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THE MISSIONARY SURVEY

CONTINUING

THE MISSIONARY AND THE HOME MISSION HERALD



JANUARY, 1912

HOME
MISSIONS

CHRISTIAN
EDUCATION

AND

MINISTERIAL
RELIEF



"Thunder Peak Pagoda," West Lake, Hangchow, China.

PUBLICATION

AND

SABBATH
SCHOOL
WORK

A JOURNAL REPRESENTING ALL THE ACTIVITIES OF
THE SOUTHERN PRESBYTERIAN CHURCH
AT HOME AND ABROAD
PUBLISHED BY PRESBYTERIAN COMMITTEE OF PUBLICATION
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THE MISSIONARY SURVEY

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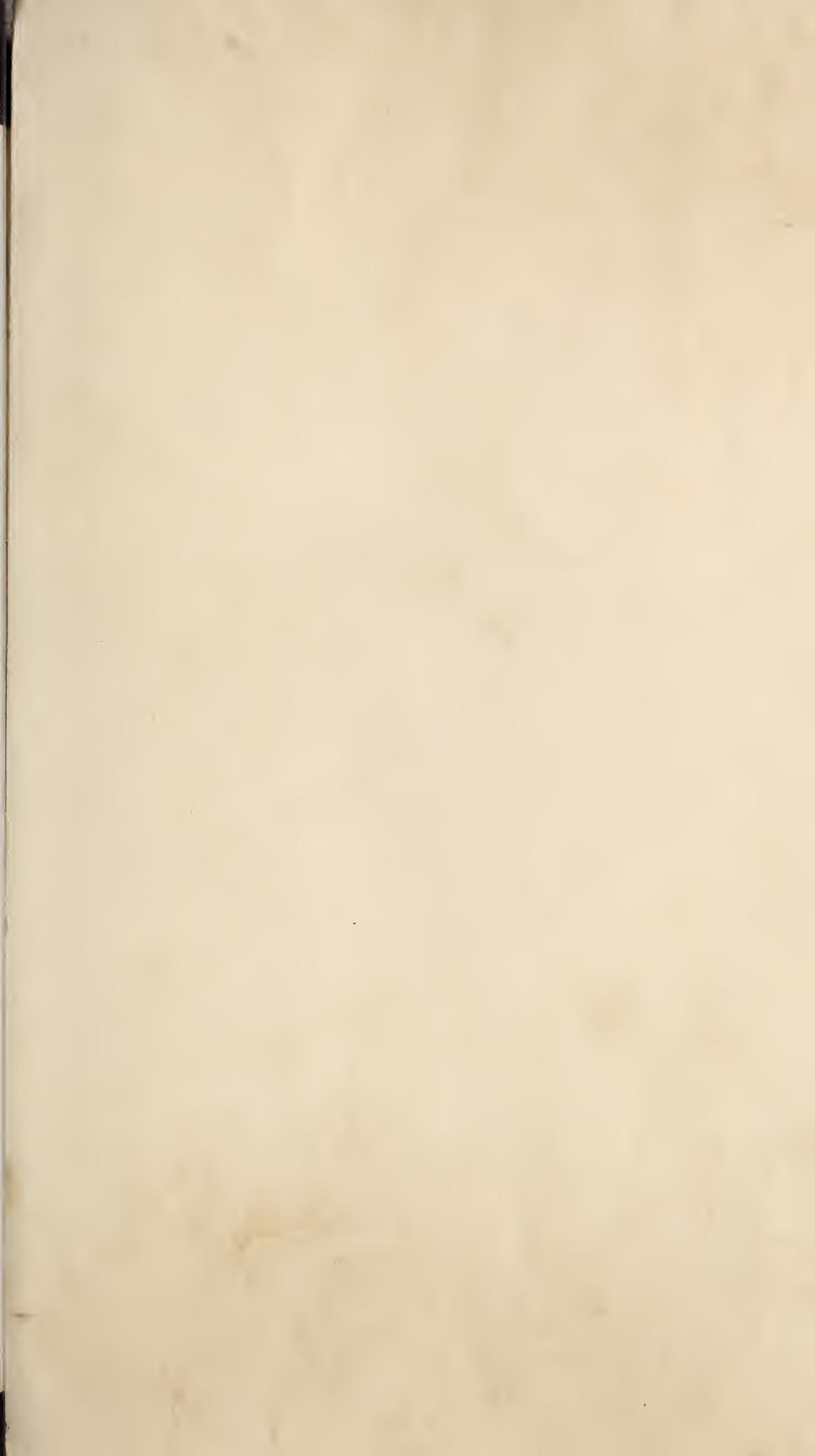
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THE MISSIONARY SURVEY

W. C. SMITH, Managing Editor

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Volume I

JANUARY, 1912

Number 3

EDITORIAL

CHATTANOOGA !

FEBRUARY will see in Chattanooga another notable gathering of Presbyterian men, devoted to the consideration of the Church's great Mission to the world.

At Birmingham three years ago, upwards of a thousand men of the Church, from the South, met in convention and for three days devoted themselves to a mighty uplift of missionary purpose and enterprise.

It was an uprising of the men.

It was a meeting of such remarkable spirit and power that it sent a thrill through our own Church and quickened the pulse of missionary activity in every other evangelical denomination of the world. The impetus given to our Foreign Mission work advanced existing forces and extended the battle line.

Now after three years, Chattanooga is selected as the place for the gathering of the forces in a second general convention, for another great rally, beginning Tuesday, 6th of February, and closing on the night of the 8th.

The provisional program for the convention, just issued from the office of Mr. Charles A. Rowland, chairman of the Laymen's Missionary Movement, shows an admirable arrangement of topics to engage the thought of Christian workers abreast with the times. The speakers selected are men who have through wide experience and years of consecrated study gotten a grasp of the situation, and are able to present it in all phases with business-like clearness, as well as with deeply spiritual emphasis.

In this good day the earnest Christian business man deliberately projects a line of work for God, figures the cost and puts

it through. Such men realize the necessity for dependable information, bearing not only upon conditions on the field, but on methods of putting the force in the field and maintaining it there. To meet the demand for this kind of information, the program makers for the Chattanooga convention have not only engaged eminent mission thinkers and speakers of our own Church, but have drawn upon the leaders of world movements in other denominations. The program is distinctly an educational one. It is most practical—dealing with conditions as they exist to-day upon the foreign field and in the home Church. Devotional periods are provided for at stated intervals, and the outlook is for a convention of great thought, great purpose, great plans and great power.

In the Foreign Mission section of this number of THE MISSIONARY SURVEY will be found further details.

Every local congregation is allowed representation upon the floor of the convention by three or more delegates, including the pastor *ex-officio*. Every congregation should make the investment of sending its pastor and a deacon and an elder—adding another layman for each one hundred members or fraction above. Delegates will return from Chattanooga with the inspiration of this great gathering and communicate it to the home Church. It will doubtless be the means of quickening many a church into new life and greater effort to build God's Kingdom along all lines. Special help will be given on the Every Member Canvass Plan, which so many congregations are now studying to make effective.

The churches which receive the greatest uplift and inspiration from the Chattanooga convention will be those who make a full investment of delegates. See to it.

UPWARD CLIMBING

The subscription list of THE MISSIONARY SURVEY is really growing at a surprising rate. Not only are renewals steadily flowing in as terms of the former magazines expire, but there is an almost phenomenal gain in *new subscriptions*. During November we received more than eight hundred of those new subscriptions, and the rate of gain is increasing daily. For instance, on December 6th, one hundred and ten new subscribers were added, and the first eight days of December recorded above four hundred and fifty names of those who were not subscribers to the former magazines. Stop a moment and think what that means!

Many of our good women are doing magnificent work securing subscriptions. Young people have also gone to work at introducing the magazine, with fine results. It is no uncommon thing to receive lists of twenty to thirty new subscribers from these faithful workers. It is gratifying to note that the men are working, too. One busy bank officer in Arkansas, believing THE MISSIONARY SURVEY should be a monthly visitor in every home in his congregation, took time enough to gather up fifty-eight subscriptions and send in with a bank check for \$29. Thirty-two of those were renewals and twenty-six were new outright. Our pastors also are giving us great encouragement by their interest and warm support; many of them have written for sample copies and have sent in new subscriptions. Evidently, our people believe the magazine should go regularly into every home in the Church.

Of course these homes will profit by the magazine in varying degree. Some will get more out of it than others. Some will read it casually; others will recognize the educational value in its contents and will read carefully, with a view to giving information to others, verbally or otherwise.

HELPFUL

Hundreds of letters of commendation and approval from appreciative friends

have been received. These are distributed not only geographically over the whole Church, but from all classes of workers—from the faithful women, of course, but also from pastors, elders, deacons, and even the young people. One particularly helpful and gratifying letter is from an elder. It reads, in part, as follows:

"The splendid December number of THE MISSIONARY SURVEY is at hand, and I have already read carefully through the first two sections, and will take up the others in regular order.

"I have made up my mind to read carefully *every page each month*, so that I will lose no good thing. As I read, I am marking the things that I ought to do as an Elder, and as a superintendent of the Bible school. For instance, on page 94, Dr. Sweets makes an earnest call on superintendents, etc., to observe December 24th or 31st as Children's Day in the interest of Christian Education and Ministerial Relief. I will do it.

"As I read these pages, I ask God to help us all in the great work of our Church."

Please note that man spells "elder" with a capital "E." He is not only an elder; he is a prominent State officer, with a multitude of official duties, and one of the busiest of men from early morn until late at night. Over his desk hangs a motto; it reads, "Do it Now and do it Right." That motto practically spells his name to the community in which he lives. He is the kind of a man who "does things," and consequently he is much sought as a committeeman, both by civic and church enterprises, when large achievements are attempted; he is already chairman of several very important committees and boards of trustees, and could be on as many more if he had time; he is practically the leading officer in a national movement of remarkable effectiveness—and yet! he takes the time to be superintendent of a Bible school, and to study with minute care the great activities of his Church; to write words of encouragement to the workers, and to pray for their success. Truly, this makes one feel—how full, how useful and unselfish, how helpful and broad life can be!

FOREIGN MISSIONS

REV. H. F. WILLIAMS, D. D., EDITOR, FIRST NATIONAL BANK BUILDING, NASHVILLE, TENN.

CONDITIONS IN CHINA

LETTERS from missionaries speak of the very strenuous life in China at this time. The country, politically, is said to be in a terrible plight. In the mission field the situation is such as to require the most careful procedure. The impelling force toward union comes from the pressure of the Chinese Church. Dr. Woodbridge, in writing of these conditions, says: "Really, we are living in about 50 A. D. It will be remembered, also, that the Chinese are ignorant of the controversies we know about. We cannot force twentieth century conditions on a first century church. In dealing with Christian life I have to project myself back about two thousand years and forget many old discussions."

