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The Missionary survey

THE MISSIONARY SURVEY

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Remember, the SURVEY has a Special Mission

It *belongs* to the Church and is published under the supervision of the General Assembly.

It brings to you each month a message from your Committees:

Foreign Missions

Home Missions

Publication and Sabbath-School Extension

Christian Education and Ministerial Relief

General Assembly's Stewardship

IF YOUR SUBSCRIPTION EXPIRES WITH THIS ISSUE, RENEW AT ONCE!

Single subscriptions, \$1.00 per year; in clubs of five or more, 75 cents per year.

Missionary Survey in Every Home

Of the Long Creek Church, Kings Mountain, N. C., and Perry, Ga., Church.

"I am glad to be able to report that the SURVEY is in every home of the Perry, Ga., Presbyterian Church, this being an average of one SURVEY to every two members. We are proud of this record for several reasons, one being that two men volunteered to subscribe for it when their wives were Baptist and Methodist, respectively.

"Mrs. J. C. Ward."

And wouldn't you be proud of it, too? If the SURVEY is in every home in your church, let us know.

HONOR ROLL

Union, W. Va.; McPhersonville, S. C.; Vineland Church, Whiteville, N. C.; Brewton, Ala.; Jackson, Ala.; Perry, Ga.; West Avenue Church, Charlotte, N. C.; Long Creek Church, Kings Mountain, N. C.

PAGE OF PRAYER

Plan for a "Watch Night" meeting of praise and prayer to be held in your church.

Thousands of such meetings were held in the evangelical churches of our land last year.

"Ask and ye shall receive"

PRAYER

For all thy manifested grace and power;
For all the witness of thy pardoning love;
For all thy succor in temptation's hour;
For mercies winged with gladness from above;
For gentle hints of larger service asked;
For tender chidings when the work was done,
Because our duty had not fully tasked
The talent given us; for victories won;
For open doors that swung at thy command;
For doors as quickly shut 'gainst evil's snare;
For lessons learned that made us understand
That thou art always blessing everywhere,
We thank thee, Lord, and lift our song of praise
For all thy love and care throughout our days.

—*Selected.*

WE THANK THEE:

For the meeting of the International Missionary Council recently held at Lake Mohonk, N. Y. (Page 886.)

For the Rally Day Results and the spirit in which the offerings were made. (Page 897.)

For working congregations like that of the Greenhill Presbyterian Church, Mt. Pleasant, Tex. (Page 913.)

For the missionaries who have answered the "call." (Pages 938 and 939.)

WE PRAY THEE:

For sufferers in Armenia and Syria. (Page 888.)

That needed supplies will be sent sufferers in Central Europe. (Page 889.)

That an "Invisible Guest" may be entertained in thousands of homes this Christmas. (Page 893.)

That the family altar may be established in thousands of homes during December. (Page 901.)

That our Church may do her full share in building churches wherever needed. (Pages 907 and 908.)

WORK FOR EX-SOLDIERS IN INDIA.

"Old customs are being questioned, old habits are in the melting pot and no one can foresee what will come out of it all," says W. E. D. Ward, Y. M. C. A. secretary at Calcutta, India, in speaking of work for ex-soldiers.

"The work among these returned Indian soldiers is on a small scale now, for we have not the funds to extend it, but our first experimental work has clearly demonstrated that a great deal could be done to lead the villagers to a practical Christianity in their ordinary daily lives. Because of Y work among the soldiers during the war our secretaries find an open door in all Indian villages where ex-soldiers are settled. These men on return to their homes after their great experiences during the war are restless and unsettled and need particularly at this time all the friendly guidance and help that can be given them. These men now are leaders of the villages, where the great mass of India's population live."

MISSIONARY WORK IN ALASKA.

In Alaska missionary work in 113 stations, with 171 missionaries, at an annual expense of \$208,486 (in-addition to money contributed by people in Alaska) is carried on by Presbyterians, Methodists, Disciples, Baptists, Friends, Swedish Evangelicals, Lutherans, Moravians, Episcopalians, Congregationalists, and Independents. Greek Catholics and Roman Catholics also maintain missions. There are still six large areas unoccupied by missionary workers. Three of these have already been assigned by mutual agreement to different denominations and it is expected will soon be cared for.

SPANISH-SPEAKING CONFERENCE.

The week of December 11, 1921, has been set for a meeting of the International Council for Work Among Spanish-Speaking People in the Southwest. San

WORLD

Antonio, Texas, has been selected for the conference. Among the items to be discussed are (1) An Interdenominational Training School for Spanish-speaking preachers and Christian workers. (2) An Interdenominational paper for Spanish-speaking people. (3) Matters of Comity and Co-operation. (4) The new emphasis on school work for Spanish-speaking children. (5) An intensive study of special areas, as for example, Mexicans in the United States on or near the Texas-Mexico border. It is hoped that there will be present this year, in addition to the workers in the local communities and the field workers, a large attendance of Home Mission Board secretaries who are specialists in this field. Reverend J. A. Phillips, 305 West Tilden Street, Roswell, Mexico, is in charge of arrangements for the conference.

A NEW CHINESE RELIGION.

It is reported that a new religion termed the "Tai-i-chiao" has been established among the Chinese people of the upper and middle classes and is rapidly gaining ground. Teachers of the new creed state that it is a religion comprised of Buddhism, Confucianism, Taoism, Roman Catholicism and other Christian denominations. The god, which is the object of worship, is Tai-i-jen, a figure of imagination. St. Mary and the monk, San Tsang, who is said to have brought Buddhist scriptures to China from India in the Tang dynasty, are also worshipped. The scriptures, which take the place of the Bible in Christianity, are the Book of Laotze. This new religion is now prevalent throughout all provinces in China. It was propagated in Shantung by, it is said, a former premier, Chien Xeng-hsun, and he now has the following of

NOTES

many high and influential people. The believers hold three regular meetings a week, and go through ceremonies which require more than four hours for completion. In Peking, the religion is said also to be gaining ground among the officials connected with the government. Apart from new religions, reports have been reaching us from different places for some time past of a revival of Buddhism, and not a little money is being spent in redecorating temples and images.—*P. Frank Price, China.*

CHRISTIANITY, BUDDHISM OR WHAT?

A young Buddhist student attributes the breaking down of moral stamina to the present lack of a compelling religious motive in the life of the younger generation. He says:

"We now pay no respect to our parents, and what was formerly our custom to bow down and do reverence when we entered into the presence of our parents is changed to marching past them with head erect; we do not keep the five precepts, and our knowledge of Buddhist law and practice is practically nil. Education without moral training is no good. We must be taught Christianity, we must be taught Buddhism, we must be taught religion of *some* kind or else all our education is of no avail."

The right application of the suggested solution is the crucial point.—*Missionary Review of the World.*

SAVE CHINA FROM AMERICAN OPIUM.

Just when China's laws against the growth of the poppy were becoming effective, America began shipping drugs

there in sufficient quantity to defeat the beneficent legislation of that country. It is said that the exportations of morphine and opium from the United States are sufficient in quantity to give a dose to every inhabitant of China every five months, or to keep millions in a state of perpetual debauch.

The Jones-Miller bill now pending in Congress would put an end to this hideous business. The American conscience should demand its passage at once. Surely China has the right to expect us to help rather than hinder in the realization of her moral aspirations.—*Missionary Voice.*



Be a Modern Samaritan

A million consumptives are falling by the wayside! They need your helping hand.

You are a modern Samaritan when you Christmas Seal your Christmas mail. Through the accumulation of dollars received from the sale of these seals nurses and physicians are enabled to give their services to millions of stricken people throughout the United States.

Express the Yuletide spirit—constructively.

Christmas Seal ^{your} Christmas Mail

The National, State and Local Tuberculosis Associations of the United States

EDITORIAL

THE FIRST MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL.

S. II. CHESTER.

WHEN the great Missionary Conference at Edinburgh held in 1910 adjourned, it appointed a Continuation Committee, of which Dr. John R. Mott, the Chairman of the Conference, was also made chairman. The function of this committee was to carry on the spirit and the investigations of the Edinburgh Conference, and, when conditions permitted, to bring into being an International Committee. During the year 1912-13 Dr. Mott made a long journey to Asia, holding many national conferences with missionaries and native leaders and organizing committees on the field which could act as co-operative agencies between the missions representing different nationalities.

The activities of the Edinburgh Continuation Committee were necessarily largely in abeyance during the World War. In June, 1920, representatives from many of the churches in this country and in Europe met at the call of the Continuation Committee at Crans, Switzerland, and provided for the organization of an International Missionary Committee, which was to be composed of representatives chosen from the national missionary organizations representing the Protestant churches in America and in Europe. These national bodies made their appointments and sent their official representatives to the meeting held at Lake Mohonk, N. Y., September 30th to October 6th, forty-seven in all, distributed as follows: Australia, 1; China, 3; Finland, 1; France, 1; Great Britain, 9; India, 3; Japan, 3; Holland, 1; Canada and the United States, 19; Norway, 1;

South Africa, 1; Sweden, 2; Switzerland, 2. In addition to these, there were eight corresponding members, together with the chairman and three secretaries, who were ex-officio members.

It would be interesting to speak somewhat in detail of the personnel of the conference, but space will not permit. I will, however, mention, Rev. J. E. K. Aggrey, D. D., a native of one of the tribes in South Africa, educated in one of the mission schools and sent to Columbia University, where he graduated with honor, and now professor at Livingstone College, N. C. I will also mention Dr. S. K. Datta, of Calcutta, an Associate National Y. M. C. A. secretary of India and Ceylon. These two were among the most brilliant members of the International Committee present at Mohonk. The two Chinese representatives and two from Japan, one of whom was a bishop of the Methodist Church, were also men of light and leading, and particularly gifted as speakers. There was also a woman, Dr. Ma Saw Sa, F. R. G. S., head of the Lady Dufferin Hospital in Burmah, who was one of the most charming and attractive women present at Mohonk and one of only three women who were official delegates.

Morning, afternoon and evening for six days these men and women of different Christian denominations considered and discussed many of the most difficult questions of missionary administration and policy. While many varying views were expressed during the discussion, all the findings of the conference were adopted by a unanimous vote. Of course

it is not practicable to give any satisfactory account of the entire proceedings lasting through the six days in a newspaper article, but I will mention a few matters of special interest and importance.

The first discussion was on the topic of "Church and Mission." Dr. Arthur J. Brown read a very able paper on this subject, enunciating as his two main propositions the undesirability of missionaries becoming voting members of native church organizations on the one hand, and of members of the native church becoming voting members of the missions on the other hand. The conference made no definite pronouncement on this difficult subject, it having been found impossible to do so on account of its many complications. The general consensus, however, was to the effect that at the earliest possible day in the history of the native church it should have complete autonomy, and that the foreign missionary should, as far as possible, and as soon as possible, disassociate himself from anything bearing even the appearance of foreign domination of the native church.

During the discussion I was glad to be able to announce that over forty years ago our Church had incorporated these two principles in its Missionary Manual, and that twenty-one years ago I had read a paper at the Annual Conference of Mission Boards in New York advocating the views set forth in the paper of Dr. Brown. I was compelled to state, however, that in our missionary practice these principles had been more honored in the breach than in the observance; most of our missionaries having, by permission of the General Assembly and of their Presbyteries become members of the native church courts. In two instances, however, in Japan and in Brazil, our principles had been vindicated by the Synod of Japan and the Assembly in Brazil inviting them to retire from the position of voting members.

All that the conference felt authorized to do in this particular matter was to

suggest certain questions to be sent down covering the case to be considered by the Mission Boards and by the missions on the field.

Another topic of great interest was that of governmental restrictions on missionary work, such as those exercised by the French in Madagascar and Morocco, by the Portuguese in West Africa, and especially by the British in their exclusion of German missionaries from India and South Africa.

Special investigation had been made by the secretaries of the International Committee and by its chairman, Dr. Mott, of the matter of the conduct of German missionaries working in fields under the control of the Allied Governments during the war, and a great mass of information had been gathered bearing upon this subject. A sub-committee of the conference, having carefully reviewed this information, expressed the conviction, which was adopted by the conference, that "Speaking generally, German missionaries working under the flags of other nations were not guilty of acts of disloyalty or of attempts to excite disloyalty among the people of the country, and that if anywhere there were exceptions, these were not in accord with the policy of the German Missionary Societies." Based on this investigation, the conference also recorded its belief that the exclusion of German missionaries from any field "inflicts deep injury upon the spiritual life of Germany by preventing the expression of vital spiritual forces," and further placed on record its conviction that "the wounds of the war cannot be fully healed until the way is opened for German missionaries to resume foreign missionary work." The most earnest and eloquent appeal that was made for the adoption of this finding was that of the only French member of the conference, M. le pasteur Daniel Couve, Director of the Paris Evangelical Missionary Society. This reminded me of the occurrence at the meeting of the Eastern Section of the Presbyterian Alliance at Lausanne in July, 1920, when

a minister of the Waldensian Church, Rev. Gyam Piccoli, stated that his son had met his death on the banks of the Isonzo from a Hungarian bullet, but that he did not on that account cherish any enmity towards Dr. Szabo, his brother minister from Hungary, who was present, and stepped forward and offered him his hand in token of Christian brotherhood, which was cordially accepted. It is occurrences like these that furnish the demonstration that true Christianity alone is the Tree of Life whose leaves are for the healing of the nations.

Other topics receiving consideration were Christian Education on the Mission Fields, Christian Literature, The Relation of Missionaries to Public Questions, The Preparation of Missionaries, The International Review of Missions, The Traffic in Narcotics as an International Problem.

With reference to the forthcoming conference at Washington on The Limitation of Armaments, the Council passed this resolution:

"The Council contemplates with deep thankfulness and solicitude the assembling of the international conference at Washington. The momentous issues to be considered will profoundly affect the peace and well-being of many peoples. Our earnest prayer to God is that such wisdom may be given to the delegates that their deliberations may result in the dis-

covery and acceptance of agreements that shall be the political equivalent of those principles of brotherhood taught by Jesus Christ, which principles we believe command the assent of a vast and increasing number among all nations.

"We cannot doubt that, should the result of the conference be a concert of judgment and action significant for justice and peace in the world, this brotherhood of Christians in every nation and of every name would with new hope and confidence give themselves to the promotion of these principles among all men everywhere. For such high enterprise, we, assembled from among the missionary forces of many peoples, for ourselves and, so far as we may, for those whom we represent, make solemn pledge of the highest service which in Christ's name we can render."

One of the last acts of the conference was to change the name of the new organization to the "International Missionary Council." Dr. John R. Mott was elected chairman, and Mr. J. H. Oldham, of London, and the Rev. A. L. Warnhuis, D. D., formerly a missionary to China, were elected secretaries. The sub-committee of the Council of twelve members was appointed to serve as an *Ad-Interim* Committee until the next meeting, which will probably be held on the Continent of Europe in 1923.

CONDITIONS IN ARMENIA AND SYRIA.

THERE are two little nations in the Near East, Armenia and Syria, still suffering the horrors of brutal warfare. These two brave Christian nations have been ravaged by the Turks simply for their refusal to renounce Christ and all he stood for, and become Mohanmedans. For a thousand years the Armenians have been persecuted, but never with the thoroughness, brutality and ruthlessness of the latter day Turks. But through the thousand years of persecu-

tion, torture, murder and lust there is no record of even one Armenian forsaking Christ for the religion of the "bully" nation.

A few brief instances are cited to show the conditions found by relief workers "over there." John W. Mace, national field director of the Near East Relief, upon his return from an inspection trip of conditions in the Near East, said in part:

"In Alexandropol I saw a child die of

starvation in its mother's arms. The first sight that greeted us at the station in the city was that of a dead child lying on the railroad station platform. Conditions were even worse in Erivan, which is a city of the dead.

"Nothing could be bought in the shops or the markets that was worth anything. Children were digging in filth and refuse for food. A dead wagon daily makes the rounds of the streets of Alexandropol to gather up the bodies of cholera and starvation victims.

"But the most harrowing sight was that of hundreds of children who had dragged themselves to the gates of the Near East Relief orphanages to beg for food. Most of them were covered with sores that attracted millions of flies which the children lacked the strength to drive away. They were so emaciated from lack of nourish-

ment that they hardly looked human. To make it more distressful we could not admit them into our institutions because of the lack of facilities and equipment."

Volunteer workers of the Near East Relief on the ground are distributing gifts of food and clothing from the American people in a manner to do as much good as possible.

But much more must be done to put these people "on their feet" again and help them to become a self-supporting nation. Sixty dollars will feed and clothe a child for a year. Five dollars will keep one child alive, well fed, well clothed and as happy as he or she can be under the circumstances for a whole month.

With sufficient help to carry the inhabitants through the winter it is believed they will be able to take care of many of the children themselves in the spring.

"A CLOTHING DRIVE FOR OUR SUFFERING BRETHREN IN CENTRAL EUROPE."

S. H. CHESTER.

THE Western Section of the Presbyterian Alliance, having learned of the distressed condition of the brethren of our faith in Central Europe, and especially in Czecho-Slovakia, Hungary and Rumania, and having had this information confirmed by the report of Rev. James I. Good, D. D., who has just returned from a recent visit to those churches, has requested through its Committee on European Relief that a clothing drive be inaugurated for November and December, 1921, in which new clothing, or clothing slightly worn, under-clothing of all kinds, shoes, stockings, handkerchiefs, sheetings and other necessities for hospitals and orphanages (but no food) be gathered. This will be sent direct to the Reformed and Presbyterian pastors in Europe for distribution.

The following suggestions are made as to the method of organizing for the clothing drive:

I. Appoint two committees, a Ladies' Committee to take charge of the gather-

ing of the clothing, and a Men's Committee to take charge of shipping the goods.

II. Send the clothing in strong boxes or packages to the American-European Transportation Company, No. 40 North Water Street, Philadelphia, Pa. Send by prepaid freight, and if possible, also send 15 cents per pound in money for transportation from Philadelphia to Europe. This money should be sent to the Committee's Treasurer, Mr. Milton Warner, 2232 North Fifteenth Street, Philadelphia, giving him also the name, place and denomination of your church. A bill of lading should be sent with all goods shipped.

I am sure that the people of our Church will be glad to make a prompt and generous response to this appeal. Winter is at hand. Many of our brethren who before the war were living in comfort are now in poverty and rags, and the winter will go hard with them unless its rigors are softened by the clothing we send.

KUONYI NSHILA

(William McCutchan Morrison.)

Twenty Years In Central America.

OUR Congo Mission is fortunate in having called forth most interesting and steadily increasing missionary literature, beginning with "The Life and Letters of Samuel N. Lapsley," published in 1893, of which nearly 3,000 copies were circulated in our Church, and extending to one of the very latest issues by our Committee of Publication, namely, Rev. T. C. Vinson's "William McCutchan Morrison, Twenty Years in Central Africa." This last named book is a fitting memorial of an honored and most useful life, which well deserves the attention of our readers.

There are monuments more lasting than brass. The man who writes his name in the hearts of a grateful people; or, even though his name may be forgotten, lives on through generation after generation in some great and lasting benefit bestowed upon his fellowmen; wins for himself a just claim to everlasting remembrance.

The work of Dr. Morrison among the Congo natives illustrates this in three marked particulars:

1. He rendered them a service whose benefits to the natives themselves are inestimable, and which also attracted to him during his lifetime the attention of the whole civilized world. He took a prominent and decisive part in the controversy between the oppressed native African population of the Congo Free State and King Leopold of Belgium. When he went to Africa as a missionary in 1896 matters were going from bad to worse with the natives among whom our mission was laboring.

Already our missionaries, particularly our pioneer colored missionary, Rev. Wm. H. Sheppard, D. D., had intervened between the natives and their oppressors, remonstrating with the State authorities against their treatment of them, and when

this failed, taking steps to arouse public sentiment in England and America in behalf of the native Africans. The result had been the institution of the Congo Reform Association and the stirring up of strong public sentiment demanding changes for the better. Dr. Sheppard, in particular, had given most eloquent testimony during his first furlough, both in Great Britain and in this country, and accompanied his appeals with photographs of the mutilated natives bearing their unanswerable testimony to the atrocities of which King Leopold and his agents had been guilty.

Dr. Morrison not long after he entered upon his work upon the Congo began to take an active part in this fight, so much so that two years after his arrival on the field the Belgian tribunal at Luebo cited him for trial, on account of certain very strong articles of protest which he had written against the raids of the cannibal Zappo Zaps who were in the employ of the State. The evidence at Dr. Morrison's command was so strong, however, that the State was glad to side track the case and it never came to trial.

On his furlough in 1903 he made Congo reform one of his principal objects. He boldly went to Belgium, asking an audience with King Leopold, and when this was refused, interviewed the ministers of the king. He wrote articles for the leading magazines in England, and had the honor of appearing before both houses of Parliament in support of reform measures in the Congo Free State. And in this country he spoke before our Southern General Assembly on this subject, he enlisted the help of leading statesmen, particularly some of the most prominent members of the United States Senate; and he spoke in the great cities of the North, and before the Peace Congress at Boston. On his return to Africa, this forced King Leo-

pold and his agents to take up the challenge, which Dr. Morrison had thrown down, and the trial of Morrison and Sheppard at Leopoldville, capital of the Congo Free State, in September, 1909, resulted in the complete vindication of the two missionaries and was one of the most dramatic incidents in Dr. Morrison's life.

As a result of this agitation, in which Dr. Morrison took so prominent a part, reforms have been instituted which have greatly changed for the better the conditions of life among the natives in all the region where our missionaries are laboring.

The reign of terror which Dr. Morrison found there when he came to Central Africa, and the horrible oppression to which the natives were then subjected have been brought to an end; and before his death he had the privilege of seeing a great victory for the principles of humanity and justice for which he had contended.

2. While Dr. Morrison's labors as a reformer attracted more public attention to himself, he did a work of even more importance when he prepared and then printed the grammar and dictionary of the Baluba language. One of his great disappointments during the first years of his stay on the Congo was experienced when he was forced to give up an enterprise on which he had set his heart, namely, the evangelization of the Bakuba people, with headquarters at Ibanche in the dominions of King Lukenga, and to return to the central station at Luebo. This forced him to carry on his linguistic studies in the Baluba instead of the Bakuba dialect. Yet the hand of God was in this most evidently, for the Bakuba language is spoken only by a few hundred thousand people, while the Baluba is the tongue of nearly two millions.

Dr. Morrison's monumental work is his grammar and dictionary of the Baluba-Lulua language. He found the language absolutely unwritten, without a single mark or line or a letter or syllable or word in writing. Before he returned to

America on his first furlough in 1905 he had practically completed the 417 page grammar and dictionary, every word of which was written with his own hands. It has been well said that the accomplishment of this task "is sufficient to give him a secure place among the world's great linguistic scholars."

This remarkable achievement was wrought out through years of patient toil in which he began at the foundation and first acquired a vocabulary by conversation with the people, searching for words and idiomatic expressions "as for hid treasure." And when he had acquired a vocabulary, then came the still more difficult task of discovering the grammatical principles upon which the language was constructed. The people themselves, it need hardly be said, did not know anything of grammar, and when asked to explain some of the simplest grammatical principles, they could only answer, "we say it this way."

Yet in four years from the time that he landed in Africa he had succeeded in reducing to writing the Baluba-Lulua dialect, and his grammar and dictionary were already taking practical shape.

And imagine his joy as the structure of the Baluba language came out more and more clearly before his mind, to discover that he had been reducing to written and scientific expression one of the most beautiful and perfect forms of human speech. The Congo missionaries as well as Dr. Morrison himself, testify that the Baluba dialect takes rank with Greek and a few other languages of the earth as one of the most beautiful, expressive and grammatically perfect modes of conveying human thought. And yet this language with all its expressiveness and grammatical accuracy had never been written, and had simply been handed down from generation to generation in its present form of remarkable perfection.

While some imperfect beginnings in the study of this language had been made by Mr. Lapslev and Dr. Snyder, it was reserved for Dr. Morrison, with a thor-

oughness and with a linguistic ability of the highest order, to do the work of the grammarian and lexicographer which changed the Baluba-Lulua language from a spoken to a written tongue. And not only did Dr. Morrison prepare the grammar and dictionary which accomplished this great linguistic achievement, but before his death he had published a book of 532 pages, entitled "Lessons from the Whole Bible," containing 150 selected Bible readings translated literally, linked together by paraphrased statements of the intervening history, thus furnishing a complete story of the Bible. Just before his death he had completed the translation of the four gospels and the book of Acts; he had also translated numerous leaflets, school books and hymns.

3. Dr. Morrison, the reformer, and Dr. Morrison, the scholar, are eclipsed by Morrison, the preacher and evangelist and great missionary organizer. In both of the points already discussed he had labored with the fullest co-operation and able assistance of the other members of our missionary force. Even more was this true in regard to his work as a missionary evangelist. He was only one of a goodly number of devoted laborers in our Congo mission field. Still, some of the most important features of the work were either introduced by him, or largely developed and perfected through his genius for evangelization and organization.

