. McS. Hyde, the Superintendent, is one of those rare men that can make children like to study and work. Visitors are struck with the cheerful atmosphere of the Home, and often remark on the happy appearance of the children, as compared with institutions of like character. This condition is due in no small measure to Mr. Hyde's genius.

Mr. Jos. B. Johnston, the manager, who has been with the institution since

July first has just discovered the reason he is living—just to work at Barium Springs, to spend his life for that Institution.

By the way the little girls call Mr. Johnston "Uncle Mutt" for short, he being anything but short.

Note: It was the pleasure of the Editor of the **Survey** to meet one of the young girls from this orphanage at Montreat the past summer. She was a most charming young person, and an ardent enthusiast of the Barium Springs Home. We love her and will watch her future career with interest.

MOUNTAIN ORPHANAGE Balfour, N. C.

PERHAPS nothing moves the human heart in sympathy more than the suffering of a homeless orphan child. A few years ago some Home Mission workers in the mountains of North Carolina were thus moved by what they saw, not to tears only but to actions. Soon a plain house was erected to shelter these destitute children, who could not find admission elsewhere. This building was

located in a country district about thirty miles west of Asheville. The little home of four rooms was soon filled to overflowing, while scores stood outside begging for admission. These cries erected a second building having room for forty children and in a better location. This Home, the Mountain Orphanage, has done a great work having cared for more than three hundred children. It, also, has become in-



The First Home of the Mountain Orphanage, 1904.

adequate in size and general equipment. By faith and works we have commenced erecting the third home which is located on a farm of 135 acres near Montreat. The buildings will be quite substantial, with a view to convenience, comfort and health; the equipment will be suitable for giving proper industrial training. The entire cost of the plant will be about seventy thousand dollars. This is a big task for the little Home Mission Presbytery of Asheville to undertake. However, this branch of our educational work has given us rich dividends. Already, numbers of boys and girls thus trained have become useful and influential men and women in state and church.

Two liberal gifts, a farm of 535 acres

and money enough to erect a nice building, have made it possible for Asheville Presbytery to establish the Maxwell Orphanage, a Home for little boys only. The special object of this orphanage is to give needy boys a home and school and at the same time train them in various kinds of industrial work so that they may become self-supporting while in boyhood. To this end a farm school is being organized in other buildings on this farm, and not far from the orphanage. When these little boys become old enough and strong enough to do farm work they are transferred to the Farm School. The special need of this Home just starting is equipment; if given the boys will do the rest.

R. P. SMITH, D. D.

THE GRANDFATHER ORPHANS' HOME

Edgar Tufts, Banner Elk, N. C.

THE name is suggestive of age. But it is not old. Less than nine years ago it was started. But there is a grand old mountain nearby, known as "Grandfather Mountain," because it has the resemblance of a very old man with wrinkled face looking up towards heaven, as if pleading for God's blessings. The Home is named for this mountain.

This Home had a very humble and quiet origin. It was born in a meeting of the Session of the little Presbyterian Church of Banner Elk in 1913. It was opened in the spring of 1914, in a six room farm house on the farm of the Lus McRae Institute, with Mr. J. W. Holcomb for superintendent, and Mrs. Holcomb for a matron. Before these two good people could get the little house fixed up with any degree of comfort for themselves, the children began to come and they have been coming ever since. Twice the farm house was added to, by wings that were much larger than the original. A boys' dormitory was built and in no time it was full. A school building was erected between the two dormitories. A workshop and laundry

followed, and now a "Baby Cottage" is well under way. Other improvements have kept apace with the buildings. While all of these were going on, one hundred little lives have been nurtured, and Christian influences thrown around them, while many have been turned away.

The Home has been well managed. We have never known an Institution better managed. The children have always had a plenty of wholesome food, good clothing and many pleasures.

These things have come from three sources: First, the products that have been raised on the farm. These are largely the result of the work of the children. For example, during one season, the children picked and canned one thousand quarts of blackberries, to say nothing of other things. Second, the voluntary and sporadic gifts of friends. These have come from unexpected sources and at unexpected times. Third, the regular monthly contributions that have come from churches and societies who have become interested in the work.

The needs of the Home are not many, but they are great. The first, is a

better water supply. The present supply is not sufficient for the growing needs of a family of sixty people. If any person feels disposed to help supply this need, it will be greatly appreciated.

The second need, is one that will always be at the forefront of every institution of this kind. Christ said on

as much truth, "The orphans ye always have with you." For as long as mothers and fathers die there will be left orphan children for somebody to care for.

If anybody or any society, is interested in the support of one of the fifty-two children, who are now in the Home, we shall be glad for them to



Building at Maxwell Orphanage, Franklin, N. C.

one occasion, "The poor ye always have with you." He might have said with

send contributions in money or clothing.

MAXWELL ORPHANAGE

R. P. Smith, D. D., Franklin, N. C.

Two liberal gifts, a farm of 535 acres and money enough to erect a nice building, have made it possible for Asheville Presbytery to establish the Maxwell Orphanage, a Home for little boys only. The special object of this orphanage is to give needy boys a home and school and at the same time train them in various kinds of industrial work so that they may become self-

supporting while in boyhood. To this end a farm school is being organized in other buildings on this farm, and not far from the orphanage. When these little boys become old enough and strong enough to do farm work, they are transferred to the Farm School. The special need of this Home just started is equipment; if given, the boys will do the rest.



Dr. L. Ross Lynn, President of Thornwell Orphanage, and children who the past spring recited perfectly the Shorter Catechism and received Bibles from the Publication Committee at Richmond. Twenty-six had finished the Catechism before school closed. Sixty-nine of the children at Thornhill recited the Child's Catechism and received Testaments.

THORNWELL ORPHANAGE

Clinton, South Carolina

THIS Institution was founded in 1875 by Rev. Wm. P. Jacobs, D. D., and he was in charge for forty-three years till his death in 1917. L. Ross Lynn, D. D., is President.

This orphanage furnishes a home and gives the opportunities of a Christian education to 340 boys and girls, coming mostly from the three controlling synods of S. C., Ga. and Fla., though we have children from Tennessee, Virginia and North Carolina.

It is operated under the cottage plan modified to the extent of having a central dining hall. There are fifteen homes in which the children live with from 16 to 30 children in each home, over which a capable, Christian matron

presides. A teacher who had lived for a month in Thornwell Orphanage said that which most impressed her was the manifest devotion of the children for the matron and matron for the children, the equal in this respect of any home she had ever seen.

There is a beautiful granite Church building where services are held Wednesdays and Sabbaths, the President of the Orphanage being pastor. There is a well-appointed infirmary under the care of a graduate nurse. There is an interesting museum with a fine selection of specimens. The library has about 10,000 volumes of well-selected books. The High School has twelve grades and prepares pupils for

college entrance. We emphasize the Bible and Catechisms and give training in printing, the shop, dairy and shoe shop for the boys, with domestic science, domestic art, laundrying, nursing and stenography for the girls.

Thornwell Orphanage is noted for the fine spirit of its pupils, their devotion to the Institution, and the large number of splendid men and women sent out. It has given twelve preachers to the Church and two others are

now in the Seminary. Several home and foreign missionaries were trained here.

The social advantages for the young people are unusual. We are located in the town of Clinton and two blocks from the Presbyterian College. The Thornwell boys and girls have such social advantages as would be accorded a private boarding school.

L. ROSS LYNN.

MONROE HARDING CHILDREN'S HOME

W. D. Trabue, Pres., Nashville, Tenn.

THIS Home, located within the city limits of Nashville, Tenn., was organized 1893.

The property was given to the Synod of Tennessee by Mrs. Fannie E. Harding as a memorial to her husband, Monroe Harding. There are about eleven acres of ground, one three-story very substantial brick building and one old brick building, formerly used as a residence; the total value of the property is about \$40,000.

We care for an average of about sixty-five children annually, boys and girls, from three to twelve years of age. The average cost of maintenance before the war was about \$120.00 per

child, but at present the cost is about \$230.00 per child.

The Institution is supported entirely by voluntary contributions from the Presbyterian Churches, Sunday Schools, Societies and individuals throughout the Synod of Tennessee. Children of any or no denomination are received; about twenty-five per cent of our boys and girls are from Presbyterian families.

Our custom has been to keep the children until they were well enough educated and old enough to be self-supporting; we have no school work in the Institution—all of our children attend the public schools of Nashville.

THE SOUTHWESTERN PRESBYTERIAN HOME AND SCHOOL FOR ORPHANS

J. E. Watts, Itasca, Texas

THIS orphanage is located at Files Valley five miles from Itasca, Texas. It is under the control of and supported by the synods of Texas, Oklahoma, and Arkansas. It has 102 children now under its control. The president is J. E. Watts, and the steward, Rev. J. D. Stormont. The property of the Home consists of about 300 acres of land, four brick-veneer cottages, one frame cottage for the children. Each cottage has its own matron, and is conducted as much like a home as possible.

The Home has a well equipped dairy barn with a herd of Holsteins that furnish an ample supply of milk and butter. It also has an up-to-date laun-

dry, two deep wells, an electric light plant, and an engine sufficient to furnish power for all purposes. The property on the hill is worth from \$80,000 to \$100,000, and it has about \$40,000 worth of interest bearing property in addition.

The Home is full and the great needs are: a vocational school building, a dormitory for boys, and an infirmary building, also a dormitory for girls. With these additions it could care for the children who are begging for a place.

In addition to the five matrons who are house mothers, the institution employs an industrial matron and four teachers.



Children and Cottage No. 1, Davis-Stuart School, Lewisburg, W. Va.

DAVIS-STUART SCHOOL, INC. (SYNOD'S ORPHANAGE) Lewisburg, W. Va.

WE HAVE in mind the pure kindly thought of others. Looking out over the hills of West Virginia our mind centers upon a favored locality and those sturdy noble men and women who immortalized it by their devotion to high ideals of life. To some of these this favored spot was "Snow Hill" farm, located in the beautiful Greenbrier Valley, and in Greenbrier county, about equally distant between but west of a line from Lewisburg to Ronceverte. From Snow Hill farm one gets a vision of many miles of this beautiful country, and the scene once viewed is never forgotten. As we picture this scene in the minds of those who once possessed Snow Hill farm, we catch the vision of an inspiration to establish here an institution for orphan and dependent children. So, like a mantle of snow, typical of purity, there came the gift of Snow Hill farm and \$50,000.00 as an endowment, from Mr. and Mrs. Geo. N. Davis, to establish a home and school for orphan and dependent children of West Virginia, to

be known as the Davis-Stuart School, and to be under the care of the Synod of West Virginia, Presbyterian Church, U. S. Under the conditions of this gift the Presbyterians of the Synod gave \$50,000.00, to be used for building purposes, and who since have also given an additional \$7,000.00 for the same purpose. As a result, the home and school was formally opened on September 15, 1920, when four whole orphan children were received. Thus the work has just begun, but it is growing and soon provision will be made, by the completion of new buildings, to care for about forty children, fifteen of this number already being cared for.

In this first article for the MISSIONARY SURVEY, we have considered it a privilege to devote our allotted space, not so much to the orphanage, but more as a tribute of love and affection to the donors of and contributors to the institution, in behalf of orphan and dependent children of West Virginia.

ROBT. K. ROBINSON. *Supt.-Treas.*

Christian Education and Ministerial Relief

REV. HENRY H. SWEETS, D. D., EDITOR,
410 URBAN BUILDING,
LOUISVILLE, KY.

MR. JOHN STITES, TREASURER
LOUISVILLE TRUST CO.,
LOUISVILLE, KY.

NOTES ON CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

The Christmas Exercise for use in Churches, Sunday Schools and Societies for 1922 is entitled "Together Shall They Sing." It has been pronounced by many to be the very best of the long series of exercises prepared by the Executive Committee. It is an appeal for life, and will go far toward helping to correct the unwise and unprofitable methods so often used in the observance of the Christmas season.

—o—

The Executive Committee is now conducting a campaign for a million dollars for the educational institutions in the Synod of Kentucky. This is in charge of Field Secretary, S. W. McGill. A similar campaign has made fine progress for a million dollars for the same purpose in the Synod of West Virginia. This campaign is under the direct charge of Rev. Herman Jones. Thoughtful people everywhere are appreciating more fully the sphere of Christian Education in the work of the Church. Unless our schools and colleges are better equipped, more largely manned and more heavily endowed they must lose their efficiency.

—o—

A large number of new programs, pageants and playlets have recently come from the press. Samples of these have been sent to the Presidents of Societies and to the Secretaries of Christian Education and Ministerial Relief. They have been requested to keep these for future reference and use.

—o—

The greatest need of our educational institutions and of the high school and other schools and colleges is for thoroughly trained, Christian teachers. The last General Assembly directed

the Executive Committee to allocate some scholarship in the Student Loan Fund to aid graduates of the colleges to secure better training for teaching. We are now able to lend \$300 for one year to those who desire to take the Master's degree and \$300 for two years to those who desire to seek the Doctor's degree.

The Westminster Teachers' Bureau is helping to meet a long felt need in our schools and colleges. We are helping all of our educational institutions to secure better teachers, and we are helping our Christian teachers to secure better fields of service. We are now receiving many calls from public schools and high schools. It has been a great privilege to serve many of these.

—o—

Thanksgiving Day, or the Sunday nearest it, has been designated as the time to present the Orphan work of the Church, and to give the people an opportunity to contribute of their means to the support of these homeless members of the Presbyterian family. This custom prevails in many other denominations, hence there is no inconvenience in following this plan where a union Thanksgiving Service is held.

The Presbyterian Educational Association of the South held one of the most important meetings of its history at Montreat last summer. Most of the time was devoted to the formation of plans whereby the spiritual tone of the institutions may be perfected and better facilities given for the study of the Bible and related subjects. The minutes of the Association have been printed, and may be secured upon application to the Louisville office.

Some new literature has just been issued on Life Annuity Bonds. These bonds afford the safest and wisest form of investment. The purchaser of the bonds receives an annuity, payable semi-annually during life, and at death the money goes, without any chance of legal contest, into the Endowment Fund of Ministerial Relief. Write to the Secretary, 410 Urban Building, Louisville, Ky., for some of this attractive literature.

One of the greatest needs of America is for an increase in the number of capable, Christian teachers in the various educational institutions. Have you read the Teachers' Series of Leaflets now being published by the Committee? They are being sent to the choice boys and girls whose names and addresses are forwarded to the Executive Committee.

MR. C. E. GRAHAM—AN APPRECIATION

By HENRY H. SWEETS, D. D., *Sec'y.*

FEW people can appreciate the loneliness that enters into the heart of a pastor when he is called of God to sever the strong ties that bind him to a devoted people to take up some general work of the Church. The heart never ceases to long for those tender and helpful relationships that exist between pastor and people.

Some compensation frequently comes from intimate association with spirits of large vision and unselfish interest

in the Kingdom of God. Such was my experience with Mr. C. E. Graham, who left us to be with Him on August twenty-third, 1922.

Mr. Graham was deeply interested in all of the affairs of the Church. Although a man of large business interests, of wonderful financial discernment and unusually successful in every business venture, these things were secondary. He would talk about his own affairs and conditions in the business world for a little while and then im-



Mr. C. E. Graham



Graham Building, Jacksonville, Fla.

mediately turn the conversation to the foreign mission fields of the Church, to the care of the aged and infirm ministers, or of late more especially to the great fundamental work of Christian education. I have known few men who seemed to think more constantly upon the Church and the advancement of the Kingdom of God.

He was a man of vision. He was disturbed to the depths of his being that so few men in the Southern states showed a full appreciation of their stewardship by giving large sums to the work of the Kingdom. Four times in the past fifteen years Mr. Graham made his arrangements to visit men and women of large means in various sections of the Church to try to enlist them first in the cause of the old preachers, and then in the cause of Christian Education. Each time his frail health prevented his carrying out the desire of his heart.

He was a true steward. He recognized that what he had really belonged to God. Time and again have I talked with him about his purposes with regard to his wealth. His purchase of the Heard National Bank Building in Jacksonville, Florida, his liberal offer of this building to the Church, and his gift of \$200,000 to secure its purchase, aroused the Church as it has scarcely ever been aroused before and secured the largest cash offering that has ever been made in any campaign in its history. His recent gifts to the cause of Christian education total about \$300,000. In addition to this, he has been giving \$10,000 a year to the support of missionaries on the Foreign Field, besides making wonderfully liberal offerings to meet emergency needs.

He was devoted to his Church. He clearly revealed his interest in every department of its work. Few members of any church were more faithful in the discharge of their duties than Mr. Graham—first in the First Church of Asheville, N. C., and later in the First Church of Greenville, S. C. In his large gifts to Foreign Missions, to

Ministerial Relief and to Christian Education (both to the colleges in the home land and for Science Hall of the Haichow Christian College), the Presbyterian mountain mission work and scores of other worthy causes connected with every department of the Church's work, he showed a wise and discerning interest and a desire to share in all of the responsibilities and opportunities of the Church. Like another Southern man he reasoned: "Other institutions change, the Church abides. The good I do I shall do through the Church." Possibly the last message he penned was a card written on the day of his death to Treasurer E. F. Willis, expressing the hope that the receipts for foreign missions would show a good increase over last year.

He was a quiet and modest man. After he had purchased from the receivers of the United States Court the Heard National Bank Building the name was changed to the "Graham Building" over his earnest and repeated protests. When told of a poor woman, with feeble strength, who on her bed had made \$9.75 by her needle to contribute to the "Graham Building Fund," he exclaimed, "She has given more than I." He frequently requested that less publicity be given to his name in connection with his large gifts to the Church. Scores of times he was requested to give his photograph for publication. Not until a few weeks before the end came were we able to secure a likeness of him. We are happy now to have this picture from which the accompanying cut was made.

He was a man of tender and devoted sentiments. Seven years ago God called away from his home one of his daughters. The Ellen Lavine Graham hospitals in Haichow, China, and Kwanju, Korea, have been erected as memorials to his beloved daughter.

Mr. Graham was loyal and faithful in all the relationships of life. Many of his relatives shared his wise counsel and received his devoted attention. He was a devoted husband and father

and he has left a family—a widow and one son and one daughter—who, like him, are interested in the things of the Kingdom. He was a true friend. Many of the mission workers, principals, presidents, secretaries, evangelists, pastors and others who have been laboring for the furtherance of the Gospel will sadly miss his words of

advice and encouragement and his liberal financial help to their enterprises.

He rests from his labors. His works follow him. May his life and work inspire others to a truer appreciation of the real worth of the things of the Kingdom.

Louisville, Ky.

THE GLORY OF THE UNKNOWN

ONCE again when Armistice Day dawns there will come in the heart of that day a great silence and as we listen in that silence to the beating of our own hearts we will think of our unknown soldier and we will remember the deep and eternal meaning of the things unseen for which he stands to us.

To her farthest colonial outpost France will remember her unknown soldier; Great Britain will remember in Canada and Australia, in New Zealand and India and Egypt; no exiled son or daughter of our own country cherishing in distant lands a little flag of stars but will remember

and with them the whole world will remember—the glory of the unknown.

For as the years pass by the unknown soldier will come to stand more and more clearly for all those unknown and unheralded men and women who in far and near places are humbly, patiently, sweetly lifting the burdens of the world, sharing its sorrows, soothing its cares, doing its work, sacrificing life every day that it may be well with you and me.

“As unknown and yet well known; as dying and behold we live; as poor yet making many rich; as having nothing and yet possessing all things.”

ONE MORE STONE

ONE more stone towards the building of that ideal Christmas service for which we are working year by year.

“Together Shall They Sing,” is the title of the pageant for this year and in the shining words of the Bible itself it seeks to draw men, women and children, “heirs together of the grace of life,” to kneel once more in adoration at the feet of Him who was born a babe in Bethlehem.

More Sunday Schools used the pageant of last year, “The Days Come” than ever before, and we are hoping that this year every Sunday School in our Church will begin to help us build their own and our ideal service.

For this is indeed the mark that we have set before us—that as Israel came up each year to the Feast of Tabernacles with songs and gladness of

heart, bringing gifts to the Lord who had crowned the year with His goodness, so we too shall come up year by year to the Christmas service bringing to it one supreme gift—ourselves and all that we have and are.

The old year passes and the high resolves with which we began it, unattained, still beckon us on. Where else shall we bring them and our prayers, answered or still to be, our ardent longings to serve if only we serve Him, all the outgoings and up-reachings of our hearts to Him—where else but to the feet of the Saviour of the world?

But having left it there, all we are and have and long to be, at His feet, when the New Year dawns we shall step out into its unknown days, joyous and unafraid, “peace at the centre” because of Immanuel—God With Us.

THE CASE OF SAM

One of the most precious advantages in a small college is the student's opportunity for personal acquaintance with his professors. The student himself realizes this, eventually if not immediately.

Consider the case of Sam. He and Tom were chums in high school. When they were ready for college, Tom went to a big university; while Sam, much to his disgust, landed in Huron College because of the attenuated state of the parental bank account.

"Believe me!" said Sam, "I won't stay around this joint one minute longer than I have to."

That was six months ago. Now, when Tom writes that he is in classes with five hundred or a thousand students, Sam says: "I tell you, I'm

glad I'm right here where a fellow can get to know his professors. I wouldn't for anything miss the chance of being in Professor X——'s classes. *He's a prince!*"

The kind of a teacher of whom an enthusiastic freshman can say, "He's a prince!" (or even, "*She's a prince!*") is just as likely to be found in a small school as in a large one; and the chances for his inspiring and steady-ing contact with Sam are enormously greater.

The small college idea is coming decidedly into favor in America. Its progress would be hastened if the small colleges had funds enough to demonstrate their usefulness under favorable conditions.—*Presbyterian Magazine.*

A VERSE OF THANKSGIVING

For all the blessings of the year,
 For all the friends we hold so dear,
 For Peace on earth, both far and near,
 We thank Thee, Lord.
 For life and health, those common
 things,
 Which every day and hour brings,
 For home, where our affection clings,
 We thank Thee, Lord.
 For love of thine, which never tires,
 Which all our better thought inspires,
 And warms our lives with heavenly
 fires,
 We thank Thee, Lord.

A. H. HUTCHINSON.

The Woman's Auxiliary of the Presbyterian Church in the United States

MRS. W. C. WINSBOROUGH, SUPERINTENDENT AND EDITOR

257-259 FIELD BUILDING,

ST. LOUIS, MO.

THE VALUE OF MISSIONARY INSTITUTES

WE HEAR a great deal about the value of the "Institute," these days, and most of us appreciate their real value, and believe they should be held whenever conditions permit; such as for instance, where we have two or three congregations near enough to each other to make it practical for them to unite in holding such a meeting. If we have not two or more of our own churches near together, let us unite with other denominations and thus fulfil our ideal of Christian unity and fellowship.

The following are some of the reasons why we should have Institutes. In all worldly business of common interest such meetings are thought to be necessary, as for instance, the County Conventions in Politics, and we are all familiar with the Teachers' and Farmers' Institutes.

The meetings where a large number can come together and argue methods and exchange views are a great inspiration to any body of workers. If we meet together for mutual help in our worldly business, should we not do *at least* as much in this important branch of our Church work?

Home products are not always appreciated, in local Church work, as elsewhere; and much can be gained by introducing new voices, and greater interest created by coming in contact with other minds. *Knowledge* enlists people's interest and without knowledge there can be no *enthusiasm*. We want to learn what others can tell us, along the lines of Christian enterprise and activity and success.