Among other difficulties encountered by the missionaries in China, especially in North Kiangsu, is the high price of food. A recent issue of the *North China Herald* states that a telegram had been received by the Presbyterian Mission Press in Shanghai in which it was stated that food stuffs at Suchien were nearly thirty per cent. higher than at the same time last year. Desperate conditions were reported from other cities, accompanied by the statement that Suchien is better off, but that conditions were worse than last year.

CONDITIONS IN NANKING

[So rapidly are the conditions changing in China that it is impossible for the missionaries to communicate any news further than

is conveyed in the cablegrams announcing their safety. The following interesting personal letter from Rev. J. L. Stuart is printed that readers of THE MISSIONARY SURVEY may get a glimpse of the life and spirit of our missionaries who are in the cities involved in the revolution in China. It is probable that before this time the missionaries in Nanking have gone to Shanghai, or other places of safety.—H. F. W.]

I hesitate to write you any word about conditions here at present because so much may have developed because so much may have developed before this reaches you, and you will have heard of these developments long before you read these lines. However, it may not be without interest to know how we feel while in one of the storm-centers of what promises to be a carefully planned and energetic revolution. There are all kinds of reports about revolutionary activities in Nanking being circulated throughout China, and doubtless many of these have gone across the ocean. Nor are these wholly without foundation. The wealthy and official families in the city, and especially the resident Manchus and "expectant" officials have been fleeing in terror to Shanghai and elsewhere, taking all their household goods. For several days the railway, the steamers and native boats of all descriptions have been crowded with panic-stricken refugees. The mass of the people, while unable to follow suit, are kept in constant excitement by endless rumors. Business is all deranged. The government schools are

broken up. The foreign-trained troops stationed here are supposed—and our consul says with good reason—to be in sympathy with the rebels, and have been refused ammunition by the Viceroy. This incident is typical of the situation. It is a revolution against the Manchu dynasty by the new troops, and the weakness of the government is chiefly in its inability to trust its own soldiers.

But what of ourselves? It is a strange sensation to live in the midst of all this; not to know what may happen before the day is over, or what may occur on any succeeding day, and yet to be as calm as we are, going about our ordinary duties, living our customary home-life, and this without conscious effort. As my wife puts it, she can get up no enthusiasm about packing up a few necessaries even to be ready for flight. This attitude is due in some very real sense to our religious convictions, and a sense of our duty which has become a kind of mental habit. But we are not without more human considerations. We are in constant touch with the American consul, a clear-headed man in hearty sympathy with us and our point of view. He in turn is in direct touch with the local revolutionaries! So we are little influenced by the talk of the street. Then there is every evidence that this is purely anti-dynastic. The situation is thus wholly different from the Boxer times. The government and the rebels are alike anxious to avoid interference from foreign governments, and will thus—whoever wins—make every effort to protect our lives and all our interests. Our only danger is from looting; in case neither party can maintain control. It is difficult to predict when or whether the movement will actually break out here, and guesses will have grown stale in view of what will have become history when this reaches you. But even if the city becomes the scene of revolutionary operations, we fear no serious personal danger except from mobs and accidental shots or bombs. And we feel that our best service now is to stay with and, by example as well as advice, to quiet our students and the local Christians. They all share in

the general fear. Nor can one wonder, in view of the previous dynastic changes and notably the recent Taiping rebellion with its ruthless slaughtering and vandalism. There are great tracts of Nanking city still in ruins from this last experience, and many a family lost some of its members in the indiscriminate massacre that followed the victory of the rebels.

There is very general popular sympathy with the revolution, and the Christians constitute no exception. Of course we are trying to be strictly neutral, though we cannot forget our own nation's birth, especially when our Revolution, our form of government, our Washington, are the ideals of the present revolutionaries. This letter is being written on the day which, according to popular rumor, has been fixed for the outbreak of the rebellion here. Cannon have been mounted on every point of vantage. But so far all is quiet.

THE FEDERAL COUNCIL

The Federal Council of the Churches of Christ in America, of which Bishop E. R. Hendrix, D. D., LL. D., is president, is a federation of the churches, in unity of spirit, and with unity of action upon matters of service in which all the churches are in common agreement. A very complete organization has been effected and a large amount of literature provided. The fact that the churches in the foreign mission field are in advance of the churches at home in co-operative service is especially mentioned in the literature of the Federation Council as follows: "In the foreign mission field, this branch of Christian service has in some cases developed more fully than in our own land, especially in industrial, medical and educational work, which has lifted foreign nations to a higher social level. This work will be made the subject of careful research and continued development, by a working relation between the Commission and the Committee on Foreign Missions."

ANNUAL MEETING OF THE MID-CHINA MISSION

A copy of the Minutes of the twelfth annual meeting of the Mid China Mission held in Mohkausan the latter part of August has been received. There was an excellent attendance of our missionaries. The officers elected were Rev. P. C. DuBose, chairman; Vice-Chairman, Dr. R. T. Shields; Secretary *pro tem.*, Rev. L. I. Moffett; Treasurer, Rev. H. M. Smith; Vice-Treasurer, Mr. A. Allison; Temporary Clerk, Mr. A. Allison. Rev. C. F. Hancock and Dr. R. M. Stephenson, of the North Kiangsu Mission, were present as corresponding members. The minutes show that a very large amount of detail work received careful attention. Among the most important actions taken was the one looking to the establishment of a school for the children of missionaries at Shanghai. Rev. J. M. Blain and Rev. S. I. Woodbridge were elected as representatives on the Board, and the Executive Committee was requested to appropriate the sum of \$2,500 as the share of the Southern Presbyterian Mission toward the expense of the school for the coming year. The Mission also named \$17,000 as the ultimate sum as the share of the Southern Presbyterian Church to put the school on a permanent basis. Action was taken requesting the North Kiangsu Mission to co-operate in sending to the home Church a comprehensive call for reinforcements for the China field. A committee was appointed to co-operate with a similar committee on the North Kiangsu Mission. Action was taken looking to the appointment of a Committee on Conference of the Mid China Mission whose duties should be to confer with a like committee, if such were, appointed, of the North Kiangsu Mission in a number of details which would tend to unify the work.

KOREAN AND JAPANESE MISSIONS

It has been many times shown that Christianity is the only medium through which different races are brought into full fellowship. This has been forcibly illustrated by the recent visit of a delega-

tion of Korean Christians to Japan. Some twenty Korean Christians, including pastors of the Presbyterian and Methodist churches, and secretaries of the Young Men's Christian Association, composed the delegation that visited Japan. Preparations were made in Tokyo and other cities of Japan to give these Christian brethren a cordial welcome. The departure of the party from Seoul, the capital of Korea, was attended by the good wishes of a large company of friends that gathered at the railway station. On a previous evening the tourists were given a farewell party in the Japanese section of the city, at which Mr. N. Watanabe, President of the Supreme Court, presided. On their arrival in Japan these Christian friends were given a cordial welcome in Kobe, Osaka, Kioto, Tokio, and other cities. It is significant that these Christian brethren from a country which has recently been taken into the control of another country could meet and have such cordial fellowship. The addresses of welcome and response were characterized by a fraternal spirit, and were a delightful expression of the oneness in Christ of these people. Mr. Yi, once a politician holding high office in the Korean Government, now the pastor of a Presbyterian church, said that "when young I imagined that my talents were equal to every vocation on earth, and under such an erroneous idea I had strutted about in political fields. Looking back to those distant days I cannot but be ashamed of my foolish mistake. We, men, have no choice but to believe in God—the true God. I ask you to believe in Him. Do we not owe it to His wise providence that we two are now enjoying an unexpected interview here?"

In response to another question by an interviewer as to whether the peoples of Japan and Korea would be able to live together in peace, he expressed the assurance that they have been able to do so, and expressed the further view that it would be to little purpose to have only Japanese and Koreans at peace. He hoped that all peoples in the East would be united into one body through Christianity and so or-

ganize a great family among themselves through the power of God. Occidentals should then be caused to join the new family. This was not, he believed, a very difficult task, and the ideal could easily be achieved by Christ's command. Mr. Yi thought the manufacture of warships and guns an act of the greatest human folly, and expressed his deep repugnance towards these things.

Upon no other ground than that of the Gospel of peace could the men of these two nations mingle in such delightful fellowship. Incidents of this kind are but intimations of the blessing of universal peace promised the world when all nations shall have accepted the Lord Jesus as the Saviour and Ruler of men.

A NEW STATION IN KIANGSU

While the action of the North Kiangsu Mission, which was later approved by the Executive Committee, to open a new station at Yencheng, was taken some time ago, the work has been conducted at a great disadvantage because it has been impossible to secure, either by rental or purchase, a house in which a missionary and his family could live. A letter from Rev. Hugh W. White brings the good news that at last the station may be considered formally opened. Mr. White says: "True we are very cramped for room. One man here has made no end of trouble for us in getting property. He is still fighting us, and property that we bought last June cannot be taken over because of his schemes and trickery. It is a case of pure selfishness. He wants to get all the available property himself, and to get it by cutting off all competing bidders. Unfortunately he has so much power that even the officials fear him. But now we have rented a place and taken possession. I left my family on the mountain after mission meeting, and came down a month ago to try to find rest for the sole of our feet. We have found it at last, and I have my family with me." Rev. C. F. Hancock and Dr. R. M. Stephenson have since joined Mr. White.

This new station will be one of the

most important in the North Kiangsu Mission. Yencheng is situated about midway between Hwaiianfu and the coast, and in a line extending from north to south is about half way between Taichow at the south, and Haichow at the north. This is only one of the great fields open to our Mission in the territory east of the Grand Canal from the Yangtze in the south to the northern border of Kiangsu Province.

THE POPULATION OF CHINA—CORRECTED

Padding has been knocked out of estimates of the population of China by the first official census of the empire ever taken. The census was taken by families which are averaged at five and one-half persons, and on this basis the total is 329,542,000. This is a heavy discount on the popular estimates of 400,000,000. It shows a density of 198 to the square mile, which is not great compared with 589 for England, 442 for Holland, and 418 for Massachusetts, but it is great as an overage for a country of such size, especially so backward in modern invention. Peking also dwindles from the familiar 2,000,000 to 1,017,209, the padding being probably much less than that given the cities of ancient times—*The Missionary Review of the World*.

CHINA OF 1901 AND OF 1911

The Chinese Recorder for July has two most cheering and stimulating articles from two missionaries, H. H. Lowry and W. W. Clayson, relating to the marvelous progress made in China during the last decade, and with the two chief cities as illustrations, Peking and Canton. These transformations relate to realms material, political, social, educational, moral and religious. Mr. Clayson says: "Christianity stands in a very different position today from what it did ten years ago. It has gained a recognition which no non-Christian at the beginning of the decade was willing to accord it. Its aims are better understood. Its leaders are respected. There is a willingness to give it a hearing.

The Christian church has come to a consciousness of itself. It is beginning to cast off the foreign and formal and take on the native and natural. Self-support has made great strides. In Canton there are now more than ten really self-supporting churches. The Christian community is increasingly impatient of Western denominational divisions, and the idea of a Chinese Christian church is taking firm hold."