While this fact is only hinted at in his life, yet there is reason to believe that the forming of the natives into Christian Endeavor Societies in the early stages of the mission, and the subsequent training and education of the older natives as evangelists and native workers was largely Dr. Morrison's achievement; and it is from these two things (so Mr. Allen said at Montreat this summer) that the great extension of gospel influences in our mission field is largely due.

Rev. R. D. Bedinger says: "It was this clear-visioned man of faith who organized in 1900 the Christian Endeavor Society. His whole object was to develop initiative

and confidence in the timid converts, and out of this society grew the splendid body of native evangelists now scattered all over our vast territory."

Thus while it would be difficult to estimate the work of one man among the many gifted and eminently useful men and women whom our Church has sent to the Congo Mission, yet all of them will join in a tribute to Dr. Morrison's usefulness and eminent success in laying broad and deep the foundations of that great native church which has its center at Luebo.

It is no news to the readers of THE MISSIONARY SURVEY that our work on the Congo stands forth as one of the miracles of missions. And the triumphs of the gospel in the Belgian Congo are to no small extent due to the man who began his missionary career in Africa on the 31st of December, 1896, and died there on the 14th of March, 1918. "When he began his work we had only one station occupied by eight missionaries. When he died there were six stations and more than two-score missionaries on the field. When he reached Luebo the native converts numbered less than fifty. When he laid down his work they numbered over 17,000. When he reached Luebo the out-stations could be counted on the fingers of one hand, in 1918 they numbered over 450."

In this article we have given only the most imperfect sketch of Dr. Morrison's labors. We have not had space to write of his character and personal history, of the interesting and oft-times romantic incidents in his career—we have only given the bare outlines of the great things which God wrought through him. But for all these interesting details we refer our readers to Rev. T. C. Vinson's memorial volume, noticed at the beginning of this article, just issued by our Committee of Publication. The readers of THE SURVEY will find the expenditure well worth the money if they will send to our committee for a copy of this worth-while missionary book.

(The price is 50 cents in paper, 75 cents in cloth.)

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.

A CHRISTMAS HYMN, 1837.

It was the calm and silent night!
Seven hundred years and fifty-three
Had Rome been growing up to might,
And now was queen of land and sea!
No sound was heard of clashing wars:
Peace brooded o'er the hush'd domain:
Apollo, Pallas, Jove and Mars,
Held undisturb'd their ancient reign,
In the solemn midnight
Centuries ago!

'Twas In the calm and silent night!
The senator of haughty Rome,
Impatient, urged his chariot's flight,
From lordly revel rolling home!
Triumphal arches gleaming swell
His breast with thoughts of boundless
sway:
What reck'd the Roman what befell
A paltry province far away,
In the solemn midnight
Centuries ago!

O strange Indifference! low and high
Drowsed over common joys and cares:
The earth was still—but knew not why:
The world was listening—unawares;
How calm; a moment may precede
One that shall thrill the world for ever!
To that still moment, none would heed,
Man's doom was link'd no more to sever
In the solemn midnight
Centuries ago.

It is the calm and solemn night!
A thousand bells ring out, and throw
Their joyous peals abroad, and smite
The darkness, charm'd and holy now!
The night that erst no name had worn,
To it happy name is given:
For in that stable lay new-born
The peaceful Prince of Earth and Heaven,
In the solemn midnight
Centuries ago.

—A. Domett.

THE INVISIBLE GUEST.

LAST year when we were asked to entertain at the Christmas feast an invisible guest—one of Europe's starving millions—in a home in a Southern city there was a little red stocking hung among the Christmas greens. It was not a home of wealth, but rich in love and friendship, companionship of books and the glad presence of a child.

No one saw the hands that dropped something into the stocking of the invisible guest, but when bed time came and the Christmas candles were burning low, the child took down the stocking and counted out \$30 and the next day \$10 each, went to a Central Europe, an Armenian and a Chinese starving child—the invisible guests of that home on Christmas Day.

Wouldn't you like to hang a red stocking too this year among the holly and the pine and the mistletoe, and because of all the coming of the Christ-Child means to you, entertain for him a guest? That invisible guest may be some old minister too aged and infirm to preach, but whose eyes already discern the King in His beauty and the land of far distances. That guest may be a boy or girl, longing to serve their day, who but for you can never get their college training or in one the "memorials" held in the Endowment Fund of Ministerial Relief you may see
". . . those angel faces smile
Which you have loved long since and lost
awhile."

And if you have no home, if you are a "shut-in," a stranger, a solitary and

seem to yourself to look on at the joys of the Christmas-tide, merely a bystander, then all the more hang your little stocking. For where there is Christmas and a heart's door open, the Christ will come and be himself your Invisible Guest.

THE DAYS COME.

THE cut which we reproduce this month shows the cover of the Christmas service. We are expecting a record-breaking use of it in our Sunday schools and churches this year. The purpose underlying the simple pageant is the enlistment of lives for Christ, so that its successful presentation affects not only one department of the Church's work, but



the whole Church itself.

We suggest its use in the December meetings of the Auxiliaries. The pageant is so simple and so short that its parts could easily be assigned to be read at the circle meetings. And since the need for recruits is worldwide and the call a world call, we ask your very earnest prayers for God's blessing on this Christmas service.

"WHAT THEY SAY."

REV. John I. Armstrong, D. D., president of Lewisburg Seminary, Lewisburg, W. Va., and remembered for his splendid work as educational secretary of the Foreign Mission Committee, writes:

"I have read 'The Days Come,' and find it a good program. Its use at Christmas will result in fruitful activity in the souls and in the lives of our young people.

"Mildred Welch is a great power for good in your work and in the Church."

Rev. Gilbert Glass, D. D., Superintendent of Sunday Schools and Young People's work of our General Assembly, writes:

"I have examined the program, 'The Days Come,' with interest.

"I think the work is exceedingly well done and should be both interesting and highly instructive and inspiring when rendered after due preparation. I hope it will be used by all of our Sunday schools on the Sunday nearest Christmas. We are urging the use of this fine program in our Sunday school periodicals.

"Let me congratulate you on the splendid programs issued by your office."

Mr. R. E. Magill, Executive Secretary of Publication and Sabbath School work:

"Each year scores of Christmas exercises are submitted to us to be offered to the Sunday schools of our Church. Most of them are light and frivolous and fail to put emphasis on the real significance of the Christmas celebration.

"I am very glad to see that Mildred Welch has struck the right note in the preparation of your Christmas exercise, entitled "The Days Come." It is reverent in spirit and provides an attractive program which can be readily carried through by the young people in any and all of our churches. The appeal for dedication of life to Christian service is forceful and happily presented.

"I hope this service will be widely used in the Sunday schools of our Church and that it will lead to large dedication of self and substance for the work of the kingdom."

Mrs. W. C. Winsborough, Superintendent of the Woman's Auxiliary:

"The Christmas Pageant just issued by our Louisville office is the most inspiring that has yet come to the young people of the Church."

"The new spirit of Christmas rings from every line. It sounds the call for dedication to the Master on his natal day the greatest gift of all—the young life of the Church to the service of the King.

"Boys and girls will be inspired through this service to dedicate their talents and lives to the service of Jesus Christ who brought to them on Christmas Day that greatest gift—himself."

Order from the Executive Committee of Christian Education and Ministerial Relief, No. 410 Urban Building Louisville, Ky.

NOTES ON CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

NEVER before have we had such a demand for the "Christmas Exercise" as this year. We are just preparing to print another edition of "The Days Come." If a supply has not yet been secured for your church, be sure to see that this is done at once. The "White Christmas" idea is carried out beautifully and impressively. The appeal is for the full dedication of life, service and substance to Christ.

—

This striking paragraph is taken from a letter from Rev. Richard A. Bolling, formerly first lieutenant and chaplain in the U. S. Army, now pastor at Indianola, Miss.: "How about an appeal along this line? A certain church of about 500 membership has heard the gospel at the lips of many men. It has never sent the gospel to any other church by any man from its membership. Such a church should pray God that a recruit may be found, a replacement made, from its ranks." I feel there are many such churches.

Our former Life Work Secretary, Rev. Edward E. Lane, D. D., and his wife, formerly Miss Mary Cook, of the First Church, Danville, Va., have reached their field of labor in Brazil. Their address is No. 241 Rue General Carneiro, Campinas, E'de Sao Paulo, Brazil.

—

The field force of the Executive Committee, who with fidelity and perseverance are striving to save the educational institutions of our Church are now working in the four Synods of Tennessee, Alabama, Louisiana and Mississippi, where they are attempting to raise \$1,400,000; in the Synod of Virginia, \$1,000,000; and in the Synod of West Virginia, \$1,000,000 from the two Synods of the Presbyterian Church, U. S., and U. S. A. We ask the earnest prayers of the whole Church for the blessing of God on the efforts of these consecrated men of faith and prayer.

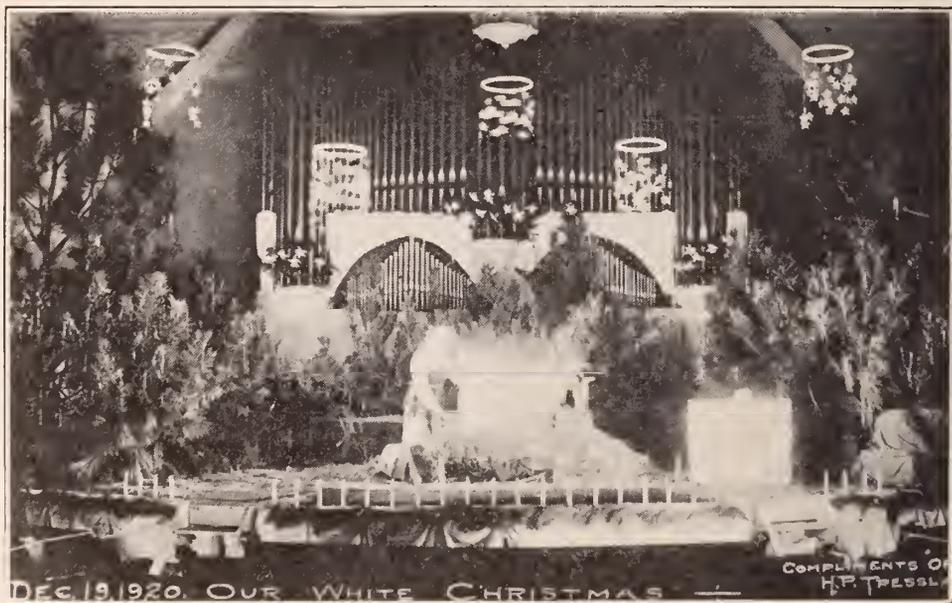
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Mrs. Hazen Smith, Life Work Secretary of the Executive Committee, whose

address is Lagrange, Ga., is working in the institutions of the Southeast at this time. Rev. Luther M. Dimmitt, Life Work Secretary, is working in the Southwest territory. They are facing wonderful opportunities and crave the prayers of the Church for their guidance, strength and help.

The month of December is set apart by the General Assembly for consideration

of the work of Christian Education and Ministerial Relief. Three leaflets recently received from the press will be of help in the study of this work and in presenting these important causes: "Fundamental Facts (revised)," "How Can I Help" and "The Life Enlistment Committee in the Local Church." All of these may be secured from the Secretary, 410 Urban Building, Louisville, Ky.



Decorations for the Christmas Exercise at the First Presbyterian Church, Montgomery, Ala. The Men's Big Brother Bible Class, with one thousand members, bore all expense. While this class is a part of the Sunday school, it paid this out of the class fund, and the Sunday school was spared taking that amount from the treasury.

It is self that keeps us from service, self which breaks the golden rule by which Christ bade us live. Self is the first weight that we must cut off and lay aside, to which we must say as the knight said unto those who came to tempt him from his errand: "Stand aside; I run for my lord the king!"—
Margaret Slattery.

Publication and Sabbath School Extension

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

RALLY DAY IN OCTOBER.

R. E. MAGILL, *Secretary.*

RALLY Day on the first Sunday in October has come to be a Red Letter Day in the Calendar of thousands of our schools.

The major purpose of the day is to rally all the forces of the Church and community at the beginning of the active working period of the Church year and to



Broadway Presbyterian Church, Fort Worth, Texas. The Sunday School of this Church gave over \$1,000 on Rally Day for Sunday School Extension. This Sunday School is not such a large one, but the members are liberal givers. The attendance on Rally Day was 464.

plan for a sustained and enlarged Sunday-school program.

In every community there can be found children and young people who are not in Sunday school and on Rally Day it is expected that a special effort will be made to enroll these neglected youngsters. The last comprehensive study of the Sunday-school situation in America revealed the fact that there are twenty-seven million young people between the ages of six and twenty-five yet out of the Sunday school, and of this vast multitude *thirteen million* are to be found in the sixteen States of the South. Surely this is a challenge to the Protestant churches of the South to *wake up.*

Our Sunday School Department made a special effort this year to prepare an attractive program for Rally Day, and the theme was "Give Ye Them to Eat." We sent out 836,676 pieces of printed matter and 6,100 letters were sent to superintendents and pastors. A beautiful duotone wall poster, picturing the incident of the lad, with his loaves and fishes helping the Master to feed the multitude by Galilee, went to every Sunday school in our Church with its appeal, "Give ye them to eat."

The response has been highly encouraging and it is probable that the total offering from the Sunday schools, for the work of Sunday-school Extension will exceed the splendid total reached in 1920.



Mr. John I. Winter, the efficient Superintendent of the Broadway Presbyterian Sunday School, Fort Worth, Texas. From this picture one would think that he could get from his Sunday School most anything that he might ask.

The letters accompanying the remittances show that a contagious enthusiasm and a spirit of sacrificial giving marked the day and that definite plans were made which promise to make this *the best year* ever in our Sunday-school work.

The finest feature of it all was the stress that was put upon offering *self* as well as substance for the work of the kingdom and on every hand we hear that scores of young people are offering for service in whatever field they may be needed.

While the calls have never been so numerous and the opportunities and obligations so pressing it is heartening to find that the choicest spirits among our young people are ready to lay their lives upon the altar of sacrificial service in unstinted measure, and it only remains for the Church to provide an equipment and enlarged faculty for the Assembly's Training School at Richmond, so that these splendid young lives may be trained for efficient service. As an answer to the question, what is done with the Sunday School Extension Fund contributed by the schools and churches, we state that fifty-two workers have been employed during the past summer, trying to reach our share of the spiritual illiterates in our Southland.

In order that the character of their work may be understood, we quote a few extracts from letters from some of these workers:

Rev. J. K. Roberts writes:

"Teaching the word is a necessary preparation for evangelistic effort. The Outpost Sunday School prepares the way for the evangelist, and the Home Mission Committee nourishes and develops churches thus organized.

"In our Presbytery more than thirty Outpost Schools have been developed into good churches. The Presbyteries which are pressing outpost Sunday schools as pioneer workers for evangelism are showing the most rapid growth. God always honors the preaching of the gospel to the poor."

Mr. J. M. Harvey writes:

"As a lay worker from the business world I was called to the Sunday School Extension field a year ago and assigned to Wilmington Presbytery, with headquarters at Wilmington, N. C.

"During the year our Presbytery has organized fifteen schools and increased the membership 1,578, total enrollment being 6,092. One mission school organized in June, twenty-six members, carried its own expenses and contributed \$20 to Chinese Famine Relief, \$16 to Armenian Relief, and \$10 to Bantium Springs Orphanage, before end of year.

"We have seventeen Mission Schools, some of which are promising prospects for churches in the future.

Total Benevolent Gifts.....	\$ 6,447.00
Total Current Expenses.....	5,431.00
	<hr/>
	\$11,878.00

"Sure, pop, it pays!"

During the summer months just passed, \$600 was given from Sabbath School Extension Funds for the employment of two theological students—Mr. George C. Bellingrath and Mr. E. H. Hamilton, of Atlanta, to work in West Hanover Presbytery with Rev. J. C. Shive. These men, along with six others who were doing exclusive extension work in this same Presbytery, from funds given from other sources, held conferences on methods in every church in the Presbytery except two, and thousands were given their first real vision of the power of the Christian religion to transform and enrich living. Mr. Hamilton and Mr. Bellingrath, working together, would spend five days in each community visited. On Sunday morning they would visit the Sunday school and "observe" the methods in use, and during their talks from day to day would make kindly and helpful criticisms. Appropriate talks were made before the whole congregation of the church on Sunday mornings and evenings. The evangelistic effort was the most fruitful in the history of the Presbytery, and altogether



This is a picture of the Shoe Creek Sunday School in Nelson County, West Hanover Presbytery, Virginia. This work was organized in 1920 by Miss Sally Hunter under the supervision of Rev. J. C. Shive, Home Mission and Sunday-school Superintendent for the Presbytery. The work has already grown to the point where a church building and a new school are needed.

we have had a year of blessing and privilege.

Rev. W. R. Smith, Jr., Holston Presbytery, Roan Mountain, Tenn., new in the field, but with keen insight into needs and conditions writes:

"One mountain settlement where I am working covers a space of about two and a half square miles. In this settlement there are from seventy-five to one hundred homes averaging from three to five children to a home under eighteen years of age.

"We are running one mission day school with about forty enrolled. Only one organized Sunday school. We started this Sunday school with only one man, three women and eight or nine children, divided into just two classes. Now we have a graded Sunday school with five different classes, and are forced to have our Men's Bible class in the yard.

"We started a Teacher Training class (Our Family Circle, we call it) with four men. At our last meeting there was just a little standing room to spare.

"Just across the mountain from this community there are two other large settlements with no Sunday school, no preaching, nothing to remind them of their duty toward God. What we need is more consecrated young men and women to be "whole time" workers for Christ and sufficient funds to compensate them for their labor.

"According to my opinion, there is no greater investment than that which the Church invests in the interest of Sunday School Extension Work and other Home Mission Work. There is no work connected with the Church that will bring a greater reward to the Church and more completely evangelize our home country and glorify our Father which is in heaven."

Mr. R. L. Landis, the efficient Superintendent of Sunday School and Young People's Work for the Synod of Mississippi, sends the following items regarding

"SUNDAY SCHOOL EXTENSION IN THE SYNOD OF MISSISSIPPI.

"Sunday School Extension in the Synod of Mississippi has been the means of establishing a number of new Sabbath schools and Young People's Societies, and an influence that has caused many of the well established schools to operate mission schools. It has greatly increased the attendance in many of the small schools, and more efficient organization has been attained and a decided increase accomplished in the number of organized adult and secondary classes.

"More than one hundred schools have conducted conferences based upon the Efficiency Standard of Organization for Presbyterian Schools. Schools have organized according to the Standard. Many

have started memory work in Scripture Catechisms has been instituted in the and hymns. The teaching of the greater number of the schools."

SUPERINTENDENTS' ONE-MINUTE TALKS ON MISSIONS

(We give below, in very concrete form, the gist of some of the important articles in this issue. Only one topic should be discussed a Sunday.)

HOME MISSIONS. TOPIC: CHURCH ERECTION

In a certain county in a Southern State a woman teacher in the public schools teaches the men's Bible class in a village Sunday school. She is intensely missionary in spirit, and the men in the class soon brought in other men from the surrounding country. One man sixty years old refused to come for some time, but finally was induced to attend. After attending three or four Sundays, he called one of the men to one side after the lesson and said to him, "I didn't want to ask in class, but who is the man Jesus you talk about, and how did he die?" In this county we have several Presbyterian churches, in the towns, the county seat being a lovely Southern town of cultured, educated people. The county is a prosperous one in a good agricultural section. Has it been adequately churched?

Reports show a present need of 333 new church buildings. During the year ending September 30, 1921, the Home Mission Committee helped eight by donations and loans and was obliged to refuse help to twenty-three because of lack of funds. (See "Does the South Need Churches?")

FOREIGN MISSIONS. TOPIC: CUBA.

Our Southern Presbyterian work in Cuba centers in our school in Cardenas, which was opened in October, 1900, with fourteen pupils in attendance. During these years of its existence the matriculation has grown to 600, covering all grades from primary to college courses. It takes care of boarding as well as day pupils. In addition to the above, eight other towns have been occupied by the boards representing the school work. The entire teaching force in these schools consists of fifty-five. Of these, fifteen are foreign missionaries, a large part of the work is being done already by educated young men and women of the country. In all of our schools the Bible is given first place. Are our schools acceptable to the people? This question may best be answered in the words of a prominent citizen patron who, when asked in what part of the city the school should be located, replied: "Locate it where you wish, the parents will have to send their children there, because there is no other school in the city that can compare to it in effectiveness of work." Equipment and consecrated teachers ready to give their lives where they will count most for the Master's kingdom are the greatest needs. Any one who is familiar with the general indifference of Cubans toward religion will realize that there is no better way to propagate the gospel among them than through these schools and colleges. (See "A Quiz on Our Schools in Cuba," "Monthly Topic—Cuba," and "Missionary Methods in Cuba.")

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

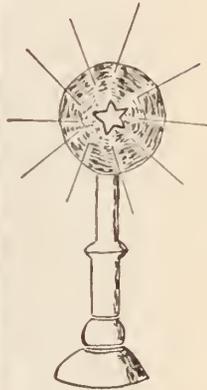
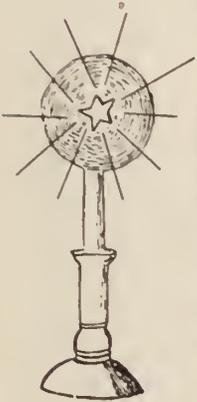
The month of December is set apart by the General Assembly for consideration of the work of Christian Education and Ministerial Relief. Three leaflets recently received from the press will be of help in the study of this work and in presenting these important causes: "Fundamental Facts (Revised)," "How Can I Help?" and "The Life Enlistment Committee in the Local Church." All of these may be secured from the Secretary, 410 Urban Building, Louisville, Ky.

PUBLICATION AND SABBATH-SCHOOL EXTENSION

Rally Day Response has been highly encouraging, and while all the returns have not come in at this writing, it is probable that the total offering from the Sunday schools for the work of Sunday-School Extension will exceed the splendid total reached in 1920. The finest feature of all was that so many of the churches stressed the offering of self as well as substance for the work of the kingdom. (As an answer to the question, What is done with this fund? see page 898.)

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 FAMILY] ALTAR.

THE entire Church is called to prayerful consideration of the Family Altar during the present week.

The first objective in the Stewardship Program is "To intensify the spiritual life of the church membership," and the first suggestion for accomplishing this, "The establishment of family altars."

The seventh item in the Standard of Excellence for the Woman's Auxiliary is "A Family Altar in the homes of 60 per cent. of the Auxiliary membership."

December has been set aside for especially educational and prayerful effort toward the end that a family altar may be established in every home of the Church. We therefore call every mother who shall read these words to prayer about this important matter, as it relates to her own home as well as to the home of her neigh-

bor. Is there a family altar in your home?

The Secretaries of spiritual resources (formerly Prayer Bands and Bible Study) are especially responsible for this important work. Helpful literature on the Family Altar can be obtained free from the Auxiliary office. See that the women of your church receive and read these. In a quiet and tactful way, canvass the homes of your Auxiliary and learn the number of altars already established. Hand or mail to those who have not yet established an altar one or two leaflets that may awaken a sleeping conscience.

Have the Prayer Bands add to their list of subjects for daily prayer for December, the petition for "A Family Altar in Every Home."

Sometimes it is necessary for the mother to lead in the family devotions.

We have a booklet of "Prayers for Use of Mothers," which can be supplied for 25 cents, postpaid.

Upon the efforts of the women of the Church will depend largely the success of this effort to build up religion in the home

by daily family worship. Let us not be lacking in this cause which so vitally concerns the spiritual welfare of woman's kingdom—the home.

H. P. W.

THE GOD IN YOUR HOME.

By MRS. E. C. CRONK.

She was a dainty slip of a Japanese girl. Her bright, wondering, almond eyes looked out in interested query at all things in the great, wonderful America. Eagerly she studied at the American College. The girls called her Cherry Blossom, for she seemed like a bloom from her favorite cherry tree, blown across the ocean by a wind from her own Sunrise Land. "She fairly absorbs knowledge and adopts our American customs in the most charming way," wrote Ethel Clarkson to her mother, when she was begging permission to bring Cherry Blossom home with her for the holidays. When Christmas time came, dainty little Cherry Blossom was all aglow over the thought of spending the holidays with Ethel in her beautiful American home. She had been inside the great schools, and colleges in America. She had seen the art galleries and the public buildings. She had been in many churches, but the thing she longed most of all to see, on the inside, was a Christian home.

That first Christmas time in America was a wonderful holiday season to the little Cherry Blossom from Japan, but soon the last of those vacation days came. Mrs. Clarkson stood in her library with her hands on the shoulders of the little Japanese girl she had learned to love as a daughter.

"Now tell me before you go, you dear little Cherry Blossom," she asked playfully, "how you like the way we American folks live? Are you homesick for a real, genuine bow? Are you weary of sitting on chairs, and sleeping in beds, and wearing shoes all day long and being bothered with knives, forks and spoons?"