At the annual meeting of our Presbyterial Auxiliary only a small number of the women in our churches can be reached, as many of them can never

attend the Presbyterial. It meets too far from home for some of them: they cannot leave their homes for longer than a day at best. Now if an Institute were held in each county containing as many as two or three congregations: at a central point; at a convenient time and a pleasant season time of the year; even for one day; most of the women in the churches in that county, ought to be able to attend.

What a privilege for these women to meet for a day and study missionary problems and concert methods of carrying on the King's Business!

I would suggest as a means of cultivating the social side of the meeting, that each woman bring lunch with her and that they enjoy it picnic style. This will also leave the women of the local Church free to take part in the program; without the burden of entertaining.

Most important would be the Devotional Part of the Institute—this means much for the success of any meeting. There should be a prepared leader, and by all means an inspiring program. Every woman present should feel it her privilege to take part in the meeting, giving her opinion of the subject discussed, and asking any questions that puzzle her in regard to the work.

It would be the opportunity for those who have had difficulties in their work, to bring them up and get suggestions as to the best way of overcoming them. Those who have had special success in their work should tell those present of this for their encouragement.

The discussion of these problems will set the people to *thinking* and thereby create a "public sentiment"

out of which may come recruits for our cause.

It may be also that, by means of the Institute, you shall enlarge the spiritual vision, and kindle the flame of holy endeavor in hearts, to which till now, the world outside the yard gate has had little divine meaning, and the life within has lacked just this crown of fellowship with Christ's world aim. It may be that you shall so help some soul find for itself the sweetness of the Master's word of com-

mendation, "She hath done what she could;" and to taste the choicest wine of life's good cheer in His pledge to mission workers, "Lo, I am with you all the days, even to the end of the world."

Let us say, "We will have the Institute, if we can," and then having prayed over it, change the form of the resolve and say, "We can have the Institute, and we will."

LILLIE ERVIN MORRISON.

McClellanville, S. C.

SUGGESTIONS FOR COUNTY INSTITUTES

A COUNTY Institute or a Group Conference should be a Presbyterian Auxiliary meeting in miniature. Its purpose is to carry to those prevented from attending the Presbyterian Auxiliary meetings the methods, inspiration and information presented there. As a means of organization, the Group Conference is a most potent factor. It is conducted under the direction of the Presbyterian President and the County Visitors or Conference Leaders.

These Group Conferences should preferably be held in rural churches, often in those too small to entertain a Presbyterian Auxiliary meeting. The number of groups for Conference should be determined by the size of the Presbytery and number of Churches in it. Usually three or four groups are sufficient. Group only as many churches together as may be accessible to each other for a one day meeting.

It is advisable to hold a series of Group Conferences on consecutive days, or very close together, for the convenience of speakers attending all of them and to conserve expense.

There are no elected representatives to these meetings but every woman in every Church in the group is invited, including the women of those churches not members of the Presbyterian Auxiliary. Basket lunches should be requested, thus relieving the hostess Church and making entertainment possible by the weakest of churches.

There are no contingent dues nor

registration fees for Group Conferences but a freewill offering is usually taken at each meeting to defray the expense of speakers and the printing of programs. Printed programs are not necessary but add to the dignity and interest of the meeting. Most women seeing their names on a program for certain work feel an added sense of responsibility for the discharge of that duty.

The Conferences have no executive power, but can send any desired recommendation to the Presbyterian Auxiliary.

The following committees are suggested for appointment—Credential, Recommendations and Resolutions.

No printed records of these meetings are kept other than the report of them made by the Conference leader at the Presbyterian meeting and incorporated in the Presbyterian Minutes.

Many Group Conferences are held in August, the less busy time of the farmers, but September, October and November are favorite months, being the best time to pass on the inspiration of Montreat and other summer conferences. Some leaders like the Group Conferences to follow the Synodical Auxiliary meeting, as soon as convenient, so all work for the winter can be freshly outlined.

At their convenience, there should be a meeting of the Presbyterian President and the County Visitors or Conference leaders as they may be called, to select the time and place of the

Group Conferences and to outline the program which, in essentials, should be the same at all the Conferences, if they are held in a series.

The program should be strong, inspirational and brief, requiring careful thought and preparation. Use the very best talent available. Let the Bible talks be the best and sweetest of all. They need not be long. One of the outstanding features of the Woman's Summer School of Missions at Montreat was the five-minute devotional each morning by Mrs. W. C. Winsborough. Its earnestness, strength and simplicity gave the keynote of the day and it lingered in our hearts and minds.

Have a Foreign or Home Missionary by all means if possible. The Executive Committees are glad to send missionaries when they are available. If desired, have one other inspirational speaker, or a talk on Methods, Efficiency and the Standard of Excellence.

The Presbyterian Officers and Cause Secretaries should attend all the Group Conferences, each one briefly presenting her own work. A short open discussion following the talk of each Cause Secretary is helpful and interesting. *These open discussions are a vital part of the meeting.* Let the "Conference" be such in reality. Do not make the name a misnomer by overcrowding the program with *addresses*. Give full opportunity for the local woman to present her problems and have them explained. Have not "much speaking" but many speaking!

A model auxiliary meeting has been used effectively at some institutes.

Do not hesitate to use untrained and inexperienced women as leaders of the Institutes or Conferences. These meetings are training schools for leadership. Let the Conference leader pre-

side, assisted if necessary by the Presbyterian President or some experienced presiding officer.

Have a literature table. Carry posters, charts and maps from one meeting to the other. One resourceful Presbyterian President had placards made, one carrying the word "Time," another "Louder." These placards were intelligently handled by a "Grand Chancellor of the Card Board" sitting in the rear of the building. This same President, just before the lunch hour, introduced each Presbyterian Officer and Cause Secretary. She asked the local officers of corresponding office to stand, and these official groups lunched together. All visitors from churches not members of the Presbyterian lunched with the Presbyterian President.

Enlist the sympathy and co-operation of the local pastor. Request his presence at the meeting, asking him to take some part in it.

Give the meetings wide publicity in county papers and by correspondence.

Ask the hostess Church to make careful preparation for the meeting, seeing that the Church building is cool and comfortable, and beautiful with flowers.

Give these County Institutes, Group Conferences, District Meetings, or by whatever name they may be designated, your best time and effort. A series of them will reach more women than any one Presbyterian meeting ever can.

Take to every woman in every place, no matter how remote, the joy of service, the news and inspiration of missions, and the knowledge that no limitation of distance nor environment can prevent her from being a marching soldier of the cross in our Church Militant.

MRS. ANDREW BRAMLETT,
Rock Hill, S. C.

THE WOMAN'S AUXILIARY AND CHURCH PAPER WEEK

CHURCH Paper Week is November 5-12. We hope you are preparing to make it a greater success even than last year! We cannot overestimate the value of the religious

newspaper in the life and work of the Church. Its widespread influence is fundamental to the real religious progress.

The Father finds here the current

topics of the day ably presented from the Christian viewpoint. He reads articles on Christian living from the pens of our ablest men.

The Mother is strengthened in her own spiritual life by its messages and aided in her Auxiliary work by the department devoted to that organization.

The Young People find the Sunday School lessons ably expounded in its pages for both pupils and teachers, while the topics for Christian Endeavor are presented most helpfully.

The Children revel in the wholesome and delightful stories and letters from other children. The entire family is kept in touch with the life of the Church at large, until the denomination becomes one great household of faith through this medium of the Church paper.

Can we do a better thing for the Church or for the Kingdom than to send this helpful influence into every household of our Church?

HALLIE P. WINSBOROUGH.

SUGGESTIVE PROGRAM FOR COUNTY INSTITUTES

MORNING SESSION

9:30—10:00	Registration.	
10:00—10:30	Meeting called to order	County Visitor
	Devotional, Hymn, Scripture, Prayer.....	Local Pastor
	Welcome	
	Response	
	"Purpose of this Institute".....	Presbyterial President
	Appointment of committees on Recommendations and Resolutions	
10:30—10:45	Mission Study Text Book on Foreign Missions	
		Pres'l. Sec. F. M.
10:45—11:00	Mission Study Text Book on A. H. M.....	Pres'l. Sec. A. H. M.
11:00—11:05	Intermission	
11:05—11:20	Bible Hour	
11:20—12:00	Missionary Address	Missionary
12:00—12:30	Methods—Conference on Village and County Church Auxiliaries	
12:30—12:45	Methods-Bible Study.....	Pres'l. Sec. Development Spiritual Life
12:45—12:55	Literature	Pres'l. Sec. Lit.
12:45— 1:00	Announcements	
	Adjournment for lunch.	

AFTERNOON SESSION

2:00—	Meeting called to order	
2:00—2:10	Devotional	
2:10—2:50	Model Inspiration Auxiliary Meeting	
2:50—3:05	Christian Education. Open Conference	
		Pres'l. Sec. C. E. & M. R.
3:05—3:20	S. P. C. Missions—Open Conference.....	Pres'l. Sec. S. P. C.
3:20—3:40	Young People's Work—Open Conference.....	Pres'l. Sec. Y. P. W.
3:40—3:45	Reports of Committees	
3:45—4:00	Bible Hour	

ADJOURNMENT

NOTE—The success of a program depends largely upon the inspiration and preparation of those taking part and upon strict adherence to time limits. If any Presbyterial Secretaries cannot attend, assign their work to others.

MRS ANDREW BRAMLETT

AMMUNITION

CONDUCTED BY MISS CARRIE LEE CAMPBELL,

306 WEST GRACE STREET.

RICHMOND, VA.

ALL READERS—PLEASE NOTE FOUR DIFFERENT ADDRESSES ON THIS PAGE

To Secure Prompt Service, Write Direct to the Proper Place.

Secretary of Stewardship. Have you seen the new leaflets that are now ready for your use, at the office of the Assembly's Stewardship Committee, 410 Times Building, Chattanooga, Tenn.? You will need to know all about these. Write to Dr. M. E. Melvin and get them. Some of the good things he has are these:

- Tithing Testimonials.
- The Stewardship of Personality.
- The Stewardship of Prayer.
- Studies in Stewardship.
- A Man and His Money.
- A Catechism of nChristian Stewardship.
- The Missing Link.

NOTE THE ADDRESS.

And another help for the Secretary of Stewardship. Should any mother or father say they can not, from embarrassment, hold family worship; ask them if they are willing to spend \$1.00 for this blessing. Then send in their subscription to "The Christian Home Magazine," 541 Marquette Building, Chicago. In this magazine there is for every day in the month, a charming fireside service, consisting of Scripture reading and comments, a prayer, and one verse of a hymn. The whole will occupy about five minutes, and the Family Altar problem is solved.

NOTE THE ADDRESS.

Old-Time Tracts. The mill-worker, the city factory worker, the man or woman working in the hard places, where there are hard hearts that need to be aroused, and many others will welcome these tracts. Good to distribute, and some lend themselves to the making of striking posters. And you will notice a little money goes a long way in purchasing.

Salvation and Rewards. A personal experience of trusting God for one's own salvation. 2c.

Look to Jesus. Scripture texts for doing this when tempted, when troubled, when dying. 2c.

Ungodly People the Only Kind God Saves. Showing God justifies the ungodly, and saves by grace, not through works. 1c.

John 3:16. How the word and a boy saved others. 3c.

Better Wages. Not the wages of sin, which is death, but the gift of God, which is Eternal life. Good to give the laboring man who knows not God, because it is written in his language. 1c.

A Little Pilgrim, or Jesus Paid the Fare. The story of a little girl who fulfilled the saying, "A little child shall lead them," touching and effective. 3c.

Salvation is a Gift. God's personal gift to us. 1c.

The Working-man's Trust. For the heavy-laden. 1c.

The Justice of God. A striking story, by Charles H. Spurgeon, in which he helps a troubled soul to see the goodness and love of God as well as His justice. 1c.

Without Shedding of Blood, No Remission. A simple tale in rhyme which may help many to understanding of a great truth. 1c.

And the following, whose titles give the message of each:

- How Can a Sinner be Justified?
- What Do You Have To Do To Be Lost?
- How Are You To Be Saved?
- The Starless Crown.
- What Can I Do To Win Others?
- The Friendship Of Christ.
- Make This Year the Best.
- Each 2c.

And these Poems—

- What Will You Do Without Jesus?
- Thou Lovest Not Me.
- Nothing To Pay.
- More, My God, of Thee.
- Careful and Troubled.
- The Hell-Bound Train. (Terribly vivid).
- Each 1c.

Two interesting stick-ons: Scripture verses, ten in one sheet, 3c., and another headed "The Bible," beginning, "This Book contains—the mind of God, the state of man, and the plan of salvation," etc. To be pasted in the Bible.

For all these Old-Time Tracts, send 30c for sample lot to the Gospel News Society, Martinsburg, New York.

NOTE THE ADDRESS.

Publication and Sabbath School Extension

BRANCH DEPARTMENT AT TEXARKANA, ARK.-TEX.
PUBLISHING HOUSE, 6-8 North Sixth Street, Richmond, Va.

CHRISTMAS PROGRAM SUGGESTIONS

Remembering that on the Program Committee largely rests the failure or success of your Christmas exercise, appoint this Committee far enough in advance to give time to think through just what would be best for your School or Church. Instead of asking that much over-worked member of your School, the one to whom you always assign such duties, to act as chairman of this Committee, why not appoint some one else this year? Give the ones who never do anything a chance to show you what they *can* do! It will be a relief to the one on whom this duty usually falls, and a pleasure to that one who is not used to doing such things. Try it out and see if you are not agreeably surprised.

The Chairman of the Committee will

want to get busy at once. Write to Dr. Sweets for the pageant issued by the Executive Committee of Christian Education and Ministerial Relief, and if this exercise can be used by your school, we suggest that you use it.

For several years now the Committee has been issuing a Christmas exercise; this year it is in the form of a pageant. Much time and thought has been given to this little pageant, as it is the pur-

pose to make it so that it can be used by every Church or Sabbath School. Last year Dr. Sweets' program was used in a great many of the churches on the Sabbath nearest Christmas. It is suggested that his program be used the same way this year.

Where this is done, we suggest that a mid-week informal Christmas social be held in the Sabbath School room, or in the neighborhood schoolhouse if you

have no Sabbath School room, some time during Christmas Week. Make this an annual get-together meeting of good cheer. Decide on the date for this social weeks in advance and announce the time so that it will be held open and no other engagement will conflict.

For small churches, let it be known that this mid-week

social is not only for the young people of the Church but for every member of every family of the Church and school! The Social Committee of the Christian Endeavor will be glad to take charge of this social gathering.

Carry out the Christmas idea in decorations, games, and light refreshments. Old fashioned games where old and young take part are always successful.

"TOGETHER SHALL THEY SING."

This is the title of the pageant prepared by the Committee of Christian Education and Ministerial Relief, to be used for the Christmas program in the Sunday Schools this year.

Why worry over getting "something new" or "something different" when this splendid pageant has been prepared for you? It will be sent free to Churches or Sabbath Schools of the Southern Presbyterian Church, and in sufficient quantities. Make request for same to

HENRY H. SWEETS,

*Sec'y. Christian Education and
Ministerial Relief*

410 Urban Building,

Louisville, Ky.

For very large churches it would not be advisable to have the one entertainment for all. We know of one large Church where each Department had a party during last Christmas week. The Beginners and Primaries had theirs on one afternoon, the Juniors

another, the Intermediates still another, and the Seniors and Young People had theirs one evening; and the adults also had an evening together. That Church was made a social center throughout Christmas week.

THE GENERAL ASSEMBLY'S TRAINING SCHOOL FOR LAY WORKERS, RICHMOND, VA.

The 9th session of the Training School was opened on the morning of the 28th of September with a large attendance of students—107, of whom 42 are in the Senior Class and 65 in the Junior Class. Fifteen states are represented. It may interest you to know whence they come.

Arkansas, 1; Alabama, 3; District of Columbia, 1; Florida, 6; Georgia, 11; Missouri, 1; Kentucky, 6; Louisiana, 3; Mississippi, 3; North Carolina, 11; South Carolina, 11; Tennessee, 7; Texas, 12; Virginia, 29; West Virginia, 2.

They are a fine set of young women and have already made a most excellent impression on the community.

The new buildings—Dining Room and Dormitory—on the new location are taking shape and will contribute much to the enlarged usefulness of the School for the session of 1923.

The School was begun in 1914 and has had a remarkable growth. It is controlled by the General Assembly and is governed by a Board of Trustees of fifteen men and women appointed by the Assembly. Its object is to train men and women for

Christian leadership in all departments of the Church's work with the exception of the Ministry. It offers excellent and unexcelled courses in English Bible, Christian Missions and Church History, Christian Sociology, Personal Evangelism, Religious, Education, Practical Study, and Field Work.

The needs of the School are many. It needs an Administration Building and another Dormitory for men. It needs liberal contributions from the churches and individuals for its current expenses. One of the pressing needs is the erection of three houses for professors. No finer present could be made than the giving of money for the erection of these buildings. Who will be the first to offer to build one of these houses?

George W. Call, Union Bank, Richmond, Va., is the Treasurer. Dr. F. T. McFaden is the new President to whom all letters of inquiry should be addressed.

Five students have already been enrolled for the session beginning September, 1923.

A NEW WAY TO GET SUBSCRIPTIONS TO THE CHURCH PAPER

A unique sermon involving some intellectual jugglery was preached in the Congregational Church, of Manchester, N. H., by the pastor, Rev. Herbert Atchinson Junm. He called it a "surprise sermon," and the surprise consisted of the announcement in the last paragraph of it that absolutely all the material used in the half-hour discourse, involving some 20 or more concrete illustrations and references,

had been culled from a single issue of the denomination paper. In this original way Mr. Junm complied with the request of the denominational leaders that the claim of the paper be laid before his congregation. A number of new subscriptions resulted from the experiment. His text was, "Eat the Roll of the Book," and his theme was, "The Building of the Brains of the Church by Reading Religion."—Ex.

THE CORRESPONDENCE COURSES OF THE ASSEMBLY'S TRAINING SCHOOL.

THE Extension Department of the Assembly's Training School is offering helpful correspondence courses on Biblical and religious subjects for leaders of Auxiliary Circles, teachers in Sunday Schools, instructors of Bible study groups, church workers, and individual students. The courses are easily understood, scholarly, and practical. They are described briefly in the following paragraphs.

"Biblical Geography" is the subject of study course twelve lessons in length, prepared by Dr. Walter W. Moore, President of Union Theological Seminary. The purpose of this course is to give an accurate knowledge of Bible lands as an aid in understanding the Biblical message. The cost of the study is \$2.25 which includes the fee and textbook.

"The Gospel of Mark," by Dr. Charles R. Erdman of Princeton Theological Seminary is the subject of a ten-lesson Bible study. The purpose of this course is three-fold: to master the facts of the Gospel of Mark, to grasp the meaning of the facts in the Gospel setting, to apply the facts to every day life. The cost of the study is \$1.60 which includes the fee and the textbook.

"The Creed of Presbyterians," by Dr. Egbert W. Smith is now used by the Extension Department as a correspondence study. Many are familiar with this inspiring book. A series of eleven sets of questions have been prepared by Dr. Walter L. Lingle as an aid in the study of the book. In connection with this course it will be found helpful to read carefully the

pamphlet, "Presbyterianism—a Heritage and a Challenge," by Dr. Walter L. Lingle. The cost of this course is \$1.55, which includes the fee and the textbook.

"Christian Doctrine," by Dr. Russell Cecil, is the work of one who is in the active pastorate and in touch with the problems of the day. The purpose of this course is to study the fundamental Christian doctrine from the standpoint of the Southern Presbyterian Church. The study consists of twenty-two lessons and the cost is \$3.

"The Gospel of Luke," by Dr. J. Gray McAllister of the Theological Seminary of Kentucky, is the subject of a twelve-lesson Bible study. This course covers the Sunday School lessons for the last quarter of 1922 and the first quarter of 1923, and, therefore, would aid Sunday School teachers as well as students of the Bible. The cost of this study is \$2.00.

Experience has proven to us that correspondence study is highly satisfactory and exceedingly helpful to those who undertake it in prayerful spirit and with earnest purpose. Permanent personal benefit and fuller equipment for more effective Christian service are the inevitable results. Full credit is given by the Assembly's Training School for all work satisfactorily completed.

Other courses are in the process of preparation and will be announced within the next three months.

The Assembly's Training School will welcome you as a student in its rapidly growing Extension Department.

ANGELA MORGAN AUTHOR OF "WORK"

In the September issue of THE SURVEY appeared a little verse taken from Angela Morgan's lovely poem "Work."

Through error, another was given credit, and we take pleasure in making this correction.

SUPERINTENDENTS' ONE-MINUTE TALKS

PUBLICATION AND SABBATH SCHOOL EXTENSION—It is not too early to make preparations for your Christmas program. Appoint your Committee at once. Refer this Committee to "Christmas Program Suggestions" in this issue of the SURVEY, page 826.

Make mention, also, today, of the opening of the Assembly's Training School at Richmond, and the large enrollment. How many young people from your State are at the school this year? Mention the number. Make a comparison of that number with the number from some of the other States. (See page 827.)

Call to the attention of your teachers and leaders, especially, the fact that the Training School offers a number of Correspondence Courses, with full credit given for same. "The Gospel by Luke" is a course that would be intensely helpful during the last quarter of 1922 and the first of 1923, as it covers the S. S. lessons for that period.

(The topic for next Sunday will be Brazil. Appoint a class in the Intermediate Department to be responsible for this talk. You might give them the following suggestions. For the talk, tell something of our agricultural school at Lavras. (See page 842.) Make posters, using some of the beautiful Brazilian prints from the SURVEY. Let one poster give the following information: Number missionaries in Brazil, number mission stations. "Catholicism A CURSE TO BRAZIL" might be used on another poster, with picture on page 835 of SURVEY. A third poster might show cuts of the Agricultural School, pp. 842, 843.)

FOREIGN MISSIONS. TOPIC: BRAZIL. Carry out the plan outlined above.

ORPHANAGES. (For Sunday After Thanksgiving Day). See pages 806-815 for information in regard to the various Presbyterian Orphanages. Give some facts regarding the Orphanage of your Synod. How many members of the school know where it is located? (Offerings are usually made by schools and churches on Sunday after Thanksgiving.)

HOME MISSIONS. TOPIC: MOUNTAIN MISSIONS. This Department centers its attention this month on the Stuart Robinson School, Blackey, Ky. The dormitory at Stuart Robinson was burned last winter, and the boarding department had to be closed. A new dormitory has been built—the contract having been let "on faith upon the liberality of the Church". Read from page 861 the letter from the little girl back in the mountains begging to be admitted in the school. She could not be admitted for there was no room for her or for her sisters. This is only one of the many turned away, and unless our churches give financial support to the mountain work this will continue to be the case. The dormitory that has been "built on faith" must be furnished. The school can get the furniture at wholesale prices, and a teachers' room can be furnished at a cost of \$90, and pupils' room at a cost of \$50, both very simply furnished. Is there a class in your school that would care to furnish one of these rooms? Maybe there is an individual who would want to do so. Or possibly the school would wish to do this,

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR

Box 330,

NASHVILLE, TENN.