THE LAYMEN'S CONVENTION

The Laymen's Missionary Movement of our Southern Presbyterian Church has announced the Second General Convention to be held in Chattanooga, Tenn., February 6-8, 1912. On other pages will be found the preliminary announcement, to which we call the especial attention of our readers. What we believe will be a very gratifying announcement is made in a letter from Mr. C. A. Rowland, chairman, stating that women delegates will be welcomed. The splendid auditorium in Chattanooga provides sufficient seating capacity for the laymen delegates on the main floor, leaving plenty of room, with good seats, for women delegates. The indications are favorable for a large attendance. Missionary committees, Women's Missionary Societies, pastors, and all missionary workers are cordially invited to attend and are urged to begin now to get a good delegation from churches and societies.

OUR MISSIONARY WOMEN

When we speak of our missionary women, reference is not made to the women who have given their lives to work on the foreign field. Their consecration cannot be surpassed, and the story of the work of women in "the uttermost part of the earth" is interesting beyond power of statement. We are making mention now of the women in the home churches who, a half century ago, stirred by the statement of the needs of women in heathen lands, began to organize and to help meet these desperate needs. In all the evangelical denominations the helpfulness of the

women deserves high praise. Of the women of the Southern Presbyterian Presbyterian Church no amount of praise of their devotion and helpful service would be fulsome. With singular devotion they have quietly organized their missionary societies, promoted missionary education, and have given to the cause with unexcelled liberality and sacrifice. We note with great rejoicing the desire for increased efficiency in the organized work of our women, and a movement which they themselves are worthily promoting. The Executive Committee of Foreign Missions has highest appreciation of all that has been done in the past and of the laudable ambition for larger things which our women desire and propose to do. The desire for greater efficiency as a result of a stronger organization and a more definite recognition of the work merits hearty approval. It is not yet clear as to what specific form this advance should take, but it is safe to assure our devoted women that the Church at large and the Executive Committees of the different causes, as the representatives of the General Assembly, will co-operate in every way that seems practical, always keeping in mind, of course, the unity of the work. Great things have been done in the past through our Women's Missionary Societies. Greater things are being done now, but we sincerely believe that the greatest accomplishment and the highest service are to come in future days, growing out of the promotion of missionary education in the Church, a movement in which the women now and have always taken the leading part.

HAVING AN OPTION

General "Chinese" Gordon, in writing of conditions in China, especially in matters of reform, said of the Chinese: "They like to have an option, and hate having a course struck out for them, as if they were of no account in the matter." The principle, for such it is, stated in the quotation from the letter of General Gordon, prevails in present conditions in China. The real question in connection with the

building of railroads is not whether the railroads should be built, but under what direction or authority shall the lines be laid out and constructed? It seems that the real issue in a dispute between the people of the provinces and the central Government at Peking is, shall the modernization of China be accomplished by the co-operation of the people in all the provinces, or shall the policy be formed and the changes made by a few persons who have the ear of the throne and others in power, or shall these changes be made with the full consent of the whole nation? It is easy to see how the difficulties that first arose in connection with the building of railroads has proceeded until now China is in a state of revolution which, from present indications, will end in a constitutional government. The principle involved in these financial matters and political contentions prevails in the evangelization of any country, especially such countries as have a distinct civilization and thinking people. As soon as the native church is strong enough in numbers and Christian training, there at once arises the desire expressed by General Gordon, "they like to have an option." It is just at this point that statesmanship in missions must prevail. There is a time in the history of every successful mission when it is entirely

proper for the native church to begin to consider self-control. A wise missionary policy, such as is being pursued in the general administration of the missionary enterprise, is to keep control, without asserting it, of the native church through this formative period, and to be able to so direct affairs that the churches shall become gradually self-governing, and finally, either as a local church or as a national church, become self-administrative.

The great problems that face the missionaries on the foreign fields where the Church is making rapid progress are not fully appreciated by the majority of the home Church. While world evangelization, limited to the simple proclamation of the Gospel, is in keeping with the command of our Lord, it is also important that the people who accept the Gospel shall be organized into a church adapted to the different countries. We know we can not have an American Church in China. Neither can we have a Chinese Church in India. When all these far-reaching questions are considered we may well pray that the missionaries shall have all wisdom and tact. It is also a reminder that in the selection of missionaries for the foreign field the ability to administer wisely must be as carefully considered as the ability to evangelize.



DR. WARNECK'S EPIGRAMS

So long as the "offense of the Cross" remains will missions remain an offense in the world.

To speak of missions as if they were a hole-and-corner affair is to reveal an unparalleled provincialism.

Our missionary societies would be very poor had they only those who gave money and not those who persisted in prayer.

In mission service the power of God's grace is closely allied to patience.

There are narrow-hearted people who do not wish to know anything about missions—people who draw very narrow limits round their love.

The missionary who succeeds in writing a thoroughly good practical primer renders no less a service than he who succeeds in writing a learned argument against heathen philosophy.

Freedom is a necessity of life of mission work.

It is more difficult to pray for missions than to give to them.

God's opportunities are man's obligations.

The patience which can wait is a chief

virtue in missions, since it delivers from many unnecessary complications and defects.

As the roots bear the tree so the spiritual life of the home bears the weight of foreign missions. It is impossible to reverse this order.

It is not the case that we are too great to concern ourselves with missions—mission work is too great a task for us.

The chief power of missions in the future lies in the native Church.

The kingdom of heaven is like a field of grain growing up under natural processes, not like flowers in a forcing-house.

The proclamation of the gospel sounds the death knell of caste.

If the missionaries in the field are to accomplish anything of the task which our prayers mark out for them, then must the prayers be potent which we bring to the throne of grace.

Missions constitute the earnest proclamation of the equity of the human race.

Foreign missions have proved the mother of home missions.

THE VALUE OF MEDICAL MISSIONS

Two hundred and five doctors in the diocese of Oxford recently signed an appeal in behalf of medical missions on the following grounds:

1. The example and authority of Christ—"Heal the sick."

2. The teaching of the Bible in the miracles of healing and their results.

3. The relief of suffering through med-

ical missions in regions where ignorance and quackery prevail.

4. The need of lady physicians to the secluded women of the East.

5. The need of medical service to missionaries themselves.

6. The history of medical missions is its best justification.—*Missionary Review*.



LAYMEN'S MISSIONARY MOVEMENT

MEN WANTED

The World has work for men—

Men of purpose, strength and zeal;
Men with courage staunch and real;
Men with passion for the right;
Men of honor stainless, bright.

The Church seeks earnest men—

Men of vision, Spirit led;
Men whose selfishness is dead;
Men to send the Master's word
Till the farthest soul has heard.

The Christ is calling men—

Men to consecrate their all,
Heeding but the Saviour's call;
Men with faith in strength above,
Filled with patient, fearless love.

God shares his work with men—

Work dispelling darkness drear;
Work to bring His Kingdom near.
Work for men firm, valiant, true;
Noble work for men to do.

—Selected.

THE SECOND GENERAL CONVENTION

THE Second Convention of the Laymen's Missionary Movement of the Presbyterian Church in the United States is called to meet in Chattanooga, Tenn., February 6-8, 1912. The following paragraphs are quoted from the preliminary announcement:

Since the First General Convention of our Movement held in Birmingham, Ala., February, 1909, there have been many significant changes throughout the world as well as in our Church. This fact makes it exceedingly important that the men of our Church should assemble again to seriously consider plans whereby we may meet and faithfully discharge the obligation resting upon us as a denomination to evangelize our share of the world in this—"The only generation we can reach."

No Church has a more attractive world field than the Southern Presbyterian Church. In every country it has entered it occupies a strategic position. In view of this fact and the position of leadership occupied in missionary effort, we are compelled to advance. Anything less will be a calamity, discourage our own people and dampen the ardor of all missionary workers.

The Chattanooga Convention is to be an Educational Convention; special reports replete with facts and figures will be had from every Mission. It is to be an Inspirational Convention; we are to hear from men who have heroically endured hardship at the front and from men of

business who have a message for their fellows in the commercial world. It is to be a Practical Convention; we are to take time to consider the new financial plans adopted by our Church and its relation to the Missionary enterprises, we will hear from men who have successfully adjusted the new plan to their church life with gratifying results, as well as from those who still have difficulties to solve. It will be a Men's Convention; ministers and laymen will meet with earnest and determined purpose to unite their efforts as never before in this critical time in the Missionary life of our Church.

No amount of effort will be spared to present the strongest program and array of speakers yet presented in the South. Missions will be presented from the viewpoint of the statesman and the scholar, the seer and the critic, the layman and the expert. Full information regarding program and speakers will be published later.

The Convention will open on Tuesday afternoon, February 6th, at 4 o'clock and continue through Thursday night, the 8th. Every delegate should be present at all the sessions if possible, else the cumulative effect of the program will be lost.

Chattanooga is one of the most progressive cities in the South—a literal embodiment of the New South. In addition to this it is associated with much that is of historic interest. The city is centrally located with respect to our Church at large and has the best possible railroad connec-

tions. The finest auditorium in the city has been secured for the Convention.

Representation will be based on membership. Each church is entitled to two delegates *ex-officio*, the pastor and one elder, and in addition, one delegate to each one hundred members (or fraction thereof). Applications should be endorsed by the pastor or the Clerk of Session.

Applications should be sent to Dr. J. P. McCallie, Chattanooga, Tenn. The admission to the floor of the Convention will be by ticket only. All delegates should see the Registration Committee in the City Hall immediately upon arrival in the city.

The Convention will be self-entertaining, each delegate being expected to provide for his own entertainment. It is suggested, however, that each church sending delegates meet a part if not all of their expense. Arrangements will be made so that rooms can be reserved in advance and at the lowest possible rates. Full circulars of information on this point will be published later.

Reduced rates have been granted, which will be duly advertised.

We believe that God alone has ordered this Convention. It is He who summons

to prayer on its behalf. Unlimited possibilities lie before us. Let us therefore set our hearts to prayer that the blessing of God, the presence and power of our Lord Himself and the guidance of the Holy Spirit may be made manifest in the selection of representative delegates, and to these delegates and speakers in Convention assembled that the grand resultant may be the unexampled extension of the Saviour's Kingdom throughout the world.

Chas. A. Rowland, Athens, Ga.,
S. J. Cassels, Montgomery, Ala.,
Dr. H. McH. Hull, Atlanta, Ga.
H. H. Linton, Athens, Ga.,
H. B. Arbuckle, Decatur, Ga.,
C. E. Graham, Greenville, S. C.,
Wm. J. Martin, Davidson, N. C.,
H. W. Malloy, Columbia, S. C.,
W. H. Raymond, Nashville, Tenn.,
J. Hart Sibley, Union Point, Ga.,
E. H. Scharringhaus, Knoxville, Tenn.,
Dr. J. P. McCallie, Chattanooga, Tenn.,
Dr. A. J. A. Alexander, Spring Station,
Ky.,

Chas H. Pratt, Richmond, Va.,

Executive Committee

of the Laymen's Missionary Movement.