The girl laughed merrily.

"Oh, I love it," she said, clapping her hands. "It is such fun trying to decide which spoon to take up the next one. Your home is wonderful."

Then her eyes grew suddenly wistful.

"But—," she said, and hesitated.

"But what," said Mrs. Clarkson encouragingly.

"There's one thing I miss," said the girl, with a far away look in her eyes, "that makes your home seem queer to me. You know I have been with you to your church and I have seen you worship your God there. But I have missed the God in your home. You know, in Japan we have a god-shelf in every house with the gods right there in our homes. Do not any Americans worship their God in their homes?"

All during the afternoon Mrs. Clarkson was strangely silent. The innocent question of her departing Japanese guest had gone straight to her heart with an overwhelming accusation. Back over the

The Lord's answers to prayers are infinitely perfect, and eternity will show that often when we were asking for a stone that looked like bread, He was giving us bread that to our shortsightedness looked like stone.

busy years her thoughts flew to those days when she first had a home of her own, and a time and a place for the worship of God in her home. Then the thousand distractions of a large household and a busy life had crowded in, and the God in her home had been crowded out. She had not meant that it should be so. As she thought of it all a great longing filled

her heart and the light of a firm conviction filled her eyes. That day she talked with each member of her family alone, and that night the altar of her God was set up again in her home.

There it was that the little Cherry Blossom from Japan on her next vacation visit, found the God in that home and gave her heart to Him.

TEN REASONS WHY EVERY CHRISTIAN HOME SHOULD HAVE A FAMILY ALTAR.

By WILLIAM EDWARD BIEDERWOLF.

I. Because it will send you forth to the daily task with cheerful heart, stronger for the work, truer to duty and determined in whatever is done therein to glorify God.

What mother with the manifold duties of the home, or father in the busy marts of the world, does not at times find the burden heavy and the routine of the common task tedious and tiresome? But how we have been thrilled by the testimonies of many of the world's really great and busy men and women whose lifelong practice this holy custom has been—how we have been thrilled by their testimonies as to the helpful influence of those hallowed moments from which they arose, girded with the strength of God for the task and the toil of the day.

II. Because it will give you strength to meet the discouragements, the disappointments, the unexpected adversities and sometimes the blighted hopes that may fall to your lot.

It takes more than human grace to be brave under some circumstances and to

play the part of a man. Was it not the wife of a noted preacher who appeared in mourning before her discouraged husband and in response to his surprise told him that she supposed from the way he was acting that God was dead and that she had therefore gone into mourning.

III. Because it will make you conscious throughout the day of the attending presence of an unseen, divine One, who will bring you through more than conqueror over every unholy thought or thing that rises up against you.

John McNeil, the Scotch evangelist, used to tell us how every morning after family worship his father, a humble collier, would

start to his daily work. He would open the door, then pause on its threshold with his hat in one hand, his dinner pail in the other and looking out in the direction he was to take would say, "And now once more I go forth in the name of the Lord of hosts."

IV. Because it will sweeten home life and enrich home relationship as nothing else can do.

As a fresh rose

A BOOKLET YOU SHOULD HAVE!

FIRST STEPS IN FAMILY WORSHIP

By Elizabeth McE. Shields

The best help yet prepared for fathers and mothers wanting to establish a real Family Altar for all the household.

10 Cents, Postpaid

ORDER FROM

THE WOMAN'S AUXILIARY
256-259 Field Bldg., St. Louis, Mo.

set in a room sweetens all the place with its rich aroma, so the Family Altar is the spiritual perfume of the home, making it a place where it is sweet and wholesome to abide and in comparison with whose associations the club, the lodge and the place of entertainment lose much or all of their attraction.

V. Because it will resolve all the misunderstanding and relieve all the friction that sometimes intrude into the sacred precincts of family life.

The Family Altar in the home is like a spiritual antiseptic that heals every hurt; it is the family shock-absorber that lightens every jar; the family lubricant that makes everything run smoothly. How can a Christian home get along without it?

VI. Because it will hold as nothing else the boys and the girls when they have gone out from underneath the parental roof and so determine very largely the eternal salvation of your children.

With a little encouragement and help the child receives in the average Christian home to-day, it is little wonder that so many of them are growing up without God and without hope in the world.

VII. Because it will exert a helpful, hallowed influence over those who may at any time be guests within the home.

What more beautiful ministry for the home to perform than this. Every home

has its atmosphere, and the Family Altar is the sweet incense that makes it rich and healthful and sanctifying.

VIII. Because it will powerfully re-enforce the work of your pastor, in pulpit and in pew and stimulate the life of your church in its every activity.

An honored pastor of forty years' experience told the writer that if he were again to become pastor he would set aside a portion of time each week for calling upon his people with the express purpose of urging upon them the value and the necessity of family worship.

IX. Because it will furnish an example and a stimulus to other homes for the same kind of life and service and devotion to God.

This is just as true morally and spiritually. It would not be so hard to induce the minority of church families to set up the place of worship in their homes if the majority already had it in theirs. Will your home be one to help another?

X. Because the word of God requires it and in thus obeying God we honor Him who is the Giver of all good and the source of all blessing.

Religion was an affair of the home long before the world knew anything about churches or cathedrals. The first priests were parents and God expects a man to be a priest in his own home and to conduct the worship of God there.

THREE-MINUTE MORNING WATCHES WITH JESUS.

This little leaflet is designed to assist in establishing Family Altars in busy Twentieth Century homes.

It requires less than the three minutes each morning, and the time suggested is at the breakfast table just before the morning meal.

You will find within thirty one-minute messages from Jesus to you; one for each day of the month; also six suggested prayers for those who are timid about offering original prayers. These prayers may be said by one person, or said in concert.

E. D. BROWNLEE.

Sanford, Fla.

ONE MINUTE TALKS BY JESUS.

- | | |
|---------------------|----------------------|
| 1. John 3:14-18. | 16. John 12:49-50. |
| 2. John 4:7-14. | 17. Luke 21:25-28. |
| 3. Matt. 5:43-48. | 18. Matt. 25:31-40. |
| 4. Matt. 7:19-24. | 19. Matt. 25:41-46. |
| 5. Matt. 7:7-12. | 20. Mark 14:22-24. |
| 6. Matt. 7:21-23. | 21. John 14:1-3, 22. |
| 7. Matt. 11:27-30. | 22. John 14:12-18. |
| 8. John 6:47-51. | 23. John 14:23-26 |
| 9. Matt. 18:15-20. | 24. John 15:4-8. |
| 10. Luke 10:25-28. | 25. John 19:1-3, 26. |
| 11. Luke 12:27-31. | 26. Luke 22:33-34. |
| 12. Luke 15:8-10. | 27. Matt. 27:51, 56. |
| 13. Matt. 19:29-30. | 28. Matt. 28, 2, 4. |
| 14. Luke 20:37-38. | 29. Matt. 28, 5, 6. |
| 15. Luke 22:35-40 | 30. Acts 1, 3, 8. |

SUGGESTED PRAYERS.

1. The Lord's Prayer. Matt. 6:9-13.

2. Our Father, we thank Thee for the rest of the past night, and the blessings of this new day. Bless this meal to our strength. Keep us by Thy power each hour of the day, that we may be faithful to Thee, and forgive us our sins. Cheer the sick and sorrowing of the world to-day, and direct the thoughts of men everywhere to Jesus as life's best friend. We ask in his name. Amen.

3. Our Saviour, we come to thee at the beginning of this day, to acknowledge our allegiance to thee, and to thank thee for all life's blessings. Remind us each moment of this day that thou art at our side, and make us worthy of thy companionship. Help the tempted everywhere to remember that thou wilt provide a way of escape if they turn to thee. Bring about in thine own way peace between man and man, and lead all people to accept Jesus as King of kings, for his name's sake. Amen.

4. Our Father, help us begin this day conscious of our privilege to serve. Open our eyes to the needs of those we touch.

Give us sympathy, tenderness, and love that we may be the friends of men. Give us the joy of leading somebody to Jesus. And that we may be fitted to serve, pardon our sins, and cleanse us from every evil way. Bless all the messages delivered in the name of Jesus to-day, for Christ's sake. Amen.

5. Holy Spirit, cleanse us from our sins, guide us this day, and give us power to overcome temptation. Help us, whether we eat, or drink, or whatsoever we do, to do all to the glory of God! Remind us hourly of the words and the presence of Jesus. Speak through men, and lead many to God this day, and prepare the world for the second coming of Christ. We ask in his name. Amen.

A SABBATH PRAYER.

6. Our Father, we thank Thee for this Sabbath day. Enable us to keep it holy unto Thee. Prepare us for the worship in Thy house. Speak through the minister, the songs, and the Sunday-school teachers. And make us obedient unto the message. Lead multitudes to Jesus to-day, and forgive us our sins, for Christ's sake. Amen.

WHAT THINK YE OF CHRIST?

"What do the young men of India think of Christianity?" was asked by *The Foreign Field* of a missionary in South India. His reply in part was:

"I think the most hopeful thing in the attitude of young India towards Christianity is that she is rapidly learning to distinguish between three things, that we confuse at our peril—Christendom, the Christian Church, and the Christian's Lord. . . .

"Thirty years ago young India said, 'Missionary, your Christianity is not true'; fifteen years ago, 'Missionary, your Christianity is not new'; to-day young India is saying, 'Missionary, why don't your

own people believe your Christianity—after 2,000 years?'" . . .

"Last year a committee of undergraduates in Madras wrote a letter to thank the British and Foreign Bible Society for the usual gift of New Testaments to the first year class. 'We are glad,' they said, 'to have the opportunity of studying the life of the Man who practiced what He preached.'"

What a challenge to the Christians of the present hour, when men want to be led, and find so few who will direct them to the One who is the Way, the Truth, and the Life.—*Evangelical Christian*.

One is our Master, even Christ Jesus; before him we stand or fall. Let us see to it that no day passes without seeking his judgment, lest in this world we lose our finer sense and become corrupted with its unthinking approval.—*John A. Hutton*.

AMMUNITION

CONDUCTED BY MISS CARRIE LEE CAMPBELL

306 WEST GRACE STREET,

RICHMOND, VA.

Order books mentioned on this page from Presbyterian Committee of Publication, Richmond, Va., or Texarkana, Ark.-Texas. Order leaflets from Woman's Auxillary, Field Bldg., St. Louis, unless otherwise specified.

POSTERS ON CHINA.

A set of ten large posters, bearing these words, plus other words:

1. A Heart Throb—"How Long."
2. Pray, Know, Give, Go.
3. China Needs—P-R-A-Y-E-R.
4. Revolution Equals (ten things).
5. Shall Your Brethren GO—And Ye SIT.
6. Win a Girl, and Win a Home.
7. Our Heathen in China, 19,000,000.
8. China Needs C-H-R-I-S-T.
9. One Missionary to 123,000 Souls.
10. One Doctor to 1,000,000 Bodies.

You will need these in your missionary study in January and February. The set sent, postpaid, for \$1.00. Proceeds go to missions. Write to Miss Carrie Lee Campbell.

HELPS FOR SECRETARIES OF PRAYER BANDS AND BIBLE STUDY.

Bible Studies.—Jesus, the King Victorious, Two Types of Service, Jesus, the Great Physician, The Consecrated Talent of Youth, Fourscore and Four Years of Service, A Woman of Great Faith, A Pioneer City Missionary, The Courageous Palm Tree Prophetess, "In As Much," "Behold Your King." Each of these, 2 cents.

On Prayer.—What God Said About Prayer, What Men Said, Prayer—What It Is, Why Pray, Prayer, Does It Help? Waiting Upon Him, Teach Us to Pray, Great Results of Prayer, God's Answers to Our Questions About Prayer, By Special Messenger, The Place of Power, The Power of Prayer, The Third Prayer, Shut In, But Not Shut Out. Each of these, 2 cents.

For Christmas.—For the best Christmas exercise, use that Dr. Sweets is sending out. To help create the right Christmas spirit, scatter these leaflets:

The Gifts He Brought, 3 cents; The Christmas Message (poem), 3 cents; In the Light of Bethlehem's Star, 2 cents; My Best Gift, 2 cents; Would He Find Room? 2 cents; The Very Breath of Christmas, 2 cents; Two

Christmas Pictures From Japan, 2 cents; Tasuku's Christmas Tree, 2 cents; The Answer, 3 cents.

Biography.—Lay a foundation of missionary education with these simple but striking leaflets:

Joseph Hardy Neesima, 2 cents; Adoniram Judson, 2 cents; William Carey, 2 cents; Henry Martyn, 2 cents; Robert Morrison, 2 cents; Ivan Keith Falconer, 2 cents; Captain Allen Gardiner, 2 cents; Moffat and Livingstone, 2 cents; Mary Reed, 3 cents.

TWO CHRISTMAS EXERCISES.

When the Christmas Star Shone, 5 cents. An exercise for a varying number of children, with much singing.

Vision of the Christmas Star, 2 cents. A Christmas missionary exercise from a group of children, large or small.

Both of these are by Mrs. E. C. Cronk, and are very effective.

FOUR SIMPLE EXERCISES FOR JUNIORS.

1. *The Missionary Dollar and What it Does.*

2. *Scenes at Ellis Island.*

3. *Waiting for the Doctor.*

4. *Thanksgiving Ann Dramatized.*

Interesting "activities" for your Juniors. Each, 5 cents.

Parliamentary Law.—"The Essentials of a Properly Conducted Meeting." This simple guide has been by its observance the making of many a meeting. To do all things decently and in order, you will need this. Send 25 cents to Mrs. Narcissa T. Shawhan, 254-N. Conception Street, Mobile, Ala.

A Compendium of Parliamentary Law.—By Mrs. John F. Lewis. 25 cents. Should there be need of a larger study of this subject, there will be found in this booklet six well planned lessons and an appendix.

This might furnish solid work for Circles, and both of these booklets will be valuable in training future leaders.

"There is no more inconceivable folly than this continued riot of expenditure on battleships, when great masses of humanity are dying of starvation."—*Herbert Hoover.*

HOME MISSIONS

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

MISS ELEANORA A. BERRY,
LITERARY EDITOR.

HURT BUILDING, ATLANTA, GA.

Our December Topic---Church Erection.

DOES THE SOUTH NEED CHURCHES?

IN CITIES.

An extract from a letter, written in reply to a letter from this office asking for information about churches which had received aid, and stating that we were making the appeal this year for a Church Erection Fund.

"We are quite pleased to know that there is a prospect of aid in building in the near future. We need three church buildings badly just now, and we are so anxious to start on them.

"One is at _____, and I think it would be a splendid investment to put some money in it. Just a few years ago they were reorganized after being dissolved, and now they are asking for a pastor for all his time. (Application regretfully declined.)

"Then we badly need two churches in this city. We have lately built one out at _____ and it swamped the two churches here in the city to pay for it, so we are not able to undertake these two. One is _____, already organized, and the other is in the northern part of the city where we will organize a church in two weeks. They are going right ahead, and have about eighty in the Sunday school, and one hundred and twenty-five ask us for the organization. They could use \$20,000 in building to fine advantage. We have strained a point, and so has Synod, in helping to buy three lots for the new church and a manse, which has been built, without partitions, to permit its use for preaching purposes."

IN RURAL SECTIONS.

A certain county in a Southern State has no Presbyterian Church. In fact, there are not many churches in it. There are two in the county seat, which is on the western border of the county, one in a little town on the eastern border and two dying country churches. Only three of them have Sunday schools, and the entire Sunday-school enrollment of the white population would not exceed one hundred. We have no figures for Negro churches.

The county has to-day a population of 3,417, with the white population a little in the majority. It had 4,594 people living in it ten years ago. Ten years before that it had still more. We wonder why people are moving away. Is it because an unchurched community is not a good place in which to live?

In a neighboring county, in which conditions are much the same, a woman teacher in the public schools teaches the men's Bible class in a village Sunday school. She is intensely missionary in spirit, and the men in the class soon began to go out into the surrounding country, trying to bring other men into the class. One man sixty years old refused to come for some time, but finally was induced to attend. After attending three or four Sundays, he called one of the men to one side after the lesson, and said to him, "*I didn't want to ask in class, but who is this man Jesus you talk about and how did he die?*" In this county we have several Presbyterian churches, in the

towns, the county seat being a lovely Southern town of cultured, educated people. The county is a prosperous one in a good agricultural section. Has it been adequately church-ed?

Reports show a present need of 333 new church buildings. During the year, ending September 30, 1921, the Home Mission Committee helped eight by donations and loans, and was obliged to refuse help to twenty-three because of lack of funds.

In many places Presbyterian Home Mission Committees hesitate to organize a new church where there is a good opening, because they know the congregation cannot secure adequate assistance in building.

With a fund of half a million dollars, the interest paid on loans could be devoted to donations to assist the weaker churches, while the stronger ones could secure adequate loans, which would be paid back, and loaned to other churches.

CHURCH ERECTION IN ONE HOME MISSION PRESBYTERY.

REV. C. J. RALSTON.

(The records of the Home Mission Office show that in Indian Presbytery twelve churches received Church Erection aid, aside from those that are now in Durant Presbytery. The aid, mostly in the form of small donations, amounted in all to \$1,335. The list was sent to Rev. C. J. Ralston, requesting that he give us information about these churches, the ministers from them, and any other interesting points.)

I have made an effort to gather the information you requested, commencing with Sandy Creek Church, which was organized in 1860. Out of this church have come more ministers than any other church in the Presbytery: Jonas Wolf, who was a very godly man and did a fine work during his life, dying in the harness; Willis Brown, a very earnest minister who was under the care of Brother Wolf, and received all his training from him. Willis did a good work during his life. John Holden was brought up in this church and at present is doing a good

work. Nelson Wolfe is another one, also Harvey Peter. From this church have come some of our most useful elders, such as ex-Governor Palmer Moseley and his brother, Forbes Moseley, both gone to their reward. Still living are Eli Goforth, Byers

Columbus, and others. The influence of this church gave rise to the organization of the churches of Wapanucka and Wide Spring, now Bromide. Wapanucka now in Durant Presbytery has produced three ministers. Forbes Moseley was an elder in the Bromide Church. The only prominent women trained in

Would you like to help the Church Erection Fund, but have no money you can GIVE now, because you need the income?

Do you wish an absolutely safe investment, paying liberal interest?

Write to S. L. Morris, 1522 Hurt Building, Atlanta, Ga., and ask about Annuity Bonds.

this church was Mrs. Adington and her daughter, Mrs. Turman. Mrs. Turman is dead. Mrs. Adington is a member of the Ardmore Presbyterian Church.

Sixtown has been dissolved. Most of this church was absorbed by the Durant Presbyterian Church. Only one minister, so far as I know, came from that church. Brother Nickels, who after the church was dissolved united with the

Presbyterian Church, U. S. A., became a minister, and is doing a good work. He was trained at Sixtown Church, under C. E. Hotchkin.

From Old Goodland came Rev. P. Turnbull and Rev. S. L. Bacon. I am not so familiar with the laity. This church has given great interest to the school work, and I meet in every direction the influence coming out from the school work. Bailey Spring, who now is an elder in the Hugo Church, and who has been elected superintendent of Goodland School, came from Old Goodland.

Telli Hikia has been dissolved. The work under Miss Rood and Mrs. Alison was well rewarded. Miss Maggie Underwood, now Mrs. Baskett, went as a missionary teacher to John's Valley. The Underwood children, seven in all, were trained in this church and all became active workers in the Church.

Red River Church has been dissolved. Colbert (now in Durant Presbytery) was organized instead of Red River. I know of no ministers this church has furnished, but in this church several prominent elders were developed. A. N. Leecraft who is well known in the Church had his

training as elder in this church. Brother Leecraft is at present treasurer of the State.

Good Spring has furnished one minister, Rogers Frazier, a licentiate and now a teacher in Goodland School. A number of laymen from this church have become prominent in church work at other places.

I do not call to mind any minister from Chishoktok, but several of the elders trained in this church have been very useful in sustaining the Master's cause, such as Ben Roberts, Simeon Levi, Cornelius Jones and others.

Sugar Loaf has been changed to Matoy. I'm not prepared to say as to the workers from this church. At present they have a live working church and a bright future.

Eastman Cole, our beloved pastor who died several years ago, came from Pine Spring, and Rev. Silas Cole, who is now with the Northern Church.

At Bokchito nothing special has developed in the general work of the church.

Bromide was formerly Wide Spring. One minister came from this church, Rev. Allen Cravatt, whose life and work were a very great blessing to his people and the world. Miss Woodson who was at one time a teacher in Oklahoma Presbyterian College and is now engaged in Christian work is also a product of it.

From Cold Springs came Solomon Hotema, and Benjamin James. Benjamin James was a very useful servant of the Church.

Chote's Chapel and Springs Chapel near Hugo, which have been dissolved, were the foundation of the present church in Hugo. Double Springs, west of Durant, and Macedonia, east of Durant were moving powers in the work at Durant. No Church Erection aid had been extended these four but they were given assistance in supporting their pastor.

Caney, Okla.



Pine Spring Church.

THE LITTLE TOWN.

O little town, O little town,
 Upon the hills so far,
 We see you, like a thing sublime,
 Across the great gray wastes of time,
 And men go up and men go down,
 But follow still the star!

And this is humble Bethlehem
 In the Judean wild;
 And this is lowly Bethlehem
 Wherein a mother smiled;
 Yea, this is happy Bethlehem
 That knew the little Child!

Aye, this is glorious Bethlehem
 Where he drew living breath,
 (Ah, precious, precious Bethlehem!
 So every mortal saith),
 Who brought to all that tread the earth
 Life's triumph over death!

O little town, O little town,
 Upon the hills afar,
 You call to us, a thing sublime,
 Across the great gray wastes of time,
 For men go up and men go down,
 But follow still the star!

—Clinton Scollard.

CHURCH ERECTION IN 1921.

In a Growing Western Town.

*Beal Heights Presbyterian Church,
 Lawton, Oklahoma.*

REV. HENRY AUSTIN.

THE Beal Heights Presbyterian Church is one of the progressive organizations, the fruit of the energies, prayers and perseverance of Oklahoma pioneers, aided by the far-sightedness and generosity of the Executive Committee of Home Missions.

The city of Lawton, enterprising and prosperous, celebrated its twentieth anniversary on August 4, 1921. Within these twenty years a city of over ten thousand population has come into being adjacent to the long-established army post, Fort Sill. Some ten miles to the north rise the Wichita Mountains, through which flows Medicine Creek, transformed in its course into Lake Lawtonka, covering fifteen hundred acres, an inexhaustible reservoir of water for the fort and city.

Indian traditions hover about the granite cliffs and rolling plains, made vivid by the remnants of the tribes who appear in primitive garb and brightly colored garments amid the scenes of a new era.

Early in the year 1908 a band of Southern Presbyterians, loyal to the faith of their fathers, in co-operation with the Home Mission Committee, effected an organization for which they selected the name Central Presbyterian Church. Several years before a group of members of



Beal Heights Church, Lawton, Okla.

the First Presbyterian Church of the city, connected with the U. S. A. Assembly, had organized a church on the south side in that section of the city known as Beal Heights, this name being given to that area drawn by Miss Mattie Beal in the original opening of the land for settlement. Miss Beal, now Mrs. C. H. Payne, is a member of the Beal Heights Church.

Through solicitations made by the members of the Central and Beal Heights congregations, the Home Mission Committee of Mangum Presbytery in 1913 effected a union of the two churches. The building occupied by the Central Church was moved from the north side of the city, and was placed in the rear of the neat little church building of the Beal Heights congregation. The united bodies entered unreservedly into the work and fellowship of the Southern Assembly. The Beal Heights Church holds undisputed possession of a territory numbering several thousand thrifty citizens. Its work among the children and young people has made it conspicuous. Its buildings have never been adequate for its growing constituency, and have greatly hindered its plans for extension.

The small frame building acquired in the coalition has been used for Sunday school and social purposes and as a community house for various gatherings. The need of larger capacity moved the congregation to make extensions, providing extra rooms for classes, a kitchen and other necessary conveniences. It furnishes the only assembly hall in the community and is a center of many activities of the Sunday school and societies.

To make these improvements the officers of the church secured a loan of \$2,400 from a local bank. The Home Mission Committee of Atlanta recently made to the church a loan of \$1,000, to which the Home Mission Committee of Mangum Presbytery added \$200, thus lightening the load in reduction of interest.

Too much praise cannot be given to

this splendid body of Presbyterians, and especially to the organizations of women and young people. The congregation assumed self-support with the beginning of this year, and has recently elected three additional elders and deacons. Three active circles in the Woman's Auxiliary have been organized, resulting in increased interest. The Junior and Primary Departments of the Sunday school have been given full possession of the Sunday school annex, which is filled each Sunday morning to its capacity.

The workers in the Beal Heights Church have a vision of a spiritual temple built of living stones, the lives of boys and girls, men and women, shaped and prepared by the ministry of the word and the devotion of the Master's consecrated servants. The zeal and service of these co-workers of God is a fitting testimonial to the faithful pastors who nurtured the little flock in days of weakness and led them "beside the still waters" and in "the paths of righteousness for his name's sake."