MONTHLY TOPIC—BRAZIL

A SURPRISING statement in the last report of the cooperation committee on Latin America, but one which is fully justified by facts, is that the city of Rio, the capital of Brazil, is the largest center of the Protestant Church in the Latin world. There are more than one hundred preaching points in the city and its suburbs. The Pastors' Association has a membership of sixty-five. One of the churches with one thousand members, has an annual budget of \$15,000 and supports fourteen missions. One of these missions is in the mother country of Portugal. The daily papers give continuous notices of our Protestant work, and members of the church in Rio occupy important places in the Government. The pastor of this church is Rev. Alvaro Reis, D. D., who is one of the most eloquent pulpit orators in the world. At the Panama Congress he shared an evening on the platform with the Chairman of our Committee, and his address was a worthy companion to the masterful address of our Chairman on that occasion. He received both his academic and theological training at our school in Campinas.

In no mission field has greater advantage been derived from the cooperative work of the different Protestant missions than in Brazil. The phenomenal progress which has been made is largely the result of a united study of the task, a united program of action, and the presentation of a united front before this community.

The two Presbyterian Churches, North and South, have cooperated most sympathetically from the very beginning. As a result of their joint labors the Synod of Brazil was or-

ganized in 1888, and in 1910 the Presbyteries, North and South, were formed into a General Assembly, which has now a constituent membership of something over 20,000. There was an unfortunate division in the Church some years ago on the question of Free Masonry, and an Independent Presbyterian Church was organized, having an abstinence from membership in the Masonic Order as one of the conditions of church membership. The Independent Church, however, has cooperated with the other branches to a considerable extent in educational work and there are hopeful indications that in the not distant future this breach will be healed.

From the beginning educational work has occupied a prominent place in the work of Presbyterian missions in Brazil. Our own work began in the city of Campinas and a school was there established which was later developed into a theological school. The buildings which were formerly occupied by this school have, since 1907, been the home of the Presbyterian Theological Seminary in Brazil.

The academic work that was formerly conducted by this school was removed to Lavras and there has been built up at that point our Instituto Evangelico, which has a very strong industrial department, and which is recognized by the Government of the state of Minas as a part of its educational system, and receives annually help from the Government in the form of a scholarship for pupils recommended by the state.

Our girls' schools at Lavras and Campobello and Recife have not only sent out large numbers of young women trained for leadership in Woman's

Work, but they have also given to those parts of Brazil in the circle of their influence an entirely new idea of womanhood. One of the most urgent needs in our mission fields is a proper equipment of the girls' Seminary at Lavras named in honor of that veteran and heroic member of our East Brazil Mission, Miss Charlotte Kemper, who continues in active service after having passed her eighty-fifth birthday on August 22nd of this year and the fortieth year of her service on the field.

The territory of our Northern Brazil Mission is so large, and the prospect of our being able to send to that Mission a sufficient force to occupy it fully any time in the near future, is so remote, that the Executive Committee has consented to the request of the Christian Missionary Alliance that we turn over to them a part of this territory. We were the more ready to do this because the Alliance wishes especially to emphasize work among the Indian population of the Amazon Valley, who have heretofore been entirely neglected.

THE KINGDOM IN BRAZIL TODAY

On the seventh of last September the great South American Republic of Brazil celebrated her first 100 years of independence, and on the 15th of this month, November, she will commemorate the downfall of the monarchy and establishment of the Republic.

The centennial and its exposition, which have been so admirably brought to our attention by the cultured and able representatives of Brazil in the United States, is the occasion upon which our Sister of the South will review her century of achievement and steady advance from the position of a vast and undeveloped empire, taking her first steps in self government as a nation, to the present day when, conscious of her greatness and of her boundless resources, she stops for a moment to take stock of her heritage and poises herself for still swifter strides forward.

No doubt hundreds of citizens of

The East Brazil Mission has recently sent Rev. A. S. Maxwell on a tour of investigation with the view of opening work among some Indian tribes in Central Brazil, who have also been hitherto entirely neglected. It is gratifying to note an awakening of interest among all the Mission Boards working in Brazil in the subject of Indian evangelization.

Encouraged by the new workers which have gone out recently the work of each of the three Missions as set forth in the accompanying historical reports has been carried on with zeal and efficiency and shows most gratifying progress.

We leave the members of the three Missions to tell the story of their work which they have done most interestingly in the letters published in this number, and we bespeak for the workers in this field the earnest cooperation, sympathy and prayers of all the readers of THE SURVEY, and especially of our missionary circles and societies.

the United States are availing themselves of this opportunity to visit Brazil. Unfortunately not a few will return entirely oblivious to the great work being done by the Christian Church in Brazil. It is true, however, that the gospel is being preached in the city of Rio de Janeiro alone in about 100 points, half of which approximately are conducted by the Presbyterian churches.

A GLIMPSE OF WORK ACCOMPLISHED

The past sixty years have witnessed the establishment of strong churches in every state within the vast union, and the creation of a powerful Protestant sentiment in the country.

THE CONGREGATIONAL CHURCH, which is slightly older than the Presbyterian Church, dates back to the days when Dr. Kalley, driven by Roman Catholic persecution from the Madeira Islands, started work in the city of Rio. This



Three-in-One-City, Forest and Mountain ("Hunchback" Mountain, Rio de Janeiro). Upon the top of this mountain a concession has just been granted to erect a Romish image of Christ. This mountain affords what is probably the most famous view of ocean, forest, city and mountain-enclosed bays in all the world. Throughout the wooded slopes one comes upon exquisitely placed homes and charming driveways.

Church has a number of vigorous congregations in some of the largest cities of Brazil.

THE PRESBYTERIAN CHURCH is a fully organized native Church, working in conjunction with missionary forces of the Northern and Southern branches of Presbyterianism in the United States. The pioneer missionary was Rev. Ashbell Simonton, who reached Brazil in 1859. The pioneers of the Southern Church were Revs. G. N. Morton and Edward Lane, who settled in Campinas. The Brazilian Church now consists of ten Presbyteries, three Synods, and a General Assembly, and has work all over the Republic.

THE INDEPENDENT PRESBYTERIAN CHURCH. About twenty years ago, for reasons too far afield to relate, a number of Brazilian ministers detached themselves from the Presbyterian Church, and organized the Independ-

ent Presbyterian Church of Brazil. This body is today engaged in work in several states of the Union. It has its own self-supported church institutions, including a Seminary, upon which it is at present laying great stress. This Church is a living evidence of the vital self-perpetuating character of Presbyterianism, and of its adaptability to the Brazilian people. We do well to remember that Calvin was a Frenchman.

Not a few in Brazil are looking forward to the day, perhaps not far distant, when this breach in Brazilian Presbyterianism shall be entirely healed.

THE SOUTHERN METHODISTS are advancing their well grounded work, and occupy some of the most promising fields in Brazil. Just at present, as the result of their missionary centennial, they are expanding, especially



Automobile drive to the south of Rio. Looking toward the Sail mountain (Gavea). One of the favorite driveways and the future residential section of Rio.

along educational lines, reinforcing their schools and creating two Bible schools for the better equipment of their native ministers. They are also increasing their missionary forces.

THE SOUTHERN BAPTISTS have spent large sums upon their missions in Brazil, and are today one of the largest Protestant communions in the country. They are occupying fields all over Brazil and entering new territory constantly. Our immersionist friends feel but slight embarrassment in entering any field—all ground is Baptist territory!

THE EPISCOPAL CHURCH in the United States maintains a strong work in the south of Brazil and in the city of Rio. It is developing its resources and creating a native Episcopalian ministry. Dr. Kingsolving of Virginia is Bishop. The major portion of the Episcopal field had been, prior to its entering Brazil, mission territory of the Northern Presbyterian Church, and was by this Church ceded to the Episcopalian.

THE SOUTH AMERICAN EVANGELICAL MISSION, an interdenominational body, is evangelizing in several cities, and has developed an important work in the state of Goyaz, in the far interior

THE LUTHERAN CHURCH. Particularly in south Brazil there is a large Lutheran contingent, which numerically swells the Protestant forces of the country. This body, however, limits its activities almost exclusively to the descendants of German and Swiss settlers. It is the largest group of Evangelical Christians in Brazil. It has suffered somewhat from the rationalism of the Mother Country.

ANGLICAN CHAPELS. Besides these bodies, most of which are making more or less rapid progress in the establishment of native self-sustaining churches, there are a number of Anglican chapels, to minister to British residents, principally in the coast cities in South America. Those on the East Coast are under the Episcopal care of Bishop Everett.

FOREIGN MISSIONS. An interesting



A South American Herdsmen.—This is the type herdsman seen on the plains of South Brazil and the Argentine.

phase of the work in Brazil is the foreign missionary effort on the part of the native Christians. The Presbyterian Church was the pioneer in this with her mission to Lisbon. One, possibly two other churches, have followed suit in some sort of missionary endeavor. This work, however, has been more or less at a standstill. The Brazilian Church at present is engaging its best energies in the tremendous task of evangelizing Brazil itself. This task, we may truly say, is fairly begun, but very, very far from completion.

WORK AMONG THE INDIANS. There are in the country, two or three mission stations among the aborigines. Heretofore, work among Indians in South America has been done principally from Great Britain. Three facts promise well for this work: its success; the fact that it is attracting the attention of all the Christian bodies in the land, plans being afoot for joint Prot-

estant effort on a larger scale; and the fact that the Government, which is making an honest effort to serve and protect its wards, has very clearly expressed its approval of the character and purposes of Protestant missions among the savages in the far interior.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION, and very recently the YOUNG WOMEN'S ASSOCIATION, are active in a few of the larger cities. They have given the *educational feature* of their work their main strength in the last few years. The Protestant character of these organizations is clearly understood by the forces which oppose evangelical Christianity and the open Bible in Brazil, and they too, are feeling the pressure of Romish opposition.

SELF-SUPPORT. Of all the Christian bodies present in the country, the Presbyterian Church is the only one which has reached full ecclesiastical organization, as it is also the body which has gone furthest toward complete self-sup-



Field mass Ytu, Brazil. This city is one of the staunchest Roman Catholic centers in South Brazil. Rev. and Mrs. Boyle reside here.

port and the creation of the native ministry.

CO-OPERATION. The Christian Church in Brazil is making real progress toward an intelligent co-operation of the several bodies present on the field. In this, as was to be expected, the Presbyterian Church has taken a foremost place, surrendering for example, one of its able native ministers, Rev. Erasmo Braga, formerly professor of Old Testament Literature and Language in the Presbyterian Theological Seminary situated in Campinas, to the task of co-ordinating the efforts of Brazilian Christians in publication work.

MOVING FORWARD. The task of preserving the results achieved is so great that there is little strength at the command of the Church for advancing. Every door is wide open, but literally millions, by far the greater portion of the thirty million six hundred thousand population, have never heard the gospel preached purely, and Christ presented as the only mediator between the sinner and his Father.

The task of evangelization is very, very far from finished, and the call for consecrated workers from this country, upon which falls the foreign missionary responsibility for Brazil, is urgent and constant. There is no limit to the number of workers who can be employed in this emprise, and the degree of advancement of the Brazilian Presbyterian Church is such that all who come, sent of the Lord and His Spirit, can find more than enough for their strength, without in the least compromising the autonomy and self-support to which the Church has God-given right.

OPPOSITION. The forces of Rome are evidently painfully awake to the work which the Protestant Church has accomplished. At present, they are leaving no stone unturned to check our advance, using their energies not only to prevent further development, but to eradicate, root and branch, what has already been achieved. If this proves impossible, as it most certainly will, they will endeavor to circumscribe our

work so as to cause it to become stagnant.

RESPONSIBILITY. The travesty of Christianity which has blighted the spiritual life of that noble people during all their past, and which is now bent upon maintaining its control of the springs of the heart; together with the inability of the present forces upon the field to carry on the task as the Lord calls upon us to do it, in this

His day of rich opportunity, and the fact that we are in a particular way bounden to South America, constitute a compelling responsibility we may not evade, lest He call us to sharp account and withhold from us the heritage He offers today.

JAMES PORTER SMITH,

Mission Court, Richmond, Va.
(*Campinas, Brazil.*)

ACTIVITIES IN AND AROUND SAO SEBASTIAO DO PARAISO

R. D. DAFFIN

My dear Friends:—

I have been planning to write for some time as the days have been trooping by but it seems that planning a thing and carrying it out are two quite distinct affairs. So today I am just going to write and tell you some of the things I have been doing, and some things the Lord has been doing for us and for others.

The rains were on when I last wrote to you. The rains are friends of the farmers and the cattle, and of us all in fact, but they do cut down church attendance, impede itineration, and make the ordinary work of the missionary more difficult. During January and February and a part of March we did not have one clear bright day. The walls of the houses were wet through, mould ruined pictures, clothes, and other things that dampness affects. I had as my share of the dampness a long siege of asthma that I feared never would pass. But it did leave me after six weeks and I felt like a ruin. The best thing to do with ruins is to build them up, so I packed my grip and went on an itinerating trip and have been on the go consistently since March.

SAO SEBASTIAO DO PARAISO

Lately we have organized a boy's society that we have named "Sociedade Dr. Edward Lane" in honor of Dr. Edward Lane, our first missionary to South Brazil and of his son Dr. Edward Lane, who is here now and will take over the work here when I leave for Campinas in August. We have 12

boys and all are much interested especially in the breakfasts in the woods once a month. We go early and cook our own meal beside some stream. The last trip was to a deep ravine and waterfall about two miles out. We built our fire on some wet stones, and the fire would make the stones blow up like giant firecrackers. It was quite a novelty to me and rather uncomfortable to roast meat over such a fire. The boys enjoyed wading the stream and the explosive cooking too.

Also we have organized a tennis club and the young men are all enthusiastic over tennis.

PASSOS

This is a large fanatical town 70 kilometers from here. The priest there is a Negro, and a bad one at that. He tried to scare Sr. Paulo Valentine out of the town by a big agitation over there. Of course our workers don't scare. The police officer also is our friend, so my helper is still there on the job.

ALTINOPOLIS

I found a fine young man for a helper in this place. His name is Adolfo Farias. He has taken charge there and the work is getting into good shape. The people are spending 3,000 mil-reis on improvements to the church building and have 56 members in the Sunday School and quite a number of new people going to church.

JACUBY

This is a town 300 years old. It was the first settlement in this region, and

when the placer gold was all washed out fell into decay. We began work there last year and it looks as if we are going to have a big success. A few days ago I received 7 members over there, all people of good standing in the town, and there are quite a number that wish to join the church.

The growth in numbers and in grace throughout the large field has been great. Pray for us that we may be able to carry this work on to complete self-support so that soon we may go

on to other destitute places with the glorious gospel of Christ.

Mission has decided for us to move to Campinas for a year where I am to substitute for Rev. J. P. Smith as professor in the Theological Seminary while he goes to U. S. A. for his furlough. Dr. Edward Lane will take over this work for a year, and that makes it easier for me to leave, as he is a capable and experienced man. Pray for him and for Mrs. Lane who are beginning their labors for Christ in Brazil at this place.

A MESSAGE FROM MISS KEMPER.

Lavras. Minas.

Sept. 8, 1922.

To the many friends who remembered me on my birthday. My dear friends and co-workers in the Master's vineyard:

If, as I was informed, you planned for me a surprise to mark the 85th milestone on my life's journey, your program in that particular was most successfully executed, for I have rarely if ever had greater cause for wondering at the unexpected, and I am still wondering and wondering what I could have done in my quiet corner here in this land of the Southern Cross, to call forth this manifestation of interest in me, and in the work that I am trying to do for the cause so dear to your heart and mine. Nor was there wanting on my part the element of pleasure and grateful appreciation of your kind thought of me, and I can assure you that the many and beautiful expressions of this thought that have come to me in the recent days, have in truth been like summer "showers" on the new-mown hay, like cooling waters to the thirsty soul.

From a full heart do I thank you for your loving messages, and for your all too generous appreciation of what I have been permitted to do for Him in whose service we are all co-workers. I accept it all—this proof of your confidence and interest in me, one of your representatives at this end of the line—as but another token of God's abound-

ing grace and loving kindness, and in counting my blessings, you may be sure that I do not forget to make a big item of my friends. I should count it a great privilege to be able to send to each of you a personal letter of thanks but as this is impossible I am going to ask Dr. Chester to find a corner in the "SURVEY" for this note, which is a very inadequate expression of all that is in my heart to say to you.

You will, I feel sure, be pleased to know that in spite of some almost negligible handicaps, such as vanishing eye-sight and a hand sometimes unwilling to guide my pen, I am generally well and strong and able to enjoy my work with the dear boys and the equally winsome girls, who come to me for help in climbing the hill of knowledge—a veritable Hill Difficulty for many of them.

I thank you for wishing and asking for me many more years in which to serve. If I dared to choose, I should like to be found with my face towards the task when the call shall come. But the gracious Master who has appointed for each one his or her task makes no mistakes, and so we may safely leave with Him the issue.

Asking for you, dear friends, the same blessings and grace that you ask for me, and the power for service that comes from the indwelling of Christ, I am, gratefully and affectionately,

Your friend and co-worker,

CHARLOTTE KEMPER.



Panoramic view of Rio seen from Guanabara Bay. To the extreme left stands lone Pan de Assucar, Sugar Loaf, reached by cable line. In the center rises Corcovado, reached by electric railway. The view from Sugar Loaf ranges over the southern part of the Bay, the city, and limitless expanse of ocean. Within the scope of this picture rests the city of Rio de Janeiro, with its one million two hundred thousand inhabitants.

“THE SEED OF THE CHURCH”

LONG before our English forebears cast anchor in the James River, on a summer's day in 1607 broke bread at the Lord's table, on the very threshold of this nation's life, men of our faith had sealed with their blood their hope that the great continent to the South of us was to be a land where every man might come unencumbered to the mercy seat of God through our only Mediator and Lord.

It is an all but forgotten episode. Let us call it to mind.

In the middle of the sixteenth century when the Huguenot, Admiral Coligny, stood high in the councils of France, a sailor of fortune, Vice-Admiral Nicholas de Villegaignon, undertook to plant the flag of France in Brazil, and in 1555 he headed a colony upon an isle in what is today the Bay of Rio de Janeiro, Brazil.

This adventurer created the impression that he was a Huguenot, and enlisted the support of many staunch men of the Reformed faith. In 1556, for the spiritual welfare and peaceful development of his colony, he called upon France and Geneva for preachers of the Word. The appeal was immediately answered by Calvin's colleagues—he being in Frankfort at the time—and two ministers, Peter Richier and William Chartier, together with ten artisans and several students who planned to learn the speech of the newly christened Antarctic France, with the purpose of evangelizing the savages, set sail from France under the protection of Admiral Coligny.

On landing at Coligny Island, Villegaignon's fortress in the Bay of Rio, they sung the Fifth Psalm and Richier preached from Psalm xxvii. 4.



Entrance of Rio Bay,—at left, as seen from top of "Hunchback" (Corcovado).

The first communion was held on the island March 21, 1557, the first Protestant Lotus Supper in the New World.

Villegaignon soon proved himself a traitor. Richier and others of the Reformed Faith were thrust to sea in a most unseaworthy craft early in 1558. From the ship, however, five were allowed to put back in an open boat. After severe suffering, these made the mainland, whence Villegaignon summoned four to his presence upon the island.

Called upon to recant, these lay artisans formulated on short notice a most worthy confession of faith. Before the admiral on the morning of February 10, 1558, one of the men weakened and was set free. The other three stood firm and were, one after the other, put to death for the faith, and

thrown off the rocks of the island into the waters of the bay.

Thus died the first martyrs of Protestant missions:

JEAN DU BOURDEL, MATHIEU VERNEUIL, PIERRE BOURDON.

Ten years later the fifth man of the party which had left the leaky bark, Jacques le Balleur, fell into the hands of the famous Jesuit Anchieta, and was martyred for his faith, Anchieta himself aiding the hangman, hard by the spot where the Centennial Buildings overlook the waters and mountains of the fairest bay in all the world.

"The first Protestant communion in the Western Hemisphere" was celebrated on what is now Villegaignon Island in Guanabara Bay full half a century before it was held at Jamestown.

J. P. S.

FIRST IMPRESSIONS OF BRAZIL

EDITH R. FOSTER

FIRST I shall have to explain who I am and why I write to you.

When Mrs. Armstrong came back to the East Brazil Mission she brought me with her.

When we stopped in Lavras, Miss Kemper came to me one morning and asked me to write my first impressions for the SURVEY. I said I had thought that writing a letter to the SURVEY was one of the things I should get out of since I am not a *regular* missionary. Then she said, "Well, I lay it on your conscience." So my conscience writes.

From my home in South Carolina there is a lovely view of the forest-covered Blue Ridge Mountains and they are so near us that we often go there for a day or longer. Perhaps this is why Sugar Loaf, Corcovado and the mountains around them looked like pasteboard scenes to me. I know that is a strange thing to say about such a beautiful scene as Rio Harbor but it looked so unreal to me that I expected the scene to change any minute.

The extent of our sight-seeing in Rio was a thorough inspection of the inside of the Custom House, a ride up the Avenida and a walk up the "Fifth Avenue of Rio." The two last were a fitting compliment to the fairyland of the harbor.

We had letters in Rio saying that there was to be a "fiesta" here in our honor so we hurried to Lavras. The railroad winds through endless miles of round topped mountains on which a long rough grass grows which makes them look like woolly teddy-bears. This, of course, is a cattle raising country and very little land is under cultivation. Where it is cultivated there are coffee plantations and orange groves. Bananas grow here too but they seem to be used to keep the gullies from washing rather than to bear fruit. The prettiest plant that I saw on my way up here is the bamboo. I had no idea that it would look so much like a bunch of big green ostrich

plumes. In the fields, I noticed, time and again, mounds of earth which I supposed must be the homes of some animal like a prairie dog or a big field rat. When I asked what they were Mrs. Armstrong said that they were ant hills. Some of them are taller than the cows that graze beside them. I saw some of the same things in trees so I asked one of the girls who understands English if they were ants' houses too. She laughed and said, "No, they are birds' nests made of mud."

When we had passed "Red River," "Pardons" and "Green Cane," we came to our resting place, "Beautiful Field." We certainly got a joyous welcome here. The whole school came to the train to meet us. I did not know that English was taught here so I was much surprised to hear some of the children saying, "Good evening, Dona Edith."

It was at this time that I was initiated into a Brazilian embrace. After the person has shaken hands with you she puts one hand over your shoulder as if she were going to give you a good hug then she changes her mind and walks away.

I have learned the value of signs. A beggar who came to the train window thought I was deaf so he asked the girl who sat in front of me if I were and she said, "No. She can't speak." Then he thought I was mute. I have been *dumb* but I hope to learn to speak some day.

In many of the towns along the railroad there is a public garden beautifully kept. Some of them have bright flowers; others tropical trees and vines; some have both. The houses are built close to the streets and the private gardens are at one side. It is only when the gates in the walls are left open that we catch glimpses of the gardens. Although it is winter there are many flowers in bloom.

When we came we found a jardiniere full of cut poinsettias in the hall. The plant from which they came is almost

as tall as a peach tree and has been in bloom for more than two months.

Everybody is friendly and sympathetic toward me. The girls in the school are trying to help me learn Portuguese and to understand my English. The Juvenile Society elected me a member at its first meeting after I came. At the next meeting I had to answer a Bible question in *Portuguese!* I think the societies in the States would have caught much enthusiasm from this meeting. Everybody answered roll call with a Bible verse and went up to the front to put his offering on the table. The society is studying the Bible. A number of questions had been assigned and those who had them answered promptly. I suppose the answers were correct. I could not even understand what they were going to do to me when my name was proposed for membership. I could tell that the decision was unanimous and hoped they were not going to ask me to make a speech as Mrs. Armstrong had just done.