FIGURES OF MISSIONARY PROGRESS

EGBERT W. SMITH

FIGURES are a crude means of measuring the march of Christ's Kingdom, but we have the highest authority for so using them. The inspired record tells us how many members the church of the Acts started with—120; and how many were added through Peter's sermon—3,000; and how many the male membership speedily grew to—5,000.

Thus the long battle began to the chime of cheerful figures, and when the apocalypse would reveal to us the Redeemer's final triumph, again the figures tell the tale. We see Him throned amid myriads of praising voices "and the number of them was ten thousand times ten thousand, and thousands of thousands."

Seeing it is scriptural to set forth in figures the victories of our King, let us begin with the number fifty.

Fifty years' mission work among the Koreans saw 60,000 of them won to Christ. Fifty years ago there were one hundred native Protestant Christians in the Chinese Empire. To-day there are 200,000, the increase in the last eight years being one hundred per cent.

Fifty years' work among the Fiji Islanders wrought changes that defy description. We read that when James Calvert went there his first duty was to gather up and bury the skulls, hands, and feet of eighty victims of a cannibal feast. He lived to see the people who had taken part in that horrible meal seated about the Lord's table to partake of the emblems of His broken Body and His shed Blood. At the close of that fifty years 1,300

churches of Christ could be counted, some of them standing on the sites of cannibal ovens. Out of a population of 110,000, 104,000 were habitual attendants at places of worship; and in no part even of consecrated Scotland could there be found fewer homes where family life was not hallowed by household worship.

Narrow the time to thirty years. Dr. Pierson tells us that when Thebau was inaugurated king of Upper Burmah at Mandalay, he was a monster of cruelty, and the event was celebrated by a massacre so horrible that several hundred of the nobility and even members of the king's own family were among the victims. So common was the sacrifice of human life that when the city of Mandalay was built, fifty-six young girls were slain, that the eight gates of the city might by their blood be secure from all invaders. To attempt missions in such a locality meant captivity and martyrdom. Thirty years later in that city a missionary conference was held at which the representatives of five hundred churches and 30,000 believers sat down together to keep the sacred supper, bound in one bundle of life.

Narrow the time to twenty-five years. In that period the Christian church of Micronesia grew from one baptized convert to a membership of 43,000.

Narrow the time to twenty-four years. That was the number of years spent by Dr. John Geddie at Amityum. On the tablet there reared to his memory we read, "When he landed here, there were no Christians; when he left, there were no heathens."

Shorten the period to eighteen years. In 1893 there were one hundred native Christians in Korea. To-day, including those under instruction for church membership, there are more than 200,000 who acknowledge Christ as Saviour and Lord.

Narrow the time to twelve years. We read that when George Mackay at Formosa kept his twelfth anniversary, he sought to bring together all his living converts at the Lord's table, and 1,200 kept the solemn feast. Many had died during those twelve years, and much time had

been spent at the beginning in learning a strange tongue, yet notwithstanding all this, there was this rich living harvest of twelve years' sowing by one man.

Shorten the time to ten years. In 1892 there were 300 native Christians in Uganda, British West Africa. Ten years later there were 30,000, with 700 churches, and 2,000 native evangelists.

Narrow the period to eight years. In 1899 the first Protestant missionary arrived in the Philippine Islands. Within eight years 17,000 adult communicants had been received.

Shorten the time to one year, and we point you to the city of Oregole, in Southern India, where in one year 10,000 were brought to repentance and faith and baptism under an outpouring of God's Spirit which has continued since then with scarcely abated power.

Contract the time to three weeks, and we can tell you of one single city in Korea where last year during that period 10,000 were added to the church. Three hundred and fifty teams of two members each were out doing personal work in that city and adjoining country, and one single native church was working through its membership in one hundred and fifty villages.

Surely if the above figures, which might be multiplied indefinitely, have any significance, they mean that God is marching on. Shall we co-operate with Him to the utmost of our powers, our prayers, and our gifts? Every man is facing inevitable and eternal bankruptcy except as he invests his life and his treasure in spiritual things for spiritual things alone can abide. Shall we hug our wealth, our luxuries, our narrow earthly ambitions, or shall we lay them at His feet and go forth with Him in person, in prayer, in effort and gift, to the conquest of the world. He is looking at us. Shall we disappoint Him? Or shall we say,

"Lead on, O King Eternal,
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home:
Through days of preparation
Thy grace has made us strong
And now, O King Eternal,
We lift our battle-song."

CHINA AND THE CHINESE—REFORM IN EDUCATION. MISSIONARY OPPORTUNITY

J. CAMPBELL WHITE

CHINA and the Chinese people make a profound impression upon one as he comes into close contact with them. Industrious, peaceful, patient, patriotic, persistent, prolific, and with natural resources beyond computation, the Chinese nation is bound to come into a primary place among the nations of the earth.

In the year 1900 the Hon. Chester Holcombe, for many years Interpreter, Secretary of Legation, and Acting Minister of the United States at Peking, in his illuminating book, "The Real Chinese Question," mentioned three of the reforms most fundamental in order that China might develop strength:

1. The establishment of uniform and invariable systems of weights, measures and coinage.

2. The readjustment of the salaries and pay of all officials and public servants upon a reasonable living basis, coupled with the prohibition, under the most severe penalties, of the receipt of any sums of money from the people. (In other words, the elimination of official oppression and graft.)

3. The removal from the official service of China of every victim of the opium habit. This reform was mentioned as by far the most difficult of the three.

While only eleven years have passed since the above conditions were laid down, it is noteworthy that two of them are already on the way to practical fulfilment, namely: currency reform and opium prohibition, and the third is under serious discussion in the various Provincial Assemblies. While the currency reform is still in its initial stages, the prohibition of the growth and use of opium has already gone far beyond what Mr. Holcombe proposed. Not only is opium being prohibited to officials, but to the people gen-

erally, and about four-fifths of the production of opium in China itself has already been stopped. The earnestness with which this reform is being pressed reflects great credit upon the Chinese.



MRS. LU,
Wife of a Presbyterian preacher at Hangchow,
China, and her little May-lee (Mary).

The following five reasons are given by a prominent Chinese official for the unique influence of America and Americans in China:

1. The refusal of the United States to participate in the opium traffic or the Chinese cooly trade.

2. The absence of any desire to encroach on the territorial rights of China. This is in striking contrast with the policy of Russia, France, Germany, Great Britain, and Japan.

3. America's action contending for the integrity of China.

4. The remission by America of a part of the Boxer indemnity.

5. America's willingness, in general, to give China a square deal.

By an arrangement that is entirely satisfactory to the Chinese, some \$250,000 per year of the Boxer indemnity due to the United States is being applied to the education of Chinese students in America and to the support of a Chinese-American school in Peking, where Chinese students are studying English and otherwise preparing for further study in the United States. There are seventeen American teachers in this school at present, and four hundred and thirty Chinese students. About fifty of these students are being sent each year for further study to America. The principal of the school is Mr. Chang Behling, a very earnest and devoted Chinese Christian. This school and its steady output of the choicest of China's young men who are coming for prolonged residence and study to America, is one of the most hopeful and promising facts in the life of China to-day. America's unselfishness in the matter of the Boxer indemnity, has given her a position of absolutely unrivalled influence. No other nation has an opportunity remotely approaching this, of making the leaders of the new China that is soon to be.

All told, there are now about seven hundred Chinese students in America. It is impossible to estimate the influence which these men will ultimately exert in the Far East. Their presence furnishes an inspiring opportunity for Christian influence. Quite a number of them have already been led into the Christian life. They should be introduced to the Christian life of America, than which there is probably no more impressive exhibition of the uplifting power of Christianity, especially to an Oriental. It is difficult to realize how far-reaching may be the influence of a single act of thoughtful consideration for these men. One of the most active and useful Christian laymen in the whole of Japan to-day traces his sense of personal responsibility to a single interview with the late Mr. Robert McBurney, of

New York, who approached him as a stranger at the close of a church service in New York and showed a genuine interest in him. Though he never met Mr. McBurney again, this Japanese layman has been going on doing personal work with others year after year, as the result of the lesson he learned that day, and many men have been led to Christ through his influence.

During our seven weeks in China, it was our great privilege to meet face to face about 1,200 missionaries, at Kuling, Mokanshan, Kuliang, Shanghai, and Peking. The first three of these places are popular summer resorts where Missionary Conferences are held each season. One resolution of special importance was unanimously passed at all three of these Conferences this year. It calls upon the Continuation Committee of the Edinburgh Missionary Conference to appoint a Commission of six men—two experienced missionaries, two Chinese leaders, and two experts from the home lands—to go into a comprehensive study of the situation in China, spending a year or longer if necessary in their investigation, and to make recommendations to the Christian forces now at work on the field and also to the churches of Christian lands. This is one of the most statesman-like proposals ever yet offered, looking towards the unification, correlation and maximum efficiency of all Christian forces in the evangelization of China and the world.

Only second in importance to this remarkable resolution, was the discussion at all of these Conferences of more scientific methods of mastering the languages of mission fields. There was a general consensus of opinion among the missionaries present that from six months to a year of time would be saved by the average missionary, if the best methods of acquiring the language could be generally adopted. As there are now more than twenty thousand missionaries on various fields, it can readily be estimated how many thousands of years of time in the aggregate would be saved by higher effi-

ciency at this point of missionary administration. At several places plans were adopted this summer looking toward the overcoming of these defects.

There are now in China some 4,600 missionaries of evangelical churches. According to the best consensus of judgment of leaders in different parts of the empire, this number should be at least doubled during the next three or four years. There should also be a great development of union educational work at influential centers. There has probably never been a time in the history of the world when such a vast number of people have been so open to Christian influence. Much of the present intellectual awakening of China must be attributed to the direct and indirect influence of Christian missions. Missionaries know the people far more intimately than any other class of foreigners, and command their confi-

dence as no other class is ever likely to do.

To pervade China with Christian truth and life is the most colossal single task ever undertaken by the Christian Church. The quarter of a million converts now gathered are but one of many indications of the tremendous impact which Christianity has already made on this nation. Nothing but infinite Power could have produced the results that have already been accomplished. One-fourth of the whole human race here await the dawn of a new spiritual day. The door was never so wide open as it is now. The Church of our day can plant the Christian banner in every community of this vast empire, if it will. I know of no greater opportunity for the investment either of one's life or one's possessions than in the spiritual emancipation and uplift of the Chinese Empire.

INTERESTING DAYS IN JAPAN—FIRST IMPRESSIONS. A GARDEN PARTY

MRS. LOIS SWINEHART

JUST before we entered Tokio Bay, our attention was directed to the stranded liner the *Empress of China*, which was driven upon the rocks about eight weeks ago. The sight of this great ship lying so helpless, at the mercy of the sea, brought forcibly to mind the dangers of the deep, which are apt to be forgotten when sailing in a modern liner with all the appointments of a first-class hotel.