The church has a membership of approximately two hundred, a Sunday school attendance of over two hundred, three Young People's Societies of Christian Endeavor, a Woman's Auxiliary of forty members, and a Men's Brotherhood Bible Class, which promises great things for the work of the kingdom.

The Protestant congregations of the city have begun building programs in keeping with the growth and needs of their congregations. The Northern Methodists recently completed a plant costing \$80,000, the Southern Methodists will build this year, the estimate amounting to \$75,000. The Centenary Fund has contributed generously toward these projects. Presbyterians, few in numbers but great in faith, are having visions of buildings and equipment in this great Southwest, adequate for their work and an honor to the historic church they represent.

Lawton, Okla.

In a Village—Alma, Ark.

MISS NANNIE HARRIS.

The history of our little church covers a good many years, but we are very proud of its record. In 1877 the Session of the Van Buren Church met here and on February 4th organized a branch of that church, but in 1884, the members declared themselves an independent organization, with twenty communicants as charter members, Rev. S. B. Irving as pastor and J. D. Rinehardt as ruling elder. It was a year before a building was erected, so the schoolhouse was used instead.

Our first building was a frame structure built through much faith and prayer, the first donation coming from a cripple, Miss McCravy, of Tyro, Mississippi, and



Presbyterian Church, Alma, Arkansas

from that nucleus sprang the First Presbyterian Church of Alma. This was dedicated on November 6, 1885, by Rev. W. A. Sample, of Forth Smith, Arkansas, and S. B. Irving our pastor.

Some twenty years ago, a cyclone "leaned" this building, but it was straightened, but three years ago another wind rendered the structure unsafe, so it was sold and torn away.

Through the efforts and prayers of a few of our members, and in the face of much opposition, this new building was started. Mr. J. D. Rhinehardt, the only surviving elder of the First Church, giving his "tithe" money, and from that

came approximately \$5,000 for our new church.

Through Synod, Presbytery, neighboring towns, our own town as well as our members, and with the help of a generous donation from the Assembly's Home Mission Committee, this was made possible. The Ladies' Aid played quite an important part in raising their part of the funds by giving the money from the eggs their hens laid on Sunday, asking for a donation of a chicken from friends and neighboring communities, quilting, and proceeds of numerous sales and other things. There are some sixteen heads of families in our congregation with forty members.

Two of our former pastors have left our church, for foreign fields, Rev. W. A. Ross; to Mexico, and Rev. S. K. Dodson, to Korea. Our church being a mission church her pastors have been too numerous to mention.

Our struggles have been many and great as there were times when it would seem impossible to continue as a church, much less have Sunday school, but through God's help we have managed to exist. We have forty-nine members of Sunday school. Seven of these are children, baptized in the faith, two yet to join, two of Baptist parentage and one grown person.

To date we have not finished our building, but hope to have our dedication service some time in November, but no definite time has been set.

Our present pastor is J. H. Freeland, of Forth Smith, Arkansas.



Green Hill Manse.

In the Open Country.

The Greenhill Presbyterian Church, Mt. Pleasant, Texas, R. F. D., No. 7.

This church has been for many years a home mission church. The church was organized in 1860 and for several years the work prospered under the leadership of a resident pastor. But like so many of the rural Presbyterian churches in the Synod of Texas, it has suffered for twenty years on account of not having a resident pastor. The church has a membership of one hundred and fifty, but due to lack of leadership it has not been able to accomplish much for the Lord during the past ten years.

But a new era has come for the church, thanks to the Home Mission Committee of Paris Presbytery and the Executive Committee of Home Missions of our General Assembly, through whom we secured a \$500 loan, which has enabled the church to build a nice manse, the picture of which you see in this issue of THE SURVEY.

Last summer C. P. Owen, a student of Union Theological Seminary, supplied the church for the summer months. During that time the church and Sunday school took on new life, but at the end of the summer the church was face to face with the question of a resident pastor. There was no place to house a pastor and family, and crops were so poor in this section it looked like an impossible task to build; but the people were anxious to have a pastor live in their own community and at a congregational meeting decided that the time had come when the church must either do something or lose the ground it had already gained. We got in touch with the General Assembly's Executive Committee of Home Missions and found that a loan fund was available for us on condition that we secure promises of contributions for building that manse. When we had this good news, it inspired the people with a "mind to work," and within less than two days the required amount

was raised. The loan was secured, the manse built, and Rev. C. P. Owen, a graduate of the 1921 class of Union Theological Seminary, was called and comfortably located in this nice new manse, within seven months after we started the project.

A comparison of the records for the summer months in 1920 with this summer's records will give some idea of the progress made. Last summer the average Sunday-school attendance was fifty-one, this summer eighty. Last summer the average collection per Sunday was 90 cents, this summer, \$2.15. The church attendance this summer has been fine. A Christian Endeavor has been organized with a membership of forty. We have in operation an up-to-date Primary Department in the Sunday school. It is well equipped with a separate room, small chairs and piano, and is doing excellent work. We have recently started a teachers' training class, which promises to be a success. All this work was made possible because we have a pastor living in our community. The rural church work in the Synod cannot be done unless the rural churches have their pastors living in the rural community. We appreciate the fine piece of work our Executive Committee is doing to help the rural church, by providing the loan fund.

In an Old Southern Town.

Henry Memorial Church, Dublin, Ga.

The Henry Memorial Presbyterian Church, Dublin, Ga., has recently completed a handsome house of worship at a cost of about \$50,000, including the ground. This was made possible by a loan of \$10,000 secured from the "Building and Loan Fund" of the Assembly's Home Mission Committee.

For many years this was a very weak and struggling church situated in the old section of the city. It finally became apparent that an enlarged plant in a more



Henry Memorial Church.

desirable location was necessary to the very existence of the church, to say nothing of its future growth.

As soon as the little flock got this enlarged vision, new life began to manifest itself, and from the time the building project was inaugurated to the present, the membership of the church has more than doubled.

With this enlarged membership of a character inferior to none, worshipping in their beautiful building, located on the most attractive street in the city, this church has merited the admiration and the respect of the entire community.

From every indication the rapid growth of this church is assured—a church whose power will be felt at home and abroad.

This is a striking example of the constructive work the Assembly's Home Missions Committee is doing in thus enabling the weaker churches to become strong. The stakes must be strengthened in order that the cords may be lengthened. The day of small things is not to be despised, but the day of small things is rapidly passing—and it should pass—as God's people are more and more lifting up their eyes on the fields white unto the harvest.

In an Industrial Suburb.

REV. A. R. HOLDERBY.

East Point Presbyterian Church was organized in the month of December, 1911, by a commission appointed by the Presbytery of Atlanta.

For several years there had been a number of Presbyterian families in East Point who were anxious to have a church organized, as the time seemed to be ripe for launching such a movement.

A petition was sent to Presbytery asking for such an organization, which was at once granted. There were twelve charter members, some of whom are still connected with the church and are active and enthusiastic in the work of the Master. The Sabbath-school enrollment at that time was only twenty children. Rev. R. L. Walton, of Virginia, was at once called to undertake the pastoral work in this new, but promising field. He accepted the call at once and entered upon his labors. But in a few months he was attacked by a fatal illness, which cut short his work which was so full of promise. Rev. E. A. Thomas succeeded Mr. Walton

as pastor, but remained with the little church less than one year.

The little handful of faithful and loyal people struggled along as best they could, depending upon temporary supplies until 1915, when a call was extended to the writer, pastor emeritus of Moore Memorial Church of Atlanta, who accepted the call, and entered at once upon the work, and has served the church ever since.

For four years the congregation had held services at times in a vacant store room and at other times in a tent. Realizing that under these adverse conditions the time had arrived when they must have a church home of their own, immediate steps were taken looking to the building of a house of worship. With the assistance of friends, in Atlanta, and elsewhere, and the generous help of the Assembly's Home Missions, an inexpensive but comfortable building was erected on the lot which the church had bought. At once the membership began to increase and the Sunday school made rapid strides.

During the late war, East Point Church became the community center for a large

number of soldiers who were stationed at Fort McPherson and Camp Jesup, as well as looking after the sick and wounded soldiers and co-operating with the Red Cross and the Y. M. C. A. Through the influence of the Christian Endeavor Societies and other agencies, many of the men in camp and hospital became identified with the church and Sabbath school and some were led into the Christian life. The church is still active in community work and is keeping in touch with many of the activities of the religious world. In proportion to the membership and the financial condition of the people, the church has responded liberally to every urgent call for worthy objects of charity and for the benevolences of the Church, as far as possible.

The spirit of harmony and co-operation has characterized the church in its various activities and in worship during all these years, while the loyalty of the people to the church and pastor is a matter of profound gratitude to the Great Head of the Church. In consequence of the rapid growth of the Sabbath school and congregation, it became necessary to enlarge



Dr. A. R. Holderby.



East Point Presbyterian Church.

the building. and in September, 1920, the work was begun, notwithstanding the high price of material and labor. To accomplish this plan the church building was removed to a better location on the lot, the building was raised and a large Sunday-school room built and equipped under the main auditorium. This work was completed without the slightest interference with the services of the church or Sunday school.

The cost of this change amounted to approximately \$6,000, \$2,500 of which was borrowed from the Assembly's Home Mission Committee. Manifestly, this debt places a heavy burden upon the little church, but the people are hopeful and are now doing all in their power to meet their obligations.

In consideration of the increased efficiency of the Sabbath school and the better equipment for larger work, the cost will amply justify the undertaking.

We feel confident that our friends will lend a willing hand to bear some part of the burden.

The field at East Point is ripe for the harvest. Many children in the Sunday school have been led to the Saviour, while others not identified with the Church have been savingly converted. More than one hundred members have been added to the church, a large percentage of whom are young people from the Sabbath school. The church is growing daily in favor with all classes of people of the community, and it is to be desired above all, that it is growing in favor with God.

East Point, Georgia.

In a Busy City.

People's Church, Oklahoma City.

REV. J. E. LATHAM.

A Sunday school was organized in East Capital Hill in June of 1909, in a small schoolhouse, with Mr. S. W. McKenzie as superintendent. About a year later a church was organized with fifteen charter members, and Rev. W. W.

Powell became its pastor. A lot was secured on C and Central Avenue, the basement was built, covered in, and for ten years was used for church purposes. The lack of facilities for worship and Sabbath-school purposes greatly handicapped this work during these years.

January 1, 1920, the session of the church determined to make an effort to complete the building, and a pledge of \$4,000 was obtained from the Atlanta Committee of Home Missions provided the church would raise an equal amount. A very painstaking and thorough canvass finally secured the sum of \$5,500 from the church and community. With this \$9,500 we have built a very attractive and commodious auditorium that will seat about six hundred people when all the galleries and Sabbath-school rooms are thrown open. It was built with a special eye upon its Sabbath-school facilities, and as it stands at present will accommodate four hundred in the school. Our money gave out and we could not work over the basement as we wanted to, but when that is finished we can accommodate at least two hundred more in Sabbath school. It will take about \$1,000 more to finish up the basement as we desire and fit it for the purposes for which we intend to use it. We will then have additional Sabbath-school facilities that will allow room for five or six hundred pupils.

In this basement already we have partially equipped a small start for a gymnasium for the young people, a place for a community gathering—there is no place for anything of that kind in this part of the city—and a place for social gathering for the church. We hope to finish this some time this winter or next spring.

We give the following bit of church building history, in the hope that some other church may find hints in it that will help them to the economical use of the funds furnished by the Home Mission Committee of the Assembly.

About the year 1910 a young man came from Arkansas to Oklahoma City. His trade was that of a carpenter, and in this



People's Church, Oklahoma City.

as well as several traits of character he was like the Master. On the edge of the city a Sunday school was organized and he was its first superintendent. Soon a small mission church was organized, and he was its first elder. For ten years this struggling church had its ups and downs, worshipping in the basement. When it was determined that an adequate equipment was necessary to the very life of this church, and when the \$9,500 was in sight, the Building Committee turned over the whole construction of the new church into the hands of this young man and told him to do his best.

This was in June, 1920. We had everything ready to start work about August 1st. Now in the March previous, when we were raising the money and making estimates of cost, our lowest estimate on the lumber that we would need was \$2,700. There had been a big building boom in the city, but in July and August it looked like this boom would absolutely stop. Nothing doing except bills falling due to the lumberman. A lumber firm in the city offered if we would pay cash, to fill the bill for \$2,000, and then throw in about \$200 worth of extra material. At Mr. McKenzie's suggestion, we borrowed

the money until we could collect our pledges, and took the offer.

The building was to be brick veneer. The lowest bid offered by the contractors for the brick in the wall was \$1,900. Our young brother, by buying the brick direct and employing the workmen himself, got them in the wall for a little less than \$1,400. The ceiling which was to be of metal was the next saving. New material, laid down at the church, would cost about \$10 per square. He accidentally found a building that was being wrecked, and bought the ceiling for \$2.50 per square. It cost a little more to put it on and work it over, but not less than half was actually saved. The next saving was in the seats. The bids for new seats in the auditorium alone ran from \$1,000 to \$1,400. He again "accidentally" found a church where they were changing seats, bought the old seats, worked them over, and made them so that



The Man Who Did It.

nine out of ten would never detect the fact that they had been used. The entire cost was less than \$500. and we had a seating capacity one-third greater than the auditorium alone.

These four items were the big items in saving, there were smaller ones along every line, and that is how we got a church for \$10,000 that no contractor in the city would duplicate for \$15,000.

We give this bit of church history that it may suggest to some one else to go and do likewise. But I would add a word or two of warning.

1. Do not make the mistake of thinking that anybody could imitate our brother. He actually saved us about one-third on the cost of our church, but he was able to do this because he knew his job. A man who attempts to follow in his footsteps, but does not actually know "contracting and building" would probably leave the balance on the other side.

2. To give the wide scope of authority and absolute freedom of action that we gave this young brother, you must find the man that you can absolutely trust, and who has his heart in the work. If not, in this selfish world, your church may cost you more than if let to contract.

3. If you have the man who knows, and the man whose heart is in the work and whom you can absolutely trust, you can make your money count for much more by simply giving him a free hand.

And is not the man who builds a \$15,000 church for \$10,000 as real a home missionary as the man who preaches to this needy field?

In order to appreciate all that the Home Mission Committee enabled us to do, you must know something of special conditions that surrounded the church when the present pastorate began. In the spring of 1919, this church reported about one hundred members, but about one-fourth were absentees. About one-fourth left the church and joined other churches during the summer following, and another fourth were alienated from the church and had not attended its services

for some time, leaving only about twenty-five or thirty members actually at work and attending our worship. The Sabbath school had run down to less than forty, then for about eight months, while the new building was in process of erection, we were almost without a place of worship. We tried to use the basement, but that was all torn up in the building operations, and for several months without roof or protection from weather. In March, 1921, we got into the new building.

Now the results: The congregation has a working membership of about seventy-five, the audience on Sabbath has increased three or fourfold, the enrollment in Sabbath school is over three hundred, the actual attendance has reached the number of two hundred and fifty, and the average attendance is over one hundred and fifty. We are also planning a mission school to the south of us, in a neglected part of the city, where a school of one hundred to one hundred and fifty can be organized. But that will take a small chapel and some more money. Where is it to come from?

Oklahoma City, Okla.

In a "Middle-Sized" Town.

Cotton Plant, Ark.

REV. M. MARYOSIP.

Cotton Plant Presbyterian Church has one of the best church buildings in our Synod. This was made possible by the generosity of a loyal and forward-looking membership. But had it not been for our committee's readiness to help us, I fear we would not have our present church building. The membership having pledged \$22,000, it became necessary to have \$8,000 more. The Home Mission Committee came to our aid, thus making the Presbyterian Church in this community a strong organization, one whose future was made bright and opportunity for service made larger, by this help which came in the form of a loan.



Presbyterian Church at Cotton Plant, Ark.

The pastor and the officers of the church feel certain that we are facing the future with a strong hope for growth in the service of our Master and his Church. We have already doubled our Sunday-school membership, and we have no doubt much of this growth is due to our good church building with its up-to-date Sunday-school equipment.

Our Committee in Atlanta is doing a great work in helping churches to build up-to-date churches for the service of our Lord. This church is glad to add its testimony before the whole Church, that the help rendered by our committee was

needed, that our work in this community was suffering without a good church building, and that we have already been benefited by their timely aid.

Because of our experience with our committee, we do hope and pray that our Church at large will see to it that the committee in Atlanta has always enough funds on hand to help our small churches to erect buildings that will meet their needs. May God put it in the heart of our people to give of their money to increase our Church Erection Fund.

Cotton Plant, Ark.

FINALITY.

ARTHUR WALLACE PEACH.

Eternal forces born beside
The manger in old Bethlehem
Still guide the destinies of men
And mould the centuries with them.

The patient feet of Truth may mount
Uncounted scaffold steps of hate,
Yet shall the scaffold be a throne
That worlds shall honor soon or late.

The tarnished gold of selfish things
Shall show at last the hidden dross.
And mid earth's crumbling marbles stand
The granite of the changeless cross!

THE NAZARETH SHOP.

By ROBERT MCINTYRE.

Is not this the carpenter's son?

<p>I wish I had been his apprentice, to see him each morning at seven, As he tossed his gray tunic far from him, the Master of earth and of heaven. When he lifted the lid of his work chest and opened his carpenter's kit And looked at his chisels and augers, and took the bright tools out of it While he gazed at the rising sun tinting the dew on the opening flowers, And smiled as he thought of his Father, whose love floods this planet of ours, When he fastened his apron about him, and put on his working-man's cap, And grasped the smooth hasp of the ham- mer, to give the bent woodwork a tap, Saying, "Lad, let me finish this ox yoke. The farmer must put in his crop." Oh, I wish I had been his apprentice and worked in the Nazareth shop!</p>	<p>Some wish they had been on Mount Tabor, to hearken unto his high speech When the quick and the dead were beside- him, he holding communion with each. Some wish they had heard the soft accents that stilled the wee children's alarms, When he won the sweet babes from their mothers and folded them fast in his arms. Some wish they had stood by the Jordan when holy John greeted him there And seen the white dove of the Spirit fly down o'er the path of his prayer. Some wish they had seen the Redeemer when into the basin he poured The water, and, girt with a towel, the ser- vant of all was the Lord. But for me, if I had the choosing, Oh this would them all overtop, To work all day steady beside him, of old in the Nazareth shop.</p>
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These heavenly wonders would fright me,
I cannot approach to them yet.
But, oh, to have seen him, when toiling, his
forehead all jeweled with sweat.
To hear him say softly, "My helper, now
bring me the level and rule."
To hear him bend over and teach me the
use of the artisan's tool.
To hear him say, "This is a sheep gate, to
keep in the wandering flock,"
And sometimes his mother might bring us
our meal in the midsummer heat,
Outspread it so simply before us, and bid
us sit down and eat.
Then with both of us silent before him, the
blessed Messiah would stop
To say grace, and a tremulous glory would
fill the Nazareth shop.

(Copyright by Mrs. Ella C. McIntyre.)

Those who with patient toil built up the stately piles of mediæval art are gone—their names are forgotten; their work is in ruins. But to-day is building a nobler structure—the Temple of Human Rights—that will endure, for those who have laid its foundations have laid them in good will toward men and have labored for peace on earth.

Is the Manse Fund Really Needed?

(Extract from a Personal Not-to-be-Published Letter)

"As a side issue, we migrate like the birds each spring and fall. We have just moved for the fifth time in the three years we have been here, and the house we now occupy is up for sale, and so we cannot tell how soon our next move will be made.

"These migrations are mainly due to the fact that we cannot afford to pay the big rents demanded in the mountains to-day, together with the ever-increasing demand for houses. The other day I paid \$2.39 freight on \$11.00 worth of groceries from Chicago, so you can get some idea of the high cost of living still with us here."

OUR SPICE BOX.

"Who is this man Jesus, and why did he die?" Who asked it?

How much is one ministerial candidate worth? Trace the service of Home Mission aid in Indian Presbytery.

It's rather a hazy vision as yet. Are we willing to help to make it come true? Answer by an offering.

"Lightning never strikes twice in the same place." But windstorms seem to. What church has proven this fact to its own satisfaction?

What seems to be a necessary ingredient for a successful rural church?

Since the building project was started the membership has more than doubled. What does that show?

Pastor Emeritus of one church, he has been able to build up a live, working church in another place, and at eighty-three is still a busy pastor. Who is he?

He's a new kind of home missionary, but what it would mean to the Church if every congregation had one just like him!

SENIOR HOME MISSION PROGRAM FOR DECEMBER, 1921.

Arranged by Eleanora Andrews Berry.

BUILDING THE LORD'S HOUSE.

1. Hymn—Christ is Made the Sure Foundation.
2. Prayer—That our Church may do her full duty in building churches in America and in the world.
3. Scripture—Psalm 122.
4. How do we build?
5. Our Church versus Other Churches.
6. Where Shall We Put Our Bricks.
7. What Our Church Owes to Church Erection Funds.
8. One Man's Service.
9. Reading—The Carpenter Shop.
10. Prayer—That the Half Million Fund so urgently needed may be provided at once, and the fetters struck off which

are binding so many of our congregations.

11. Hymn—Jesus. Where'er Thy People meet.

Notes: If your Auxiliary did not use "Temple Building," the program for Home Mission Week, order copies from Literature Department, 1522 Hurt Building. Much material on Nos. 5 and 7 can be secured from it. For Nos. 4 and 7 send 5 cents to above address for Church Erection literature.

No. 6. An exercise designed for teen age children, which might be adapted for Auxiliaries. Sent with literature mentioned above.

THE JUNIORS



CHRISTMAS EVE AT UNCLE JIM'S.

MRS. MOFFETT RHODES.



(Scene: A sitting room; fireplace and piano at one side. Mr. Brown sits reading; Mrs. Brown sewing or knitting; Mary playing piano, Tom standing beside her; Annie sitting by the fireplace. Sound of voices and laughter is heard outside. The music stops abruptly, and all rush to side of stage to meet guests, who are uncles, aunts and cousins come to spend Christmas Eve. Each carries a package. Mary and Annie remove wraps and packages from stage while all are seated in chairs or on the floor about the fire.)

Uncle Bob: Didn't we hear music as we came up? Play something for us, Mary.

Mary: I think we have better things than that to do to-night.

Chorus of Cousins: O, please do, Mary!

An Aunt: Yes, do, while we are getting warm.

(Mary plays Elder's Work. All applaud as music stops.)

Mr. Brown: Now, if you are all warm, let's begin our evening's fun. Each family was to furnish one number on the program. I believe. Who's first?

Mary: First, let's practice our carols.

(Children gather around piano, and all sing "While Shepherds Watched," and "O Little Town of Bethlehem.")

Mr. Brown: That's just fine. Now if you'll all sit down, we will have a poem by Elmer.

(All seated. Elmer comes to center of stage.)

OUR GIFTS TO CHRIST.

Some gave Christ shelter, clothing, food,
And some the love and cheers;
One gave to him—'twas all she could,—
Her spikenard and her tears.

And one his fish and barley bread
Right joyfully did bring;
One gave a colt, some palm-leaves spread,
That he might ride, a King.

One gave a seamless robe—how meet;
And one an upper room;
One gave the Lord a winding sheet,
And one a new-made tomb.

And as his earthly life he led
In old Jerusalem,
He took gifts graciously, and said,
"The Lord hath need of them."

So still the Lord hath need of these;
The gifts that men can bring;
Our lives, our wealth, our services,
Are welcomed by our King.

The simplest gifts to him are dear
Which friends to him impart.
If but the giver is sincere
And gives them with his heart:

—Selected.

(All applaud Elmer.)

Mr. Brown: Annt Sue, what has your family for us?

Aunt Sue: The children have begged me to tell a story.

(Tells story of "The First Christmas Tree," by Van Dyke, or some other appropriate tale. Applause.)

Mr. Brown: All right. Who's next?

Bob: Baby Ruth is going to represent us.

(Small girl sings Luther's "Cradle Hymn." Applause.)

Mr. Brown: Our family is going to surprise you with a little play. Isn't that what you call it, Mary?

Mary: We are going to act out a story about a little Italian immigrant girl. The rest of you will have to go into the other room while we get ready. You can sing or do something. This will be the stage, and we will open the big doors so that you can see.

(Exeunt all but Mary, Tom and Anne. Five of the cousins will assist in second scene. Annie takes the part of mother. Remember, the children are acting the story; hence the furniture of the room need not be removed except to give room. A curtain may be used, or scenes may be set by cast with appropriate conversation or music from without, as they go by guests in other room. Tom acts as stage manager and announces scenes in an important manner.)

(Scene 1: Room with bare table scantily set for two. Mary, as immigrant girl, at back of stage watching for her mother. Mother enters, tired from work. Mary greets her and takes her wraps. Mother sits down by fire.)

Mary: Come, mother; supper is ready.

Mother: I am too tired to eat to-night.

(Mary pours a cup of tea, takes it to her mother, watches while she drinks it, returns cup to table and seats herself on the other side of the fireplace.)