Though I cannot talk, I have begun work. I teach a class in French, one in English and one class in drawing. This is the way it is done. The English class is well enough advanced to understand what I say to them—though as a part of my Portuguese lesson I always translate their lesson into Portuguese. The French class is a beginners' class and I am trying to learn Portuguese as fast as they learn French. For the drawing class I have one of the older girls as helper and interpreter.

Everyday I chaperon two girls to the dentist's office. Along the way we amuse each other by pointing out certain objects that we pass and when I have told them the English word they tell me the Portuguese. One day, one of the girls touched a coffee tree and said, "What do you call this in the United States?" Having no idea what it was I said, "I don't know. We don't have them." When she said, "Cafe em Portuguez." I knew what it was.

Campo Bello, Brazil.

SECRETARY HUGHES HEARS SERMON ON CHRISTIAN PAN AMERICANISM

Evangelicals Take Part in Brazil's Centennial Celebration

SECRETARY Hughes attended Church yesterday in the American Union Church in Rio de Janeiro and heard Dr. Webster E. Browning, Educational Secretary of the Committee on Co-operation in Latin America preach on the spiritual significance of Pan Americanism. According to a cable dispatch just received from the Associated Press representation, Dr. Browning said that diplomatic and commercial relations did not make for such firm bonds of friendship as did cultural and spiritual relations.

Secretary Hughes received another touch of the influence of the evangelical cause in Brazil when he attended in the afternoon a reception given him by the well known journalist, Jose Carlos Rodriguez. Dr. Rodriguez, formerly the proprietor of the largest daily paper in Rio de Janeiro, has been

giving the last few years to the preparation of an introduction to the Bible. He is a strong believer in the evangelical cause and the power of the Bible in solving Brazil's problems.

The Committee on Co-operation in Brazil, which represents all the evangelical churches and mission boards in Brazil, has taken a prominent part in the celebration of the Centennial, having prepared patriotic programs which are being followed out by the churches in all parts of the republic.

A continental convention of Christian Endeavor is being held in connection with the Centennial and delegates from various countries of South America are in attendance.

The Co-operation Committee has also arranged an evangelical conference in Rio de Janeiro where plans will be made for the enlargement of



Sugar Mill—Lavras Agricultural School. Self-help boys' home in background.

Brazil's churches, schools, hospitals and social institutions.

Rio de Janeiro is one of the largest Protestant centers in the Latin world. There are some hundred preaching centers there and one Church of at least 1,600 members and a thousand in Sunday School, with eighteen branch Sunday Schools and counting among its members senators, bankers and merchants. Co-operation is promi-

nent in this work. A central office for the Executive Secretary of the Committee on Co-operation in Latin America, a union hospital, erected entirely by the Brazilian Church, a union theological seminary, a union literature program, an interdenominational Sunday School secretary and a union Church for English speaking people are among the prominent evangelical institutions of Rio de Janeiro.

NOTES FROM THE LAVRAS AGRICULTURAL SCHOOL

B. H. HUNNICUTT

Dear Friends at Home:

The most important item of news that I can give you is the fact that we are occupying the new building of the Agricultural College on its own campus.

For those of you who are not familiar with the work in Lavras in all its phases I might say that at Lavras we have three schools under the general title, Instituto Evangelico, (Evangelical Institute). They are the Lavras High School, the Charlotte Kemper Seminary and the Lavras Agricultural College.

The agricultural school has been occupying the dormitories and class

rooms of the High School ever since its organization fourteen years ago.

A campus on the general school property of about thirty-five acres has been set aside for our College and the first two buildings to be erected, and are nearly completed. We have been occupying them since March first, and ere this letter reaches you they will have been completed. On July the fourteenth they will be inaugurated with formal exercises, just two years after the corner stone of the main building of the two, was laid.

One of these buildings is the Watts Dormitory (named for the late Mr. George Watts) with first class accom-



Science Hall—Lavras Agricultural School. Built and equipped from funds received from government subventions. Finished March, 1922.

modations for thirty-five boys. It is by far the best built and most satisfactory dormitory we have in the Institution. Our idea is to erect small buildings as the school grows, and not big barracks. The other building is the Science Hall. At present it houses all the class room work and all the laboratories, but later it will be used for biology and chemistry. The laboratories are large and well lighted and equipped with splendid furniture made here in Lavras. We have not the adequate laboratory equipment for them, but we live in hopes. Both buildings are two story, brick construction covered with stucco, on stone foundations. Most of the woodwork is either cedar or hardwood.

After having been crowded into hampered quarters so many years you can easily realize our pleasure in occupying these spacious new rooms. You can also easily realize how these more adequate quarters will contribute to the improvement of the school work itself. The buildings have electric lights, from the city current, the city having made us a special concession, saving us several hundreds of dollars. They both have running water installed throughout that comes from our own

spring. The campus is a rolling hillside, with splendid views in all directions, about ten minutes walk from the city, just outside the city limits.

The boys are more than pleased with the improvements and we have more than we have ever had before, although the attendance is still small. The Institution as a whole has the largest enrollment in its history, and they are still coming, two months after the opening.

It is sincerely hoped that the Equipment Campaign will go forward and that we can have as the years go on, adequate equipment for our work.

Shortly we will have a week's special religious services by a former graduate of the High School and we are praying for a large ingathering of the students.

We continue our activities as Sunday School superintendent. Our local school has seven branches, the last of the seven having been organized on yesterday. The branches meet in the morning and the regular school in the afternoon. In this way we are endeavoring to reach the whole of this county.

The recent census shows that this county has over 42,000 people, this



Five sons of Presbyterian Ministers, who are working in Brazil where their fathers laboured, or still labour. Left to right: James P. Smith, son of J. Rockwell Smith; Herculano Gouveia, Jr.; Gaston Boyle, son of John Boyle; Erasmo Braga, son of J. R. C. Braga; E. E. Lane, son of Edward Lane. The building of the Presbyterian Seminary is in the background.

State of Minas over 5,800,000, and Brazil more than 30,000,000. The Protestant population, including the German Lutherans in Southern Brazil is nearly 500,000. We have 387 Protestant Ministers in Brazil. The seminaries have more students now than they ever have had, so the outlook is hopeful.

This is the Centennial Year of Brazilian Independence and they are to

A LETTER FROM MRS. MARY COOK LANE

Dear Friends at Home:

"Tempus fugit" in Brazil as it does at home! During the time since my last letter, I have had varied experiences; a visit to Sao Paulo, the most American-like city of Brazil, a trip to Piracicaba, where there is a Methodist school, my first illness in Brazil, and finally our marching orders—now we are in Sao Sebastiao do Paraíso (in plain English, Paradise) where we expect to be for eighteen months.



Entrance to Cemetery in Campinas, where lie the bodies of Messrs. Edw. Lane, Dabney, Thompson, J. R. Smith and Mrs. J. R. Smith. More of our Missionaries are buried here than in any other cemetery of Brazil.

have a great exposition to celebrate the event in Rio de Janeiro, opening on September 7th. If any of you are planning a trip to Brazil this is the time to make it. The steamer rates have just been reduced nearly fifty per cent, the round trip now costing but little more than it cost a few weeks ago for one way. The fast boat of the Munson Line makes the trip in from ten to twelve days whereas it used to take nineteen days. Be sure and let me know if you decide to visit Brazil and put Lavras in your itinerary.

Lavras, Brazil.

I should like to tell you a little of Sao Paulo. Were you to go there and meet the lovely Americans, then see the city itself with its broad beautiful avenues and go into the business sections where the stores are up-to-date and where the people are actually hurrying to and fro, you might wonder if you were not in the U. S. A. Then there are native churches of all denominations in this city of half a million. I enjoyed visiting the larg-

est Presbyterian Sunday School in the city, in which I saw a well organized school from the Cradle Roll Department through the Adult Bible Classes, doing work I believe Misses Shields and Binford would approve. One thing especially impressed me in that Sunday School. Each class was named for some missionary—there was the Dabney Class, the G. W. Butler Class, the Edward Lane Class, etc., and I thought this a good plan for the Sunday School at home. If a class bore the name of a missionary, I am sure the boys and girls of that class would be more interested in the country to which this servant of the King had given his life.

Now that we have come to this tableland of the interior of Brazil where the invigorating air blows fresh and clean from the blue mountains, and where there is so much work to be done, I don't see how one could get sick! Mr. Lane it to substitute in this field for Mr. Daffin. His work will be in the Church here and at many outstations, preaching at those already started and opening up others. We feel this is the proper line of advance for this mission and are looking forward to this section of Brazil as the place God has for us in the evangelization of this vast country.

São Sebastiao is a "day's journey (I do not give the distance in miles because I have yet to hear it expressed except in the Biblical way!) from Campinas, up through coffee fazendas and cattle lands, into another state, Minas, and has an elevation of 3,300 feet. It must be a good place if it lives up to its celestial name. Mr. Lane and I after two weeks here, in a little home of our own, think it is not wrongly

named. When we get inside of our American home (although it is a queer little Brazilian house) and see the pictures of our friends and loved ones and use in every room the useful and beautiful things you folks gave us, we do not feel as if we were in a foreign land at all, but right at home. Whilst separation from friends and kindred is one of the greatest trials of a missionary's life, still you do not seem far away when each steamer brings us your ever-welcome messages.

'Tis true I have not seen a woman's hat since I came and barefooted men and women are frequent sights, but the leading people are well dressed and show some signs of culture. They have taken us in very graciously from the time our train stopped at the station. Here we were met by Mr. Daffin and all the men of the Church. I had practiced a sentence or two of greeting but when we were welcomed by such a body, it took all the Portuguese out of my mind and certainly off of my tongue. These Christians come daily to see us and are kind in every way. Some one said "visits are of three kinds, a 'viz,' a visit, and a visitation"—they believe in the last and expect the same from us! To sit for hours not being able to express half the thoughts that arise in you is a trying experience, but I feel encouraged to think I shall talk all I want some day. These people are so polite that we can't take too much encouragement from them—they all tell me I speak "muito bem" (very well). Mr. Lane and I are studying with a Brazilian professor and also teaching some Brazilians English so between the two we hope to get the language some day as we want it.

NEWS FROM VARGINHA

REV. H. S. ALLYN

Dear Friends:

You will note that I am writing from Varginha again. This does not mean that we have left our work in Caxambu and returned here.

We got that work organized and in good running order and demonstrated that it should be enlarged and put upon a more solid basis and, as we had engaged a most efficient couple to take charge, it was decided that I could do this work of propaganda better from Rio than from Caxambu. As the doctors attending Mrs. Allyn advised her passing the cool months in a warmer climate we went to Rio the latter part of April and I am glad to be able to say that she is improving. I have returned twice to Caxambu to look after that end of the work.

This is the first time that I have visited here since moving away and I was rejoiced to see the growth that has been made by the little school that was launched with so much fear a little over a year ago. Miss Marchant has made it a splendid success, having enrolled over seventy pupils, of whom seven are boarders. They are from the best families of the place. Six new pupils were enrolled while I have been here and more are promised, so you see that my faith and judgment have been justified.

Owing to the inability to secure a house, Mr. Baker's coming here was delayed and he has not been able yet to organize the evangelistic work in the city as he would like. He has not been able to secure a preaching hall and then too the work outside of town has been pressing. He was off on a trip when Mrs. Baker was taken ill and through the indifference or worse of the telephone and telegraph companies he was not informed of her illness for three days though every effort was made by the friends and especially by the attending physician.

As I said in the beginning I am working up the Rest Home project from Rio. The "Sociedade Retiro Evangelico" has been incorporated under the Brazilian law and we hope to raise enough money to either buy one of the hotels there and remodel it or to buy land and build a proper building from the start. It has the hearty approval of all the native churches and as soon as we have something tangible to show we expect to make an appeal through the Missions to the Home Boards.

I will return to Rio soon where we will stay a short time longer and then return to Caxambu.

Varginha, Brazil

REV. H. NAM KUNG, OF KOREA

ONE of our most interesting visitors at Montreat this summer was Rev.

H. Nam Kung, an ordained minister of the Presbyterian Church of Korea, trained in our mission school, and in the Pyeng Yang Theological Seminary, who was selected by our mission to be sent to this country for post-graduate work in preparation for a professorship in that seminary. Mr. Nam Kung speaks and writes good English, and made a very interesting platform address at Montreat Missionary Conference this summer. He is a

man of fine native ability, a polished gentleman in his manners and of a lovely Christian spirit. A scholarship has been given him at Princeton Seminary, where he will study under that prince of Hebrew and Old Testament scholars in this country, Dr. Robert Dick Wilson. Mr. Nam Kung made many friends at Montreat who will watch his career with interest and who expect to see him become a great leader in the Korean Church on his return to his native land.

LETTER FROM REV. H. NAM KUNG, OF THE PRESBYTERIAN CHURCH OF KOREA TO FRIENDS AT HOME

I AM sorry I had not written you since I came to this country. I came over by "Empress of Russia" with Dr. Wilson and Mr. Cumming and I am glad to tell you that we had a fine time on the boat. The weather was delightful and we had many missionary friends who were coming from China and Japan on their furloughs. We talked and worshipped together all the time.

We landed at Vancouver last May eighth and spent one day in sight seeing. We rode to Stanley Park and saw a huge hollow tree and many other beautiful things.

We took the night train on the same day and passed through the Canadian Rockies. The scenery was so beautiful that I can not describe it. But after we passed the last valley of the famous Rocky Mountains, we had a rather weary time crossing the Canadian prairies—no hills, trees, houses, nothing at all. Simply barren uncultivated plains. I wanted to see some mountains but I could not see any hill until I came to the State of Tennessee.

I reached Chicago after three days and a half. I stopped there one day where I met Dr. J. V. Thompson our good friend and I was entertained by him for lunch and dinner and saw the sights of the city through his kindness.

I took the train and came down to Montgomery, Ala., where lives my friend Dr. Pratt, who is taking care of my expenses while I am studying in this country.

I visited about ten or twelve churches in different states and told something about our Church of Korea and they seemed to enjoy what I told them.

America is not much different from what I expected. It is a wonderful big country. It is not big only in size but in every line—Agricultural, Commercial, Industrial, Educational and Religious.

I find that this country was founded by Christian men and every thing

moves under the Christian influence, but the greatest shock I have received is to see the way so many people break the Sabbath and also that destructive criticism and agnosticism are being taught to the young people by many college and university professors.

The need of Christian education is a great problem in this country. Many thoughtful and devoted men are striving against these evil teachings by publishing books as well as giving lectures.

It is an interesting and hopeful fact that the Bible teaching is being introduced into the private schools as well as in some public schools and churches are planning to establish more Christian Universities. A large amount of money has been raised recently by the Southern Church for Christian education. The following quotation from Mr. Roger W. Babson, a business man, certainly is one of the most interesting facts and what we also ought to contemplate doing in Korea.

"The need of the hour is not more factories or materials, nor more railroads or steamships, nor more armies nor more navies, but rather more education based on the plain teachings of Jesus. The prosperity of our country depends on the motives and purposes of the people.

"Religion, like every thing else of value, must be taught. It is possible to get more religion in industry and business only through the development of Christian education and leadership.

"I am offering Christian education as a protector of property because nearly all the great progressive and liberal movements of history have been born in the hearts of Christian educators. I do, however, insist that the safety of our sons and daughters, as they go out on the streets this very night, is due more to the influence of the preachers than to the influence of the policemen and law makers. Yes, the safety of our nation, including all groups, depends on Christian education. Furthermore,

at no time in our history has it been more greatly needed.

"As the great life insurance companies are spending huge sums on doctors, scientific investigations, and district nurses to improve the health of the nation, so we business men should spend huge sums to develop those fundamental religious qualities of integrity, industry, faith and service, which make for true prosperity. I repeat, the need of the hour is not more factories or materials, not more railroads nor steamships, not more armies nor navies—but rather more Christian education. This is not the time to reduce improvements in schools and colleges; this is the time of all times to increase such subscriptions."

I have spent the whole summer in Montreat, N. C., the summer retreat of the Southern Church, where I enjoyed very much the opportunity to see and hear such helpful conferences and lectures.

There were various kinds of conferences one after another every week beginning from June through August—such as Laymen's, Young People, Sun-

day School, Women's, Christian Education, Home Missions, Foreign Missions, on Church life and work, and all these Conferences were not mere gatherings but real studying is done. They study hard and have examinations on some of their courses. Why should we not do this in Korea too? We ought to have such a young people's conference, etc., and give them more Christian inspiration as well as more Biblical knowledge. If such a Christian country as America need put forth their efforts for Christian education how much more we ought to do so in Korea.

Dear friends, I hope that you will make concrete plans to safeguard the young Christian people of Korea against the forces of evil and unbelief.

I will be here up to middle of Sept. and then go to the Seminary of Princeton which opens its new term 26th of September.

May God bless you and your work for Christ.

Your brother in Christ.

H. NAMKUNG.

Montreat, N. C., Aug. 8th.

RESOLUTION OF THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS ON THE DEATH OF MR. C. E. GRAHAM

The Executive Committee has heard with profound sorrow of the death of Mr. C. E. Graham at Asheville, North Carolina, on the night of August 23rd. From the beginning of his long and eminently successful business career Mr. Graham recognized fully that he was the Lord's steward, and always gave a generous proportion of his income to the promotion of the Lord's cause. He was the first of our Southern Presbyterian laymen to begin regular annual gifts in large amounts to our Foreign Mission Cause. In addition to these regular gifts he built two memorial hospitals and made many large donations to other special objects. It was at his suggestion that our Missionary Home at Montreat was built, and he was the largest contributor to the fund for its erection and to the

"Vacation Fund" which provides for the free entertainment of pastors and home mission workers with small salaries for two weeks in the home. Hundreds of our hard working ministers have in this way obtained a season of rest and recreation who could have obtained it in no other way.

Two days before his death he sent for one of our secretaries to come to his home in Montreat to talk over plans for doing still larger things for our cause. Many things were discussed and taken under consideration, without any definite decision being reached however at that time. Just before his death, probably within an hour of the time of his going, he addressed a note to our Treasurer expressing the hope that our receipts would show a good increase over last

year. This was probably the last message from his pen to anyone.

The Executive Committee would hereby record its gratitude to God for His grace of helpfulness bestowed on His servant in such large measure, and its sense of irreparable loss in his death. We would also extend our deepest and tenderest sympathy to the be-

reaved family and the assurance of our prayers that the God of all comfort will be with them in their trial and minister to them His grace according to their need.

S. H. CHESTER, *Sec'y.*

For the Executive Committee of Foreign Missions.

THE JANIE WILLIAMSON MEMORIAL CHAPEL, TIEFUSI, PIHSIEN, NORTH KIANGSU, CHINA.

REV. W. F. JUNKIN

IN our North Kiangsu Mission, in the Sutsien field, away in the northern extremity of the field, fifty-five miles from Sutsien and only a few miles from the border of Shantung Province, is the market town of Tiefusi.

This town lies in a robber infested country, a wicked place, giving the impression on our passing through on a non-market day that gambling is the chief form of occupation. Some of its citizens are undoubtedly in collusion with robbers. Last winter, one day while the market was at its height, in broad daylight, a band of robbers suddenly broke into the street, shooting right and left, causing general consternation and a grand stampede, and retired taking with them to hold for ransom a number of citizens.

Two or three weeks ago, the night of the day the accompanying pictures were taken, robbers came again, and in the booty carried off was a little boy of one of our Christians. I had planned to stay in the town that night, in this chapel, but learning that brigands were in the immediate neighborhood, we decided it safer to move on!

But *Christ has come to Tiefusi!*—and the countryside is becoming aware of it. Several of its most wicked men have been really and truly converted and are living changed, happy lives.

In the center of the town now stands a Christian Chapel. On good brick foundations, it is built of mud and straw, but it well serves its purpose

for these people and, kept in good repair, will last a generation or two.

Picture No. 1 is the "gate house." (All public buildings, as well as homes, in China must be inclosed with walls, this for both safety and to keep out gaping and meddling crowds.) This "gate house" consists of a large double door entrance, and a room which can be occupied by the keeper. (In China some one must live on the chapel grounds to keep things safe, else, in this part of China, even the doors and windows would be stolen, and the straw from the roof, not to mention benches and such.) For a chapel like this, a keeper can easily be found for the use of the room, where the family may live. This picture shows the writer's motorcycle, which is a very great saving and help in his work, and he is proud to here show it off. Note Mr. Hopkins standing at the head of the machine.

Picture No. 2 is a very unsatisfactory view of the chapel itself. The court was so small that I could not get a far enough off vantage for the kodak. On account of our conservative, "up country," Chinese social ideas and customs, we have to build all our chapels so that the men cannot see the fair ladies! Hence the L shaped plan of these buildings. To the right is the women's chapel, and the main building at the left, is the men's chapel. The pulpit is in the corner of the L and is visible from both sides. The door of the men's chapel is at the end,



No. 1.—The Gate House

on the left, not visible in this picture, and opposite the big door of the "gate house." Note A—the local preacher, Mr. Tai Ming Ching, and B—Mr. Hopkins again.

Just behind the men's chapel, and



No. 2.—The Chapel.

inside the same general court entered through the "gate house," is a three-roomed "preacher's" (or pastor's) home.

Now how were these nice church premises at Tiefusi made possible?

A stone tablet, in the main entrance of the "gate house," tells the story, carved in Chinese characters. And this is a translation of what is on the stone:

"THE WILLIAMSON MEMORIAL CHAPEL."

The builder of this chapel is an American Christian lady. She withholds her own name, and makes the contribution as a memorial to a very dear friend of great age, Miss Williamson, whose faith and virtue are illustrious, a crown of honor.

The Christians of Tiefusi Market Pih sien, make this record on the 17th day of the 5th month of the year of our Lord 1922:

"What a beautiful way to remember a friend! What real joy to this friend, still living (Miss Janie R. Williamson, of Darlington, S. C.) in the glory to God and the salvation of many souls and this bright and shining light upon a hill in this dark and weary land! This house will be the place where many will be born into the Kingdom, and Miss Janie R. Williamson's name will never die, away out here in this interior spot in China, and many here will, because of this dear friend of hers, know of the love that "constraineth," that reaches out these 10,000 miles! What a privilege for both giver and remembered one!

Sutsieu, China.

June 16th, 1922.

HIDDEN TREASURE

1. A surprising statement, what is it?
2. Active in the work at 85 years, who and in what field?
3. How tall are the poinsettias in Brazil?
4. Why a "gate house" in China?
5. What and where is the "Sociedade Retiro Evangelico?"
6. "Explosive Cook," how did it happen?
7. Cause for rejoicing in Lavras, Brazil, why?
8. Who is Rev. H. Nam Kung, and what is he doing in America?

SENIOR FOREIGN MISSION PROGRAM FOR NOVEMBER, 1922

Arranged by Miss Margaret McNeilly

TOPIC—BRAZIL

Doxology.
 Lord's Prayer in concert.
 Minutes.
 Roll Call—Answer with reason for thankfulness.
 Business.
 Hymn—We Praise Thee, Oh God.
 Prayer of Thanksgiving for the work that has been accomplished in Brazil.
 Scripture Reading—Psalm 108.
 Prayer for the needs of Brazil.
 Quiz—Hidden Treasure.
 Solo—Selected.
 Topical—Monthly Topic.
 First Impressions of Brazil.
 Activities In and Around San Sebastiao do Paraiso.
 A Letter from Mrs. Mary Cook Lane.