The *America Maru* entered Tokio Bay Friday morning, September 15th, sixteen sailing days from San Francisco, and dropped anchor among myriads of little Japanese fishing boats, or sampans, each with its tiny light, like fireflies. As soon as the gang plank was lowered a perfect mob of little Japanese in misfit American costumes swarmed up the stairs, and threatened to take the ship by storm. The



sixty-five shrinking Americans crowded into the saloon and thought of Port Arthur. But the captain assured us that they were only hotel runners. Every hotel in the city must have sent out its entire force, including the cook. Tokio Bay is one of the great shipping ports of the East, and masts and funnels from all over the world lie at anchor before the busy city of Yokohama. Two French battleships swung amiably at anchor in exasperating proximity to a German gunboat. Our Heidelberg student, leaning over the taffrail and dwelling upon the sights of the harbor to one of our American girls, explained that these battleships were "gentlemen of war." His German sensibilities were quite hurt when she laughed at him.

At once upon landing the panorama begins for the traveler. Nothing that he has read quite prepares him for the delightful shock that he experiences when a real little jinrikisha man pulls his baby carriage up before him. A six-foot American, weighing two hundred pounds, must always have the sensation of riding in a perambulator. All that is wanting is the leather strap to hold him in. Then, too, one feels that "his only language is a cry," for his native English is of but little use to him. Rikisha riding compels all to become as little children, and places even the blatant American tourist in a psychological position to enjoy Japan—the land of diminutive things.

The first thing the traveler must do is to change his hard-earned American dollars for yen and sen. He gets two Japanese yen for one American dollar—that helps some. Yokohama is a busy city of perhaps 300,000 inhabitants, all going different ways at once, and none of them seeming to be working on a schedule. One feels that he is in toy-land. The little shops are on a level with the street, and as they are homes as well as stores, family life is carried on in unembarrassed sociability within doors and without. The close student of nature may study Japanese society in its most intimate phases with unhampered freedom. For in this land of the free the inhabitants live their

lives without reserve in full view of the passerby. The women and children are a delight to the eye, and the babies are adorable in their bright kimonos that make them look like butterflies.

Rikisha men take an especial pride in pointing out to the tourist the Navy Hospital, the Postoffice, the Police Court, and all the ugly modern European buildings; and they seem to regard a moving picture show as a sight well worth crossing the ocean to see. Why can't they realize that an every-day Japanese street, with its varied life, is of breathless interest to an American. The shops are tiny workshops as well, where the manufacture of the goods on sale may be traced. One contains, perhaps, a dozen pairs of shoes of American pattern displayed for sale, while a half dozen men sit all about making more shoes. In this way the stock is kept perfectly fresh. The next store will have matting for sale, while more just like it is being turned out on a hand loom behind the counter. In front of a grocery store where eggs were displayed in geometrical figures, I saw a number of chickens sociably gathered about a handful of rice, but I can't state it as a fact that those particular chickens layed those identical eggs in that pattern.

In Yokohama Europeans and Americans are of such common occurrence that they are of but little interest to the native. No heads are turned as these foreigners rattle by in the rikishas. In Tokio we met with quite a different experience, as we came in contact with a number of excursionists from the country who had never seen any common Americans. They gathered about our party in a circle, and discussed with irritating freedom our personal appearance and adornments. My shoes, in particular, seemed to worry one old lady (just as they had me), and she stooped in questioning wonder to analyze their outlines. Strange to say, our hats did not excite their curiosity, probably because they thought they were ugly beyond Japanese words.

The day before we left the ship a wireless message was received bearing an in-

invitation from Mr. and Mrs. Asano to a garden party to be given at their home in Tokio for the cabin passengers of the *America Maru*. The captain assured us that it would be well worth our while to travel the twenty miles from Yokohama to Tokio to attend this social function, as the Asano hospitality was generous and his home second only to that of the Mikado. The Asano estate lies in Shinagawa, a suburb of Tokio, and hither we were whirled in jinrikishas, down a street of shops and houses, where everyone seemed to be playing at work in pretty costumes, and then through a great iron gateway, and we were in a woodland fit only for fairies. The Asano mansion is set on a terrace at the foot of a bluff where ferns and shrubbery grow in wild profusion, just as they do upon the banks of the canal and river at home. All the flowers and greenery had the appearance of being directly from the hand of Nature. No stiff flower beds, and above all no geometrical designs in flowers were laid out in that natural bower.

We needn't have worried about taking button hooks with us, for we were not asked to remove our shoes. In the reception hall we were met by the sweetest little Japanese maidens all bowing and smiling, who gently kneeled before us and drew a kind of velvet slipper over our ugly shoes. It was hard to believe that these gracious little ladies were servants. But undoubtedly they were.

In the large reception hall we were met by the officers of the Toyō Kisen Kaffisha. They all spoke English after a fashion. In an inner room we met and shook hands with Mr. and Mrs. Asano. They were dressed elegantly, but simply in Japanese costume. From here we ascended the wide cedar staircase to the upper rooms. All of the woodwork in the house was natural cedar and acasia, unvarnished and unpolished, and the characteristic panels were formed by cross timbers of laquered mahogany. The effect was in exquisite taste. The floors were in parquetry and the walls and ceilings were covered with heavy silk tapestry woven in gold thread designs.

The Americans made chairs struck the only incongruous note, and we would willingly have sat upon the floor in true Japanese style to have carried out the effect.

One balcony extended across the upper story of the house, and opened out to a magnificent view of Tokio Bay. And another balcony at the rear of the house extended over a bluff where were growing real woodland shrubs, trees and ferns. It was all natural, and we could almost touch the greenery. A tiny waterfall came tumbling down this bluff to complete the charming scene. All of this was in the midst of a busy city as large as Cleveland. Do you wonder we thought we were in dreamland.

Tea and Japanese wafers were served by the daughters and friends of the household, and then a platform was brought in, and a most marvelous exhibition of Japanese juggling was given. We fellow passengers of the *America Maru* looked around at each other in perfect amazement, and wondered if Mr. Asano had made a mistake and thought he was entertaining a lot of foreign princes and ambassadors, instead of plain missionaries and Philippine agents of the Government.

Sunday we attended the Japanese church founded by Dr. Hepburn, the first missionary to Japan. It was with a swelling throat that I entered the vestibule of the building, so much like our American churches, and saw lying outside the inner door the little straw and wooden shoes that we had seen treading the streets of this heathen city. And the congregation was singing in Japanese "Coronation." The tears would come as I recognized the strain,

"And crown Him Lord of all."

The congregation was exceedingly reverent, and one felt at once how much the Christian religion meant to them.

I was glad to see that none of the women, and but few of the men wore American clothes. One of the ushers was a woman, and she made that engaging little bow every time she showed a woman to a seat.

One other sight in Yokohama must be described before I close—the Japanese nurseries. Those tiny dwarfed trees are all that you have read about them. One real beech tree that had protruding and gnarled roots, a characteristic smooth trunk and real foliage, was growing in a pot six inches in diameter, and the tree

itself was fifteen inches high. I bought a tiny Japanese cedar tree six inches high in a cunning fern dish for one yen (fifty cents).

As we near Korea we hear so much about the wonderful mission work there that we feel anxious to reach Mokpo, where we shall probably be stationed for a time.

TELL THEM ALL

MRS. LUCY L. LITTLE

Kiangyin, China

MANY years ago, a young bride came with her missionary husband to China. God blessed their home with little lives, and the young bride became a faithful wife, the kind, loving mother, and the gracious friend of fellow-missionaries and native Christians. But she felt no special call to acquire a thorough knowledge of the Chinese language, or to personally make known to others the way of salvation.

By and by the young wife lay a prey to a slow but incurable malady. For a time it seemed hard to go, life was sweet, and she shrank from the thought of her body lying in the little unwallied cemetery far away among the hills, and in the midst of unknown Chinese. After a time full peace came, and joy filled her heart at the thought of being ever in the presence of her Saviour.

But with the peace and joy came the deep sorrow that she had not been a witness-bearer for this dear, loving Saviour, and the burden came upon her soul of those who *might have heard* of Him, and yet who had not heard, from the testimony of her lips. The Master saw the sorrow and opened up to her mind a way by which she who had not testified for Him in life, might be His witness-bearer in death. Glad now to have her body rest among the Chinese who knew not the Gospel, she requested her husband to have written upon her grave-stone in Chinese, the story of salvation through Christ. For many years she has thus testified for Him, and passers-

by who know not Christ, have found on a grave-stone at the foot of one of China's beautiful low-lying mountains, the story of the Cross and the Way of Life.

Four years ago, Mrs. Liu Kya-kyi, an educated Chinese lady, frail of body, but dignified, attractive and gracious, the dearly beloved wife of a Christian medical student, came to the classes for women in Kiangyin, to learn more fully the Way of Life. Already she professed her faith in Christ, having learned of Him through the testimony of her husband. Very readily did she absorb the truths of the Gospel, and before many months had passed, it was our joy to see her received into the church and to welcome her as a sister in Christ Jesus. No little ones came to bless her home, but a beautiful adopted daughter, taken six years ago in babyhood, added much of joy and brightness to the home circle, while between husband and wife there was ever rare, beautiful devotion.

Year by year our friend grew frailer of body and suffering, much suffering, was her portion. But no word of complaint did we ever hear, and outwardly she was very correct in her manner of life as a Christian. During the past summer disease of a violent type laid fast hold upon her, and little by little, life ebbed away. She became so weak that it was difficult for her to speak, and on Sunday morning, October 1st, it was thought she could not live through the day.

Hastening to her bedside, I saw that she was under great emotion. She grasped

my hands and with much effort, but oh! with such eagerness, told me of a vision of Christ she had had during the early morning hours. She spoke through her closed teeth, and it was difficult to get the story clearly; but the Master had leaned over her in such position that she could not see His face, had told her to look upward; and in His presence, she had been led to confess that while she had been faithful in private prayer, she had been ashamed to be an open witness-bearer. She said He forgave her for the past, but said, "Witness for Me now!" She thought He had promised to heal her; and she was oh! so eager to witness for Him to all, and especially to the members of her own family in a far-away province. We had prayer with her, after which she at once came again to the one great thought upon her heart, that of witness-bearing, and said: "Tell them all for me, tell them all. Tell the unbelievers to come to Christ, and tell the Christians to be true and to be witness-bearers for Him." She wanted to see Mr. Little, and when he came, the same message for others was given to him. Then again after prayer, just as we were leaving, she said, "Tell them all."

Different ones talked with her about her spiritual condition, and she testified to the

end that she was at peace. God left her with us until the early hours of Wednesday morning. During this time she could speak very little, but she often asked those about her to lead in prayer, and she loved to listen as selections were read to her from the Bible. She spoke of her departure freely with her husband, and on Tuesday night when she saw him in tears, she said to a friend: "Comfort him, do not let him grieve. Tell him we shall meet in Heaven." Later on she asked a friend to pray, and at the close said, "Amen." Then she sang three times,

"Jesus loves me, this I know,
For the Bible tells me so."