Mary: Mother, what do you think? A new family has moved into the big house in front of us! They have five children. I watched them all the morning through the hole in the fence. They have the cutest white kitten. Once it ran away and tried to get through the hole. I caught it and called to them to come and get it. The biggest girl said: "Oh, there is a little girl over in that yard! Little girl, come and play 'London Bridge' with us. We need one more to make an

even number." But I didn't go. I said: "I will ask my mamma if I can come over to-morrow." Can I go, mamma?

Mother: Yes, dear, you may go. I shall be glad to think that you will not have to stay alone all day while I am at work. But come. (Rises.) I am very tired and we will have to start early to-morrow; for I will have to walk way over to Mrs. Allen's, and it is certainly two miles.

(Exeunt both. Curtain.)

(Scene 2: A garden represented by potted plants or small trees. Six children, including Mary, playing game. They stop to rest.)

Smallest Girl: Santa Claus is going to bring me a new red cart.

Boy: He's going to bring me a gun.

Girl: What is he going to bring you, Mary?

Mary: Who is Santa Claus?

Children in Chorus: Don't you know about Santa Claus?

Boy: Don't they have any Santa Claus to bring presents at Christmas in Italy?

Mary: No. People give each other presents at Christmas, but my mother is too poor to give me any. But tell me about Santa Claus.

Girl: Let's go up to the house and ask mother to tell us about him.

(Exeunt all. Curtain.)

(Scene 3: Room as in first scene. Mary and her mother are sitting by the fire.)

Mary: Mother, did you ever hear about Santa Claus?

Mother: Yes, dear; but where did you hear it?

Mary: The children at the big house told me. They say he is the kindest man and always brings presents to good children. I told them he never had brought me any, but they said he probably never had heard of me because I came from Italy. So Arthur wrote a letter to Santa Claus and told him to be sure to come to see me, and we put it in the mail box. I know he's coming. Isn't he, mamma?

Mother (sadly): I hope so.

Mary: But, mamma, they said I must hang up my stocking, and I haven't any but these; and I couldn't let Santa see all these holes. Don't you suppose my shoe would do just as well?"

Mother: You can try and see.

(Mary sets shoe by the fireplace.)

Mary: Now I am going to bed because Santa won't come till folks are asleep.

(Exit Mary: Mother remains, head on hand.)

Mother: What am I going to do? The poor child will be disappointed. I never should have let her play with these American children. I should have known it would only make her unhappy. My poor child. (Exit.)

(Curtain or soft music outside.)

(Scene 4: Same as Scene 3. Next morning. Mary runs in, dressed in night-gown. Looks in her shoe. Claps her hands and dances about.)

Mary: O mother, mother! She what Santa Claus has brought me

(Enter mother. Mary shows her the shoe.)

Mother: A little bird! (Aside.) One of the little swallows fallen down the chimney! (To Mary.) What a kind Santa Claus!

Mary: (Throws kisses up the chimney.) Thank you, thank you, Santa Claus!

(The children rush in to wish Mary a merry Christmas and bring her gifts. Mary holds the bird tenderly; admires the gifts and thanks the children.)

Mary: Thank you every one! They are all just beautiful. But Santa's gift is the very nicest of all.

(Final tableaux: Mary in center, hold-

ing bird to her cheek, other children about her; mother at side, looking at Mary. All appear very happy.)

(Guests crowd in, applauding. As they seat themselves Tom and Mr. Brown remove table and bring in a Christmas tree, which they set up in center of stage. Mary brings in packages.)

Mr. Brown: Now, children, go to work. Let's decorate our "White Christmas" tree.

(Mrs. Brown produces ornaments and white festoons of paper or popcorn. The children decorate the tree while Mary plays.)

Mr. Brown: My gift is a sack of flour for the poor family down below the mill. That is too big to go on the tree, isn't it?

Children: No, indeed! Bring it in.

Mr. Brown: All right. Tom, bring it in.

(Tom brings in sack of flour and sets it under tree.)

(Mrs. Brown brings bread, others groceries and clothing for poor. Tom brings five dollars that he has made doing errands, for the work among the miners. Mary and Annie bring picture cards and books they have made for the children in the Home Mission Orphanages. The smaller children bring toys. Baby Ruth brings a doll. Mr. Brown takes it to hang on tree. Ruth rushes to her mother, crying. On being coaxed to tell the trouble, she sobs out: "I want to give it to Jesus myself!" She appears quite happy as she is allowed to hang it on the lowest branch. When all have given their presents Mr. Brown reads Matthews 1:1-12. All join hands around tree and sing "Holy Night." Curtain.

JUNIOR HOME MISSION PROGRAM FOR DECEMBER, 1921.

SERVING BY BUILDING.

1. Hymn—Bethlehem Lullaby.
2. Prayer—That all the children in our land may have a church near them where they may be told the story of Christ's birth, and learn to work for "peace on earth" in the only effective way.
3. Church Building in the Bible: Gen. 12:7; 33:18-20; Ex. 25:1, 2, 8; 25:22; 2 Sam. 7:2; 2 Chron. 2:4, 5, 6; 6:1, 2; Luke 7:5.
4. Reading—Poem From "Christmas Eve at Uncle John's."

5. Story—Birdhouses and Churches.
6. Discussion—Where Shall We Put Our Bricks.
7. Christmas Plans.
8. Prayer—That at this Christmas time, we may remember to give to Christ our best gift, and that a part of it may be an offering to help build churches where other children may learn of him.

9. Hymn—Long Time Ago.

Notes: Hymns are Nos. 160 and 186 from Life and Service Hymns.

5 and 6. Send to Literature Department, 1522 Hurt Building, Atlanta, Georgia, free.

If preferred, instead of using this program the Juniors might give as a play, "Christmas Eve at Uncle John's."

A QUIZ ON OUR SCHOOLS IN CUBA.

REV. R. L. WHARTON.

I. GEOGRAPHICALLY (1-7).

1. Where is Cuba?

In the language of the old-time geographies, Cuba is "bounded" on the north by the Atlantic Ocean, on the east by the Windward Passage (on the other side of which is Haiti), on the south by the Caribbean Sea, and on the west by the Gulf of Mexico.

2. By what name is Cuba sometimes called?

"The Guardian of the Gates of the American Mediterranean." "The Key to the Gulf of Mexico," "The Sentinel of the Caribbean Sea" "The Pearl of the Antilles."

3. How is Cuba situated—longitudinally?

The easternmost point, Cape Maisi, lies upon the same meridian as New York. Cape San Antonio, its western limit, is on the line of Cincinnati.

4. How far is Havana from New York?

About 1400 miles—three days by steamer (but eight days to Santiago).

5. How far from Florida?

About 100 miles, but the railroad extension to Key West with ferry connections to Havana shortens the water journey.

6. How large is Cuba?

Seven hundred and thirty miles long, about as long as Italy. Its area is nearly that of Pennsylvania or Ohio.

7. What is the climate of Cuba?

To the Cuban, perfect; but to Americans, while delightful, and for a time healthful a long stay in it is very enervating; hence our missionaries to Cuba

need occasional bracings in the States. There is however, a great difference between the lower western end and the mountainous eastern part of the island. In the latter, climatic conditions leave little to be desired.

II. EDUCATIONALLY (8-11).

8. What educational advantages had Cuba under Spanish rule?

During the four hundred years of Spanish domination, Cuba had "no education worthy of the name."

9. What was the beginning of better days for Cuba?

The American Provisional Government almost immediately began to establish public schools, equipped with modern appliances, and in charge of thoroughly trained teachers. In many ways great impetus was given to education.

10. What of education now?

Unhappily the standard set by the Provisional Government has not been maintained by the Cuban Government. Only in Havana is there anything like adequate provision for public education.

11. What is the result of these conditions?

The need for mission schools is great, and the rewards great. There is demand for enlargement.

III. PRESBYTERIAN MISSION SCHOOLS (12-20).

12. When and where was the first Presbyterian mission school for Cuba established?

The Southern Presbyterians opened their first school in Cardenas in October, 1900, with fourteen pupils in attendance. During the nineteen years of its existence the matriculation has grown to six hundred, and it easily holds first place among the evangelical schools of the island in point of numbers. The Northern church very quickly followed in the wake, establishing in Havana the following year a school which aroused great interest and did good work until 1910, when, owing to changed conditions, it was closed.

13. In what other places in Cuba have schools been established?

In addition to the above mentioned schools eight other towns have been occupied by the boards representing the school work. They are Guines, Nueva Paz, Sancti Spiritus, Caibarien, Camajuani, Cabaiguan, Placetas and Vedado, covering the entire territory occupied by the Presbyterian Church. Small schools are being conducted in some other places under the supervision of the local pastor.

14. How many of these schools are doing high school work?

Three—Guines, Sancti Spiritus and Cardenas. The latter has just sent out its third graduating class of nine young men and women.

15. What recent changes have been made in the method of conducting the schools of Cuba?

In July of 1918 there was effected a very close unification of the work under the charge of the Woman's Board of the U. S. A. Church and of that under the direction of the Foreign Mission Committee of the Church in the United States. By this arrangement three of the schools established by the Southern Committee passed into the hands of the Wo-

man's Board, and all came under one general management. This enables us to do a much more compact and effective work. It is the realization of the dream of all the older missionaries of our Church on the Island.

16. How many teachers have we in our nine Cuban schools?

The entire teaching force consists of fifty-five. Of these, fifteen are foreign missionaries, so it is evident that already a large part of the work is being done by the educated young men and women of the country.

17. What is the total enrollment of these schools?

Thirteen hundred and fifty pupils.

18. What is the most important study in the Cuban schools?

In all our schools the Bible is given first place. Many of the pupils find it a most fascinating study.

19. Are our schools acceptable to the people?

This question may best be answered in the words of a prominent citizen patron of one of the schools, who when asked in what part of the city the school should be located, replied: "Locate it where you wish, the parents will have to send their children there, because there is no other school in the city that can compare to it in effectiveness of work."

The truthfulness of this statement is seen in the fact that without exception the schools are overflowing.

20. What is our greatest need?

Equipment and consecrated teachers ready to give their lives where they will count most for the Master's kingdom. The field is wide open before us and we will enter only just so fast as the workers respond in sufficient numbers to carry the burden.

A LITTLE GIRL IN CUBA.

By EDITH McCLUNG HOUSTON.

Clang, clang! goes the knocker on the door of my house in Caibarien; and when I go to see who is there, I find a little

Cuban maid, with shining eyes and on tiptoe, to give me a message.

"Good morning!" she says. "And

manma says you have a new little servant to command at our house."

And then she runs off to tell the neighbors the same thing. Did you ever hear such a queer message—that I have a new servant, and she lives in another house?

Suppose we go and see her right away! We cross the street and find all the children so glad to see us.

Aurora is the eldest, then there is Leonidas, Jose, Julian, Maria del Carmen, Manuel Antonio, and Ramon, and every one is talking about my servant. They take us into their mother's room. It is all dark and shut up but they light a candle and we see their mother propped up in bed, and by her side is a bundle—not a very big one—just a little, little baby. What a red face it has, and what big eyes and black hair!

I put out my finger, and its tiny fingers go round mine and hold me tight, tight. We are getting to know each other already. Why, can it be—?" Yes, this is "the new little servant" I am to command!

She wears a little waist instead of a long baby dress; but, you see, it has trimming on it, and she is wrapped in a linen cloth marked with her mother's initials in red cross-stitch letters nearly as big as she is, and on her little pink toes are bootees of wool or silk. She wears a stiffly starched cap all trimmed with lace and baby ribbon, and, as a finishing touch, a jet bead is tied round her creased wrist to keep off bad luck.

"And what name did she bring?" I ask. For her mother will not choose a name for her as your mother did, but will look in the calendar and see the names of the "saints" on whose day she was born. (Saints are people whom it is said were very good when they were living, and so the people in Roman Catholic countries pray to them as much as they do to God.) And they think the "saint" whose name a child "brings" will take care of it all its life. So, even if the family don't like the name, they call the baby by it just the same.

This mother tells us the baby "brought" "Emilia," and she is very glad, for she thinks it is a very pretty name.

And all are busy talking about what she will do when she gets big.

For one thing, she will spend a great deal of time thinking about her clothes, even when she is very little.

She will go to school when she is three or four years old, and carry a bag made of lurlap for her books and slate, with her initials worked on the outside. She will carry a long, hard cushion, with a strip of crewel sewed to it, and will learn to make letters of cross stitch before she is five years old. When she is larger, she will have a square frame and do embroidery or drawnwork in it. She will also learn to crochet, and if she learns these things well, her mother will say her teacher is fine, because she knows how to teach "labores" (fancy work).

She will play with dolls, just like you do, and visit with other little girls, too. She might teach you a good many games you never heard of, and she will know others very much like yours.

They never go to bed till the grown-up people do, and as all the children dance, they often go to balls and dance all night.

Most of the balls are on Sunday, and every celebration is put on that day. They say Sunday is the day to divert yourself."

If nothing else is going on, the band is playing in the plaza at night, and gaily dressed people are walking about, going round and round and talking and laughing.

On Sunday, too, they go to Sunday school in the cities where there is one. Not long ago I asked my little neighbor, Mannela, what she learned in Sunday school.

"A rezar y rifar" (to say prayers and raffle), she answered. She is given a ticket every Sunday for attendance, and these entitle her to draw for fans, dolls,

bicycles, etc. Once there was a kid raffled off, but the priest got that.

When she goes to church, she must dip her finger into the "holy water" at the door and make the sign of the cross on her forehead.

She is taught to say prayers on beads—ten to Mary and one to God.

She learns the commandments this way: The first, "Thou shalt have no other gods before Me;" the second, "Take not the name of God in vain."

She is taught to pray to the images in the churches and the pictures of the "saints" in her home, and she is given little "saints" to take home instead of a Sunday-school card. She wears a medal of the Virgin hung about her neck.

Now you want to know how Emilia spends Christmas. She will have a new dress, but no gifts, such as you have. All her relatives will come to her house, and

they will have a fine dinner and eat roast pig and dishes they specially like. On January 6th comes the "day of the Kings."

They say it is the anniversary of the day the wise men came to see the baby Jesus. And the children think they still go riding by carrying gifts. So they set their little shoes in the windows, and in the morning they often find them full of little sweets or presents.

On her birthday, too, Emilia will have cards and flowers; perhaps a big cup to take her coffee from in the morning from her home folks and friends. And she may give a little party and hand around little cakes piled in a pyramid on a glass stand.

But we have let Emilia grow into a big girl, haven't we? We shall have to wait till you catch up with her before you can see her again.

Caibarien, Cuba.

JUNIOR FOREIGN MISSION PROGRAM FOR DECEMBER, 1921.

Arranged by Miss Margaret McNeilly.

TOPIC—CUBA.

Hymn—While Shepherds Watched Their Flocks by Night.

Lord's Prayer in concert.

Minutes.

Roll Call—Answer with the name of a missionary in Cuba.

Business.

Collection Song.

Offering.

Scripture Reading—Luke 2:8-14.

Prayer for the children of Cuba.

Quiz on Our Schools in Cuba.

Story—A Little Girl in Cuba.

Song—Selected.

Close with the Twenty-third Psalm repeated in concert.

• SUGGESTIONS.

Make this a real Christmas meeting. Decorate the room appropriately. Have Christmas cards with a Scripture verse, or an interesting item on Cuba, distributed among the children, to take home with them.

Plan for the children to shed real Christmas cheer on those less fortunate than they. Possibly the meeting could be arranged in the home of an invalid child that is interested in the work of the Band.

Pray especially for Cuba at this time.



FOREIGN MISSIONS

Box 330,

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

NASHVILLE, TENN.

MONTHLY TOPIC—CUBA.

OUR Southern Presbyterian work in Cuba now centers in our school at Cardenas, which, from small beginnings, inaugurated by Miss Emelyn M. Craig, a few years ago, has grown to be a very respectable college, with the best equipment perhaps of any mission school in any of our fields. A considerable part of its equipment has been furnished by the Woman's Board of Home Missions in New York who are co-operating with us in the support of the school. We are supposed to furnish all the teachers, and a finer faculty could not easily be found than the one that is now in charge of the school. Dr. Wharton, who is the president, also has general supervision of all the Presbyterian educational work in the island, engaged in which are several of our former Cuba missionaries, who are now supported by the Woman's Home Board. Miss Craig is still one of the leading teachers in the school, and her ability is recognized all over Cuba, and her personality is one of the chief attractions of the school to the Cuban people. Miss Margaret Davis will be remembered by all those who were at the Montreat Conference this summer, and also last summer, as one of the most attractive and impressive speakers who appeared upon our platform. After two years of arduous effort we at last succeeded in finding Mr. George F. Turner, of Campbellsville, Kentucky, who had the highest recommendation of his work as a teacher, and whose pleading personality will also be remembered by visitors at Montreat this summer. He has received a regular appointment, and is now at Cardenas diligently working on the Spanish language.

so as to qualify himself to take charge of the actual teaching work that Mr. Wharton has been obliged to do, and release Mr. Wharton for his larger activities as general educational director for the two Presbyterian Missions.

The citizens of Cardenas have shown their interest in this school by making several generous donations towards its equipment. Owing, however, to the financial collapse of the sugar interests in Cuba, we shall probably not receive very much help from that source again in the near future.

Protestant missions in Cuba are justifying themselves more and more in the minds of many who are nominal Catholics in that land, as in other Latin American lands. At the Panama Congress an associate justice of the Supreme Court of Porto Rico, who was himself a member of the Catholic Church, appeared on the scene, and delivered an address full of eloquence and fire, in which he stated that he regarded the coming of the Protestants to Porto Rico as well worth while, if for no other reason, because the Catholic Church in that island had become inert and slothful for the want of competition, and had been obliged to wake up and betake itself to most energetic efforts to meet the competition of the Protestants.

Apart from all considerations of this kind Cuba is one of those Latin American democracies concerning which the report of Commission II at the Panama Congress declared, "These democracies have a right to hear, and it is the Church's solemn duty to proclaim the primary gospel of Christ, the evangelical message of the New Testament. the essentials of

Christianity, primitive and pure, the clear notes of a redeeming evangel, unencumbered either by the ecclesiastical accretions of Roman Catholicism or by ultra sectarian forms and dogmas of Protestantism, and the confident assertion that the true Christian Church is the home and should be the propelling force of true democracy. The leaders of the Latin-American revolutions sought in certain forms of social idealism for the secret of political organization and commercial order in the new republics. They sought in vain. For no system of govern-

ment needs religious ideals, the conception of the will of God concerning man, more than a democracy. It is their passion for democracy which should lead the rulers and philosophers, the statesmen and lecturers of Latin-America back to Christ. For his kingship is the only real source of that individual liberty, that mystic equality, that universal fraternity, whose glory appears in the Christian life, whose ideals are striven after passionately by the evangelical churches, whose partial fruits are seen in the incomplete democracies of the modern world.

MISSIONARY METHODS IN CUBA.

S. G. INMAN.

THE last year has brought little news from Cuba but that concerning her financial and political troubles. There is brighter hope for the immediate future, however, and the fact must not be lost from sight that Cuba is one of the most progressive countries on the American Continent. Havana, as a harbor, is second to no other on the continent but New York. The amount per capita of Cuba's imports and exports exceeds that of any other American country. Improvements in roads, schools, railways, daily papers, and other things generally regarded as signs of progress and civilization, give her a high rank among her sister countries. Unfortunately, she does not stand so high in the matter of vital religion. Since the Protestant Mission Boards have undertaken a more aggressive campaign, however, building churches and establishing schools, a new era is dawning for the people of Cuba.

Speaking for the Presbyterian Boards, North and South, for they co-operate in this work, the progress and development of the mission work has been really wonderful. There have been two new churches and parsonages built, one in Guines and one in Sancti Spiritus. Four

new preaching stations have been opened recently. Increase of church membership and the regular growth of stations already in existence mark the year. Among the most important features of the evangelistic work is the appointment of a native Chinese missionary to preach the gospel to the Chinese in Cuba. There are more than 50,000 Chinese on the island and more than 10,000 in the city of Havana alone. This missionary effort is accomplishing fine results.

Some Americans are familiar with the awful cases of witchcraft in Cuba, which have come to public notice. Now and then a little white boy or girl has been sacrificed through the witchcraft practices of negroes on the island. Few were aware that the leaders of this horrible superstitious belief were negroes from Haiti and Jamaica rather than native Cuban negroes. To cope with this evil the Presbyterian mission has appointed a special negro missionary to these groups from Haiti and Jamaica.

Of particular interest to the Southern Presbyterians are the forward steps in Christian education in Cuba. According to the arrangements between the Northern and Southern Presbyterians, the latter are largely responsible for the educa-

tional work there. The Rev. R. L. Wharton is at the head of this work. There are now flourishing primary schools in almost every important town in which several missionary work, and secondary schools in Cabaiguan, Caibarien, Sancti Spiritus, Camajuani and Havana. There are in Guines and in Cardenas special schools preparing men and women for bachelorships in arts and sciences. The latter school is an example of marvelous development. It has a new building which cost about \$150,000, the funds for which were raised in the United States and Cuba. The enrollment is between five and six hundred students, covering all grades from primary to college courses. It takes care of boarding as well as day pupils and has such a high rating that the children of some of the most prominent families, though some of these are Catholic, are attending it. The average grading of pupils from this school by the government authorities is higher than probably any other school in Cuba. The names of Mr. Wharton and Miss Craig, who head the work, are honored as great educators, not only in Cardenas but throughout the island.

To establish a basis for this educational work this year a seminary for training workers has been established in combination with the school.

Any one who is familiar with the general indifference of Cubans toward reli-

gion will realize that there is no better way to propagate the gospel among them than through these schools and colleges. They are the means by which we reach not only the pupils but manage to interest the parents as well, to attend religious services and to read religious books. Perhaps in no other field of Latin America is educational work more necessary and effective than in Cuba. The Southern Presbyterian Board is therefore to be congratulated upon the way it has carried forward this work of such prime importance to the people of this nearby republic.

One of the best evangelical papers in Spanish is published in Havana. It is supported by the Presbyterians, North and South, and other denominations cooperating in the literature work. The union book store, *La Nueva Senda*, is also carrying on a good-sized book business and is planning to do even more in the coming year. The work has been handicapped to some extent since the manager of the enterprise had to leave the field, but arrangements now being made promise to aid the store to go forward with its program as it has been doing and increase its influence among the reading class throughout the island. Plans for the enlargement of the literature work include the printing of pamphlets and other services that will help in the advancement of all phases of mission work.

25 Madison Ave., N. Y.

THE SCHOOL THAT HOLDS THE PALM.

REV. R. L. WHARTON, D. D.

THE Cardenas School, known as "La Progressiva," and administered by the Southern Presbyterian Church, still holds the palm as the largest evangelical school of any denomination in Cuba. We have 600 pupils in all. Twenty years ago, when I opened this school, it had only fourteen pupils and it was only a vision of possibilities that made the workers push along until the school stands where it does to-day.

During the year a much larger per cent. of the children have attended Sunday school than in other years and a goodly number have become candidates for membership in the church, in addition to a little group of pupils and one teacher who have been admitted to the communion.

The school is under the joint administration of the Southern Foreign Missions Committee and the Woman's Board of



The Cardenas High School, known as "La Progressiva."

the Northern Church. An additional two acres of ground have been purchased and a beautiful stone administration building

has been erected by the Woman's Board. God is adding His blessing and the workers are rejoicing in the work.

WHAT AMERICAN WOMEN CAN DO FOR CUBA.

JUAN ORTIZ GONZALES.

A CARELESS traveler who takes a ride from Havana to Santiago, stopping in the larger cities and lodging in the best hotels and enjoying such modern improvements as electric lights, street cars, good theaters, etc., may ask, What more do Americans need to do for Cuba? There is no question that in material improvements American influence has done wonders. No other nation has ever accomplished anything equal to what the United States has done in Cuba and Panama. And yet a great deal remains to be done. I refer to moral and religious improvements that need to be made. I will not say a word about poverty, diseases, crimes, all the consequences that follow the lack of true religion. My readers will see it at once when they learn that of about two million people there are less than ten per cent loyal members of the Roman Catholic Church; that there are more than 150,000

spiritualists; that there are more than 30,000 practicing witchcraft as a religion, and that there are only some few thousand followers of the true gospel of Christ.

How can we transform this island? By means of the gospel carried to the Cubans by American women rather than by American men. Although Cubans cannot deny what they owe to the American man, they are jealous of him and easily resent his interference. Besides, the religious indifference is such that to name religion to many of them is only to make them laugh. If we men go to their homes, they resent our interference, and very few welcome our gospel message; but American women are welcome everywhere and even invited on many occasions, and their words are kindly received by both men and women. Although American women in Cuba are fewer than men, their social influence for good has been a great deal

more powerful than that of American men. For instance, the writer saw several years ago that cruelty to animals and the condition of correctional houses for young people were dreadful in Cuba. Since then, some few American ladies have undertaken to prevent the first and to better the second, and they have succeeded wonderfully. Swearing in the streets and the public amusements in some cities of the island were perfectly wild and truly shameful; but the timely and wise denunciation and the constant watching of some American ladies are accomplishing remarkable results in wiping out those vices. The attempts of American men, or of any other foreigners, to correct these things would have provoked the natives to do worse.