Hymn—The Morning Light is Breaking.
 Prayer, closing with the Mizpah Benediction.

SUGGESTIONS.

Have a map of Brazil in a conspicuous place, and let some one give the stations where we are at work, telling what special work is being done at each place.

It might add to the interest of the meeting to have impromptu questions on our Brazil mission. See how many are up on its history.

When the offering is taken, let each member repeat a scripture verse of praise.

Pray earnestly for the work and the workers.



Dr. and Mrs. Caspar L. Woodbridge and Caspar L., Jr., who sailed for China September 27th.

MISSIONARY ARRIVALS
AND SAILINGS

From Africa: Rev. A. A. Rochester, whose present address is, Jamaica, British West Indies.

From Brazil: Rev. and Mrs. Jas. P. Smith, Mission Court, Richmond, Va.

From China: Rev. and Mrs. W. F. Junkin, Staunton, Va.; Dr. and Mrs. Robt. B. Price, Edwards, Miss.; Mrs. A. D. Rice, Box 1, R. F. D. No. 8, Ann Arbor, Mich.; Rev. and Mrs. Warren H. Stuart, 428 Spruce St., Winston-Salem, N. C.

From Korea: Miss Meta Biggar, Kansas City, Mo., Rev. and Mrs. W. M. Clark, Princeton, N. J., Rev. and Mrs. R. T. Coit, Montreat, N. C., Rev. and Mrs. W. B. Harrison, Mission Court, Ginter Park, Richmond, Va.

For Japan: Rev. and Mrs. H. H. Munroe from Seattle, September 30th on the S. S. "President Jefferson."



Mrs. A. A. Talbot and five sons, Addison, Jr., George Finley, Hampton Venable and William. Rev. and Mrs. A. A. Talbot and five sons returned to Tsing-Kiangpu China on September 7.

The Presbyterian of the South.

THE WOMAN'S DEPARTMENT

Edited by

MISS CARRIE LEE CAMPBELL

This Department gives much help to

THE WOMAN'S AUXILIARIES

It provides materials and suggestions for meetings and for work

It keeps its readers posted as to

THE BEST METHODS

It gives news from the Auxiliaries and from the home and foreign fields
of the Church's work.

OTHER DEPARTMENTS

Furnish interesting, instructive and helpful reading for all the members
of the family.

The price is only \$2.50 a year.

Send subscription to

THE PRESBYTERIAN OF THE SOUTH
RICHMOND, VA.

THE JUNIORS



Casper L. Woodbridge, Jr., (aged 9½ months) sends his love, and wishes to tell you good-bye, as he starts for China about the middle of September. It would seem that his happy smiling little face would be an inspiration to many to go to China to help take the Gospel message. His father has just completed his medical course and returns to China, with his wife, as a medical missionary. Mrs. Woodbridge was Miss Elizabeth Wilson of Baltimore, Md.

WHERE REAPERS ARE NEEDED TODAY

First Boy Speaks: I tell you I am glad that Mr. Hunnicutt came down here to teach us, aren't you.

Second Boy speaks: Indeed I am. We did not know what we could raise here where the temperature they say ranges from freezing to ninety degrees in the shade. (And I believe it, too, after the last three months' work on the farm!) Did you know that we are 2,700 feet above sea level in Lavras?

First Boy: Yes. And did you know that a moving picture made of agricultural scenes from Brazil is now being shown in the United States? This was made for the government by Mr. Hunnicutt. Were you here when they had the first Corn Show?

Second Boy: Indeed I was. You know our school was asked to organize the National Corn Show by one of the agricultural journals. We had fifty-five exhibits and we were very proud of them, as we showed them to the few hundred people who came to see them. The next year there were four hundred and fifty exhibits and

three thousand visitors. And the third year there were more than a thousand exhibits, though that year we did not have charge of it. During the war the last one was held, and there were more than two thousand exhibits and seventy thousand visitors. When this campaign for better corn was started, Brazil was *importing* corn; now she *exports* corn.

First Boy: In the same orchard I found these fruits: Banana, pineapple, mango, avocado, orange, peach, apple and grape.

Second Boy: And on the same farm we grow coffee, sugar cane, rice, cassava, cotton, corn, beans, Irish potatoes, sweet potatoes, oats, squash, lettuce, okra, asparagus, peas, cabbage, beets, turnips, onions, celery, etc.

First Boy: Then there are our pure-bred hogs, some of which are fattened for the use of our school and some are sold. And our Brown-Swiss and Holstein cattle, and the creamery where our good butter is made.

Second Boy: I tell you, if people could see our fine farm of five hundred

acres, and all the things we are trying to do, they would want to give us the machinery we need and the buildings to take care of the students, and more live stock and lots of things. I just know they would!

First Boy: Do you know, I wonder why Mr. Hunnicutt came down here so far away from his home to teach us all this?

Enter Mr. Hunnicutt: Boys, I have been listening to what you were saying about our work, and I'll tell you why I came. A few months before I was to graduate from an agricultural college, I went to a meeting of the Student Volunteer Movement and heard a man say that men of all talents could find a place in modern missions. He made a strong appeal for agricultural workers, and I thought over the matter very carefully and decided to become a volunteer. I went on a farm for two years and secured some fine experience and practice. Then a call came to me to come to Brazil to organize and direct an agricultural school. And I have seen the work

grow until now there are three great centers of development of this work in this country and plans for similar work are being made in many lands. Eight agricultural schools have been planned for Mexico, and in China and Africa where they have done this kind of work for some time, it is to be developed on a new scale of expansion. And why do we do it? The primary aim of all mission work is evangelistic—redeeming the lives of men. And many men can be reached in this way that would not be reached perhaps in any other way. When we study carefully the work of our Master, Jesus Christ, we see that over and above His spiritual aid, he helped men and women at the point of the greatest physical need. That being true, if a better agriculture is the outstanding need of a nation, we believe He wants us to do this kind of work in our mission fields in that country, and thus gain a sympathetic attention for the Gospel Message we bring. But I did not intend to make a speech, and now we must go and finish up our evening work.

JUNIOR FOREIGN MISSION PROGRAM FOR NOVEMBER, 1922

Arranged by Miss Margaret McNeilly

TOPIC—BRAZIL

Doxology.

Lord's Prayer in concert.

Minutes.

Roll Call—Answer with a Bible verse on Thanksgiving.

Business.

Collection Song.

Offering.

BIBLE READING—QUESTIONS AND ANSWERS.

1. Why do the people in Brazil so often sin?
Ans. Matt. 22:29.
2. What can keep them from sinning?
Ans. Ps. 119:11.
3. Why do the priests fail to lead them aright?
Ans. Matt. 15:14 (last part).
4. What can lighten their pathway?
Ans. Ps. 119:105.
5. Of what use is the Bible?
Ans. 2 Tim. 3:16, 17.
6. What is our duty toward the people who have not the Bible?

Ans. Prov. 3:27.

7. Is it in our power to give them the Bible?

Ans. Phil. 4:13.

Prayer for the children of Brazil.

Song—Bring Them In.

Exercise—Where Reapers are Needed Today.

Recitation—Our Brother Americans.

Story of Beatrice Teao.

Song—Selected.

Close with sentence prayers for Brazil's needs.

SUGGESTIONS

Make this meeting a Thanksgiving service. Let the children tell of the things they are thankful for.

Distribute the Scripture texts in time to have each child familiar with his text. It would be well to have each child learn the text given.

Pray earnestly for the work among the children, for the children are the hope of the country.

“OUR BROTHER AMERICANS”

There is a land not far away,
Where many little children stay;
Some skins are red, some black, some white
Americans they are all right!

These children live in big Brazil,
No doubt right near a church; and still
Of Christ, our Lord, they have not heard,
Have never seen God's Hold Word.

The priests are of the Church of Rome,
They want no Bible in a home,
(If found, into the fire it's thrown),
And oft they have none of their own.

The few who to the churches go,
To images must bow most low,
And count their beads, Oh times untold,
But of Christ's love they are not told.

Thus in the shadow of a cross
Their lives will be not gain, but loss
To Christ, who loves these children still—
Our brother Americans in Brazil.

Oh, help us Christ to do our part,
Help us to hide in each child's heart
The word of God, so he won't sin;
Help us, dear Lord, Brazil to win!

—E. B. L.

A FOOTBALL THANKSGIVING

Adapted from Over Sea and Land

“If there was one place I wanted to go, it was to that Thanksgiving football game,” explained Ted to his mother. Ted's face was wreathed in smiles as he drew a ten dollar bill out of his pocket. It was very seldom that he saw so much money all at once. He was much more familiar with ten cent pieces. “Isn't Uncle a jim-dandy!”

“He certainly is,” agreed mother. “How did he happen to give you all that money, Teddy?”

“Why, it was this way,” explained Ted, folding his bill lengthwise, which the boys said would bring good luck. “Uncle expected to go himself, and of course when he knew how much I wanted to go he sympathized with me. And then he put his hand in his pocket and pulled this out. ‘Take this and buy tickets for as many of your friends as you can,’ Uncle said. ‘Of course you want to go.’”

“That certainly was generous of him,” said mother. “Perhaps he is letting you go instead of himself. Uncle doesn't usually throw money around like that.”

“That isn't ‘throwing it around’” said Ted indignantly. “It's doing a lot of good with it. I'll go tell the gang about it.”

The “gang” were a few boys that Ted always went with. And they did have such good times. You can imagine the delight of the “gang,”

very few of whom had ever seen one of the big football games.

The next afternoon the boys were so full of the coming game that they could hardly take time for their Junior Christian Endeavor meeting. But really they would not have missed it for the world; Miss Atkins always made it so interesting for them.

“Thanksgiving is the one day of the year when every one thinks especially of his blessings,” said Miss Atkins cheerily. “I wish you boys would think over everything you have to be thankful for and tell me next week.” The boys felt sure that unexpected Thanksgiving football treat was the greatest blessing that had come their way. When they told Miss Atkins she said she was delighted they were to have such a good time.

The talk for the meeting was all about the Southern mountains, and some of the great and good men who have come from them, and of the other mountain boys who had no way of securing an education.

“Our Presbyterian schools are the best places for those boys,” said Miss Atkins, “and there are almost fifty of them, scattered all through the mountains. Of course it takes money to run a school; feed the scholars and house them, and pay good teachers to instruct them. You boys probably know of other boys who go to boarding

schools where parents pay from seven hundred to fourteen hundred dollars a year. The schools for the mountain boys and girls cost very little. Eighty dollars a year will pay for a scholarship. That means free teaching; the money barely pays for what the children eat. Of course they all help with the work too. Now, boys, I want to suggest something to you. There are boys who are just starving for an education, in a big mountain county with only one good school in it. And the dormitory for that school was burned.

The Home Mission Committee is building two dormitories, one for boys and one for girls, but they must have it furnished. Let us raise money to help furnish one of the rooms, for some boy of the Southern mountains who longs to be a good man and to help his fellow men."

The boys all clapped Miss Atkins—she was so earnest and made such a good speech, and they all readily agreed that they would consider it a privilege to help.

Before closing the meeting Miss Atkins said: "Boys, I think as you would say, it is 'up to me' to start the fund for furnishing the room. I was going to get a new hat, but I can fix up my old one to look like new, and spend only half the money. I pledge \$5.00 as a nucleus or beginning of that fund. Don't you promise anything till you have a chance to think it over, as I have done. Now, good-bye. I hope you will all have a beautiful Thanksgiving and a rousing big turkey.

When mother tucked Ted in bed that night they were both thinking of uncle's kindness and the fun for Thanksgiving Day.

"Uncle is a *brick*," said Ted sleepily.

"Indeed, yes," said mother. "I have an idea he is denying himself something to give you boys pleasure. Good-night, dear."

Thanksgiving came and went. It was a glorious day, and there was a

crowd of happy, turkey-stuffed boys who went, very tired, to bed.

At the next meeting of the Lincoln Band there was suppressed excitement in the air.

"Well, boys," said Miss Atkins, "you surely *must* have had a good time; you all look so jolly—and so important."

The boys laughed. "Hurry up!" whispered Bert Taylor to Teddy.

"Wait!" said Teddy.

"Now, boys, let's hear first what we have to be thankful for."

"For you!" shouted Teddy. Miss Atkins laughed.

"For food!" "For school!" "For our parents!" "For the Bible!" "For everything!" came the answers.

"And have you been thinking about the room?" asked Miss Atkins.

"Haven't we, though!" said Bert, and he motioned to Ted.

Ted put his hand in his pocket, pulled out a ten-dollar bill, and laid it on Miss Atkins' lap. Her eyes opened very wide.

"Why, what is this?" she asked.

"That," said Teddy, "is the college football game which we boys are adding to the Southern mountain boy fund. You see, we thought we'd rather play football ourselves than watch the big game. See what a jim-dandy black eye I've got? And look at Jack—he had to have his wrist bandaged by the doctor."

Sure enough, Teddy's eye *was* black—very black; and Jack's hand was in a sling. They looked like survivors of a battle.

Miss Atkins gasped, and then she almost cried. "Oh, you dear, wonderful boys!" she said happily. "To think of your doing *that*! It is *beautiful*! We shall soon have enough to pay for half a room. Perhaps one of the Sunday School classes will take the other half. I'm proud of you all. And I'm very *thankful* to have you for my friends."

OLD
THANKS-



GOBBLE'S
GIVING

Nine fluffy turkey chicks in an incubator,
One idly straggled out and the old cat
ate her.
Eight lively turkey chicks, just began to
squawk,
One fell a victim to a heartless, hungry
hawk.
These seven little turks, oh, how they
grew!
One ate so very much he had to say adieu.
Six turkeys, hunting bugs, strolled near a
hive;
Bees warmly welcomed one, and that left
five.
Five frisky turkey birds roosted in a tree,

One lost his balance, and away went he.
Four turks, well grown, on a summer's day,
Went close to reynard's home; one had to
stay.
Two gobblers, one hen, mighty rainy day,
One gobbler got so wet he ne'er dried out,
they say.
Old Gobble and his wife on the fence one
night
Went to sleep; when morning came *she* was
not in sight.
Thanksgiving day old Gobble cried, "I'm a
lucky sinner!
Good-bye, folks; I think I'll go and get
dressed for dinner!"

JUNIOR HOME MISSION PROGRAM FOR NOVEMBER, 1922

Prepared by Eleanora Andrews Berry.

SOME CHILDREN OF THE MOUNTAINS.

1. Hymn—Suffer the Children to Come.
2. The Mountains in the Bible.
3. Prayer—That the thousands of children now in our mountain schools and Sunday Schools may find Christ.
4. What the Children Say or Do—
About a Sunday School.
About the New Scholar.
About Wanting to Enter School.
About the Mountains.
About the burned dormitory (by one no longer a child).
For Foreign Missions.
5. How Dr. Guerrant's Promise Was Kept.
6. What the children need—
At Highland Orphanage.
At Stuart Robinson.
7. How we can help—Story in Junior Department.
8. God Knows.
9. Prayer—For the children in the mountains and for all missionary work of the churches, in their behalf, that every child in the mountains may have an opportunity for Christian training in school or Sunday School.

NOTES:—Hymns are from Life and Service Hymns. For No. 2, use scripture verses from Responsive Reading in Home Mission Week Program. Order Program, Map of our Mountain Work, and Listening In, from Literature Department, 1522 Hurt Building, Atlanta, Georgia. No. 4, see program, this issue, and Listenin' In. All other material can be found in this issue. Under No. 7, discuss also whether or not you can help with the Christmas at some mountain mission.

HOME MISSIONS

REV. S. L. MORRIS, D. D.
EDITOR.

MISS ELEANORA A. BERRY,
LITERARY EDITOR.

HURT BUILDING, ATLANTA, GA.

MISS BERRY'S RETIREMENT

Thirteen years ago Miss Eleanora A. Berry came into the Home Mission Office as stenographer to the writer. At the time she was entirely unknown to the Church and the Home Mission Work was as unknown to her; but by her fidelity to duty, by her cordial manner, and by her recognized efficiency in service, she soon made for herself a large place in the work.

When Miss Lambdin resigned, five years ago, I consented with great reluctance to dispense with Miss Berry's services as my secretary, but feeling that she had earned deserved promotion, she was placed in charge of the Home Mission Department of the Missionary Survey and the Woman's Department of Home Missions.

She speedily won her way into the affection and confidence of the Church and has been in great demand for addresses at Presbyterials and for Mission Study Classes in her ever increasing number of Missionary Conferences. Her name is now a household word to Survey readers, and the whole Church will share with the Home Mission Committee the sense of personal loss at her voluntary retirement from the work. The Committee would gladly have retained her services had it been possible. We feel sure that the news



Miss Eleanora A. Berry

of her approaching marriage will be of interest to all.

In parting with her a host of friends throughout the Church will join with the Home Mission Committee in following with interest her future career and in wishing her God's richest blessing and the highest happiness attainable in this life.

S. L. MORRIS,
Executive Secretary.

A FAREWELL WORD

IT is with strangely mingled feelings that I make up my last Home Mission Department for THE MISSIONARY SURVEY, and write my farewell message. One cannot put her life into any cause for thirteen years and then lightly give it up.

It has been thirteen years of happy service, I hope of growth and develop-

ment. Friends have been made in the work, many of whom I have met face to face, and others known merely by correspondence, who have become very dear. They are scattered from Maryland to New Mexico. The fellowship, here in the Home Mission Office, has been delightful and the friendships made here are among the strongest of



Miss Nancy White



Miss Sue B. Haley

my life. And the workers in the field! Their letters have been an inspiration, their cooperation an absolute necessity for the conduct of THE SURVEY, and their cordial good will a real blessing. Such cords as these cannot be cut without a pang.

I can only say that the Home Mission Work of our Church, and the friends I have made in the work, will always be very close to my heart, and that I shall always count it a privilege and joy to render any service in my power to what I consider the greatest work of our Church.

It is a pleasure to turn the work over to one who is so well qualified to undertake it. Miss White brings to the work, along with her consecrated ability, a training which I lacked. She has a far broader acquaintance in the Church than I had when I undertook it. She will be able, from the first, to enlist the interest of the thousands of young people with whom she has come in such close touch in her Conference work and her work as Superintendent of Young People's Work for the Synod of West Virginia. The Home Mission Committee considers itself most fortunate in securing her services. It is also a pleasure to know-

that in retiring I am relinquishing my loved work to one whom I cordially like and whom I count as one of my good friends.

Dear Readers of the Missionary Survey, I introduce to you the new Home Mission Editor of THE SURVEY, Editor of the Soul Winner, and General Educational "Factotum" of the Home Mission Office, Miss Nancy White.

And introductions being in order, permit me also to introduce a new face, but not a new name. Thousands of women all over the South know Miss Sue B. Haley, and her almost uncanny faculty of reading between the lines and selecting just the literature wanted. She takes over the entire literature correspondence, much of which has come to me personally, and will be compelled to give practically her entire time to the distribution of literature, and answering the many appeals for special help which come daily to one or the other of the force at 1522 Hurt Building. The many friends who know her by name will welcome this opportunity to meet her, through the Camera. It is needless to tell any who know her personally that she does not know this is being written and pub-

ELEANORA A. BERRY.

Our November Topic—Mountain Missions.

THE EQUIPMENT PROBLEM

Growth of every kind, whether in the natural or spiritual world, is accompanied by problems often causing serious embarrassment. The marvelous development of our Home Mission work, while bringing commendations and congratulations from the whole Church, and even beyond its bounds, entails upon the Home Mission Committee additional responsibilities due to new and perplexing situations.

The Annual Report to the last Assembly featured the pressing need of Equipment as the most serious problem now confronting the Committee in the following terms:

"The unparalleled need for adequate material equipment, is not altogether peculiar to the past year. It has been the chief objective of potential Home Mission attainments for more than a decade. It has been the dominant note of an unending song whose swelling chorus from all sections of the Mission field has become a plaintive wail, growing more insistent and distressing with every passing year. The problem has now become more acute and the loss in results to the Kingdom of God more patent. Structures which were begun under compulsion of need have been halted by still greater necessity. Progress has been painfully slow and exasperatingly hindered."

The very last important undertaking, which crowned the abundant labors of the lamented Dr. E. O. Guerant for his beloved Mountain people, was the erection of the dormitory for Stuart Robinson School. Its destruction by fire last winter before the close of the school term was one of the greatest calamities which ever befell the cause.

The loss was partially covered by insurance; but the material loss was scarcely less embarrassing than the calamity of closing the boarding department. Some students found homes in the town, but twenty-four young

people were scattered throughout the mountains with studies interrupted and perhaps careers ended. Many of these were in training for church membership and were expected to make their profession at the evangelistic service already appointed. The loss was largely due to the cheapness of construction. The inner walls of the building were constructed of beaver board which burned like tinder, giving no time to save any of the furniture, pianos, or range. The teachers lost all their wearing apparel and valuable personal possessions. It is a matter of profound gratitude that no lives were lost, due to the fact that the fire occurred by day. The shock caused a nervous breakdown necessitating medical attention in behalf of several teachers and unfitted them for service during the remainder of the school term.

The situation growing ever more acute led to the planning of an Equipment Campaign two years ago, which was endorsed by the Systematic Benevolence Committee and approved by the General Assembly at Charlotte, N. C., which gave fair promise of affording partial relief, but was modified by a larger scheme to secure equipment in the Home and Foreign fields on a more extensive scale. Unfortunately, the movement has been temporarily halted by the present financial depression and divided counsels as to the wisdom of attempting a campaign of such large proportions, requiring undaunted faith, heroic effort and sacrificial giving. In the meantime the cause suffers and the work languishes—calling for authoritative and able leadership saying to the Lord's hosts, "Speak to the children of Israel that they go forward."

The replacing of the burnt dormitory is now the most appealing need and the most important project being

undertaken by the Home Mission Committee. Even in the face of embarrassing indebtedness becoming more distressing each day, the Committee felt compelled to let the contract for this new dormitory. Its foundations are laid and its walls are growing apace but the undertaking is a venture

of faith upon the liberality of the Church.

Our appeal is for \$25,000 during Home Mission Week. Will the friends of Home Missions and the Missionary Societies hear this Macedonian cry which comes out of the heart of the Mountains?

STUART ROBINSON NEEDS ITS DORMITORIES

BERNICE SCHOW

STUART ROBINSON has been in a predicament this fall. Because of the railroad strike, the completion of the new school building at Rock House Camp has been delayed. The plan had been to open the first four grades September 18th, in the old school building, and to open grammar and High School grades October 2nd in the new building. Then it seemed that all arrangements could be made to open all grades on the 18th, and a few boarding pupils could be cared for in a rented cottage, with teachers, until the dormitories were ready.

Word has been sent around to the effect that school opens on Monday, September 18th and of course it shall open, but where, O where, are the incoming teachers going to find shelter and rest?