Her voice was never heard again. In about a half hour's time the breath had ceased, and she was with her Lord.

Thus a message comes to us from two who have "gone before." One a daughter of Christian America, one brought to Christ from Sinim; both beautiful in their home life and kind and gracious in social life. In both hearts at the end the same deep sorrow. Let us not fail of the lesson. May we "*tell them all.*"

"Ye shall be my witnesses, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."





TEACHERS AND STUDENTS, GRAYBILL MEMORIAL SCHOOL.
Teachers seated—Prof. R. C. Morrow and Prof. David Palormino.

THE GRAYBILL MEMORIAL

R. C. MORROW

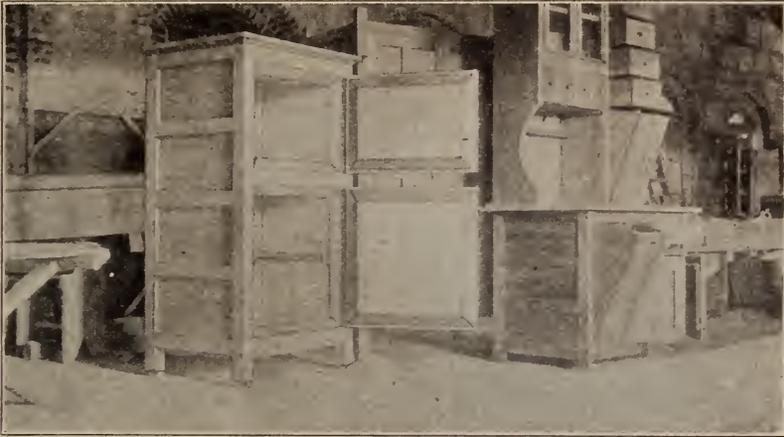
Montemorelos, Mexico

[The following items regarding the work in the Graybill Memorial School are taken from a letter giving information, as requested, as to the property values of the school. It will be seen that our missionaries in Mexico are in need of homes for their reasonable comfort and that the school is greatly limited in its work by conditions that are clearly stated by Mr. Morrow.—H. F. W.]

THE great need of the work at present is a school building on our property; a building sufficiently large to contain an assembly hall, four or five class rooms, sufficient dormitory room for, at least, thirty boarding students, dining-room, rooms for two professors, and a home for the director of the school. This latter would be better in a separate building. To build and equip such a building will require from \$12,000 to \$15,000. With \$3,000, however, a building can be put up that will meet the needs of the work temporarily, say for five or six years. The \$3,000 building would not be of a temporary nature in construction, and would continue to have a permanent value, even though we get the larger building later. When the industrial building was

erected the most desirable site was reserved for the "main" building, the large building mentioned above. And so, if we get \$3,000 for building purposes, instead of \$12,000, we will still reserve the choice site for our main building. Just as soon as we get a building on the property for school dormitory, Mrs. Morrow and I should have a home there, either in the same building or in a cottage.

At present the school dormitory is in a rented house almost a mile from the industrial building. The director and his assistant live in the same house. The class rooms are in small rooms partitioned off in the industrial building. Thus the teachers and students have to walk back and forth twice a day, losing much time and exposing themselves unnecessarily during bad weather. Besides this inconvenience, the house we are occupying—the only one to be had with sufficient room—is not at all suited to the purpose, and is in bad repair. In a recent rain storm the writer had to get up several times during the night to move his bed from under the drips. Miss McRae, in another room of



REFRIGERATOR AND KITCHEN CABINET MADE IN SHOPS OF
GRAYBILL MEMORIAL SCHOOL.

the same building, suffered a similar fate, while the housekeeper, who made a visit to the boys' dormitory, reports that they were all huddled together in one corner of the room trying to keep dry. Light of day revealed eight separate leaks in my room. There were six in Miss McRae's room. Almost the entire floor of the boys' dormitory and their dining-room was wet. Only one of the nine rooms of the house

was not leaking. This is a condition that we will have to contend with every wet spell that comes this winter. The roof was repaired when we came to the house two months ago. But when one of these old adobe roofs once begins to leak it is almost impossible to get it thoroughly stopped.

Another need of the school is improved farming machinery. I do not mean that



GATHERING ORANGES AT GRAYBILL MEMORIAL SCHOOL.

we want to try every new-fangled farming machine, but we want plows that will enable us to cultivate the land better than the natives are doing with their oxen and wooden plows. We would like to have a good farm wagon also. We have but one vehicle on the place—a clumsy old two-wheeled mule cart. We have one pair of native mules. They are too light to pull a heavy plow if we had one. We also need some stock on the place. I believe there would be money in a few Essex hogs. The

Mexicans raise hogs for the lard. A small-boned breed that fattens easily would be more profitable than a larger breed. But I am dwelling too long on the needs. Remember always that a school building on our own property is the great need of the school. Remember, also, that we are encouraged by what we can accomplish with our very inadequate, even uncomfortable, facilities. The results show what could be done with proper equipment.

AFTER SIX YEARS

MRS. ANNIE B. WILKINSON,

Soochow, China

[Mrs. Wilkinson, after years of service in China, returned home on regular furlough and remained in this country for six years to direct the education of the children. Some months ago she returned to China, joining her husband in his work at Elizabeth Blake Hospital, Soochow.]

THE first impressions of the new missionary are usually most interesting to the friends at home, because they write of things that are new and strange to them. While I am by no means a new comer, still I feel almost a stranger here in Soochow after an absence of six years.

To begin with, it really hustled me to land in Shanghai at 10 o'clock, and then be whisked up to Soochow by rail by 6 o'clock, to be met at the station by our friends in *The Rennie Blake*, our motor boat; to be welcomed at the landing by native friends with popping of fire crackers and skyrockets; to walk through the big front gate (which is never opened save on special occasions); to see one's own house gaily illuminated with bright lanterns and decorated with flying festoons; to walk in to a genuine feast given by our students, and made more attractive by rare Chinese music called especially for the occasion by the trained nurses; to be invited to share the hospitality of the various foreign homes—all this in one day. No wonder that the new comer who re-

membered the old pioneer days was deeply impressed. To be back to the dear old Elizabeth Blake was a dream too good to seem true. Old memories flooded my



TRAINED NURSES, ELIZABETH BLAKE HOSPITAL.

soul, and the absence of some familiar faces almost overshadowed the joy of the welcome.

We arrived just in good time to see the beautiful new church dedicated. The service was solemn and impressive, and everybody rejoiced in the dawn of a new era at the hospital. For years we have patiently waited for this building, and now here it is, a thing of beauty and a joy for-

ever. The following Sabbath four adults were received into the church, being baptized on professing faith in Christ. As I looked around at that congregation I wished that my privileges could have been shared by the many faithful supporters of the work of the Elizabeth Blake Hospital in the home land. On the left hand side of the pulpit sat the pupils of Miss Fleming's school, so neat and clean, their eyes beaming with fun and intelligence, their little ears open to receive the gospel, while their voices join in the singing and swell the chorus till one fairly grows enthusiastic over the work of education in China. Next to the school girls sat the trained nurses, eight fine looking young women whose work is here to speak for itself. Then our Christian women, a few strangers and our foreign ladies and children. The men are seated on the right, and they give good heed as the gospel is

gone after being taught in the school—even further than that—wherever servants have gone after having waited on us, there shines a little light; very feeble, perhaps, but still a light. Now the whole country is open to us. We can go any where and preach the gospel. Better still, there are those who are willing to come here for re-



On the right—Entrance to new church.
Center—Physician's residence.

At left—Part of Elizabeth Blake Hospital building.



MEDICAL STUDENTS, ELIZABETH BLAKE HOSPITAL.

preached. Here and there amongst them you can pick out the medical students, for their long contact with us seems to give them a different expression, or had I better say, it is Christianity that makes the change.

Here, then is the Elizabeth Blake Church! How many years of prayer and labor has it taken to bring us to this point? But this is not all. Wherever patients have gone after being treated in the hospital, wherever school children have

ligious instruction. It was my privilege to attend a session meeting where two women were examined. As I sat there, a silent listener, I marveled at the answers those women were able to give. They live over forty miles from here at one of our out-stations. When asked if they were willing to observe the Sabbath, one of them said: "My husband was not willing for me to rest one day in seven, and I told him if he would only let me go to church and worship God on Sunday, I would work all night to make up for the lost time." Three of the women from this village will be baptized soon. One young man whose mother has been a Christian for years, was received into the church. With this nucleus of four church members in one village, we have established an out-station with bright prospects of a church in the near future.

This retrospective view is enough to prove that though missionaries go home, or are laid aside, the good work goes on, and we who come out fresh from home take hold and enter upon another term of service with joy and enthusiasm.

MISSIONS AND MISSIONARIES

AFRICA

Rev. Motte Martin is at home from the Congo Mission for a brief furlough. Mention is made of his visit to Union Seminary, Richmond, Va., immediately after his landing in New York. Mr. Martin reports himself perfectly well, and as Mrs. Martin has also regained her health, these faithful workers expect to return to the Congo Mission in a few months. Mr. Martin says he feels this to be necessary that Dr. Morrison, who is not in good health, may be relieved.



MARGARET SMITH AND HER NURSE, MISS
McMULLINS,
Tungkiang, China.

Dr. L. J. Coppedge, of our Congo Mission, spent a month visiting churches in the Synod of Mississippi. His addresses are spoken of as intensely interesting and instructive concerning our work in the Congo, both as to what has been done and the need for more workers in this great field.

CHINA

A recent letter from Miss Esther H. Morton, who has been spending her fur-

lough at her home in Belfast, Ireland, tells of her good realth and joyous anticipation of returning to her work in January. Miss Morton is connected with the work at Tsing Kiang-pu, North Kiangsu Mission.

Mid-ocean communications have been received from Rev. P. F. Price and Miss Nellie P. Sprunt. They were able to send return messages to the home land through steamship *Mongolia*, which came alongside the steamship *Siberia* during the night of October 17th. All were well and report a delightful voyage.

The wonderful way in which the world, including sea and land, has been brought into touch is seen in connection with the preceding item. Mr. Price, in his card, says: "Unexpectedly we are able to send a message from mid-ocean through the S. S. *Mongolia*, which we expect to pass to-night. Wireless. Wonderful wireless makes it possible."

An additional item of Mr. Price's card is that seventy missionaries were on board the S. S. *Siberia*, enroute to the Far East, and a number of other good Christian people enroute to foreign lands.

Rev. S. I. Woodbridge, writing from Shanghai, mentions the gratifying news of the continued success of the Chinese newspaper, *The Christian Intelligencer*, of which he is editor. The publication is flourishing and holds a high place among the Chinese church people. The editor is rejoiced to frequently hear of people being converted by reading *The Intelligencer*.

Rev. and Mrs. J. W. Paxton, of Chinkiang, were announced to leave that city for their furlough on October 7th. They will not arrive in America for several months.