Besides, the good American type of womanhood is the thing most needed in Cuba. Cuban and Spanish women are in many respects admirable types. They are pretty, affectionate, generous, self-sacrificing, usually good housekeepers, and desirous of pleasing others. But, as a whole, they lack true individuality and real personality. They have been taught when girls to depend absolutely and always either on their mothers or on their fathers and brothers. When young ladies, they depend upon their sweethearts. When married, they depend upon their hus-

bands. They count for very little, if anything at all, by themselves. American ladies, only by their own daily example of self-reliance, raise them to a higher standard of both private and social life. Our American teachers are doing in this respect a wonderful work, and a work indeed that we men cannot attempt.

Our greatest hope lies in the young ladies prepared by American teachers. Some of them are already beautiful examples, great helps and inspiration in our missions. The writer will end by telling briefly an instance to illustrate his claim. The young lady's name was *Senorita Pepilla Mestres*. When she was about fourteen years old she became a pupil of one of our missionaries, *Miss Edith Houston*. She soon publicly professed her faith in Christ and his gospel, facing the scorn of her friends and the anger of her family. Step by step, she was the means of converting almost her entire family. She became a very successful teacher in our school in *Caibarien*; she was the organizer of several Sunday schools in *Caibarien* and its surroundings; she became a tireless and tactful worker; and to-day she is the wife of one of our native ministers, a great help to him in his work, and a sweet inspiration to our whole mission.

HOW THE CUBANS LIVE.

Mrs. JUAN ORTS GONZALES.

MANY of the customs of Cuban life are very queer and amusing from the American point of view. This is due to the fact that Cuban life is made up of unusual and shocking combinations. The customs of negroes and of white people are mingled; not indeed in the way you find them in the South of the United States, where the negroes live in many respects entirely apart from the white people; here mulattoes, negroes and whites live together

entirely as one people and for all purposes of life. A great many times negroes and mulattoes are the only teachers in schools for white boys and girls; and frequently they hold offices as lawyers, judges, mayors and representatives.

There are customs still in existence here which are as old as the time of the Spanish conquest—that is, more than three hundred years old; and there are customs that have been introduced by the Americans of to-day. You will see in

some places customs entirely Spanish; in other places, entirely Indian; now and then, entirely American; and everywhere you will see a mingling of the three. In some respects you will believe that you are in the United States; in some others, that you are in Spain, and in still others, that you are in Africa, even in the darkest part of Central Africa, because you will hear day and night the lugubrious tom! tom! tom! of the African drum calling to the African practices of witchcraft and to the demoralizing African dances.

To begin with, the country of Cuba is beautiful. There are so many of the stately royal palms; so many farms with immense fields of the tall, green sugar cane: such a bright, vivid plant life everywhere that it is the most attractive country I have ever passed through. There are delicious fruits, such as pineapples, oranges, bananas, mangoes and mangas, nisperos, mameyes, and so on. The Cuban houses are wide and have very high ceilings but are usually only one story high. They have many and wide windows and doors to allow the breeze to pass through freely in the day time; but all these doors and windows are tightly closed at night, because they consider it dangerous to allow the night air to touch them.

In the rainy season, which includes more than one-third of the year, you will receive some unexpected and queer visitors. You may be about to sleep, when you hear tap! tap! tap! like the steps of a little child coming on tiptoe. You quickly turn on the lights, and what do you see? A big crab which, upon seeing you, runs away so fast that you can scarcely catch it; and, if you try to do so, be careful that instead of your catching him, he does not catch you. You will not like it, if he does, for he will grip your hand with his claws, as though they were tongs. Some other night you may hear, instead of tap! tap! tap! a sound like blom! blom! blom! For some time you may be doubtful what it is. Perhaps you think of a little mouse or something of that kind, and when you

are most perplexed, you hear a sonorous, repeated roc! roc! roc! and then you know that you have in your room—and perhaps in your bed—a loathsome frog, as bad as those which worried to death Pharaoh of Egypt. But the worst visitors are some black, ugly and dangerous little creatures called here “alacranes”—in English “scorpions.” You may find them in your shoes, in your wardrobes, even in the sheets of your beds. In our first home here, though a good house on a fashionable street, I encountered two large scorpions in less than one month.

In the street, you may hear the ringing of some bells, and when you go out to see what it is, you find a man with goats, which he will milk for you in your presence, if you care to buy that kind of milk. Some other times, it will be a man with a donkey shouting with all his might, “Who wants to buy donkey milk?” They believe here that donkey milk is the best for consumptives.

Cubans like to amuse themselves with fireworks. We in America have fireworks on the Fourth of July and at Christmas, but Cubans have fireworks almost every day and night of the year. All political meetings are celebrated with fireworks, and since there are no less than fourteen different political parties, you can imagine how often those meetings take place. In this town, one of the most progressive in the island, there are often four or five meetings in the same hour, and in every club fire-crackers and sky-rockets are shot off.

Cubans live for one day at a time, never thinking of to-morrow. If they get money, they spend it quickly. To appear generous when they invite you to a meal, they are wasteful and extravagant. They will give you for the same meal chicken, roast pig, tenderloin, fish, etc., and all those things in such abundance that two-thirds will be left untouched. They cannot understand how they could invite you to a meal without giving you several different kinds of wine or beer. Now, they are learning not to offer alcoholic drinks to Protestants.

They are kind and generous, and to Americans very respectful. They may criticise Americans behind their backs, but when an American appears among them all look to him as to a superior, and that is even more noticeable with regard to American women. They may not respect their own sweethearts, daughters and wives as much as we Americans believe they should; but they are truly respectful and courteous to American women.

The worst customs of Cuba are due to the mingling of African superstitions with some of the practices of Romanism. Many keep in the same little bag suspended around their necks Roman Catholic medals and little bones of animals. In a great many houses, in the same rooms there will be an altar to the Virgin Mary and several altars to African idols. When they practice their religious devotions, they may say first the rosary and afterwards indulge in some practices of witchcraft or dance some degraded African dance. And, what is even more terrible, is that now and then they steal a young white child, kill it and extract its blood and heart to be used in their abominable heathenish practices. Scarcely a month passes that some horrible crime is not committed by these Brujos, as they are called. I have been in Cuba less than one year, and in that time there have been at least ten cases of this criminal outrage. The last one happened three weeks ago.

A little white girl, seven years old, was found in a dying condition, because for several days some Brujos had been making cuts in her body until they had about twenty different openings from which they could extract her blood. Think, children, of the sufferings of those little ones, and keep in mind that such incredible crimes happen almost every month. Americans have done wonders in bettering Cuban life by improved highways, railroads, telegraph and telephone, etc., etc. The American government has more than once warned the Cuban government against granting pardons to criminals and passing demoralizing laws. Is it not time to make a strong appeal to the American government to root out from Cuba those shameful practices which, I am sure, are not committed even in Central Africa as wilfully and as often as they are committed here? These crimes are the more shameful, because they are always committed against dear, innocent, little white boys and girls. Be Christians and Americans, and pray and do as much as you can to take away this shame from Cuba, the more so because the United States at the time of its intervention in the Spanish War promised before the world to guarantee forever the lives and interests of white people in Cuba. Finally, boys and girls, be thankful to God because you have been born in America, the country of Christian liberty and real civilization.

CUBA MISSION STATIONS.

Cardenas.

CARDENAS is a maritime city in the province of Matanzas, is 105 miles east of Havana, on a bay of the northern coast, and has railway communications with all parts of the island. The city was founded in 1828. It is one of the principal sugar exporting places of the island. The present population is about 25,000.

Cardenas attracts all visitors with its broad streets and well-kept plazas. There

are many hotels and cafes, good hospitals, a market, a number of well-built warehouses and wharves. Asphaltum (chapaote) of unusual richness occurs beneath the waters of Cardenas bay. Cardenas is lighted by electricity, and has a fair water supply.

The missionaries of this station are: Miss M. E. Craig, Rev. and Mrs. R. L. Wharton, Miss Margaret M. Davis.

Statistics: Native teachers, 14; schools, 4; students, 600.

As stated in the Review Section of this report, our Southern Presbyterian work in Cuba is now focussed on Christian education in the provinces of Santa Clara and Mantanzas, with our great school at Cardenas as the center, while the

evangelistic work, formerly conducted by our mission at the stations of Caibarien, Remedios, Placetas, Camajuani, Zulueta, Vueltas, San Jose De Los Ramos, Sagua and Yaguajay, has been assigned to the care of the two Home Mission Boards of the Presbyterian Church in the U. S. A.

ANNUAL REPORT.

REV. R. L. WHARTON, D. D.

The past year in Cuba has been one of which the present generation will talk to its children in years to come because of the remarkable conditions through which the country has passed during these twelve months. With crude sugar selling at 23 cents per pound the whole country was rushed into the wildest kind of speculation. And when almost without warning the price dropped to three cents per pound, the very life was instantly crushed out of all forms of business.

Educational work, the work of the Church and social life all were affected by these fictitious financial standards. An immense quantity of money in circulation made a dollar of little value and at the same time enabled many who had never before gone beyond the horizon of their own little homes to get out into the world

beyond and get a new vision for themselves and for their children. From the cities, from the villages and from the farms boys and girls are coming, aspiring to a liberal education. Thousands are going to the States to complete their education or to learn English. Especially popular have the commercial and business courses proven, as here the young men and women quickly fit themselves for profitable positions. Our Presbyterian schools have been greatly affected by these conditions and have been given an increased opportunity to serve the Master's cause. Almost two thousand boys and girls have been matriculated in the ten Presbyterian schools of the island. What a harvest may be expected from the sowing of God's word daily in the hearts of all these children!



Girls of the Cardenas High School.

The Cardenas school, known as "La Progresiva," and administered by the Southern Church, still holds the palm as the largest evangelical school of any denomination in Cuba. This year, too, the spirit of the school has been notably better than formerly. In a group of pupils as large as that in this school (600), with seventeen teachers, there are always many difficulties and obstacles. During the past term these difficulties seem to have been reduced to a minimum. All the bad boys left at the opening of the session. The teachers have been united as never before in their efforts to strengthen the

school and advance the Church. A much larger per cent. of the children have attended Sunday school than other years and a goodly number have become candidates for membership in the Church, in addition to a little group of pupils and one teacher who have been admitted to the communion.

Besides the regular Literary department and the Commercial course, we have added to our curriculum a Normal department for the preparation of our own teachers. Eleven young women have been taking the course and as soon as our dormitories are provided we will have a magnificent opportunity for the preparation of young women who will come to us from other stations.

During the year plans have been perfected for the appointment of a Board of Trustees for this school, after which the

plant will be under the joint administration of the Southern Foreign Mission Committee and the Woman's Board of the Northern Church. An additional two acres of ground have been purchased and a beautiful stone administration building has been erected by the Woman's Board. The people of the town have subscribed and paid in almost six thousand dollars towards the erection of a dormitory and we hope to have that dormitory in operation by September of this present year.

The institution is proving wonderfully effective in its work. Both the Boards at home, the Cardenas people, and parents from the whole province are helping push along the work. God is adding His blessing and the workers are rejoicing in the work. The school is crying for two strong, consecrated men who wish to invest their lives in splendid service.

DEATH OF BISHOP W. R. LAMBUTH.

THE Executive Committee of Foreign Missions has learned with the deepest sorrow of the death at Yokohama, Japan, on September 26th, of Bishop Walter R. Lambuth, for many years Foreign Secretary of the Board of Missions of the M. E. Church, South, and for several years past one of the most prominent missionary bishops of that Church. During the time that he was Secretary of the Mission Board he resided in Nashville and his association with us was of the closest and most intimate character. In this association we learned to appreciate his remarkable ability and wisdom as a missionary administrator, his broad catholic sympathies and his apostolic zeal and consecration. Above all we learned to love him for the spirit of love and brotherhood that was always manifest in his attitude toward us in our dealing with matters of common interest and with measures of co-operation be-

tween the Executive Committee and the Board of Missions.

We feel that special mention should be made of the establishment under Bishop Lambuth's leadership, in response to the urgent invitation of our committee, of the Methodist Mission in the Congo; of his visit to the leading station of our Congo Mission at Luebo, and of the volunteering of three of our most prominent native ministers and a number of our Church members at Luebo to go with Bishop Lambuth and assist him in the opening of the first station of the Methodist mission. This event stands out as perhaps the most remarkable instance of interdenominational co-operation in the history of missions, and one that would only have been possible under the leadership of two such men as Bishop Lambuth and Dr. Wm. M. Morrison, who was then in charge of our work at Luebo.

We feel that the death of such a man

at such a time as this is an irreparable loss to the whole Church of Christ, and that we are entitled to share with our brethren of the M. E. Church, South, this great common sorrow and bereavement.

We would also hereby express to the secretaries and members of the Methodist Board of Missions and to the bereaved family and friends our heartfelt sympathy

and the assurance of our earnest prayer that the God of all comfort will extend to them His comforting grace according to their need.

JAMES I. VANCE,
S. H. CHESTER.

*For the Executive Committee
of Foreign Missions.*



Mr. Geo. F. Turner, of Campbellsville, Ky., who sailed in September for Cuba.



Miss Georgia McKay, of Thomasville, Ga., who sailed from New York on October 1st, for Africa.



Miss Patty E. Southerland, of Wallace, N. C., who left the States on October 5th to take up work in Mexico.



Miss Hazel Mathes, of Dallas, Tex., who sailed from San Francisco on September 17th for China.



Rev. and Mrs. O. C. Williamson, of Charlotte, N. C., who left the States on Oct. 5 to take up work in Mexico.



Rev. and Mrs. E. E. Lane, of Danville, Va., who sailed from New York on September 17 for Brazil.





Rev. and Mrs. J. I. Paisley, of Dardanelle, Ark., who sailed from Vancouver on September 15th, for Korea.



Rev. E. T. Boyer, of Rensselaer, Mo., who sailed from San Francisco Sept. 3 for Korea.



Rev. D. A. Swicord, of Climax, Ga., who sailed from Vancouver on Sept. 24 for Korea.

MISSIONARY SAILINGS.

In addition to the missionaries whose photos are shown in this issue of *THE SURVEY*, the following have recently left to take up work in their respective fields.

For China:

Mr. and Mrs. Jas. R. Graham, Jr., of Frederick Hall, Va., from Vancouver, September 24th.

Mr. Jas. Lewis Howe, Jr., of Lexington, Va., from San Francisco, September 17th.

For Cuba:

Miss Hattie M. Finlay, of Knoxville, Tenn. (short-term teacher) in September.

For Mexico, October 5th:

Mr. and Mrs. Norman P. Farrior, of Rose Hill, N. C.

Miss Lettie Beaty, of Mooresville, N. C.

Rev. Edw. C. Murray, Jr., of St. Pauls, N. C.

LAY MISSIONARIES.

WE PUBLISH an article, entitled "The Shame of the Cross," from Rev. John W. Paxton, of Chinkiang, China, which calls attention to something that has also attracted our attention with considerable extent in our correspondence with missionary candidates. We have found it increasingly difficult to secure medical, educational and industrial missionaries who are willing to go to the field with the missionary motive and purpose rather than merely in the exercise of their profession whatever it may be. We receive numbers of responses to our appeals, filled with inquiries as to the amount of salary, the length of term of service, climatic conditions and other things bearing upon the desirability of the work from those standpoints, but when we respond with information indicating that we can only send those who are willing to go with the missionary purpose and motive, and with the assurance of receiving such a salary as is required for a comfortable and economical support in the field to which the missionary is to be sent, and that no assurances can be given that the missionary will only be sent to places where climatic and social conditions are pleasant and favorable, our correspondence comes to an end. Our Executive Committee is not one of the missionary

agencies that will knowingly send out the kind of missionaries that Dr. Paxton describes. Consequently many of our schools and hospitals are not supplied with the teachers and doctors that are needed.

Our Synods have all been carrying on great educational campaigns with the view of establishing and equipping denominational schools, to which we may look to furnish the necessary quota of men and women to fill our vacant home pulpits and to man our home and foreign missionary work. These campaigns, under the able leadership of Dr. Sweets and Dr. Melvin have thus far been meeting with most gratifying success.

What is needed most of all, however, is such an outpouring of the spirit of God on the whole Church, and especially upon our schools and colleges as will multiply the number of our young men and young women to life purpose and ideals of sacrificial service for the world and for the cause of Christ, and we wish that every church prayer meeting, and every organized group of workers throughout our whole Church would make this particular matter a special topic for consideration and prayer throughout the coming year.

S. H. CHESTER.

PERSONALIA.

A note from Rev. R. D. Daffin, of Sao Sebastiao do Paraíso, Brazil, written September 13th, stated that he had a relapse after having apparently recovered from the illness which he had last summer and had gone to Campinas for special treatment. He also mentioned that Mrs. J. Rockwell Smith was not very well and that the family was quite anxious about her. Mrs. Smith's earnestness and zeal have kept her hard at work in spite of her advanced age, and if she should be permanently laid aside from the work of the mission it would be a loss that the mission would feel very deeply. We shall hope to hear better news from both of these friends before long, for as we see it, both of them are indispensable to the efficient carrying on of our work in that field.

Mr. Daffin writes that an interesting and harmonious meeting of the West Brazil Mission had just been held at Campinas and that the general aspect of the work in that field was encouraging.

Dr. L. Nelson Bell sends us an interesting article on medical missions, which we are glad to publish in this number. He states in his accompanying letter that there had been a surplus of rain during the summer which threatened a return of famine conditions to some extent at least during the coming winter and spring. He also states that robbers had been more numerous and daring in recent months than ever before. Political conditions in China are described by two writers in the November number of "Asia" as chaotic. The two rival republics of China have about a million and a half of men under arms, which is the largest standing army now in the world. These armies are not made up of soldiers in any sense of the word, but altogether of uniformed bandits engaged in robbing the people and collecting revenue for the private pockets of their respective leaders. This is one of the problems with which the Disarma-

ment Conference will have to deal, and which from a merely human point of view would appear to be hopeless. If Providence has any good in store for the world in the near future, some way will be found to bring good out of these apparently hopelessly evil conditions.

A letter from Rev. John W. Paxton, written on board the "S. S. Nile," and mailed at Yokohama, Japan, on September 20th, has been received, reporting all well and stating that the party would be due in Shanghai September 29th. Dr. Paxton and his interesting family are returning to Chinkiang, where they are doubtless comfortably at home at this time. We were very much gratified that Dr. Paxton was able to secure entire relief from the trouble which brought him home as the result of a visit to Dr. Erdman, a noted specialist on blood pressure, who resides at Germantown, Pa.

A note from Dr. M. P. Young, of the E. B. Hospital, Soochow, contains the following item:

Our work has been running very smoothly for the last year. Summer is our busiest season. Just now our wards are full of malaria of the most malignant type. This will always be our prevailing disease until very extensive public health measures are carried out in this poor benighted country.

It is to be hoped that the work of the Rockefeller Foundation will result, not only in providing China with a better supply of native doctors than could have been hoped for as the result of missionary medical education alone, but that it will also find a way to introduce all over China those measures of general sanitation which have worked such wonders under the direction of this great beneficent organization in other parts of the world.

The friends of Miss Edith Houston will read with a great deal of appreciation and pleasure the following Christmas greeting sent from her home at Camajuani, Cuba. Miss Houston was with us at Montreat this summer and the messages that she gave during our Missionary Conference were among the most interesting and

inspiring of any that were given at that most interesting conference. Among other nice things that she did for us was to write a beautiful little poem which was sung at the farewell meeting of the missionaries about to sail, and which was published in one of the previous numbers of *The Survey*.

TO FAR-AWAY FRIENDS.

Friends do not need the yule-time log
To kindle love anew,
But still, as Christmas comes once more,
Our friendship burns more true

For we must go on Pilgrimage,
As others went before—
And seek amid Judean hills
A lowly stable door.

And in that stable drear we find
The Load-Star of the World.
With Shepherds and Wise Men we bow,
And worship in the cold.

We worship in the cold, and yet
Our souls with fervor flame—
For in our hearts the Lord is born—
He lives in us again.

Then fare we forth, all filled with joy
And wonder at his grace.
And, though our ways must separate,
We know the trysting place.

THE SHAME OF THE CROSS.

REV. JOHN W. PAXTON.

ON OUR ship there are 151 missionaries, most of whom are going out for the first time. They are severally bound for Japan, Korea, China, Siam and India. They are sent out by many different churches and societies, and are appointed to many different kinds of work, and they have various and varying conceptions of the real meaning of missionary work, and just what the missionary call signifies.

This morning, Dr. Lyon, of the Presbyterian Church, U. S. A., bound for Siam, at our meeting for prayer and praise, gave a much needed exhortation. He referred to the tendency, common in these days, on the part of men and women who have been appointed to special work, such as medi-

cal, educational, literary, etc., to emphasize the fact that they are doctors and teachers, while they seem to be a little ashamed of the name of "missionary." He declared in unmistakable terms his contempt for a missionary doctor who referred to himself as a



Rev. J. W. Paxton and family of Chinkiang, China.

medical missionary, and not just as a *missionary*, which he felt was a title of the greatest honor and one always to be magnified.

We see with regret and alarm the number of workers who are being sent to these eastern lands who really have no definite call to the work of evangelizing the people. They feel that their call is merely to teach methods of social betterment, morals, etc., as if these people were not already overdosed with just such treatment. They fail to understand that the one inclusive method for the uplift of sinful and suffering humanity is the gospel of Jesus Christ. We are surely invert-

ing the divine order when we put anything else in the first place either of time or importance. Certainly the call of Christ to such a service for our fellowmen is the highest call that can be given any man. May many more of our young people, now in our schools and colleges, be willing to hear this call to become missionaries of the cross, testifying with the Apostle Paul: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Chinkiang, China.

TWO INSTANCES SHOWING THE WORTH-WHILE OF MEDICAL MISSIONS.

NELSON BELL, M. D., *Tsingkiangpu General Hospital.*

SIX weeks ago a Buddhist priest came to the dispensary and gave a history of constant attacks of abdominal pain, ranging over a period of five years during which time he had been treated in a number of hospitals in Shanghai and other places. An examination showed he had appendicitis and at operation an appendix five and three-quarters inches long and bound down with thick adhesions was removed. From the first day he was able to talk with any one. Mr. Kao, the hospital evangelist, began telling him the gospel message and others of us did the same. He seemed very anxious to learn and as he could read, studied a great deal alone. By the time he was ready to leave the hospital he had become very much in earnest, sold his priest's garments and put on ordinary clothes, the first time he had worn them since entering the priesthood. He asked permission from Mr. Kao to go to his home each morning to study, as one would study at school, and even after he was able to leave the hospital he asked that he might stay a while longer to study. At present he is still here, as I felt his interest was genuine. This morning, by chance I happened to pass through the chapel, up in the western end of the city. He was seated in

there alone reading a Bible study help.

The other case I wish to mention is a man who came in shot through the abdomen. After he had been here about two weeks his brother came to visit him and the second day, as he left the hospital, was arrested as a bandit and a few days later was executed. The next day an official came and told me the man who was still a patient here was also a robber and asked that he be given up. As he was still far from well I told them it



A Chinese General and Lieutenant-Colonel "showing off" in Dr. Bell's Motorcycle. They were on an informal visit, which explains the absence of uniforms.

could not be done, but finally allowed them to send a guard who was to stay in the room with him. As he came from a bandit infested section and the gunshot wound was that of a modern bullet, such as the soldiers have, the evidence looked black against him. That night I went to his room and talked to him, told him of Christ who loved him and died to save his soul. He elung to my hand and seemed so anxious to hear. I told him of prayer and prayed with him. The next morning he told me he had been unable to sleep and had prayed all night and that his heart was at peace. He insisted though that he was not a robber. A few days later it was necessary for me to go down the canal to meet Mrs. Bell who was returning after having had to leave because of unsettled conditions (due to robbers in this section). I was gone five days and it saved this man's life I think, for the afternoon I left (Dr. Woods was in Kuling) an urgent letter came from the local general, asking that this man be turned over to them, that they

would care for him in their army hospital until well, that they feared he would escape if left here. It was a subterfuge, as he would probably have been executed almost immediately. Fortunately, I was not here and each day a messenger was sent to see if I had returned. The night I returned I got the letter but put it by waiting to hear from the general again. In the meantime the "Tong si" (mayor) of his town sent a letter to the general, saying that he knew this man and guaranteed that he was all right and not a robber and that the wound had been received in a family row as he had said. This letter saved his life, but if I had been here it might have come too late. He is still here, about ready to leave and with, I believe, a true faith in Christ and a hope for the future. He told me yesterday that he realized that God had heard his prayers and that it was through His grace that he was living to-day. We do not know, but I believe those simple, groping prayers of his that first night brought him close to his Master.