Just yesterday, I was sitting at my bed-room window, busily engaged solving the problem of where I was going to put all my necessary materials. I glanced out my window to the surrounding mountain, wondering if from its rugged, rough, towering summit I could not gain some encouragement and inspiration; instead, I saw Mrs. Tadlock trudging wearily, yet hurriedly across the upward slope of the mountain toward the school building. Not many minutes had elapsed before I learned that she faced a discouraging, more serious problem than you are capable of realizing. The cottage which was to have been used for the teachers, was found too dirty and poorly ventilated to house workers and students. Now, you see, most of our teachers are on the way to Blackey, and some ar-

rangements must be made to care for them by Friday evening. A satisfactory decision was finally reached; a cottage was rented; and the morning passed. You can see now the serious problems which face the superintendents of our Mountain Mission Schools. We lack satisfactory quarters to care for the teachers; we lack, yea pitifully lack quarters to "half-way care" for zealous, ambitious boys and girls of the mountains who clamor for a chance to learn to read and write; also, we lack, woefully lack, room and equipment for the boys and girls of Blackey proper and the surrounding mining camps, not to mention the urgent appeals which come to us from boys and girls further back in the mountains. Here is an exact reproduction of a pitiful appeal for an education:

July 31, 1922
 Mr Per C. V. tadlock,
 excuse our sin
 for not a write you my name
 before now, if you have room
 i would be glad to get in to
 Martho her age 18th
 Sada her age 14, allie Collins
 her age 11 my father has been
 Dead 4 years, and we have
 no one to work for us and no
 certain home to stay at
 we want to work our way
 i want to stay with you
 till i am twenty one
 So good by yours
 truly Martho



Two Stuart Robinson Girls, attending Sunday School Conference, at Danville, and two little Rockhouse Camp boys. They might get four months school in a year, without Stuart Robinson.

Could you refuse such an appeal, and yet we were compelled to write the little one a refusal. This is not one example of such a case, but one of many. Each of us feel that we are burying alive ambitious souls of the mountains. And as long as our churches continue to give such meager financial support our workers will continue to bury alive the hope of our country, for the hope of our country does lie in the souls of our American mountain boys and girls. They are clean physically and spiritually, in that they have not become contaminated with dissipations and new teachings; they clamor for knowledge; their ambitions are purposeful and their aims high; they have hitched their goal to a star; and they will make it.

When I was at home and would read about the mountains, I wondered just what mountain life could be. I am going to tell you about it.

No doubt a great many of you people wonder how we eat and where we eat, living as we do. In the school building, in a room 20 x 20, we *cook*

and eat. There are three long tables at which 29 people eat, students and teachers combined. Food is passed from the ends of the table, because there is not room enough for a person to pass between tables. When one has finished, he or she cannot rise until all have finished. You see, we are so cramped and crowded for room while the eating ordeal is in progress, that one cannot rise alone. We must rise together. This calls for systematic team work.

At the present time, in a four-room cottage, six teachers and four students live. You wonder how we live? Since we are all situated alike, I am going to give you a picture of my room. Follow me closely because I am going to give you a free excursion trip around this interesting room. The door is our beginning place and my well-laden trunk our first stop. Next is Miss Johnson's cot. Now for another side of the room, or we'll say a change into a different state. Come with me and you can rest comfortably on my cot for a few minutes. It is as rest-

ful as any cot can be and right in front of my window. I could have a bed I suppose, but we must keep down expenses, so I asked for the cot. Close to my cot and in the corner is a muchly bedecked dresser. It has everything on it, including family pictures, nails, hammer, finger-nail files and a million things two people can use. Let's stop for a minute on the other side of the room. Miss Johnson has a trunk also. Then one is introduced to an immens. "home-made" book case. Next is the wash-stand, supporting our "bathtub" and bathing facilities. Very near is the closet. There is one consoling, redeeming trait about our closet. If you ever become blue, just step inside the closet, look through its roof, out the chimney and you'll behold the clear sky. Won't it be nice Christmas eve night, when we can creep into our closet to hide, and watch Santa Claus coming stealing quietly down our chimney? One step, and you are standing near a table in the center of the room, loaded with English books. Peer over the tops of these on the other side and you'll see Miss Johnson pecking madly on the keys of an antique typewriter. (Has anybody a good typewriter that is not in use?) She hesitates now and then to throw a scrap into a corrugated paper box. Your interesting trip is finished and you are back home again. Can you not see and realize how limited our capacity is for caring for teachers and students? As I lie on my cot and think, I am reminded of the doggerel, "Little Negroes with great big feet, heels in the kitchen, and toes across the street." If we had our new dormitory we could not move into it because we do not have the furniture. I know you are planning to give us something. Let me tell you exactly what we need, how much we need, and what each article will cost. We have two new dormitories, twenty-five rooms each, seven of which will be used for teachers' rooms until we can build a teach-

Cost of furnishing rooms (there are 50) at Stuart Robinson:

TEACHERS' ROOM

2 Single Beds @ 9.75	\$19.50
2 Single Mattresses @ 8.05	16.10
1 Library Table	12.00
2 Rocking Chairs @ 6.00 . .	12.00
1 Dresser	20.00
2 Rugs @ 2.00	4.00
	<hr/>
	\$83.60

STUDENTS' ROOM

2 Single Beds	\$ 7.50
2 Single Mattresses	13.30
1 Table	5.00
2 Chairs @ 2.50	5.00
1 Dresser	15.00
2 Rugs @ 1.00	2.00
	<hr/>
	\$47.80

To this must be added freight which would bring teachers' room to \$90.00 and the student's room to \$50.00. Articles quoted are least expensive possible comporting with service.

If you cannot give money to furnish one of the rooms, surely you can send the money to buy one article for the room. We can secure these articles at wholesale prices; so that is the reason we are asking you to send the money instead of the articles.

The letter above has given you an idea of the mountain child without any education. I could not leave the impression thus, for in our mountains we have latent talent. Here is an example, a thirteen-year-old boy in the eighth grade. He is a very popular youngster and a member of the Intermediate Class of Sunday School boys. Not long ago, he was elected President of the Whittle Club. Even though he often says, "Hit haint so," and continues to give the principal parts of the verb "to fight" as "fight, fought, fitten," "because Mother and Dad say that," he is a clean, all around Christian mountain boy. You'll find this manifested in his theme, "My life in the Mountains of Kentucky," from which I shall include several extracts:



A one-room log cabin near Blackey, with its occupants.

"I love the mountains, because I am being reared up in them. The forest covered hills are the most beautiful sights that the American boy can look upon. When the sun rises, it throws its rays on the green leaves and makes them look like emeralds. When it sets, there is no more beautiful sight. The clouds look like burnished gold. As the sun sinks lower, peace seems to settle over the valleys. Everything is hushed. I believe that they are looking at the glories of God, manifested in the magnificent sunset. It seems to strengthen you to look at it. I don't believe that there is a more beautiful sunset in the world than there is in the mountains. Every day of the summer, I have to hunt cows. But there is a lot of pleasure in hunting them. Sometimes you can run across a peach tree that is nearly

broken down with big ripe peaches. You feel that you could take a little weight off of it so you pick about 3 or 4 dozen and stick them in your pockets. I would rather live in the mountains and be happy and healthy, than to have all the riches in the world."

Do you wonder that we workers love the mountains? Everywhere we find hospitality, appreciation, good will, ambition, response, and cheerfulness. They give us happiness and inspiration.

"Put your heart into doing your duty, demand nothing else of life than the opportunity to do your duty; enjoy freely and without fear everything good and beautiful that comes in your way."

Blackey, Ky.

STUART ROBINSON SCHOOL

MISS ISABELLE JOHNSON

I HAVE been at Stuart Robinson School since the eleventh of May, but I will never forget my introduction to the town of Blackey, where Stuart Robinson School is located.

I arrived at nine o'clock at night, ten o'clock eastern time, and because of a misunderstanding about the time of my arrival no one met me. There were a number of people at the train, but it was dark and not knowing which way to turn, of course I looked to see whom I could ask to show me the way. Four little girls were standing near me, so I turned to them and said, "Can you show me the way to Stuart Robinson School?" "Yes Ma'am," and before I could say more one picked up my suit case and another my hand bag and started off to take me to Mr. Tadlock's cottage. Wasn't that sweet of them? They were so friendly that I felt at home right away and wondered if Mr. Friend o' Man lived in Blackey.

Blackey is a small town in Letcher County, Kentucky, in the midst of the Cumberland mountains. As one steps from the train and sees the mountains rising high on either side one wonders if Ebal and Gerizim looked like that to the people at Shechem, and if these people would listen as attentively to, and forget as quickly, the reading of the Law, as they did.

The town itself stretches along the Kentucky River for about half a mile, with the L. & N. railroad running directly through the one real street. High up on the mountain side, back of the depot is Stuart Robinson—one school building, two little cottages, and the ruins of the burned dormitory now occupied by Dr. A. D. Tadlock's chickens. My! but how noises do come up this hillside. We feel sure the noise is just outside the cottage, but it isn't. It is in town. What is that? You cannot find Blackey on the map. Well, it should be. It has six coal mining camps in walking distance, and then, Stuart Robinson School is

here, with an enrollment, last year, of 400 and a faculty numbering ten. Rev. and Mrs. E. V. Tadlock are in charge. We expect to grow when we get our new buildings, and have four lower grades in the old building and all the Grammar and High School grades in the new.

Have you heard of the new plant the Assembly's Committee is giving us? The old buildings were frame, and last January the dormitory burned and most of the boarding students had to return to their homes without finishing the school term.

Now we are going to have a brick school building—two brick dormitories, one for girls and one for boys, capable of accommodating fifty students each, two in a room. There will also be a refectory building. The school building is nearly completed, and the dormitories have been started. They will have electric lights and running water too. The new plant is near the Rockhouse Coal Camp, about a mile from Blackey.

Will it not be nice when we have all these things? But what can we do with empty buildings? Of course we will have to have furniture. It will cost \$50.00 to furnish a dormitory room, and there are fifty. Suppose all your life you and the rest of the family had slept in one room and then you had come to school and been given a neat, pretty room with two single beds and you were to have one all to yourself and only one other to occupy the room with you. Wouldn't you just love it? Of course, you would.

Wouldn't you like to furnish a room, or maybe half a room, or help with the dining room or kitchen equipment. Of course your Circle will want to help.

I wish you could meet some of the children up here. There are all kinds—good, bad and indifferent, bright and dull—human nature is the same everywhere, but customs and opportu-



New School Building, from a distance, and swinging bridge near it, which the children use. It lives up to its name when you cross it.



nities are not. That is why we send our money and workers to the mountains and build churches and schools there. If you could meet some of the girls and boys here who have made use, or are making use, of these opportunities, you would be glad you had a part in giving them their chance in life.

We have a good Senior Christian Endeavor here, meeting all the year, and a live Junior Christian Endeavor. Most of the Seniors are members of my Teacher Training Class which meets Thursday nights. The Juniors meet Tuesday afternoons with Miss Schow and sew on doll clothes to be sent to Africa. Miss Schow's Intermediate Sunday School Class of boys is organized into a Whittle Club, meeting Tuesday nights. They whittle dolls' furniture, which is also to go to Africa.

I was in a home not long ago just at meal time. The grandmother, and the mother, holding the baby, each had chairs, but the five children stood up. There were no knives nor forks, they ate with their fingers. The women were bare footed. The baby had been sick about a week and the grandmother was giving it string beans and coffee to give it strength. The families nearby seemed to be in better circumstances but the husbands worked in the mines and probably received the same pay. The pay was managed differently. It is cases like these we want to help.

"How beautiful upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace."

Blackey, Ky.

ASSEMBLY'S MOUNTAIN DEPARTMENT—AN ENCOURAGING SURVEY

REV. J. W. TYLER, D. D., *Supt.*

KEEPING in touch day by day with the details of the Mountain work of our Church has a natural tendency to make one feel that the progress is a little slow. Those who are not able to see this intimate side of its development may have somewhat

the same impression. However, the daily sympathetic touch which the writer is privileged to enjoy with the missionaries of this Department and with the people among whom our efforts are expended carries with it, in the accurate knowledge of the work



Junior Christian Endeavor at Blackey. The school at Blackey is almost nine years old.

which this contact brings, the assurance of a most substantial growth.

To bring to the Church in general the same appreciation of the labors of the faithful missionaries in the mountains and the same encouragement for the rapid and permanent success which his official knowledge of the work brings to him. A survey has been compiled from the files in his office.

When the writer took charge of this department in 1914 the Rev. W. E. Hudson had been doing most efficient work as Superintendent and the missionaries in the field and the people of the communities that we were touching were all very fond of him.

At that time Dr. E. O. Guerrant was still at the helm and working as vigorously and efficiently as he had ever done—the great pioneer and statesman and executive he had proved himself to be, whose labors have never been surpassed in the history of our Presbyterian churches.

Five years ago there were under the immediate supervision of the Superintendent of the Mountain Department of the Assembly's Home Mission Committee, 77 missionaries, 13 of whom

were ministers. Today there are 114 missionaries, 20 of whom are ministers. Five years ago, 445 were added to the church during the year. This year we received 761. Five years ago the total contributions from the missions to the work were \$4,050, \$888 of which was contributed toward outside benevolences, the rest being for the support of the churches and schools. This year the total contributions from the missions were \$28,705 of which amount \$5,368 was contributed toward outside benevolences of the church, and \$23,337 was contributed toward buildings and current expenses.

Five years ago there were about a half dozen organized churches—those who were received into the church from the other mission points of necessity putting their membership in nearby organized churches until such time as the Presbyteries were ready to organize them into local churches. Today we have 17 organized churches in the same territory.

Five years ago there were about 25 Sunday School centers. Today we have 40. Five years ago there were 36 buildings, valued approximately at

\$49,000. At this writing we have 64 buildings valued approximately at \$362,000.

By careful consideration of this above comparative survey the whole church will be led to appreciate the faithful and successful labors, much of which is still pioneer work, of our consecrated mountain missionaries. Not only so, but we must also note with satisfaction, the wise and sympathetic support which our Assembly's Executive Committee of Home Missions is giving to the laborers in its department, as well as the enduring foundations they are planning for the further and permanent development of our mission work among the mountain peoples.

While there is much to encourage at nearly every one of our mission centers and in nearly all of our mountain schools, the Assembly's Executive Committee of Home Missions has very wisely decided to stress in this issue of THE SURVEY, the strong appeal which the Stuart Robinson School in the Kentucky Mountains is bringing to the whole church.

While there are other missionaries who are just as faithful as the Rev. and Mrs. E. V. Tadlock and their corps of helpers, and while these other mission schools are reaping rich fruition and meeting stressing needs of other communities, there is no point in all our mountain work where need and opportunity have met in a more impelling appeal than at Stuart Robinson.

The last two years we have enrolled 340 pupils in the Stuart Robinson School, and each of these two years about 160 additional pupils, one-half of whom were applying for board, were refused admission to the school

because of the crowded condition under which we have been laboring.

Stuart Robinson is the center of the largest, most populous, most needy, untouched territory in all the Southern Appalachian Mountains, and there is no other mission school or mission work of a similar nature in that section to help supply the need. We have, therefore, felt compelled to secure an additional sixteen acres for our campus and to erect four large buildings. The large brick school building will have been completed when this issue of THE SURVEY goes from the press, and a Boys' Dormitory, a Girls' Dormitory and a building for the dining department are under process of erection. We are already crowded now and if we provide the room we believe that in a few years, from 700 to 1,000 children who otherwise will not have the opportunity, will be enjoying the educational and religious privileges which Stuart Robinson so faithfully offers.

The community at Blackey has subscribed \$2,500 toward the erection of a church building at that point and we are hoping to be able to begin the erection of this much needed church building at an early date. The community is to be congratulated on this contribution toward the building as it is a decided step forward.

As Superintendent of the whole work, keeping in intimate touch with our labors, throughout the Southern Appalachian Mountains, I desire as forcefully as possible to commend to your prayerful thought and your prompt liberality, not only the appeal of the whole Mountain Department of Home Missions, but particularly the special appeal now being made for the present needs and necessary developments at Stuart Robinson School.

"TRAINING UP" CHILDREN IN HOLSTON PRESBYTERY

REV. T. J. HUTCHISON

HOLSTON is one of the four Presbyteries comprising the mountain Synod of Appalachia, and is composed of seventeen counties, of which thirteen are in Tennessee and four in North Carolina. It has forty-

nine organized churches and thirty-two mission outposts. It is organizing churches at the rate of one a year, and building churches at the same rate.

Our number of mission day schools varies. During the past year we had

schools of this kind, most successfully conducted, at the following places:

At Wing and Little Switzerland, of Mitchell County, North Carolina. Miss Annie Greenlee who has been in this work for more than ten years, is in charge. At Relief, Mitchell County, Mrs. M. E. Bradshaw, also in the work for more than ten years, has now built a school of her own, having given the land and raised the funds. She is entering upon a better founded and more substantial work. At Buladean, Mitchell County, Miss Osma Newton, who has been in this school since its founding, eight years ago, has as her assistant Miss Bessie West. In the way of equipment here there is a church building, a teachers' cottage and a school dormitory. This school conducts mission schools out in the mountain coves, and is now planning to build another church. At Toecane, Mitchell County, and at Newdale, Yancey County, North Carolina, Miss Lizzie and Annie Wallace have taught two fine schools during the past year. Miss Lizzie Wallace now has the school at Newdale. At Grassey Creek, Mitchell County, Miss Helen Morrow has for two years labored in this populous community. At Blevins Creek, Avery County, Miss Mary Ward, now Mrs. R. E. Piercy, conducts a most successful school in a most needy community. Mrs. Piercy has secured a teachers' cottage during this summer, which has

greatly helped in the work. At Newland, Avery County, and now at Hughes in the same county, Miss Caro Mickle has conducted two schools which have produced good results. At Cove Creek, Carter County, Tenn., last year we had Miss Carrie Johnson and Miss Lucy Abrams, and this year we have Mr. and Mrs. J. L. Gray, Miss Abrams and Miss Rosalie Cason. In equipment here we have a school building and a teachers' cottage. A great work is being done here.

Of boarding high schools we have three: Lees McRae Institute at Banner Elk, a school for girls well known throughout our Church and doing a splendid work; the Plumtree School for Boys (formerly the boys' department of Lees McRae Institute), newly named, organized and equipped. Rev. T. W. Clapp is the new principal of this school. The third is the Boone Fork Institute, Shulls Mills, North Carolina, President, Rev. C. G. McKarher, a school for boys and girls, one year old and situated in a great industrial center of the mountains.

We have one Orphan's Home, The Grandfather Orphanage, Banner Elk, N. C., and a movement is now on foot to locate a Junior College for Girls at Banner Elk, called the Woodrow Wilson College. After reading all this, you might think that we believe in schools. Well we do.

Johnson City, Tennessee.

NOTES FROM THE MOUNTAINS

*Cocke County and Mt. Sterling,
Heilman School*

REV. J. ALLEN MESSER

On August 7th, 1922, we opened the second year of our day school work with an enrollment of eighty-five students. The whole of last year was very successful and this is a splendid beginning. The future outlook is bright. I feel that we have been exceedingly fortunate, in that we have been able to get Miss Moore and Miss Brown, the same teachers we had last year. They are greatly beloved by all these people. I consider the three

essentials necessary for a real good school to be as follows:

First.—Teachers who are interested, and thorough in their methods.

Second.—Regular students who want to learn.

Third.—Cooperation of the parents, and all concerned.

This is just what we have here at Mt. Sterling, good teachers, regular students, and cooperation.

During the summer, Mrs. Messer and I tried to hold the "Fort" while the teachers were on their vacation. We tried to get a summer worker, but failed, so it was left to us.



Day School at Mt. Sterling during 1921, its first year.

I am very proud of our Sunday School because so many of the men come. It means a lot to have men interested, for as a rule women and children go to Sunday School. Our men too are interested so much in the debates. They have improved wonderfully, in their use of words to express themselves. At first when they stood up to speak their speech left them. Now they are able to command their thoughts on their feet. They all speak extemporaneously. You would be surprised if you should hear them.

We had a ten-day singing school the last of July. It was old fashioned. The students were taught the shaped notes, Do, Ra, Mi, Fa, So, La, Se, Do. It was well attended. Everybody had a good time. We had a real good Christian man to teach for us and his influence in the community was very helpful.

The Men's Club of the First Presbyterian Church, Charlotte, N. C., invited me to meet with them about the middle of last June. I gladly accepted the invitation, and had a very pleasant trip. All the men were so nice and kind to me. I met the most splendid group of men that I have ever

seen in my life. They made the visit so pleasant for me that I shall long remember it. I told them something about our Mountain work in Cocke County, Tennessee, but especially about this new field here at Mt. Sterling. They became interested at once. Those men have been a great spiritual uplift to me and a real help to the work. They have sent us a liberal donation. There may be another Men's Club somewhere who would like to give us a lift. If you are interested write me and I shall be glad to correspond with you.

A Letter From Levi

MISS MAY JUSTUS

Do not think that Levi Mission has slipped off the map—far from it. We are here and very much interested in staying and growing. The geography and history of the mission is known to many of you so I will merely set down a few new notes about the Church and school.

The Sunday School and Christian Endeavor are taking on new interest since we have organized the Children's Choir. The parents come with the

children so we get the young and old folks, too. We have planned other things to promote church interests of which you may hear later.

In school we have a health club and the children show great interest and enthusiasm in making good records. Every morning a good health talk comes after physiology lesson and the health race is then called. We dress sores at recess and noon.

The children have helped to fill up some of the ditches around the cottage. We are going to plant more trees and shrubbery this fall. The flowers that Miss Coxe left are very lovely now, and are given great care. There are so many evidences here of loving, thoughtful interest on the part of those who have been here before us. And not only is this evidence seen about the house—in the lives of the children we are always coming face to face with the witness of true and careful training. Sometimes it surprises me, and always it thrills me with a great desire to be a better teacher.

We are going to fit up an unused wing of the school house for a reading room where the whole community can find good papers and magazines. The

room can be used as a Sunday School class room also. We will allow the children to help us in the work of getting it ready and they will be learning, getting ideas which later they can carry out in their own homes. These people need to be trained to use what they have in a beautiful way. They must be helped to see that true beauty and expensiveness are not synonymous. Send us books and magazines if you can.

We need several things: Money for more things than I need say, but chiefly to buy medicine, more Bibles, catechisms, etc. I wonder if some Christian Endeavor would not like to send us a dime shower. We will save them up as they come and if there are more than we are in present need of we will put the rest into a Christmas Tree Fund. It's a good while till Christmas, but then one needs a good, long while to get ready for it when there are so many to plan for and only two to do the planning! Miss McCampbell and I are good planners though! In fact we belong to the Order of two P's—Plan and Prayer. Most of you are fellow members, and to you we send our best wishes in all you do.

THE LEWISCOT PRESBYTERIAN LEAGUE

Lending a Helping Hand to the Under-Privileged

By REV. JAS. M. SMITH, *Big Stone Gap, Va.*

THE Lewiscot Presbyterian League is a co-operative religious, educational and benevolent work in the mountains of Lee, Wise and Scott counties in Southwest Virginia. The organization was formed on June 6, 1921, and its headquarters are at Big Stone Gap, Va. It is a real home mission work, and it is directly under the Presbytery of Abingdon. The great purpose of the League is to undertake the spiritual, intellectual and industrial training of orphan, neglected and otherwise under-privileged mountain children. The organization is modeled after the Presbyterian League of Richmond, Va. It proposes to apply the same methods for intensifying the

organization of the home mission work in the Lewiscot District, which the Richmond organization has employed so successfully in that city during the past ten years. The League is a development of a work which was established in this section during the summer of 1912 by the Home Mission Committee of the Presbytery. Great opportunities are here for future service. Many results have already been achieved during the first year of the League's activities. These point very clearly to larger things in the years that are to come.