CUBA

A recent letter from Rev. J. H. Gruver, at Camajuani, Cuba, states that Mrs. Gru-

ver has been quite sick. These friends will have the prayerful and sympathetic remembrance of many friends.

JAPAN

Rev. J. H. Ballagh, D. D., has been celebrating his fiftieth year of missionary service in Japan. Dr. Ballagh, as will be remembered, is the father-in-law of Rev. R. E. McAlpine, and is a missionary of the Reformed Presbyterian Church.

Reynolds at Chunju, and it is certain that after their furlough in America, these missionaries are equally happy to be again at their work. Dr. Reynolds, stopping on the way in Japan, performed the marriage ceremony of Miss Rosetta Crabbe and Dr. J. Bruce Patterson.

The arrival of Rev. and Mrs. L. Tate Newland at Chunju is announced, and the Mission also has great pleasure in the arrival of Mr. and Mrs. M. L. Swinehart. A



ENTRANCE TO HOME OF TEACHERS, NAGOYA GIRLS' SCHOOL, JAPAN.

From *The Messenger*, the publication of the Reformed Missions in Japan, we learn that Miss Lillian Curd, who has been located at Nagoya since her going out to Japan, is located at Tokushima. From the same source we learn that Miss Florence D. Patton expects to return to America immediately upon the arrival of her sister, Miss Annie Patton. Miss Florence Patton has already remained on the field beyond the time of the regular furlough.

Miss Estelle Lumpkin, who is a recent addition to our missionaries in Japan, was expected to locate in Tokyo, where she will pursue her study of the language.

KOREA

Miss Sadie Buckland, writing from Chunju, Korea, expresses the pleasure of the Mission in general, and the station in particular, in the arrival of Rev. and Mrs.

letter from Mr. Swinehart will be found on another page of this issue of THE MISSIONARY SURVEY.

Speaking for himself and Mrs. Swinehart, Mr. M. L. Swinehart, writing from Chunju, shortly after his arrival in Korea, says: "I can not tell you how we like the country, the people and the prospects of soon being engaged in assisting in the great work of evangelizing Korea.

It will be remembered that Mr. Swinehart goes to the field to look after the business affairs of the Mission. Of this phase of the work he says: "Even if I am not privileged to preach, I can do the work that otherwise the ministers would be required to do, and thus release them for preaching."

MEXICO

A note from Montemorelos says: "We

are having showers of blessing spiritually and temporally."

Mrs. A. T. Graybill has been granted a furlough on account of ill health. She visited the offices in Nashville enroute to her home in New York. She hopes to be able to return to her work in Linares before long.

The two day schools at Linares are in a flourishing condition. Two of the teachers in these schools are graduates of the Presbyterian school in Saltillo. One of them is the daughter of the native minister in Montemorelos. The network of evangelical schools taught by the native teachers is one of the most encouraging features of the work in Mexico.

Miss Annie Dysart, well-known for her long service of missionary work in Mexico, has returned to the field after a furlough of a year. A late report mentioned the work of Miss Dysart among the Mexicans in San Bonita, Texas, a field where many have never heard of Christ. The services held by Miss Dysart in this district have been blessed with abundant results. Two lots have been given in San Bonita for church purposes. A church has been organized and the Sunday-school numbers 109.

"The school is getting along finely," is the latest report from the Industrial School at Montemorelos, Mexico. In the same letter it is stated that the members of the station at Montemorelos are all well, though the baby daughter of Mr. and Mrs. Morrow has been seriously ill.

GENERAL

Reports from a number of churches make mention of the visit of Rev. J. F. Preston, who is engaged in a special work in behalf of the Korean Mission. Mr. Preston's hope is that he may be able to secure the full quota of missionaries and adequate pledges of support needed in the Korean Mission. He has had encouraging success.

Rev. C. H. Pratt, formerly one of the Secretaries of our Laymen's Missionary Movement, and later a field secretary of the General Laymen's Movement, expects to sail for Korea in the spring of 1912. Mr. Pratt, during November and December, is co-operating with Mr. Preston and a campaign authorized by the General Assembly for missionaries and funds for the Korean Mission. Beginning with January, Mr. Pratt gives his time to our own Laymen's Movement in connection with the Convention to be held in Chattanooga in February.



MISS NELLIE B. RANKIN

MRS. T. H. DANIEL

Chunju, Korea

LESS than six months after the sudden death of Miss Pitts, another worker amid the Chunju hills has been called up higher, and again tear-blinded eyes are gazing up into heaven, asking of the Father the child's eternal question, "Why?"

In the midst of apparent good health, hard at work over plans and schedules for the Girls' School, Miss Rankin was taken ill with appendicitis, which had already advanced beyond hope of cure, when an operation was finally resorted to, and, after less than a week's illness, she passed away in the Sabbath dawn of August 13th.

So full of life and vigor, high spirits and fun, so brimming over with energy of mind and body, so wonderfully equipped was she for the splendid work she was doing, that death—cold, still, idle Death—seems impossible to associate with her. Better the thought of another friend who wondered if she was not talking with Mr. Junkin about Korea now.

Born in Savannah, Georgia, on Christmas day of 1879, a child of the Independent Church, educated at Agnes Scott, and later a student at the Bible School in Atlanta, Miss Rankin came to Korea the middle of February, 1907. The following September she was ready to pass with distinction her first year language examination, and she has ever since stood at the head of all the new comers in the Mission in her ability to wield that weapon of Korean speech, which too often remains as a bar across the missionary's path. From that time, too, she has been in charge of the Chunju Girls' School, teaching regularly since September, 1908, but enjoying the use of the big, new school building for only one year.

Young, clear headed, capable, friendly, enthusiastic,—what a future seemed before her in her work among these Korean

girls, whom she interested as she has interested every life that has touched hers since she first awaked in wide-eyed babyhood to the absorbing joy of living.

She never outgrew a perfect sympathy with childhood, and the children of the Mission have lost in her a comrade and inspirer far rarer than they know. The Sunday-school for the Korean children, the last plan she conceived and launched, is the thing by which she would love best to be remembered.

Even in our bitter missing of the gaiety and strength that have gone out of our lives with her, it is sweet to think that in the buoyancy of youth, unwearied by the dreary weight of years, she wakened in the light of the Morning Land, to climb "higher and higher" on the hills of God. For hers was not the mere light-heartedness of childhood, it was the gladness of a childlike trust. On the Thursday night before she died, she asked that the Koreans at their mid-week prayer-meeting should pray that if her work was not yet finished, God might spare her life. "But," she added, "be sure to tell them to ask just that. I am all ready to go. The only reason I wish for another chance is so I could be more faithful." The next morning, just before the operation, among many other messages, she said: "And ask, through *The Missionary*, that some one may come soon to take my place. Only the foundation has been laid." Her heart was wholly in her work, and in spite of many perplexities and discouragements in the laying of that "foundation," she was whole-heartedly happy in it. At another time that same afternoon she said: "I have never for one moment regretted that I came." With rich talents faithfully employed, at perfect peace with God and man, in the comfort of a "glorious hope," so passed away another child of God.

The Glory of Work

There the workman saw his labor taking form
and bearing fruit,

Like a tree with splendid branches rising from
a humble root.

Looking at the distant city, temples, houses,
domes and towers,

Felix cried in exultation: "All the mighty work
is ours.

Every mason in the quarry, every builder on
the shore,

Every chopper in the palm grove, every raftsmen
at the oar,

Hewing wood and drawing water, splitting
stones and cleaving sod—

All the dusty ranks of labor, in the regiment
of God,

March together toward his triumph, do the
task his hands prepare.

Honest toil is holy service; faithful work is
praise and prayer."

—HENRY VAN DYKE.

THE OPENING OF YENCHENG

REV. C. F. HANCOCK

IT WILL be interesting to the friends at home to know something of our experiences in connection with the opening and conduct of the work at Yencheng, our last station to be opened in the North Kiangsu Mission. Yencheng means the "Salt City." Rev. Hugh W. White, the senior member of our station force, has been breaking ground since September, 1910. The younger members of the station have been studying the language and doing what they could by way of moral support and advice. Much opposition has been encountered. Following the advice of Mr. White, before our removal to Yencheng, we went from Chinkiang to consult Mr. Gilbert, our efficient United States Consul. He stated that he saw no reason why we should not go, and assured us that we should have proper protection, and further that the Chinese officials at Nanking had affirmed this assurance. When we asked that the Yencheng magistrate issue a proclamation assuring us protection, Mr. Gilbert said that by such an act the official would lose more face after the stand he had taken, and as the proclamation would not amount to anything, and as our protection was assured, he advised us to carry out our plans and pay no attention to the local official. Following out this advice, Dr. R. M. Stephenson and I came over to join Mr. White in the prosecution of the work at the station. On our arrival, Mr. White left for Kuling, four hundred and fifty miles away, to accompany his family to this city. It required fifteen days to make the trip. I wish we could say that an inviting abode was ready for them on their return. In response to my suggestion that Mr. White secure quarters for his family in Chinkiang, and that the men spend further time in preparing the way for the removal of our families, he replied that he would bring his family to Yencheng. This will be a comfort to us, as it will give us a home, and one does not doubt that Mr. White has a home when he

sees his delightful wife and children. The five children will help in the merry-making when the Hancock and Stephenson babies are lined up with them, making a total of seven young Americans, most of whom, if not all, have been born in China.

We will live in some low, one-story Chinese house without adornment of floor, ceiling, or windows, until some of these luxuries are added in the repairs. This is not a new experience for Mr. and Mrs. White. They spent some time in a Chinese house last winter, and have previously lived in similar quarters. Judging from Mr. White's cheerfulness, these past experiences have made him ready for more hardships. I suggested that he had had enough of such experiences. He gives us an example which we younger members of the station will try to follow, making the best of the situation. Dr. Stephenson and I are living over the gate of a Buddhist temple, where Mr. White spent several weeks alone, as far as white men are concerned. Travelers in this country can testify to the vainness of the hope of being alone. When we took supper with Mr. White one evening, we thought to clear the dining room that we might have a quiet evening together, but when we had done our best, there were still a dozen Chinese left in the corners. The old Buddhist temple in which we are living is a place where the Buddhist priests gave Mr. White a place for a dwelling and preaching, and did all they could to make him comfortable, when others refused him even a resting place. It seems that the officials cannot arrest or disturb the priest, who is a man of peace and privileged character.

The common people are glad to have us here. Dr. Stephenson is beset on every hand to "look at diseases." The grateful priest in this temple bowed his head to the floor when Dr. Stephenson told him that he could give him relief of a physical trouble. It requires only a small opera-

tion to make him well. A young banker will soon be rid of an infection on his finger, and a man with an eye trouble is about well after a brief treatment. The doctor has a great opportunity here. His constituency in the city and surrounding country numbers a million people, and he has not a competitor in his line. While

there are great difficulties in this new field, we rejoice that the opportunities are equally great. From all appearances we are going to have a new China. The Constitutionalists seem to be strong and sure of their grounds. They call themselves "Constitutionalists—not Revolutionists."