REV. PAUL M. KANAMORI.

MANY readers of The Survey will remember with pleasure the visit of Rev. Paul M. Kanamori, the great Japanese evangelist, and his eloquent addresses delivered at Montreat and at the meeting of our General Assembly in Charlotte. Many have also heard of his wonderful three hour sermon, containing a full presentation of the gospel plan of salvation, which he had preached in many crowded auditoriums in Japan before coming to this country, and which has been published in book form by the Fleming H. Revell & Company of New York and may be ordered from them at the price of \$1.00 per copy, or from the Presbyterian Committee of Publication, Richmond, Va.

We have just received from Mr. Kanamori the following letter, written on the back of the photograph from which the

accompanying picture was taken. This photograph shows the family re-union of the children and grandchildren assembled to meet him on his return to Japan. Mr. Kanamori writes:

"Dear Dr. Chester:

"After two years absence I have safely returned home. God has graciously kept all my children during my long absence. This is the re-union picture of my family taken immediately after my arrival. I am now revising my "Three-Hour Sermon," or rather re-writing it entirely new. I am trying to have at least 100,000 copies of it printed at once and ready for distribution. But the great burden of my prayer is to give the gospel, not only to 100,000, but to the whole nation of 60,000,000. I hope you will not forget me and my work in your prayers."



Reunion of the Paul M. Kanamori family on his return to Japan after having spent two years in America.

LETTER FROM DR. HENDERLITE.

Dear Friends:

When I wrote to you before and sent a picture of the "log" seminary, I promised you a better picture, which I now send.

There are now fifteen students or rather slices of cake. Large, beautiful slices of which you ought to be proud. I am.

Eleven of them preach regularly every week. That means that they make possible in and near the city of Recife fifteen or more gospel services in addition to those of the regular ordained pastors.

Three of the students are sons of native ministers. Two of these promise to make better preachers than their fathers who are pastors of large churches in the Presbytery.

You will also notice that two of the students are in the picture of the teachers.

One teaches geography and the other Portuguese grammar.

In the picture of the professors, the first, beginning at the left, is Mr. Haldane, a Scotchman and pastor of the Congregational Church. Two of the students are from his church. Three of the na-

tive pastors of this church studied with me years ago. Now he is paying back the debt by helping teach the present class.

The next to him is Senhor Sergio Maranhã. He will be ordained in January and take charge of a large field that Mr. Porter has waiting for him.

Next is Dr. Almeida, pastor of the First Presbyterian Church. Some of you have the honor of knowing him and have had the pleasure of hearing him speak in English.

Next is Miss Reed. In the picture she looks like the picture of a saint or an angel. But the students have found that the work in her department that they *should* do and have not done, cannot be explained or excused.

Behind her standing up is another student who helps in the preparatory work— Senhor (Seen-yor) Arthur Souto.

The last in the group is the prophet, not *a* prophet, but *the* prophet whose cake you are helping to make. Of course you could remember that if the widow had not made *first* the prophet's cake she



Recife Theological School Faculty. Rev. G. E. Henderlite, D. D., President.



Recife Theological School Students.

could not have had any cake for herself and son during the famine time.

He is separated somewhat from the others in the picture not because he is proud or better or handsomer, but because his picture was taken after the others and then put in with the group.

He was away at a mission meeting.

Let me tell you about it.

We had a happy and harmonious meeting. Every field sent in a good report. There has not been a death or serious illness in the whole field either among the missionaries or native pastors.

But our problem was how to have four ordained missionaries—counting Mr. Thompson, who is on furlough—do the work of eight or ten. For instance, Mr. Porter, who is not as young as he was thirty years ago, has visited and opened new preaching places in two states—states as large as Virginia and North Carolina.

and kept them open and ready for new native ministers;

How Mr. Taylor and Langdon keep going a college and printing office that furnishes Sunday-school literature and a weekly church paper for thousands of subscribers;

How “the prophet” can get fifteen large, beautiful slices out of a very small cake;

How Miss Douglas & Co. can feed and keep well and happy for a whole year a house full of girls, and yet keep down the tuition and board. Employing five good teachers from the city, and yet with only money enough for three;

How the native pastors can be led to think and believe that they can and *must* make five mil reis do the work of seven or more.

All these problems we more or less worked out and settled during our meeting.

SHANTUNG CHRISTIAN UNIVERSITY.

OUR special interest in the Shantung University is in the medical department, of which our missionary, Dr. R. T. Shields, acted as Dean for the past two years before his return home on furlough. We are interested, however, in all departments of this great institution and are glad to publish the following note just received from Mr. Robt. C. Boville, Director of the Daily Vacation Bible School Movement:

Dear Brother:

Having visited the Shantung Christian University during April, 1921, and addressed the university students on the need of evangelical Christian work during the summer in Daily Vacation Bible Schools, it gives me great pleasure to say that nowhere was there more remarkable response from the students.

One hundred and three men from the university volunteered for this work and gave two months' entirely free service during summer vacation. The Bible was taught daily in these schools by these men and in famiñe

districts physical relief was given. Of the men volunteering from Shantung Christian University, more than 60 were from the Medical Department, and Mr. Wu, a well known Christian leader in the college, acted as superintendent of the district.

This appeal for voluntary student min-

istry in summer holidays is, in my opinion, one of the severest tests of the Christian character of the training and of the missionary earnestness of the students. In this respect I found that Shantung Christian University stands in the forefront of the colleges in China.

MY FIRST VISIT TO THE HOME OF A SAINT.

MRS. GEORGE W. TAYLOR.

I WISH all of those who doubt the need of missionaries in Brazil because they feel that it is not a heathen country, could have gone with me yesterday to see a small Catholic church which is out in the country about six miles from Garanhuns. It is the chapel of Saint Quitéria and is very well known throughout all the country round about here because of the wonderful power of this particular saint who, the people say, has healed such a multitude of people of every imaginable sort of sickness and deformity.

A little community has grown up around the church and yesterday when we were there we could see preparations being made for the entertainment of the crowds who will go out next week (the first week of September), to celebrate the festival of this especial saint which is a big occasion every year at this time. One crowd was putting up a merry-go-round (run by hand) and others were working on a little shanty made of palm branches in which I imagine refreshments will be served to the crowds. The celebration is more on the order of a carnival than anything else I know and it is a special time of fireworks, dancing, drinking, and gambling, with the religious services in between times.

The saint which is about two feet high is kept in a glass case, very elaborately decorated with gaudy colors and presents of gold that she has received. On the

floor is a huge pile of life-size heads, feet, arms, legs, bones, babies, etc., all made of wood and the walls are lined with shelves where similar articles made of better materials are kept. If a person is suffering in any way he prays to Saint Quitéria and promises that if she will heal him he will give her an arm, hand or head, or whatever part is affected and then if he gets well he has it made, carries it to the church and presents it to the saint. If he is well-to-do he buys a china one, which they have for sale in most all the stores, but the majority are made of wood. Others promise money which is paid the owner of the saint and he uses this to buy candles, keep up the church, and support his family. The horror of this room full of proofs of the heathenism of Brazil cannot be described and I wish all who read this could have seen it, for then I believe your prayers for this people who are living in such darkness would be more frequent and earnest.

I could fill up pages telling the stories that have been told me of the miraculous things that this saint has done, but you know it is false. It seems to me that it is worse than the heathenism of darkest Africa, for the people are educated, cultured, and know of God and Jesus Christ and yet they are living in such darkness.

Won't you always remember Brazil in your prayers?

CUBA: A LAND IN THE MAKING.

CUBA, that land of rich possibilities and small development, bearing still on its topography and on the mental and moral life of its children the

scars left by four centuries of oppression and civil war; Cuba, not yet broken away from the ideals of the most unprogressive of European peoples, is a land in the

making. Only in the last decade has she begun to realize her resources and to cultivate them with any degree of system. Most generously endowed by nature, she is just at the beginning of her development. Undoubtedly her awakening and advance date from the American interference.

Havana is a striking example, for it is only a short time since that city, now a favorite resort for pleasure seekers and tourists, was a name dreaded by both Europe and America. For three centuries travelers avoided the place as if it had been a plague spot—which, indeed, it was. Now all that is changed, thanks to the splendid achievement of the United States in stamping out yellow fever. Drainage systems, water supplies, and all the machinery of public hygiene have been studied and scientifically regulated. The streets are spotless, and a fly or mosquito is never seen inside the city limits. Havana has come to realize that its former sinister reputation as a fever den was due, not to any natural cause, but to the ignorance and folly of man. With a climate where the thermometer rarely falls below sixty or rises above ninety degrees, with the trade winds bringing daily refreshment from the Gulf, it now boasts of the second lowest death rate in the world.

Except from the viewpoint of the traveler who is commercially interested, Cuba has little outside of Havana to interest the sightseer. "One finds," writes a tourist, "in the eastern parts around Santiago a miniature Switzerland of bold hills and nestling chalets. One skirts great, green seas of waving sugar cane, bowls in a motor between royal palms, spends the night on a sugar plantation with the humming mill at the right, a formal, luscious, painfully brilliant garden around one, and in front a baked compound traversed by ox wagons and by the Cuban planter sitting stiff and white on his horse. And one remembers the plunge into the scents and colors of some primeval jungle." But, except for points of occasional interest, the land is too gen-

erally desolate and the inhabitants ignorant and poverty-stricken, both people and country bearing mute testimony to Spain's long tyranny.

Havana, however, is brilliantly picturesque enough to delight any tourist, with its great cathedrals and sinister dungeons, its narrow streets and overhanging balconies, its quaint cafes built out over the blue-black waters of the bay, and the conglomeration of nationalities that throng its streets. It is an odd jumble of the medieval and the modern; for there are also its broad, palm-fringed avenues, its up-to-date hotels, and its handsome country club and golf links. Homes of the old Spanish type and modern American homes stand close together, and automobiles jostle bullock carts.

Nor is the constant encroachment of the new on the old confined to material things only. A new Cuba is emerging, and the process is painful. Like all newborn things, too, the new Cuba is young and weak, and many of the old generation look with disfavor on the stranger. It is our opportunity and privilege to aid in the unfolding which we have ourselves brought to pass. Much has already been done; but, after all, there has been made only a promising beginning.

Our best chance, of course, is through the schools. The whole plan of Latin-American education is inherited largely from Spanish Jesuitism. The teachers are selected, not for their qualities or gifts, but for political or personal reasons, and are appointed for life. In both the grammar and high school grades the teachers are all professional men who give only an hour or two a day to teaching, their main interests being elsewhere. The university is, in general, a revamped style of the Jesuit university of three hundred years ago. The courses are all required, with no electives in any branch. To compete with this system the missions need schools of the best and most advanced type. It is not hard to secure patronage; for many Cubans have an old prejudice against public schools, and most of them prefer to be taught English by English-

speaking folk. In the young generation—responsive, ambitious, and eager to learn—is the hope of Cuba's future.

Those who have studied the situation most thoroughly agree that the Cubans are dissatisfied with Catholicism and are reaching out for something else. Parents seldom object to their children being taught the Protestant religion in the mission schools. We are often asked the question: "Why do you send missionaries to Cuba when the Cubans already have a religion and are under the care of the oldest of churches, the Roman Catholic?" Because Catholicism has had its chance in

Cuba and has failed. The priests are often corrupt and are nearly always wholly lacking in devotion and religious fervor. Naturally enough, the people have fallen into a state of religious apathy and indifference. Immorality is rampant and unreprieved, even among very young boys. Intoxicating drinks are served in all the cafes and restaurants, and there is no sentiment against light drinking. These things will serve to illustrate to what degree the public needs moral education. Only Christian teaching can accomplish this education, and the task awaits the Protestant Church—*Missionary Voice*.

SAVED FOR SERVICE.

MRS. BARBARA SAVAGE HASSELL.

OUR first seven years on the foreign field were spent in Takamatsu on this same island. There in our home Mr. Hassell held a weekly Bible class for young men who were students in the different schools. One of these young students, Watanabe, became an earnest Christian and was baptized. He came regularly to our Shinmachi services, and often after his day's work was over accompanied Mr. Hassell to some out-of-town village where they held services for unbelievers. Watanabe was employed by the government as a veterinary surgeon. Soon, at his own expense, he went to America to specialize in his studies, but it was not long before he thought that it was more important for him to work to save the souls of men than the lives of horses, so he decided to take a course in some theological school and come back to Japan to preach to his people. So now he is in Richmond and we get such nice letters from him. In his last letter he tells us of several volunteers for Japan and of his plans to return here next fall for work. It was such a happy letter that we feel that his zeal for the Master's work has not cooled one bit since last we met, but rather has been broadened. Such results make us missionaries, who are many times, tired and faint, to rejoice and

feel refreshed and full of new hope and courage.

Another of these young men, Matsui San, also became a very earnest member of our Shinmachi chapel and he, too, sometimes helped in these out-of-town



Rempel Watanabe San, of Takamatsu, Japan, who is now studying at the Union Theological Seminary, Richmond, Va.

meetings. Soon he felt that he should give his life to this work for the Master and, taking a young school teacher for his wife, he left her to care for his aged grandmother and entered Kobe Theological Seminary. After the death of the grandmother, he took his wife to Kobe and entered her in the Bible Training School. Upon graduating they came to Tokushima to work in our little Suketo chapel. Here he is doing earnest work,

holds Sunday school each Sunday and preaches twice a week, has his weekly prayer meeting and a monthly woman's meeting, and a Y. M. C. A. and on Sunday afternoons he has another Sunday school in a neighborhood not far away, and a weekly preaching service at the same place. Matsui San and his little family live in the back part of the Suketo chapel.

AS WE GO TOGETHER—YOU AND I.

MRS. H. H. MUNROE.

TO-DAY we are going out to a village about five miles away, near the foot of the mountain we like to see the mists crown in the east. Pilgrims climb it by thousands to worship at the shrine on the crest. Seusei says she may take me there for a meeting of 75 children, so perhaps we may have that to look forward to. Seusei's Bible woman has been offered over \$20.00 per month to become matron in a factory owned by a Christian.

He wants a Christian woman's influence over the scores and scores of girls he employs.

Our mission gave her \$10.00. She has younger brothers who are to be sent to school. The father is dead. She accepts. So Seusei hurries a note over, "Can we help her?" She needs it. One must go inside and begin to sing with the first handful who struggle along the dusty highway on the way home from school and the other must stand in said highway and get the crowd to come in. (My eyes seemed to feel the dust even into the night and I put boric acid water in them two or three times.) Although it poured last week, so that we saw the sun only a few hours all the week long and the clothes hung wet for days on the line (here comes in the mother side of us) and our three-year-old had to wear a flannel frock she had worn about two weeks consecutively, when the guests from a distance came to help us in the big Christian concert that

brought our official's wives—the governor's lady, too—

Although I say it poured for days—then, the roof to-day is sending up clouds of dust. Our Georgia friends, with all their sand beds, don't know such "grey flour." Our Texas friends may understand it.

One afternoon the helpers persuaded an old woman who was in perfect rags and also a pitiful case, to come into the church. She was on her way up the mountain to the Spirit Dancers to get healed. She was very old and bent and had to hobble along on crutches, and in addition to this had a sore head.

You can't imagine how heart-breaking it is to see these old women who are so near the end of a lifetime and do not know of God's plan of salvation. Why don't the churches send out more missionaries, so all can be told of the dear Saviour, who died for all? Does it seem right that these people whom God loves and died to save, as He did for you and me, be kept in darkness of this great sacrifice and His love for them?

In a Korean house the woman's part of the house is off from that of the men's, so they can believe and hold their services in secret. Won't you join in prayer that these men may be convicted of their sins by the Holy Spirit, and that they all may soon come openly to church to worship.

I wish I could tell you all about every one, for each would be a story in itself,

and many of them would be heart-breaking ones. But as I said, I must content myself with these few, and perhaps I can tell you of others another time.

We give tracts to all on the car going out—not a soul refuses. We hobnob with five higher school girls and get them to come in to the supposed meeting.

A doctor has lent us his house for the afternoon. We find he has a patient inside. Now all is ready, but we hear that the school for the primary and grammar grades will not be out for an hour. What shall we do?

These girls will hardly wait an hour to begin. Go on and talk to them says Seusei. We start. We have no organ. We begin to sing from a big paper tacked up on which the hymn is written. One girl whispers to her chum, "Is this Christianity we are getting into?" Not one of the five will utter a sound. We finally give up singing.

Seusei is out trying to drum up a crowd. One young woman comes. You tell them of sin. They are hard to reach—restless. Two may understand. One you like. She has a slight scar over her eye. You give them all tracts. They almost run out when you let them go. You join Seusei. First you two have a prayer in the door—on the edge of the straw mats. Then back into the highway. You go from house to house, handing a tract. You wait near a bridge into a turn of the road for those children. School is late. The teacher may be keeping them because it is your meeting day. Some friendly little first year boys are out and get the tract. One asked the other, "Would the teacher scold us?" "Yes, the teacher tears up every tract that we get." Out here the teacher is a person to be honored and revered. You tell them of heaven and how beautiful it is and that they surely don't want to go to the place of demons. It is a horrible place. Don't they want to go to the beautiful place?

Seusei suggests sitting on the edge of a shrine by the roadside. Two fat brown images are inside, wearing straw sandals, the donation of some worshipper, and a

huge vase of flowers decorates it. As you sit on the edge, an old man comes up to talk. You find he lives near a chapel in the city and you tell him of a special service to be held there the next night.

Here is a young man—two of them—listening as you talk to the children. You go up to him. "If you want more special literature and will send your name and address on a card, I will mail you something to read." Oh, here you find two of your precious tracts torn and thrown down by one of the higher school girls.

It gets late. Seusei tells of how a body was cremated in a barrel right in the road to your left once. She had come to the funeral. Straw was piled up around the barrel and the body burned.

Tea is served at the doctor's home. On you go again. This time toward home with tracts. Men are glad to get them. Some come pulling heavy carts, themselves hitched up with an ox, both pulling. They reach out and take them as they pass—ten or twenty such men and oxen.

The women are weaving straw, some of them. One old woman eyes you suspiciously and refuses the tract. You offer it to the child. She is allowed to have it after the old woman looks and sees perhaps only spring flowers and birds on it. She doesn't know it has a resurrection lesson.

You tramp for a mile or more, then stop to ask some girls just where the car stops. Two of them go out of their way to lead you through the rice fields and you gladly recognize your friend of two hours before, the girl with the tiny scar.

Oh, the poverty, the squalor, the red eyes, the dull faces!

As you sit on a cross tie, waiting for your car, some children come up.

Seusei tries to teach them a song about "One God, the Living God." An old woman comes from the rice field to ask what those foreigners are teaching her child. You wait about one-half an hour for your car. Seusei tells you of the time she gave a tract in a hut and thought the man was *mad*. He was cadaverous and looked at

her sharply. She felt moved to talk to him. He said he wanted to hear. Tears ran down his cheeks. He was ready for the Gospel. He was in a dying condition and died months later a Christian.

You tell her you asked Christ, at evening prayer the week before, to keep you from ever speaking an angry word again, and how you have not been cross since, although once you spoke almost sharply and rather impatiently to the fourteen-year-old servant. It has been a happy week and a busy one, with guests and loss of rest, yet you have been glad.

Then the car. You hand tracts again. Only one out of twenty refuses, a man with a fierce kaiser-looking mustache. Back in the city the atmosphere clears.

People want your tracts. One child comes running—one too small to read cries and boo hoos for it. A woman tries to get one as her jinriksha rolls by, and calls her man to stop and gets it gladly. Even the priest gets one. You tell him its a good thing.

People throng the streets—hundreds, thousands. You do not know how happy you are. You know you are very happy to be here doing this. Tracts all gone. You have noted the blind, the poor little girl hobbling on one foot, the sad-eyed-afflicted, old and young. You are so tired you call a jinriksha to cover the last half mile. Never mind! This is home and rest. Shall we go again, you and I.

Takamatsu, Japan.

HIDDEN TREASURE.

1. Considered the coming of the Protestants to Roman Catholic countries well worth while, why?

2. What specific need are we asked to pray for during the coming year?

3. What kind of an army has China?

4. One hundred and three men volunteered for what work?

5. Some cures the saint was purported to make—what were they?

6. Some "slices of cake" described—what about them?

7. An arduous trip—where?

8. A Buddhist priest and a supposed robber—where did the Holy Spirit speak to them?

9. A warning note and an appeal sounded—about what?

SENIOR FOREIGN MISSION PROGRAM FOR DECEMBER, 1921.

Arranged by Miss Margaret McNeilly.

TOPIC—CUBA

Hymn—Joy to the World.

Lord's Prayer in concert
Minutes.

Roll Call—Answer with an item of missionary interest about Cuba.

Business.

Hymn—Selected.

Scripture Reading—Matt. 2:1-15.

Prayer—That the Prince of Peace might reign, in deed and in truth, throughout the world.

Quiz—Hidden Treasure.

Reading—To Far Away Friends.

Solo—Selected.

Topical—Monthly Topic:

Annual Report of Cuba.

How the Cubans live.

Prayer for Cuba's needs.

Hymn—"It Came Upon a Midnight Clear."
Close with the Mizpah benediction.

SUGGESTIONS.

Fill the program with the Christmas spirit.

For roll call, some of the Christmas customs of the Cubans could be substituted for the suggested items.

Use also the Quiz on Cuba published in the Junior Department of this issue of the Survey.

Pray earnestly for the salvation of Cuba.

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS

Receipts applicable to regular appropriation:

October	1921	1920
Churches	\$ 76,034 23	\$ 80,730 12
Sunday Schools.....	1,361 21	1,552 90
Sunday Schools—Educational.....	785 98	
Sunday Schools—Mexico.....		2,541 83
Sunday Schools—Miscellaneous.....		15 00
Societies.....	15,473 51	12,983 31
Societies—C. E. Missionaries.....	59 94	191 06
Miscellaneous Donations.....	2,323 90	12,407 26
	<hr/>	<hr/>
	\$ 96,038 80	\$110,427 48
Legacies	12 93	5 46
	<hr/>	<hr/>
	\$ 96,051 73	\$110,132 94

For seven months, April 1st to October 31st, inclusive:

Churches.....	\$345,781 32	\$342,640 99
Sunday Schools.....	6,340 65	8,056 15
Sunday Schools—Educational.....	13,544 32	
Sunday Schools—Mexico.....		19,109 06
Sunday Schools—Miscellaneous.....	232 64	818 81
Societies.....	72,121 70	60,988 92
Societies—C. E. Missionaries.....	637 92	1,376 69
Societies—Miscellaneous.....		72 69
Miscellaneous Donations.....	19,830 08	27,656 97
Miscellaneous Donations—Sundries.....		29 31
	<hr/>	<hr/>
	\$458,488 63	\$460,749 59
Legacies.....	2,556 42	2,261 87
	<hr/>	<hr/>
	\$461,045 05	\$463,011 46

Initial appropriation for year ending March 31, 1922.....	\$1,254,865 13
Deficit March 31, 1921.....	242,626 58
	<hr/>
Total initial appropriation and deficit.....	\$1,497,491 71

Receipts for objects not in regular budget.....	\$ 69,122 85
Appropriation for objects not in regular budget.....	69,122 85

All moneys received for objects outside the regular budget are immediately appropriated and therefore must not be confused with the receipts applicable to the budget needs.

EDWIN F. WILLIS, Treasurer.

Nashville, Tenn., October 31, 1921.

General Assembly's Stewardship Committee

M. E. Melvin, Editor; W. F. Galbraith, Associate Editor.

413 Times Building,

Chattanooga, Tenn.

LOYALTY OF THE PASTORS TO THE PRESBYTERIAN PROGRESSIVE PROGRAM.

OUR church is rejoicing in the fact that the gifts of our people to benevolences are so large as to put us next to the top of the column of American churches. This is an honorable position and one difficult to attain. There is no one element which can be said to have put us in that place of prominence. There are several which have helped to do this, such as the Woman's Auxiliary, the Laymen, the Church papers, the loyalty of pastors to the program, the Every

Member Canvass and increased attention to the great thought of "Stewardship of Life and Possessions." But the one to which we call attention here is the loyalty of pastors to the Presbyterian Progressive Program.

The pastor's interest in any church work is largely the measure of his church's activity in that line.