The religious work that we have undertaken is a most important task. Our district is a thickly populated in-

dustrial section. Large material developments have come with the coal and lumber industries. Large towns have sprung up in every direction. Miles of the most expensive macadam roads have been constructed in all parts of the district, and over these highways automobiles are constantly traveling. Farmers from Lee and Scott counties find a ready market for their products in the mining towns. Electric current from centrally located power plants is available for lighting, heating and cooking. Modern improvements are seen everywhere. Yet, in the midst of these material developments, there has been a great neglect of spiritual things. The churches have not grown up with the industries. We hope that our leaders are now awake, and that they fully appreciate the real conditions that prevail about us. Nearly one hundred thousand people live in this District, and about eighty per cent of them are without Christ and drifting. The League is trying to cooperate with the Presbytery and the churches of the three counties in an effort to provide regular preaching and Sunday School services in the communities that have been neglected. Our three resident preachers, a seminary student, and a few consecrated laymen have maintained regular services in about twenty-five places during the past summer. We have reached from Virginia City in the extreme northeastern end of Wise county to Cumberland Gap in the extreme southwestern end of Lee county, a total distance of over one hundred miles. Five efficient women, who are employed by the League, together with a large corps of volunteer workers, have rendered splendid service in all parts of our field. We have maintained nine Sunday Schools which were manned by our own forces, and we have rendered assistance in several schools with union organizations. Evangelistic services were held in our principal points and more than two hundred and twenty-five decisions for Christ resulted. Our Young People's Work is well organized with five Christian Endeavor So-

cieties and two large children's Bible classes. Some of these meet on week days. A quarterly conference of all of our workers and the officers of the League is held regularly. This gathering is very helpful to every one who attends.

The educational work of the League is next in importance to the spiritual work. Our plan is to establish a large central school on a three hundred and fifteen acre farm at the intersection of the three counties in the Wild Cat Valley near Big Stone Gap. Here we shall gather the orphans of miners and lumbermen, and other under-privileged children of the mountains and give them a good Christian education through the high school. In addition to the regular school branches, we expect to teach the boys the principles of dairying, fruit growing and market gardening, while the girls will be thoroughly trained in the domestic arts. Branch schools will be established at remote places where children are out of touch with the public school, and these will serve as feeders for the high school department of the central school. The Hoot Owl Hollow School is the first of these branch schools to be established. It is on Stone Mountain, ten miles from Big Stone Gap. Miss Nannie Kline is the Principal, and Miss Mary P. McIlwaine is her assistant. This school has enrolled fifty-six pupils this session. We have been assisting worthy boys and girls of the mountains for a number of years. All they desire is an opportunity to help themselves. One of our half-orphan boys won the second honor for public speaking for the State of Virginia in the contest for high school boys at the University of Virginia last spring. One of our orphan girls graduated in a Virginia high school last session. A number of others are pursuing their studies in different parts of the State where we have found homes for them. When we get our central school established at the Lewis-cot Farm, it will no longer be necessary for us to send our boys and girls out of the mountains to secure their

training. We will then be able to educate them right here at home, and at a much smaller cost to them. We hope a large number of them will remain in the mountains in the future, and become the leaders of their own people in organized religious work.

While carrying on our spiritual and educational work, we find many opportunities to do benevolent work. We "have the poor always" with us in our District. Hazardous employment usually takes a heavy toll of human lives. Many widows and orphans are left among us with very little to depend upon for a living. Family washing is about the only employment that many of these mothers can find to do, and some of these are not physically able to do this kind of work. Our League workers are constantly striving to lift the burdens from these tired shoulders. We distribute food and

clothing, which we collect from many sources for this purpose, and we minister to the sick and the dying in their distress.

Active membership in the League is restricted to members of the Presbyterian churches in Abingdon Presbytery, but any one any where may become an associate member. The monthly publication of the League is mailed to all members. It is called the "Lewiscot Bulletin." It describes the work of our organization, and contains interesting news items from our field. The annual dues are \$1.00, and should be paid to W. S. Miller, Treasurer, Big Stone Gap, Va.

If you have been blessed with wealth, and want to make a real investment, we do not know of any place where you could use it to better advantage than for our Lewiscot boys and girls.

THE MOUNTAIN ORPHANAGE, GUERRANT, KY.

REV. W. B. GUERRANT

AT THE best the way of the orphan is a long, long way. Bereft of a parent's love there is an aching void in the little one's life which is often felt but seldom filled. The love of our Heavenly Father is ofttimes revealed by a father's care or a mother's love but the chance of the orphan lies in some Christian friend.

In the less favored sections of our country, as in the great Mountain sections of our Southland, the path of the orphan is a still harder one. Their neighbors may be willing enough to help, but in their poverty and lack of church, school and Sunday School they find it difficult to support their own children. The orphan goes wherever he can find a shelter and pays for his keep by hard labor.

To help these children, Dr. E. O. Guerrant was enabled by the help of a Christian lady to establish the Mountain Orphanage at Clay City, Ky. In 1917, the orphanage was moved to Guerrant, Ky., in order to have the advantage of the Highland

School. Since then God has used it in a wonderful way to care for the needs of these children. In the spring of 1922 a new home was completed which has added much to the efficiency of the work. This building is built of native stone and is well adapted to the needs of the work. Through the generous help of various church societies and individuals the building has been about half furnished and they are hoping that before the winter comes on that they will be able to buy covers for the beds and build some closets in the wards for the children's clothes. Some boxes of clothing have been sent in and they are always found to be very helpful, and especially those containing shoes.

There are at present 36 children in the Home with a waiting list equally as large. Most of these are supported directly by friends throughout the church or by a scholarship. The life of the Home is delightfully Christian and an earnest effort is made to give to the children real home training.

OUR SPICE BOX

Material loss scarcely less embarrassing than ———?

Where does one worker think the hope of our country lies, and why?

We like to think that he lives wherever our work goes. Who?

Why has the Committee felt justified in making such large expenditures at Stuart Robinson?

Count them. How many schools has Holston Presbytery?

Twenty dollars a month. Would you dare to start an Orphanage on it? Whose faith was justified?

The debating club has done what?

Thirty-six children in the home. Where? Do you suppose they ever need clothes or shoes, or bedding?

"Health Race called." Remember that to dress the sores and wounds at recess, they need gauze and bandages and antiseptic lotions. Where?

Good highways, electric current available for lighting, heating and cooking, and a great neglect of spiritual things. But things are going to improve and what is going to help?

How could she be sure the old lady got it? Got what?

SENIOR HOME MISSION PROGRAM

Prepared by Eleanora Andrews Berry.

MINING FOR SOULS IN THE MOUNTAINS.

1. Hymn—Watchman, Tell us of the Night.
2. Prayer—For the Mission Work of the Mountains, of all denominations, that they may become a channel of blessing to our nation.
3. Scripture—Psalm 72.
4. Map Talk on Our Work.
5. The Growth of a Mountain School.
6. Five Years of Progress.
7. The Strike in the Mountain Work.
8. Hymn—The Comforter Has Come.
9. Prayer—For our Mountain Missions, that the money to equip every station adequately may be given; and that God's blessing may continue to rest upon all our efforts to win His

sheep in the mountains to Him.

NOTES:—Order Map of Mountain Work, Lesson on Mountain Missions, and Home Mission Week Program from Literature Department, 1522 Hurt Building, Atlanta, Georgia. No. 4, use map, articles in this issue, lesson on mountain work, and any other material you know of. No. 6, Trace Stuart Robinson from beginning, using The Story of a Mountain School in program, and articles in present issue. No. 8, Where is the strike and who has struck? Show that the church has been greatly hampering production, by withholding the means.



General Assembly's Stewardship Committee

M. E. MELVIN, EDITOR.

T. E. SIMPSON, ASSOCIATE EDITOR

413 TIMES BUILDING, CHATTANOOGA, TENN.

THE EQUIPMENT FUND

I. WHY THE EQUIPMENT FUND?

Because of the Need.

We demand the best of talent in our Missionary Forces, yet we permit them to live in homes which we consider unfit for our menial servants. Medical men are treating disease without equipment; families are living in unsanitary conditions; teachers are begging for supplies and simple buildings. Much of our equipment on the Home and Foreign Mission field is a disgrace to our Church.

Because the Church can Meet this Need.

At home our people get for themselves about what they want. They enjoy the best of homes, autos, clothes, food, and have the reputation of being among the largest bank depositors in this country.

Moreover, the annual church budget is not measuring the giving ability of many of our people. Even the average man who gives to his limit in March for the year, often finds himself prospered above measure and ready to add more at a later time.

Because the "Special" Appeal Will be Made

By the outside world and by every sort of semi-quasi-religious enterprise and we cannot prevent it. It would be foolish for the Church to shut its own front door to its own special needs and leave the back door open to every seeker after money.

Moreover, the local church does not repair its roof, add a new building or paint the old one out of the annual budget but by the special appeal. This course must be followed on the foreign field or nothing will be done.

Again, the Committees have been

waiting for years for equipment, while at home educational institutions had the right of way.

Because the Annual Budget and this "Special" need not Interfere.

With discretion and faith we can develop our Progressive Program and at the same time, here and there secure by special effort enough to overtake these needs, and prevent conflict or confusion. There is no reason why either one should hurt the other.

II. AUTHORITY FOR THE EQUIPMENT FUND.

The Assembly of 1920

After receiving a generous offer from the late C. E. Graham of South Carolina of \$250,000 on condition that the Church raise an additional million dollars for Equipment needs, the Assembly accepted this offer and directed that steps be taken to raise this sum Dec. 31st, 1921.

The Assembly of 1921.

Before plans for securing the above sum could be perfected and executed the Assembly of 1921 increased the total goal for Equipment to \$5,000,000, to include the offer above named, and directed that plans for raising this begin by April first 1922 under the direction of the Stewardship Committee.

Owing to the financial depression and for other reasons the Stewardship Committee found it impossible to carry out these plans and therefore did not begin the task in April 1922.

The Assembly of 1922.

Realizing that the total goal of \$5,000,000 was impractical for the immediate present and that an attempt to secure this would probably disturb the Progressive Program, the following

action was taken. See Minutes 1922, page 48:

2. "That the amount of the Equipment Fund remain \$5,000,000, but that the time limit for raising it, as stipulated by the Assembly of 1921, rescinded."

3. "That of the \$5,000,000 earnest effort be made to raise at least \$500,000 during the Church year 1922-23, and the same or any portion thereof to be distributed according to the ratio adopted by the Assembly of 1921 for the \$5,000,000. The immediate and pressing need of the Church is \$500,000."

4. "That the Stewardship Committee be directed to employ and direct a force of trained canvassers to carry on a quiet solicitation of a selected number of individuals who may be able to give in larger sums to the Equipment Fund."

5. "That the Assembly authorize the Stewardship Committee to appoint a Treasurer to collect and distribute the Equipment Fund."

6. "That the Presbyterian Progressive Program be strictly guarded against all special appeals by whomsoever or for whatsoever that would in any way impair its success, and that from now on the Program be pressed with renewed and sustained vigor."

7. "That the beneficiaries receiving their share of the designated funds shall have no part of the undesignated funds until all other beneficiaries shall receive their quota, and after all quotas have been met, all beneficiaries shall share in further undesignated funds on the pro rata basis already agreed on."

8. "That the Agencies participating in the Equipment Fund be directed to finance the Campaign by advancing from their respective funds in the ratio in which each shared in the Fund."

9. "That the first Sunday in December be designated "Equipment Day" and that pastors and session be

requested to call attention to the purpose of the day and take a cash offering for the fund."

III. PLANS IN DETAIL.

1. Nothing must be done, by order of the Assembly, which will in any way interfere with the normal development of the Presbyterian Progressive Program.

2. The Church is asked for a cash offering the first Sunday in December, payable at latest within 90 days.

3. Supplementing this a quiet canvass of individuals throughout the Church by a few men representing the Stewardship Committee.

4. Churches or individuals may designate their gifts or take special objects.

5. The minimum needs for this year total \$500,000. In easy stages the Assembly hopes to overtake gradually equipment needs by this annual plan.

6. Churches and individuals will be asked to take shares at \$100 each, the total number to be issued for this year being 5,000 shares—ultimately 50,000 shares.

7. Each "Stockholder" will be properly certified.

8. Publicity in the Church Papers for the December offering will begin about November first.

9. By direct mail, publicity will begin about October first.

10. The quiet canvass will continue until the close of the Church year.

11. No congregation will be canvassed without the full consent of pastor and session.

12. Quotas have been assigned the several beneficiaries for certain specific needs mentioned hereafter.

13. The plan of apportioning quotas as in the Progressive Program will not be followed. Certain standards may be presented, but action by churches and individuals in accepting definite amounts will be purely voluntary.

The habit of contentment is one which pays big dividends in an enriched life. Paul summed up the doctrine of contentment from its very source to its ultimate effect, when he said, "Godliness with contentment is great gain."—Young People.

IV. NEEDS IN DETAIL

1. *Foreign Mission Needs:*

(1) North Kiangsu China	8 homes at \$3,400 each.....	\$ 27,200	
(2) Mid-China	2 homes at \$3,200 each.....	6,400	
(3) Japan	7 homes at \$7,500 each.....	52,500	
(4) Mexico	5 homes at \$6,000 each.....	30,000	
(5) East Brazil	3 homes at \$4,000 each.....	12,000	
(6) West Brazil	2 homes at \$3,000 each.....	6,000	
(7) North Brazil	3 homes at \$4,000 each.....	12,000	
(8) Korea	3 homes at \$7,000 each.....	21,000	
(9) Complete rebuilding Graybill Memorial School, Mexico....		10,000	
(10) Hospital at Morelia, Mexico		10,000	
(11) Complete Science Hall, Hangchow Christian College.....		10,000	
(12) To meet most distressing needs, Field at Large.....		52,900	
			\$ 250,000

2. *Home Mission Needs:*

(1) Stuart Robinson School	\$ 74,000	
(2) Replace burned Mission Building, Canoe, Ky.....	3,000	
(3) Manse, Whiteside, Ky.	2,500	
(4) Mexican Church, Austin, Texas	5,000	
(5) Mexican Church, Galveston, Texas	5,000	
(6) Two Chapels for Mexican Work in Southwest.....	5,000	
(7) Two Chapels for French Work in Louisiana.....	5,000	
(8) Buildings for Stillman Institute (Colored).....	19,500	
(9) For Supplementing New Church Projects.....	30,000	
		\$ 150,000

3. *Assembly's Training School:*

Four Homes for Professors, at \$12,500 each.....	\$ 50,000	
		\$ 50,000

4. *Christian Education and Ministerial Relief Committee:*

Student Loan Fund, in units of \$400 each.....	\$ 30,000	
		\$ 30,000

5. *Mountain Retreat Association:*

(1) Complete payment on Auditorium	\$ 4,000	
(2) Eight Cottages for Families, at \$2,000 each.....	16,000	
		\$ 20,000

Grand Total, immediate needs for year ending March 31, 1923		\$ 500,000
---	--	------------

A Missionary of another denomination said to one of our Ministers:

"Your Church has the best Missionaries and the poorest equipment of any church in the Foreign Field."

We are acting like a man who hires a skilled workman and gives him dull tools; or the man who spends a thousand dollars for a fine horse and is too stingy to build a stable for him; or the man who buys a registered Jersey cow and keeps her out in the weather; or the man who spends \$3,000 for an auto and will not build a garage for \$150 to take care of it.

Let us stand by our Missionaries—
They are making sacrifices without
complaint—

Their morale will be greatly improved—
And the Church will have done a
Duty.

Make all remittances to Mr. T. R. Preston, Treasurer—President Hamilton National Bank—Chattanooga Tenn. Mark your envelope—"Equipment Fund."

The General Assembly's Stewardship Committee. Times Building—Chattanooga, Tenn.

Assembly's Home Missionaries

Rev. R. A. Brown, D. D., Atlanta, Ga., Superintendent Colored Evangelization.

Rev. J. W. Tyler, D. D., Winchester, Ky., Superintendent of Mountain Missions.

ALABAMA.

Mobile Presbytery.

Rev. J. W. Marshall, Superintendent of Home Missions, Mobile, Ala.

Mr. Edward Austin, Foley, Ala.

Rev. Henry Lofquist, Atmore, Ala.

Rev. George F. Johnson (Tenn.)

Rev. W. C. Clark, Sheffield, Ala.

Miss Myrtle Mae Haskins, Ensley, Ala.

Mr. J. Leighton Scott, Jackson, Ala.

Stillman Institute, Tuscaloosa, Ala.—Rev. Paul H. Moore (S. C.); Mrs. Aimee LaBree Moore (Ky.);

Mr. W. F. Osburn (Ala.), Mrs. Katie Sadler Osburn (Ala.), Mrs. Emily G. Snedecor, Miss M. A. Hinds, Mrs. Mary V. Thomas (Col.), Matron.

J. C. Lawson, Colored, Mechanical Arts.

APPALACHIA

Abingdon Presbytery.

Rev. and Mrs. George H. Gilmer (Va.), Superintendent, Draper, Va.

Rev. and Mrs. Henry Guthrie Allen, Max Meadows, Va.

Rev. and Mrs. J. W. Bell, Lodi, Va.

Rev. and Mrs. F. E. Clark, Grundy, Va.

Miss Hibernia M. Friend, Coeburn, Va.

Rev. and Mrs. Dan H. Graham, Abingdom, Va.

Rev. W. B. Knox, Northfork, W. Va.

Rev. and Mrs. Jas. M. Smith, Big Stone Gap Va.

Miss Kate Guthrie, Big Stone Gap, Va.

Rev. and Mrs. Walter G. Somerville, Hillsville, Va.

Rev. and Mrs. Jos. T. Williams, Ocala, Va.

Rev. and Mrs. R. M. Pegrarn, Hazard, Ky.

Mrs. Cora Syron, Viper, Ky.

Rev. Benj. Csutoros, Norton, Va.

Mr. Amos Csutoros, Norton, Va.

Rev. and Mrs. James Heron, Crandon Bland Co., Va.

Rev. J. W. Mann, Galax, Va.

Mrs. Mary S. Martin, Norton, Va.

Miss Irene Lewis, Hillsville, Va.

Stuart Robinson School, Blackey, Ky.—Rev. and Mrs. E. V. Tadlock, Rev. and Mrs. H. H. Patrick, Miss Isabelle Johnson.

Girls' Industrial School, Foster Falls, Va.—Miss Charlotte E. Webb (N. C.) Principal, Miss Rosa M. Walker (N. C.), Miss Elizabeth Wright (Va.).

Lewiscot Presbyterian School, Big Stone Gap, Va.—Miss Nannie Kline, Principal; Miss Mary Plumer McIlwaine (Va.).

Grundy Presbyterian School, Grundy, Va.—Mr. L. H. McCue, Jr., Principal; Mr. J. S. Eson, Miss Millie Clark, Miss Ruth Arant, Miss Gladys Hayter, Miss Beatrice Snyder, Miss Mamie Moody, Mrs. R. C. Tuck.

Denton's Valley School, Alvarado, Va.—Miss Elizabeth McChesney, Miss Margaret Morris.

Bethesda High School, Ocala, Va.—Miss Mary Lou Bell.

Franklin High School, Indian Valley, Va.—Miss Mae Smith.

Miss Junia A. Graves, Bedford, Va.

Asheville Presbytery.

Rev. and Mrs. R. P. Smith, Asheville, N. C.

Rev. and Mrs. H. B. Dendy, Weaverville, N. C.

Mr. and Mrs. J. E. Lancaster, West Asheville, N. C.

Rev. and Mrs. McLiddell, Murphy, N. C.

Maxwell Farm School, Franklin, N. C.—Mr. and Mrs. George L. Newton.

Miss Minnie Brundige.

Mountain Orphanage, Balfour, N. C.—Mr. and Mrs. P. D. Bedinger, Miss Eliza Bell, Miss Bessie Dye, Miss Mary Bell.

Maxwell Orphanage, Franklin, N. C.—Miss Janie McEachin, Miss Nettie Overman.

Holston Presbytery.

Rev. and Mrs. J. T. Hutchison, Johnson City, Tenn.

Rev. and Mrs. J. P. Hall, Plumtree, N. C.

Rev. J. A. Harris, Micaiville, N. C.

Rev. and Mrs. Walter K. Keys, Holston Valley, Tenn.

Rev. and Mrs. C. G. McKarher, Shulls Mills, N. C.

Rev. and Mrs. Edgar Luets, Banner Elk, N. C.

Rev. and Mrs. W. C. Young, Russellville, Tenn.

Rev. and Mrs. D. B. McLaughlin, Newland, N. C.

The Mission Schools of Holston Presbytery.—Mr. and Mrs. J. L. Gray, Miss Lucy Abrams, Miss Rosa Lee Cason, Roan Mountain, N. C. Mr. and Mrs.

J. Woods Hall, Spear, N. C.; Rev. and Mrs. John Young, Spruce Pine, N. C. Miss Annie T. Greenlee (Va.). Wing, N. C.: Miss Osma Newton, (Miss.),

Buladean, N. C.; Miss Bessie West (Ill.), Buladean, N. C.; Mrs. Marcus Bradshaw (N. C.),

Relief, N. C.; Mrs. R. C. Piercy, Elk Park, N. C.; Miss Caro Mickle (Ala.), Newland, N. C.; Mr. John S. Yelton, Miss Aurelia Brown, Mr. and Mrs. J.

W. Holcomb, Banner Elk, N. C.; Miss Kate Query. Miss Agnes Query; Miss Frances Marston, Del Rio, Tenn; Miss Elsie Robinson, Del Rio, Tenn.; Miss

Mary Andrews, Hartford, Tenn.; Mrs. Nellie B. Lea, Miss Bennett Sturgeon, Moraine, Tenn.; Rev. J. Allen Messer, Miss Adele L. Morre, Miss Anna L. Brown, Mt. Sterling, N. C.

Knoxville Presbytery.

Rev. and Mrs. A. R. Cates, Etowah, Tenn.

Mr. John M. Grierson, St. Elmo, Tenn.

Mr. G. M. Hollenhead, Farnet, Tenn.

Mr. and Mrs. W. R. Witt, Prendergast, Tenn.

Rev. and Mrs. Carl L. Sentelle, Farnet, Tenn.

Rev. J. C. Davies (Wales), Corbin, Ky.

Rev. and Mrs. B. M. Larson, Etowah, Tenn.

Rev. S. M. Wolfe (N. C.), Epperson, Tenn.

Rev. J. L. Yandell, Athens, Tenn

Rev. G. H. Turpin, Madisonville, Tenn.

The Lynn Bachman High School, Farnet, Tenn.—Mr. J. W. Henderson, Mrs. Henderson, Mr. Linton L. Deck, Miss Loula McCauley, Miss Pina Hill, Miss

Mary H. Brown, Jalapa, Tenn

ARKANSAS

Arkansas Presbytery.

Rev. H. W. W. Allen, Brinkley, Ark.; Rev. W. S. Lacy, D. D., Batesville, Ark.; Rev. W. R. McCalla,

North Little Rock, Ark.; Rev. Chas. A. Raymond, Newport, Ark.; Rev. R. K. Timmons, D. D., Batesville, Ark.

Quachita Presbytery.