Now, of course, any pastor would be glad to see the eight great objectives of the program all fully attained. But the

The Assembly's Stewardship Committee calls attention to the following statistics for information of readers of the Survey and the entire Church:

1921 Denominational Statistics

By Amount Per Member for Missions and Benevolences

DENOMINATION	PER CAPITA GIFTS		*Total Amount Missions and Benevolences	Total Amount Congregational Expenses	Member-ship	End of Year
	Missions and Benevolences	Congregational Expenses				
United Presbyterian	\$21.16	\$19.56	\$ 3,397,992	\$ 3,135,538	160,528	Mch. 31, 1921
Presbyterian, U. S. (South).....	14.91	15.69	5,919,678	6,230,659	397,058	Mch. 31, 1921
Evangelical Association.....	10.28	15.45	1,255,963	1,888,124	122,215	Aug. 31, 1921
Northern Baptist Convention.....	10.05	13.06	12,596,694	16,369,606	1,253,878	Apr. 30, 1921
Reformed in America.....	7.49	21.43	1,017,921	2,737,438	135,898	Apr. 30, 1921
Congregational	7.19	18.36	5,890,145	15,044,684	819,225	Dec. 31, 1921
Reformed in United States.....	6.13	10.27	2,032,057	3,402,609	331,369	May 31, 1921
Presbyterian, U. S. A. (North)....	6.12	18.40	10,303,864	30,996,123	1,683,972	Mch. 31, 1921
Moravian, North.....	6.08	12.20	103,324	207,119	16,982	Dec. 31, 1920
Protestant Episcopal.....	5.11	17.12	5,610,385	18,781,706	1,096,895	Dec. 31, 1920
Methodist Episcopal (North).....	5.04	13.61	18,474,049	49,911,750	3,666,790	Oct. 31, 1920
Southern Baptist Convention.....	4.39	6.52	14,037,611	20,843,421	3,199,005	Dec. 31, 1920
United Brethren.....	4.36	12.07	1,494,199	4,135,143	342,647	Oct. 1, 1920
Methodist Episcopal South.....	4.00	12.26	8,885,345	27,253,395	2,222,741	Dec., 1920
United Lutheran.....	3.88	10.80	3,071,913	8,599,693	791,400	Sept. 30, 1920
American Christian Convention.....	3.17	6.17	299,514	582,420	94,464	Sept. 30, 1920
Disciples of Christ.....	2.83	8.07	3,541,836	10,075,395	1,247,750	Sept. 30, 1920
17 denominations.....	\$ 5.57	\$12.52	\$ 97,932,490	\$220,194,830	17,582,826	

*The amounts for missions and benevolences are "from living givers through the permanent boards and agencies constituted by the National body."

September, 1921.

Compiled for the United Stewardship Council,
WILLIAM E. LAMPE, Secretary.

test of his loyalty to the program is in the apparently mechanical methods by which it is sought to reach these objectives. He is likely to feel that too much machinery is used and this tries his soul. His whole training has been of another sort. His years of college work in which most everything but slow intellectual processes was forgotten and his other years of seminary training in which spiritual processes were so fully emphasized, have made him largely unmindful of another important set of activities which come to us from the world of business and industry. He is somewhat unfamiliar with these and even a little distrustful of them. And just here is the loyalty of some of our choice ministers put to its severest test.

But our pastors are loyal to their church's program and they have very largely put aside any personal objections they may have had and have fallen in line with their brethren and have achieved notable results in their field of labor. It

is a fine sight to see a pastor, out of a sense of loyalty to the plan and purpose of his whole Church, diligently make use of "system" and "organization" and other administrative helps in forwarding the work of the Church. He may not be wholly familiar with these powerful instruments, but if they will help him in his work he will learn their use. If he can do more for his field working at a certain task, while other pastors are working at it, he will line up with them and accomplish the task while the whole Church is talking about it and working at it and praying for it. Our pastors have thought this thing through and nearly all of them have most loyally given their best efforts to accomplish the big program of our Church. Without such loyalty the Presbyterian Progressive Program would have been a dismal failure.

D. CLAY LILLY,
*Chairman Assembly's
Stewardship Committee.*

THE FACTS IN THE CASE.

IT MUST be admitted that from its very inception the idea and the plans of the Stewardship Committee have been subjected to very great criticism. Some of this has been kindly, well-advised and constructive, some, on the other hand, has been unkindly, ill-advised and destructive. To encourage the one and to answer the other is the purpose of this brief article.

(1) The *Personnel* of the Committee. In one form or another the committee has been composed of one member from each Synod in the Assembly, generally chosen by the Synod itself. It is true that the present committee was chosen by the Assembly, but the members in most cases, if not in all, had been at one time or another nominated by their respective Synods. With all due modesty it may be fairly argued that they are the men whom the Synods feel are best fitted

to deal with the progressive work of the Church. Whether or not they are the outstanding men of the Church must be a matter of individual opinion, but in the minds of the several Synods they are their representative men.

(2) The *Fidelity* of the Committee. Without at all drawing any invidious comparisons it may be questioned if any committee of the Assembly is composed of men more sensible of their responsibility and more faithful in the execution of the tasks imposed upon them. The meetings show a remarkably large number of the members present, and those on the inside know the laboriousness of the work and the self-sacrificing efforts to discharge their responsibility. Mistakes may, and doubtless have been made, but these cannot be charged to the lack of zeal and earnestness of the members of the committee—the hardest-working body

of men with which the writer is acquainted.

(3) The *Functions* of the Committee. By the action of the last Assembly, its duties are only "advisory and administrative." It can inaugurate no plan that has not previously been endorsed by the Assembly, nor can it do more than to carry out plans which have thus been entrusted to it. It is no secret that at times the individual members of the committee may have doubted the wisdom of the Assembly in endorsing certain projects, but it was their function only to devise the wisest plans by which these could be advanced and their achievement secured. All of the objectives of the Progressive Program and the general plan of the Special Equipment Fund have come to it with the approval of the Assembly and the entire work of the committee is to suggest plans whereby this action of the Assembly may be made effective. Any criticism of any of the details must in all fairness be directed towards the Assembly rather than to the committee, which is only its servant and limited to "advising and administering."

(4) The *Financial Work* of the Committee. And just here the strongest opposition has manifested itself mainly along two lines. First, the overhead expense of administration; secondly, the emphasis on the financial rather than on the spiritual objectives. Taking these in order, it is only just to allow the facts to speak for themselves. By referring to last year's report one finds that the ratio between the total amount contributed for benevolences and the sum spent by the committee is approximately seven-tenths of one per cent. Almost one-fourth of the entire disbursements went back to the Synods for the expenses of the Synodical Campaign Managers. Another one-fourth went for printing, the larger part of which was for circularizing the Church and the putting of a Church paper in every home, the most successful effort of the kind ever made by any denomination in this country—by which a paper was put into 56,000 homes in addition to the

regular subscribers. It may be argued that the total of the benevolent contributions cannot be credited to the work of this committee, but, on the other hand, the various Executive Committees have year after year agreed that the increase has been directly traceable to its activity. As to the alleged undue emphasis placed on the financial objectives two arguments may be advanced in its defence. (1) That the year which showed the largest amount of offerings showed also the largest ingathering on profession of faith. The year in which our Church gave more per capita than any Church in the United States was also the year in which the proportion of her growth far exceeded that of any Church. Far from hindering the spiritual, the emphasizing of the financial objectives seems to have redounded to their development. This does not mean, however, that the committee must continue this emphasis, as will be indicated in discussing the plans for the present year. (2) It must be realized that the spiritual objectives have occupied the attention and called forth the zeal of the Church during its entire history. It is no new thing that we have recognized the need of the family altar, the clear call for evangelistic effort, the claims of the gospel ministry. But it is a comparatively new thing for the Church to say that a man must recognize the stewardship of his possessions, not only in the way in which he acquires them, but in the way he disburses them. It is only within the last few years that the Church ventured to say to its individual member that his religion could be measured equally by his pocket-book as by his prayers, that "personal consecration, after all, meant purse-and-all consecration." If these financial claims have been emphasized, it is only because they have been so long neglected, and that the Christian needed to be awakened to the realization that religion was a well-rounded system of life and thought and service which demanded all of one who professed to be a sincere follower of Christ.

(5) The *Future Policy* of the Com-

mittee. The Assembly undoubtedly acted wisely in keeping the financial goal at the \$1,500,000 minimum set for the previous year. Whether or not this will be reached will depend entirely upon the recognition and the practice of the principles of stewardship by the individual Christian. These must be taught and emphasized until they become living realities rather than abstract deductions from the teachings and, more especially, from the example of the Master. If, however, one may judge from what the committee has already done and from plans now under way, it is a fair presumption that the major emphasis this year is to be put on the distinctively spiritual objectives, though in thought, as in practice, it is hard to divorce the one from the other. The man who recognizes the Lordship of Christ recognizes it in one no less than in the other. Still, the call is for the entire consecration of one's self, one's home, one's church to the great world-

wide task of bringing the unsaved and laying them as precious trophies at the pierced feet of the Saviour of mankind. If the true starting-point be the individual follower of Christ, the ultimate end—short of which the Church dare not stop—must be the last unsaved soul in the remotest spot on earth. From the "Here am I, Lord, send me" it must spread until men of every kindred and tongue and tribe and people are led to bow before the cross of Calvary and say, "He loved *me*, and gave himself for *me*."

(In this brief resume the writer is not authorized to speak for the whole committee, but is giving its work and ideas only as he thinks he catches them from the other members individually and collectively. The article has not been submitted to any other member and any mistakes in fact or presumption must be blamed only on him personally.)

C. H. H. BRANCH.



Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION

AFRICA

[63]

Bulape, 1915.
*Rev. and Mrs. H. M. Wharburn.
Rev. and Mrs. C. T. Wharton.
*Miss Elda M. Fair. R. N.

Luebo, 1891.

Rev. and *Mrs. Motte Martin.
*Miss Maria Fearing (c).
Rev. and Mrs. T. C. Vinson.
Rev. and Mrs. S. H. Wilds.
*Dr. and Mrs. T. Th. Stixrud.
*Rev. and Mrs. A. C. McKinnon.
Mr. and Mrs. C. R. Stegall.
*Miss Mary E. Kirkland.
Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. A. L. Edmiston (c).
*Rev. and Mrs. J. W. Allen.
†Mr. and Mrs. Savels.
Rev. and Mrs. J. K. Hobson.
Miss J. Belle Sctser. R. N.
Mr. Allen M. Craig.
Miss Ida M. Black.
Mr. Frank J. Gilliam.
Mr. and Mrs. B. M. Schlotte r.
Dr. and Mrs. Robt. R. King
Mr. W. L. Hillhouse.
Miss Georgia L. MacKay.

Mutoto, 1912.

Rev. A. A. Rochester (c).
Rev. and Mrs. Plumer Smith.
Rev. and Mrs. C. L. Crane.
Rev. and Mrs. A. Hoyt Miller.
Miss Nina L. Farmer. R. N.
Mr. A. M. Shive.

Lusambo, 1913.

Rev. and Mrs. R. D. Bedinger.
*Rev. and Mrs. J. H. Longnecker.
Miss Emma E. Larson. R. N.
Mr. and Mrs. T. J. Daumery.
Mr. and Mrs. Wm. J. Anderson, Jr.

Bibangu, 1917.

Rev. and Mrs. Geo. T. McKee.
Dr. and Mrs. E. R. Kellersberger.
Miss Ruby Rogers. R. N.
Rev. and Mrs. W. F. McElroy.
Rev. and Mrs. V. A. Anderson.

E. BRAZIL MISSION.

Lavras, 1893.

Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
Miss Genevieve Marchant.
Miss Ora. M. Glenna.
Rev. and Mrs. J. M. Sydenstricker.
Rev. and Mrs. A. L. Davis.
Miss Hattie G. Tannehill.
Miss Mabel Davis.
Rev. A. S. Maxwell.

Caxambu, 1920.

Rev. and Mrs. F. F. Baker.

Varginha, 1920.

Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.

Plumhy, 1915.

*Mrs. Kate B. Cowan.

Campo Bello, 1912.

Miss Ruth See.

*Mrs. D. G. Armstrong.

W. BRAZIL MISSION.

Ytu, 1909.

Rev. and Mrs. Gaston Boyle.

Rev. and Mrs. Edw. E. Lane.

Campinas, 1869.

Mrs. J. R. Smith.

Rev. and Mrs. Jas. P. Smith.

Descalvado, 1908.

Rev. and Mrs. Alva Iardie.

Sao Sebastiao do Paraiso, 1917.

Rev. and Mrs. R. D. Daffin.

N. BRAZIL MISSION.

Garanhuns, 1895.

*Rev. and Mrs. W. M. Thompson.

Miss Eliza M. Reed.

Rev. and Mrs. Geo. W. Taylor, Jr.

†Mr. Langdon Henderlite.

Miss Edmonia R. Martin.

Pernambuco, 1873.

Miss Margaret Douglas.

Miss Leora James (Natal).
Miss R. Caroline Kilgore.
Rev. and Mrs. G. E. Henderlite (Re-
cife).

†Miss Rachael Henderlite.
Parahyba, 1917.

Rev. and Mrs. W. C. Porter.
Canhotinho, 1895.

*Mrs. W. G. Butler.

MID-CHINA MISSION

[80]

Hangchow, 1867.

Mrs. J. L. Stuart, Sr., (Peking).
Miss E. B. French.
Miss Emma Boardman.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Rev. G. W. Painter, Pulaski, Va.
*Rev. and Mrs. J. M. Blain.
*Miss Nettie McMullen.
Miss Sophie P. Graham.
Miss Frances Stribling.
Mr. and Mrs. Edward Evans.
†Mr. W. E. Smith.
†Mr. Jas. L. Howe.

Shanghai.

Rev. and Mrs. S. I. Woodbridge.
*Rev. and Mrs. C. N. Caldwell.
Miss Mildred Watkins.

Kashing, 1895.

*Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable (Kuling).
*Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
*Dr. and Mrs. F. R. Crawford.
Rev. and Mrs. J. Y. McGinnis.
Miss E. Elinore Lynch.
Rev. and Mrs. R. Clyde Douglas.
†Miss Anna Campbell.
Dr. and Mrs. E. W. Buckingham.
Miss Ruby Satterfield.
Miss Margaret Dixon. R. N.

Kiangyin, 1895.

*Rev. and Mrs. L. I. Moffett.
*Rev. and Mrs. Lacy L. Little.
*Dr. and Mrs. Geo. C. Worth.
Miss Rida Jouroلمان.
Mrs. Anna McG. Sykes.
Miss Carrie L. Moffett.
Miss Jane Varenia Lee, M. D.
*Miss Sade A. Nesbit.
†Miss Caroline V. Lee.
Miss Elizabeth Corriher. R. N.
Mr. and Mrs. Andrew Allison.
Miss Katherine L. Thompson.

Nanking, 1920.

Rev. and Mrs. J. L. Stuart (Peking).
Dr. and Mrs. A. C. Hutcheson.
*Dr. and Mrs. R. T. Shields (Tsinanfu)
Rev. and Mrs. P. F. Price.
*Rev. and Mrs. D. W. Richardson.
*Miss Florence Nickles.
†Miss Lina E. Bradley.
Miss Marguerite Mizell.
Miss Hazel Matthes.
Mr. and Mrs. Jas. R. Grahm, Jr.

Soochow, 1872.

Miss Addie M. Sloan.
Miss Gertrude Sloan.
*Mrs. M. P. McCormick.
*Rev. and Mrs. P. C. DuBoese.
*Mrs. R. A. Iaden.
*Miss Irenc McCain.
Dr. and Mrs. M. P. Young.
Rev. and Mrs. Henry L. Reaves.
Rev. and Mrs. H. Maxcy Smith.
Miss Mabel C. Currie.
†Miss Alma L. Hill.
Miss Bess McCollum.

N. KIANGSU MISSION.

[84]

Chinkiang, 1883.

Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. J. C. Crenshaw.
Mr. and Mrs. S. C. Farnor.
Rev. and Mrs. M. A. Hopkins.
Miss Grace Sydenstricker.

Taichow, 1908.

Rev. and Mrs. T. L. Harnsberger.
Dr. and Mrs. Robt. B. Price.
Rev. Chas. Ghiselin, Jr.
Rev. and Mrs. C. F. Hancock.
Miss Grace Farr.

Hsuehoufu, 1896.

Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFadyen.
*Rev. Geo. P. Stevens (Tenghsien).
Rev. and Mrs. F. A. Brown.
Rev. and Mrs. O. V. Armstrong.
Rev. and Mrs. Lewis H. Lancaster.
Miss Isabel Grier.
Miss Lois Young.
Miss Mary Lee Sloan.

Hwaianfu, 1904.

Rev. H. M. Woods.
Miss Josephine Woode
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.
Miss Lilly Woods.
Rev. and Mrs. Jas. N. Montgomery

Yencheng, 1911.

Rev. and Mrs. H. W. White.
Dr. and Mrs. J. W. Hcnett.
Rev. C. H. Smith.
Rev. and Mrs. H. T. Bridgman.
Miss Minna R. Amis.

Sutsien.

Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada I. McCutchan.
†Miss M. M. Johnson.
†Miss B. McRobert.

Tsing-Kiang-pu, 1887.

Rev. and Mrs. J. R. Graham.
Dr. and Mrs. James B. Woods.
*Rev. and Mrs. A. A. Talbot.
*Miss Jessie D. Hall.
Miss Sallie M. Lacy (Yencheng).
Dr. and Mrs. L. Nelson Bell.
Rev. and Mrs. H. Kerr Taylor.
Rev. and Mrs. J. E. Wayland.
Miss Mary McCown.

Haichow, 1908.

Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
*Rev. and Mrs. Thos. B. Grafton.
Mrs. A. D. Rice.
Rev. and Mrs. W. C. McLaughlin.
Miss Mary Bissett. R. N.
Rev. and Mrs. Edw. S. Currie

CUBA MISSION.

Cardenas, 1899.

Miss M. E. Craig.
Rev. and Mrs. R. L. Wharton
Miss Margaret M. Davis.
†Rev. S. B. M. Ghiselin.
Gaibarien, 1902.
Miss Mary I. Alenander.
†Miss Janie Evans Patterson.
†Rev. H. B. Someillan.

Camajuani, 1910.

Miss Edith McC. Houston.
†Rev. and Mrs. Ezequid D. Torres.

JAPAN MISSION.

Kobe, 1890.

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and Mrs. H. C. Ostrom.

Kochi, 1885.

Miss Annie H. Dowd.
*Rev. and Mrs. W. McS. Buchanan.
Nagoya, 1887.

Miss Lelia G. Kirtland.
Rev. and Mrs. L. C. McC. Smythe
Miss Bessie M. Blakeney.
Miss F. Eugenia McAlpine.
Rev. and Mrs. W. A. McIlwaine.
Miss Florence Patton.

Gifu, 1917.

Rev. and Mrs. W. C. Buchanan.
Miss Elizabeth O. Buchanan.

Susaki, 1898.

*Rev. and Mrs. J. W. Moore.
 Rev. and Mrs. J. H. Brady
 Rev. and Mrs. R. E. McAlpine
 Takamatsu, 1898.
 Rev. and Mrs. S. M. Erickson.
 Miss M. J. Atkinson.
 Rev. and Mrs. H. H. Munroe.
 Rev. and Mrs. W. B. McIlwaine.
 Marugame, 1920.
 Rev. and Mrs. J. Woodrow Hassell
 Rev. and Mrs. I. S. McElroy, Jr
 (Tokyo)

Tokushima, 1889.

Rev. and Mrs. A. P. Hassell.
 Miss Estelle Lumpkin.
 Rev. and Mrs. C. A. Logan

Toyohashi, 1890.

Rev. and Mrs. C. K. Cummings.
 Okazaki, 1890.
 Miss Annie V. Patton.
 Rev. and *Mrs. C. Darby Fulton.
 Rev. and Mrs. J. E. Cousar, Jr
 Tokyo Language School.
 Rev. and Mrs. Paul S. Van Dyke
 Miss Susan McD. Currell.
 Miss Emma E. Gardner.

CHOSEN MISSION. [78]

Chunju, 1896.

Rev. and Mrs. L. B. Tate.
 Miss Mattie S. Tate.
 Rev. and Mrs. L. O. McCutchen.
 Rev. and Mrs. W. M. Clark.
 Rev. and Mrs. W. D. Reynolds.
 Miss Susanna A. Colton.
 Rev. S. D. Winn.
 Miss Emily Winn.
 Miss E. E. Kestler. R. N.
 Miss Lillian Austin.
 Rev. and Mrs. F. M. Eversole.
 Miss Sadie Buckland.
 Miss Janet Crane.
 *Dr. and Mrs. M. O. Roberston.
 Rev. F. T. Boyer.
 Rev. D. A. Swicord.
 Miss Mary N. Pope.

Kusan, 1896.

Rev. and Mrs. Wm. F. Bull.
 Miss Julia Dysart.
 Dr. and Mrs. J. B. Patterson.
 *Rev. John McEachern.
 Mr. Wm. A. Linton.
 Miss Lavalette Dupuy.
 Rev. and Mrs. W. B. Harrison.
 Miss Lilhe O. Lathrop. R. N.
 Miss Wilhe B. Greene.
 Miss Annie I. Gray, R. N.

Kwangju, 1904.

*Rev. Eugene Bell.
 Rev. S. K. Dodson.
 Miss Mary Dodson.
 *Mrs. C. C. Owen.
 *Miss Ella Graham.
 Dr. and Mrs. R. M. Wilson.
 Miss Anna McQueen.
 Rev. and Mrs. J. V. N. Talmage.
 Rev. and Mrs. Robert Knox.
 Mr. and Mrs. M. L. Swinehart.
 Miss Elise J. Shepping (Itinerating).
 R. N.
 Rev. and Mrs. L. T. Newland.
 Miss Georgia Hewson. R. N.
 Rev. and Mrs. J. Kelly Unger.
 Miss Miriam de Haas
 Rev. and Mrs. J. I. Paisley.
 Miss Margaret G. Martin.

Mokpo, 1899.

Rev. and Mrs. H. D. McCallie.
 Miss Julia Martin.
 Rev. and Mrs. J. S. Nisbet.
 Miss Ada McMurphy.
 *Dr. and Mrs. R. S. Leadingham
 (Seoul).
 Mr. and Mrs. Wm. P. Parker (Pyeng.
 Yang).
 Rev. D. Jas. Cumming.
 *Miss Esther B. Matthews. R. N.
 Rev. and Mrs. Joseph Hopper.
 Rev. and Mrs. Thos. D. Murphy.
 Miss Florence P. Hughes
 Miss Mary R. Bain, R. N.

Soonchun, 1913.

Rev. and Mrs. J. F. Preston.
 Rev. and Mrs. R. T. Coit.
 Miss Meta L. Biggar.
 Miss Anna L. Greer. R. N.
 Rev. and Mrs. J. C. Crane.
 *Dr. and *Mrs. J. McL. Rogers.
 Miss Louise Miller.
 †Miss Martha V. Davis
 *Mr. J. Bolling Reynolds.
 Miss Hattie Knox. (C)

MEXICO MISSION. [17]

Zitacuaro, 1919.

Rev. and Mrs. H. L. Ross.
 Rev. and Mrs. Z. E. Lewis. San'Angel
 D. F., Mexico.
 Rev. Edw. C. Murray, Jr
 Morelia, 1919.
 Rev. and Mrs. Jas. O. Shelby.
 Dr. and *Mrs. L. J. Coppedge
 Miss Patty F. Sutherland, R. N.
 Toluca, 1919.
 Rev. and Mrs. W. A. Ross.
 *Arenal' 40, San Angel, D. F., Mex.
 San Angel, D. F., Mexico.
 Miss Ahcc J. McClelland.
 Mr. and Mrs. J. H. Wray.
 Miss Lettie Beaty.
 Laredo, Texas.
 Miss E. V. Lee.
 Austin, Texas.
 Miss Ann C. Dysart.
 Coyoacan.

Prof. and Mrs. R. C. Morrow.
 Mr. and Mrs. N. P. Farrior
 Cuernavaca, 1920.
 Rev. and Mrs. O. C. Williamson.
 Missions, 10.
 Occupied Stations, 53.
 Missionaries, 423.
 Associate Workers, 14.
 *On furlough, or in United States.
 Dates opposite names of stations indicate
 year stations were opened.
 †Associate Workers.
 For postoffice address, etc., see page
 below.

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N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil." For Parahyba—"Parahyba do Norte, E. da Parahyba.

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NORTH KIANGSU MISSION—For Chinkiang—"Care S. P. M., Chinkiang, Ku., China." For Taichow—"Care S. P. M., Taichow, Ku., China, via Chinkiang." For Hsuehoufu—"Care S. P. M., Hsuehoufu, Ku., China." For Hwaiianu—"Care S. P. M., Hwaiianu, Ku., China." For Sutsien—"Care S. P. M., Sutsien, Ku., China." For Tsing-Kiang-Pu—"Care S. P. M., Tsing-Kiang-Pu, Ku., China." For Haichow—"Care S. P. M., Haichow, Ku., China." For Yencheng—"Care S. P. M., Yencheng, Ku., China."

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JAPAN—For Kobe—"Kobe, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Iwari Province, Japan." For Susaki—"Susaki, Toea Province, Japan." For Takamatsu—"Takamatsu, Sanuki rovince, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa rovince, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Gifu—"Gifu, Gifu Province, Japan." For Iarugame—"Marugame, Sanuki Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kusan—"Kusan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Zitacuaro—"Zitacuaro, Michoacan, Mexico." For Morelia—"Merelia, Michoacan, Mexico." For Toluca—"Toluca, Mexico, Mexico." For Coyoacan—"Coyoacan, D. F. Mexico." For San Angel—"San Angel, D. F., Mexico."

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