Rev. and Mrs. John T. Barr, Womble, Ark.

Rev. and Mrs. Wm. Denham, Gurdon, Ark.

Rev. and Mrs. C. S. Ferguson, Womble, Ark.

Rev. and Mrs. M. M. Lawson, Ark.

Rev. and Mrs. J. A. Stanley, Strong, Ark.

Pine Bluff Presbytery.

Rev. and Mrs. J. H. Morrison, Mt. Holy, Ark.

Rev. David Shepperson, Eudora, Ark.

Rev. J. L. Stitt, Princeton, Ark.

Washburn Presbytery.

Rev. F. A. Bradshaw, R. D. 2, Bentonville, Ark.

Rev. and Mrs. G. C. Bidwell, Prairie Grove, Ark.

Rev. and Mrs. J. M. Campbell, Dardanelle, Ark.

Rev. J. H. Freeland (Tex.), Fort Smith, Ark.

Rev. and Mrs. H. L. Paisley (Ark.), Fayetteville, Ark.

Presbyterian High School, Womble, Ark.—Mr. Farris C. Purviance, Mrs. May Durrett, Mrs. Nannie B. McKaskill, Mrs. Ella Murphy, Mrs. Anna Pearl Orton, Mrs. George Wilkinson, Miss Una Wilson.

Mountaincrest Presbyterian School, Mountaincrest, Ark.—Rev. and Mrs. J. E. Jeter, Mr. and Mrs. J. F. Hollowell, Miss Mattie Dyer, Mrs. Annie Nash.

Miss Susan Bunce, Mrs. J. Ogelsby, Mr. J. Rickette, Mrs. H. L. King.

FLORIDA.

Florida Presbytery.

Rev. and Mrs. Chas. W. Anderson, De Funiak Springs, Fla.

Rev. and Mrs. T. E. Delaney, Chipley, Fla.

Rev. and Mrs. J. W. Rosborough, Crestview, Fla.

Rev. and Mrs. M. C. Taylor, Argyle, Fla.

Rev. J. P. Word, Panama City, Fla.

Suwanee Presbytery.

Rev. and Mrs. A. P. Gregory, Superintendent of Home Mission Work, Lake City, Fla.

Rev. and Mrs. Lloyd Anderson, Fort White, Fla.

Rev. and Mrs. J. A. Montgomery, Jasper, Fla.
 Rev. E. F. Montgomery, Jacksonville, Fla.
 Rev. and Mrs. M. M. Reynolds, Spencer, Fla.
 Rev. and Mrs. E. A. Spencer, Gainesville, Fla.
 Rev. and Mrs. J. M. Waggett, South Jacksonville, Fla.
 Candidate J. F. Merrin, Gainesville, Fla.

GEORGIA.

Syrian Mission—Mrs. S. B. Fleming, Atlanta, Ga.
 Colored Mission—Rev. and Mrs. Graham F. Campbell, Atlanta, Ga.; Miss Lila Head, Atlanta, Ga.; Miss Louise Mead, Atlanta, Ga.
 Nacoochee Institute, Sautee, Ga.—Rev. and Mrs. John Knox Coit, (Canada); Mr. and Mrs. S. Anderson, Miss Margaret Bell, (N. Y.); Miss Annie E. Cameron (Atlanta); Miss Arline Clayton, (Atlanta); Mrs. Clara Collins, (Ga.); Miss Mary E. Frick, (Pa.); Mr. and Mrs. Victor R. Hollis, Miss Anna Lee Jones, (Ohio); Miss Alice L. Lennon, (N. Y.); Miss Martha Rhea Little, (Texas); Mrs. A. McGehee, (Ga.); Miss Urania McKrae, (Ga.); Miss Louise Mills, (Chicago); Miss Elizabeth Strouss, (Atlanta); Miss Margaret Winslett, (Ala.); Miss Ollie Brindley, Miss Edith Howell, Mrs. J. H. Hill, Mrs. M. L. Hill.

Athens Presbytery.

Rev. B. W. Baker, Tallulah Falls, Ga.
 Rev. and Mrs. F. M. Baldwin.

Savannah Presbytery.

Rev. B. M. Baldwin, Mt. Vernon, Ga.
 Rev. and Mrs. R. R. Anderson, Vidalia, Ga.
 Rev. and Mrs. Fritz Rausechenberg, Savannah, Ga.
 Rev. D. F. Sheppard, Airmwell, Ga.

KENTUCKY.

Rev. and Mrs. John Little, Louisville, Ky.
 Rev. and Mrs. W. H. Sheppard, Louisville, Ky.
 Highland School, Guerrant, Ky.—Rev. and Mrs. W. B. Guerrant, Mr. Alex. Spencer, Miss Mamie Critz, Miss Pattie Ward, Miss Lula Ward, Miss Estelle Roberts, Mrs. A. R. Morrow, Miss Sue R. Davidson, Miss Margaret Gilbert, Miss Emma Barrett, Miss Miriam Cunningham, Miss Merle Summerville. Mr. W. B. Reynolds.

Beechwood Seminary, Heidelberg, Ky.—Mr. and Mrs. W. A. Saucier, Miss Irene Saucier.

Mr. and Mrs. D. T. Brandenburg, Miss Mary Gordon, Miss Daisy Hunter, Canyon Falls, Ky. Mrs. Elizabeth Neal, Juan, Ky.; Rev. and Mrs. D. R. West, Elkatawa, Ky.; Mr. and Mrs. T. J. Salyers, Elkatawa, Ky.; Rev. and Mrs. H. L. Cockerham, Miss Mary Bales, Quicksand, Ky.; Miss Frances Robbins, Rousseau, Ky.; Miss Frazier Wynne, Rousseau, Ky.; Rev. Dan McIntosh, Rousseau, Ky.; Mrs. Luella Barrickman Blanton, Lambric, Ky.; Miss Mary Justus, Miss Vera McCampbell, Levi, Ky.; Brooks Memorial Institute, Canoe Ky.—Mrs. Patsy Bratton Turner, Mr. Seldon Turner, Miss Evelyn Fishburn, Mt. Victory, Ky.—Mr. David Jones, Mrs. Jones, Mrs. Maud Roark; Athol, Ky.—Mr. and Mrs. W. P. Buell, Rev. and Mrs. Wm. Buckels, Ammie, Ky.; Rev. and Mrs. Alfred Erickson, Phelps, Ky.; Prof. and Mrs. A. M. Setzer, Phelps, Ky.

LOUISIANA.

Rev. and Mrs. S. P. DuBois, E. Baton Rouge, La.
 Rev. H. M. Perkins, Norwood, La.
 Rev. and Mrs. G. R. Ratchford, Jackson, La.
 Rev. and Mrs. E. M. Stewart, De Ridder, La.
 Rev. and Mrs. T. T. Trimble, Bunkie, La.
 Rev. W. C. Tenney, Oakdale, La.
 Italian Work—Rev. Sam Maggio, Baton Rouge, La.

New Orleans Presbytery

Rev. and Mrs. E. Z. Browne, Ponchatoula, La.
 Rev. and Mrs. W. A. Gillon, Hammond, La.
 Rev. and Mrs. J. W. Haggard, New Orleans, La.
 Rev. and Mrs. Woodfin Grady Harry, New Orleans, La.
 Rev. and Mrs. Hervey McDowell, Garyville, La.
 Rev. and Mrs. E. M. Shepard, Amite, La.
 Rev. and Mrs. A. H. Sargent, New Orleans, La.
 Rev. and Mrs. Franklin C. Talmage, Covington, La.
 Rev. and Mrs. Louis Voss, New Orleans, La.
 Rev. and Mrs. B. O. Wood, New Orleans, La.
 Rev. and Mrs. A. H. Ziener, New Orleans, La.
 The Foreign Work in New Orleans Presbytery—Rev. Alexander Bartus, Hammond, La.; Hungarian Church—French, Rev. and Mrs. Nelson Blackburn, Houma, La.; Rev. and Mrs. Pierce Davis, New

Iberia, La.; Rev. and Mrs. M. R. Paradis, New Iberia, La.; Rev. and Mrs. J. A. Verreault, New Iberia, La.

The Chinese Mission in New Orleans—Miss Anna W. Creevy, 245 So. Liberty St., New Orleans, La.
 Italian Mission—Kansas City Mo., Rev. and Mrs. Christopher Russo, New Orleans, La.

Red River Presbytery.

Rev. E. J. Durham (England), Mansfield, La.
 Rev. and Mrs. Henry J. McGehee, Plain Dealing, La.
 Rev. M. J. McLean (N. C.), St. Joseph, La.
 Rev. and Mrs. J. F. Naylor, Choudrant, La.
 Rev. and Mrs. J. T. Salles, Monroe, La.
 Rev. and Mrs. Alwin Stokes, Winfield, La.
 Rev. and Mrs. Harry L. Walton (Va.), Rayville, La.
 Rev. and Mrs. W. A. Zeigler, Rocky Mount, La.

MISSISSIPPI.**East Mississippi Presbytery.**

Rev. and Mrs. O. G. Jones.

Meridian Presbytery.

Rev. and Mrs. C. Z. Berryhill, Hattiesburg, Miss.

MISSOURI.

Italian Mission in Kansas City, Mo.—Rev. and Mrs. J. B. Bisceglia, Miss Elizabeth Heran. Mrs. Zilla Lovey.

OKLAHOMA.**Durant Presbytery.**

Rev. and Mrs. B. L. Bowman, Broken Bow, Okla.
 Rev. and Mrs. Erksine Grantly, Antlers, Okla.
 Rev. and Mrs. J. R. Finley, Coalgate, Okla.
 Rev. and Mrs. L. W. Moore, Caddo, Okla.
 Rev. and Mrs. E. H. Moseley, Durant, Okla.
 Rev. and Mrs. Robert L. Ray, Sulphur, Okla.

Indian Presbytery.

Rev. and Mrs. E. Hotchkin, Durant, Okla.
 Mrs. Bella McCallum Gibbons (Ark.), Coodland, Okla.

Rev. and Mrs. C. J. Ralston, Caney, Okla.
 Rev. J. W. Gregg, Bennington.
 Rev. S. L. Bacon, Goodland, Okla.
 Rev. Raisen N. Anderson, Yanush, Okla.
 Rev. and Mrs. Abel Foster, Ringling, Okla.
 Rev. and Mrs. John Holden, Fillmore, Okla.
 Rev. and Mrs. Watson N. Anderson, Talehina, Okla.
 Mr. and Mrs. Jeff Bacon, Talehina, Okla.
 Rev. L. A. Lawrence, Boswell, Okla.

Mangum Presbytery.

Rev. and Mrs. Oliver Devin, Minco, Okla.
 Rev. and Mrs. S. L. Hogan, Gotebo, Okla.
 Rev. and Mrs. H. C. Garrett, Oklahoma City, Okla.
 Rev. and Mrs. Robt. Hodgson, Altus, Okla.
 Rev. and J. E. Latham, Oklahoma City, Okla.
 Rev. and Mrs. J. W. Moseley, Duncan, Okla.
 Rev. and Mrs. W. W. Sadler, Cheyenne, Okla.
 Rev. and Mrs. A. T. Winn, Apache, Okla.

Oklahoma Presbyterian College, Durant, Oklahoma.
 Dr. and Mrs. W. B. Morrison, Mrs. Etta Atwell, Mrs. Lillian Bartlett, Miss Sarah E. Beattie, Miss Irma Beck, Miss Hester Cline, Miss Esta Graham, Dr. A. S. Hagood, Miss Emma Hodges, Rev. Ebenezer Hotchkin, Miss Eva Bessie Johns, Mrs. Virginia H. Martin, Mr. Taylor Matthews, Miss Lonnie Moore, Miss Roberta Morris, Miss Lucille Price, Mrs. Vivian Parnet Pruit, Miss Emma Thomas, Miss Cornelia Varner.

SNEDECOR MEMORIAL SYNOD.

Rev. G. S. Alford, Dillon, S. C.
 Rev. J. H. Boyce, Houston, Texas.
 Rev. J. A. Carr, Kosciusko, Miss.
 Rev. I. C. H. Champney, Montgomery, Ala.
 Rev. C. R. Cousar, Argyle, Fla.
 Rev. R. M. Flournoy, Columbus, Miss.
 Rev. R. M. Golightly, Waterford, Miss.
 Rev. G. W. Gideon, Homer, Ga.
 Rev. H. V. Green, Florence, S. C.
 Rev. J. H. Hanson, Ralph, Ala.
 Rev. I. C. Harper, Hattiesburg, Miss.
 Rev. Thomas James, Bishopville, S. C.
 Rev. A. H. Johnson, Thomasville, Ga.
 Rev. J. K. King, Tuscaloosa, Ala.
 Rev. J. W. Lee, New Orleans, La.
 Rev. W. M. Lee, Bessemer, Ala.
 Rev. A. J. McQueen, Rowland, N. C.

Rev. J. S. Morrow, North Wilkesboro, N. C.
 Rev. A. M. Plant, Tegarkana, Tex.
 Rev. B. Preston, Hattiesburg, Miss.
 Rev. J. W. Rice, Moundville, Ala.
 Rev. R. D. Roulhac, Selma, Ala.
 Rev. C. B. Scott, Waterford, Miss.
 Rev. R. B. Strong, Dillon, S. C.
 Rev. J. C. Stull, Frierson, La.
 Rev. J. D. Taylor, Darien, Ga.
 Rev. R. L. Williams, Baton Rouge, La.
 Rev. A. J. Wilkinson, Timmons ville, S. C.
 Rev. A. D. Wilkinson, Mobile, Ala.

TEXAS.

Rev. Robert Hill Tyler, Texas. Chairman of Synod's Home Mission.

Brazos Presbytery.

Rev. and Mrs. C. C. Weaver, Houston, Tex.
 Rev. A. F. Cunningham, San Angelo, Texas.
 Rev. and Mrs. T. B. Anderson, Houston, Texas.
 Rev. and Mrs. J. C. Bobb, Houston, Texas.
 Rev. and Mrs. M. P. Cain, Houston, Texas.
 Rev. and Mrs. Marsh Calloway, Galveston, Texas.
 Rev. and Mrs. J. L. Dickens, Houston, Texas.
 Rev. and Mrs. C. H. Dobbis, El Campo, Tex.
 Rev. James Drummond, Calvert, Tex.
 Rev. and Mrs. W. J. Eaken, Hempstead, Tex.
 Rev. J. M. Evans, Houston, Tex.
 Rev. T. C. Johnston, Eagle Lake, Tex.
 Rev. and Mrs. J. M. Lewis, Freeport, Tex.
 Rev. and Mrs. W. L. Merrin, Angleton, Tex.
 Rev. and Mrs R. W. Simonton, Somerville, Texas.

Brownwood Presbytery.

Rev. W. L. Downing, Evangelist, San Angelo, Tex.
 Rev. and Mrs. J. A. Black, Comanche, Tex.
 Rev. C. L. Ewing, Talfa, Tex.
 Rev. W. A. Nash, Sterling City, Tex.

Central Texas Presbytery.

Rev. and Mrs. John P. Kidd, Waco, Texas.
 Rev. and Mrs. S. J. McMurray, Gatesville, Tex.
 Rev. and Mrs. R. E. Hardin, Lott, Tex.
 Rev. J. C. Hines, McGregor, Tex.
 Rev. M. D. Maxwell, Mexia, Tex.
 Rev. and Mrs. E. S. Sanson, Maysfield, Texas.
 Rev. and Mrs. E. L. Storey, Hyde Park, Austin, Tex.

Eastern Texas Presbytery.

Rev. and Mrs. C. W. Chambers, Pickney, Tex.
 Mr. and Mrs. A. E. Josephson, Orange, Tex.
 Rev. J. W. McLeod, Rusk, Tex.
 Rev. John McRae, San Augustine, Tex.
 Rev. Geo. C. Moore, Nacogdoches, Tex.
 Rev. J. T. Sharman, Beaumont, Texas.
 Rev. and Mrs. S. M. Tunney, Lusk, Tex.

El Paso Presbytery.

Rev. and Mrs. L. O. Cunningham, Lovington, N. M.
 Rev. and Mrs. J. M. Lewis, Lubbock, Texas.
 Rev. and Mrs. J. F. Lloyd, Balmorhea, Tex.
 Mrs Sallie McLean Majors, Sunday school Worker, El Paso, Tex.

Fort Worth Presbytery.

Rev. and Mrs. G. L. Brown, Throckmorton, Tex.
 Rev. and Mrs. R. E. Hooker, Haskell, Texas.
 Rev. P. A. Lotterhas, Gorman, Tex.
 Rev. and Mrs. Gerrard Lowe, Spur, Tex.
 Rev. and Mrs. L. H. McInnis, Brandon, Tex.
 Rev. and Mrs. R. Q. Riley, Bridgeport, Tex.
 Rev. Frank R. Young, Grandview, Tex.

Paris Presbytery

Rev. and Mrs. Junius M. Bate, Troup, Tex.
 Rev. and Mrs. J. N. Cunningham, Waskon, Tex.
 Rev. and Mrs. H. S. Davidson, Henderson, Tex.
 Rev. and Mrs. E. B. Fincher, Commerce, Tex.
 Rev. and Mrs. C. P. Owen, Greenhill, Tex.
 Rev. and Mrs. Bernard Pos, Texarkana, Ark.

Western Texas Presbytery

Rev. and Mrs. L. E. Selfridge, San Antonio, Tex.
 Rev. Jas. Anderson, Donna, Texas.
 Rev. and Mrs. J. H. Bellot, Del Rio, Tex.
 Rev. and Mrs. H. E. Beseda, Port Lavaca, Tex.
 Rev. and Mrs. E. S. Brown, Aransas Pass, Tex.
 Rev. H. N. Cunningham, Weslaco, Tex.
 Rev. and Mrs. F. M. Davis, San Benito, Tex.
 Rev. E. P. Day, Brownsville, Tex.
 Rev. T. W. Griffiths, Seguin, Tex.
 Rev. and Mrs. H. W. Hamilton, Cotulla, Tex.
 Rev. and Mrs. T. A. Hardin, Uvalde, Tex.
 Rev. and Mrs. I. V. Jolly, Sabinall, Texas.

Rev. and Mrs. C. S. Long, Sinton, Tex.
 Rev. and Mrs. H. McDermott, Harlingen, Tex.
 Rev. A. H. P. McCurdy, Pine Street Church, San Antonio, Tex.
 Rev. and Mrs. N. H. McCain, Alice, Tex.
 Rev. and Mrs. E. W. Mitchell, Refugio, Tex.
 Rev. and Mrs. T. H. Pollard, Pharr, Tex.
 Rev. and Mrs. R. E. Porterfield, Edinburg, Texas.
 Rev. H. J. Reemstma, Sanderson, Tex.
 Rev. and Mrs. C. H. Spencer, Yorktown.
 Rev. Noel P. Wilkinson, Mission, Tex.

Texas-Mexican Work.

Texas-Mexican Industrial Institute, Kingsville, Tex.—Rev. and Mrs. J. W. Skinner, Rev. and Mrs. Brooks McLane, Mr. Ruben Rodriguez, Miss B. Starr (Texas), Miss Sarah Noell (Texas), Miss Martha Wright, Mr. and Mrs. John Proud.

Rev. and Mrs. C. C. Aozvedo, Corpus Christi, Tex.
 Rev. and Mrs. R. D. Campbell, Austin, Tex.
 Rev. A. B. Carrero, Waco, Texas.
 Rev. and Mrs. J. G. Cavazos, Kingsville, Tex.
 Rev. Ventura Euresti, San Benito, Tex.
 Rev. and Mrs. Abraham Fernandez, El Paso, Tex.
 Rev. and Mrs. A. R. Penn, Taylor, Tex.
 Rev. Walter S. Scott, Waco, Tex.
 Rev. and Mrs. D. T. Torres, Victoria, Tex.
 Rev. and Mrs. Elias Trevino, San Antonio, Tex.
 Rev. and Mrs. G. A. Walls, San Marcos, Tex.
 Rev. and Mrs. C. R. Womeldorf, Houston, Tex.
 Mr. and Mrs. Creencio S. Guerrero, Austin Tex.
 Mr. and Mrs. I. D. Herrera, Mackey, Tex.
 Mr. and Mrs. Valentin Herrero, Sabinall, Tex.
 Mr. and Mrs. Alberto Fernandez, Galveston Tex.
 Mr. and Mrs. Thomas de Leon, Houston, Tex.
 Mr. Efrain L. Balderas, San Antonio, Tex.
 Mr. Samuel G. Ramirez, Austin, Tex.

VIRGINIA.

Prison Work carried on in Virginia—Rev. R. V. Lancaster, Ashland, Va. Czecho-Slovak work in Prince George county, Rev. Adolph Makovsky.

Jewish Mission, Baltimore, Md.

Rev. Paul J. Berman, Rev. S. Birnbaum, Miss M. E. Foard, Mrs. Grace White and Miss E. Erik.

Norfolk Presbytery.

Rev. Robt. C. Cousar, Craddock, Va.
 Rev. and Mrs. S. B. Hoyt, Hilton Village, Va.

Roanoke Presbytery.

Rev. and Mrs. Newton Smith, The Hollow, Va.
 Rev. and Mrs. Roy Smith, The Hollow, Va.
 Miss S. M. Sleeper, The Hollow, Va.

West Hanover Presbytery.

Rev. and Mrs. A. T. Francis, Shoe Creek, Va.

WEST VIRGINIA.**Greenbrier Presbytery.**

West Virginia Synodical School, Madison, W. Va.—
 Rev. and Mrs. C. W. McDanald.

Kanawah Presbytery.

Rev. Emory E. Washburn, White Sulphur Springs, W. Va.
 Rev. and Mrs. Fred W. Christie, Milton, W. Va.
 Rev. Fritz Davis, Slab Fork, W. Va.
 Rev. and Mrs. J. K. Hitner, Huntington, W. Va.
 Rev. and Mrs. Chas. A. McConaughy, Mullens, W. Va.

Miss Mary Glauber, Slagle, W. Va.
 Miss Florence Dolphy, Hamdin, W. Va.
 Miss Lillie Fleming, Gilbert, W. Va.
 Miss Cornelia Sederberry, Mallory No. 2, Landville, W. Va.

Miss Ruby Sprinkle, Queens Ridge, W. Va.
 Miss Alice Ludwig, Ottawa, W. Va.
 Mrs. Lucy Chaffee, Clothier, W. Va.
 Miss Katherine Friedenber, Maxime, W. Va.
 Miss May Littlepage, Ronda, W. Va.
 Miss Sadie Harley, Highcoal, W. Va.
 Miss Virgie Nourse, Cabin Creek Junction, W. Va.

Tygart's Valley Presbytery.

Rev. and Mrs. Leighton B. Hensley, Beverly W. Va.
 Rev. and Mrs. H. P. McClintic, Clarksburg, W. Va.
 Rev. W. W. McMorries, Parsons, W. Va.
 Rev. and Mrs. A. C. Powell, Elkins, W. Va.
 Rev. and Mrs. George H. Rector, Sutton, W. Va.
 Rev. W. A. Reveley, Glenville, W. Va.
 Rev. and Mrs. W. C. Williams, Elkins, W. Va.

General Assembly Evangelists.

Rev. J. Ernest Thacker, Rev. Trigg A. M. Thomas, Rev. F. E. Fincher, Rev. R. A. Brown, Rev. J. McD. Lacy.