THE PASTOR AND FOREIGN MISSIONS

IN THE work of the home ministry is found the secret of the real condition existing in the Church. If the pastor is a missionary enthusiast, his people are sure to gain much of the same spirit and become a missionary force. If, on the other hand, he is indifferent and thoughtless, nothing by way of organization can make up for the lack. And if his interest is simply the result of a perfunctory sense of duty to present the subject without the real inspiration that comes from an intelligent understanding and knowledge of the world field, the result is superficial and forced. One of our ablest students of the subject writes: "The real lack with the pulpit is not in the intention of willingness of the pastor, but in the genuine enthusiasm which grows out of a *thorough knowledge and heart touch with the fields and with the cause.*" —*Report World Missionary Conference, Vol. VI.*

HOW CAN A PASTOR INTEREST HIS PEOPLE IN FOREIGN MISSIONS?

[The answers to this question, given by two missionary pastors, are from *All the World*, published quarterly by the Board of Foreign Missions of the Presbyterian Church, U. S. A.—EDITOR.]

I.

REV. EBEN B. COBB, D. D.

1st. By maintaining the good, old-fashioned Monthly Concert—carefully prepared for and, in the conduct of which, as many different members of his congregation as possible, both men and women, shall be induced to take part.

2nd. By missionary illustrations in his sermons, which often will be found to be most illuminating.

3rd. By referring, in his ordinary conversation, to the recent stirring events in missionary history.

4th. By calling the attention of his people to the best, recent, missionary books.

5th. By taking a deep and personal interest in all the various missionary organizations of his church, attending their meetings frequently and showing his willingness to co-operate with them in every possible way.

6th. By giving an occasional missionary talk in the Sunday-school.

7th. By having one day at least in the year when a great Foreign Mission rally shall be made and at which time the offering for missions gathered in different ways during the year shall be brought in.

THE PASTOR HOLDS THE KEY.

In my opinion, the pastor holds the key to the situation in all the activities of the Church. So much is this the case, that no matter how efficiently its Executive Committee may operate nor how loyally the Committees of the Synod, the Presbytery or the local church may co-operate therewith, very little, in any particular church, will be accomplished until the pastor acts. Nor is it enough for the pastor to be willing to act, he must have, as well, a certain, undimmed vision of the necessity, the privilege and the honor of acting.

That vision, in my opinion, is ordinarily obtained through a study of missions and pre-eminently of Foreign Missions. And, when the pastor has caught the vision, all else desired will follow as a matter of course.

I never knew a pastor, with the missionary vision, to neglect any part of his important work. And I can name scores

who, after they had caught the vision, simply, under God, revolutionized their church. If any one doubts the truthfulness of this statement, I can only reply, as Coleridge is said to have replied to the one who asked him if he could prove Christianity, "Yes," was the scholar's answer, "try it."

II.

REV. J. F. PATTERSON, D. D.

1. In the first place, the pastor himself must be interested in Foreign Missions. A missionary pastor means a missionary church. There are people who get the vision of the world's need of the gospel without this help of the pastor's missionary interest, or in spite of his lack of interest, but they are the exceptional cases. As a rule, the pastor leads the people into a missionary awakening through his own awakening. The main reason why a church is not interested in and does not contribute to Foreign Missions is a pastor who cannot see beyond his own ecclesiastical doorstep. The biggest obstacle is gotten out of the way of interesting a church in Foreign Missions when the pastor has had a Foreign Missionary conversion.

2. In the second place, get the people saturated with missionary information. When they become intelligent upon Foreign Missions, the response is forthcom-

ing. The people are destroyed so far as interest in Foreign Missions is concerned and so far as a thorough-going spiritual life is concerned for lack of knowledge. Let the people become acquainted with what is going on in Foreign Missions, let them hear the inspiring stories that come out of the experience of our missionaries; gather them together in missionary meetings, in Mission lands, in study classes, and instruct them in the principles and facts of Missions, and not even the most stubborn indifference and apathy can resist the impact of such thrilling, inspiring information.

Let the pastor keep on with his missionary instruction along the various channels now open to all pastors, and he cannot but have an interested church.

3. In the third place, to interest people in Foreign Missions, set them to praying for the missionaries and for their work. When a church begins to pray that the Kingdom of God may come to all the world, it has already begun to come in that church. Ask the people to pray for some missionary whom they have recently heard, and who has won their hearts, and they have an abiding interest in him and in his work. We cannot expect that the people will be vitally interested in Foreign Missions unless both pastor and people are constantly praying for their success.

THE STORY OF AN OUTCAST

REV. CHAS. A. LOGAN

Tokushima, Japan

SOME fifteen years ago, Rev. H. B. Price went to Wajiki, a small town, in the mountains of Tokushima Province, Japan, to preach the gospel of Christ. Perhaps to him belongs the honor of being the first herald of the Cross to visit this town. From the second story of the hotel he looked down on the street and saw a beggar boy singing and begging for help. Moved to compassion, he

went down, and on enquiring found that the boy belonged to the class of outcasts, and was an orphan. Determining to help him, he gave him his first ride in a jinrikisha, brought him to Tokushima, and sent him to a Christian orphanage in Okayama. There he received a welcome, kind training, and education, and plenty to eat. Mr. Price continued his work until called to his reward a few years ago.

The orphan boy learned a trade, grew to manhood, went out from the orphanage, and is now working in the Osaka Electric Light Company. On the 28th of December he strolled around by the river and saw a steamer called the *Tokushima Maru*.

"Why, I am from Tokushima Province," he thought. "I would like to return to my country and spend the New Year's holiday."

two could be brothers, for the one had come under Christian influences, and grown into a fine young man, and the other had remained in his native element and was still an outcast. But after talking together for two or three days they found the thread of their mutual life in boyhood, and rekindled the flame of brotherly affection.

Mr. Price perhaps never knew the result of this one kind act, but he will re-



A MOTHERS' MEETING, KOBE, JAPAN.

So he boarded the steamer and returned to Tokushima. There he recalled his beggar song of fifteen years ago, and in that song was the name "Wajiki." From this he decided that Wajiki must be his native place, so he struck out twenty-five miles up into the mountains to Wajiki, and came to the very hotel where his benefactor, Mr. Price, had stopped. On full inquiry he learned that his home was eight miles to the south at Aratano-mura, so he went over there, and stood up in the New Year's meeting, introduced himself, and told how Mr. Price had saved him. To the surprise of all, an elder brother was discovered. It was hard to believe that the

ceive his reward. And the seed of kindness, some fifteen years ago sown, will yet bring forth a greater harvest. When I was invited to speak to the Young Men's Club of Aratano-mura, three hundred and fifty men gathered in the large school building. Beginning with the story of this act of kindness shown by Mr. Price to one of the citizens, for an hour I did my best at preaching the glorious gospel of Jesus Christ. God grant that this also may have its harvest.

"A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken
And made a friend sincere."

CRYSTAL SEARCHING AT HAICHOW

REV. A. D. RICE

Haichow, China

THIS part of China, known as the province of Kiangsu, and that particular part of Kiangsu known as Haichow, or the Seaside country, produces *suiking*, or, to put it into English, crystal. Crystal is very valuable in China. They have nothing else from which to manufacture spectacles. The Chinese have never learned to manufacture the fine glass that we of the West use for such things. This is only one of the many uses to which they put this crystal. A good pure crystal is worth just about its weight in silver. The crystals are always found in the lowlands around the base of the mountains where the disintegration of the rocks in which they were originally imbedded has loosened them. For this reason they are always found in a red, sandy soil. It requires some skill to locate a deposit of crystals. The place where the soil seems to indicate such a deposit is carefully watched at sunrise and sunset each day. It is said that if there is crystal under the surface the rays of the sun will be refracted in pencils of light shooting upwards as from a looking glass. But the observer must be at quite a distance to see this pencil of light, and after it is located it is often very hard to locate the exact spot from whence it comes. Sometimes a number of acres of good farming land is dug up in the search. To have a deposit of *suiking* located is to have the apple of gold thrown into the community. It is not at all uncommon for lives to be lost in the fight that is most certain to follow.

One night I was awakened by the noise of bugles and drums. It was one o'clock. I learned next morning that it was the

official going out to the country to settle a dispute over a big find of crystal. The owner of the land is supposed to get one-third of the crystals dug off his land, but he is not allowed to dig himself. The trouble is that after the prospect begins to look good all the surrounding countryside wants to come and dig in order to get a share of the profits. So in this case the quarrel began as soon as the deposit was struck, and it was seen to be unusually rich. The official was called on to prevent a fight. He settled it by taking all the crystal and leaving the diggers the bag to hold. The strangest thing is that they never seem to learn.

Shortly after this discovery there was another enormous find in the same section of country. Many smaller ones were found, but one weighing about two tons, the largest ever seen or heard of has been taken out. An offer of fifteen thousand dollars was refused for it on the spot. A pitched battle was fought over it. It was reported that there were three thousand people in the fight. Two were killed and seven wounded. There is still another very large one that has not been taken out yet. As before, the people got the trouble but the official got the crystal. With the first lot he greased the wheels of State a little and started things going his way, but now he is in deep water. This last find was too big to keep from Peking. The Prince Regent is sending a man down to look into the matter, which means that the official here will have to spend all sorts of money to keep his place. Things are not what they once were in China. It is not easy to do things in a corner now.



ITINERATING EXPERIENCES IN KOREA

IN CONNECTION with her country work, Miss Julia Dysart, of Kunsan, Korea, writes as follows:

"Last fall when I was itinerating, I met with a bright young woman of pretty face, but who had a cataract on one eye. She had heard of the Gospel through someone and had believed. Her husband and fam-

ily had given her money to come to our hospital here to be operated on by Dr. Patterson. She took advantage of the opportunity to attend the class, and afterward went to the hospital for treatment. She is a nervous wreck, no doubt due to the treatment she receives from her husband. She might be treated kindly if she gave up this 'new doctrine.' Let us pray God to give her strength to endure to the end, as well as the hundreds like her, for it is by such means that the Gospel is being firmly rooted and grounded among this people.

"It is a great joy to have a part in this work, either by furnishing the means or going in person. On one of my trips I met Miss Tate, of Chunju, at one of our largest country places, about twenty-five miles from Kunsan. This church has an attendance of from two hundred and fifty to three hundred every Sunday evening, and is well organized. Here we held a Bible class of two grades, lasting one week. The women and girls studied hard, coming to class with lessons well prepared. I wondered when they studied, for I have been in Korean homes enough to know a Korean woman has no time to study. The majority of the members of this church could stand a better examination on the life of Christ, Acts, Genesis, Exodus, and even Paul's writings, than the average Christian at home."



FUNERAL PROCESSION, KOREA.

ily were heathen, and though she was persecuted every time she attended church, she continued to do so. What was my joy to see her among those who came into our Bible class. I learned that her husband

SEEKING AND FINDING THE LIGHT

MISS ELLA GRAHAM

Kwangju, Korea

RECENTLY, while Miss Biggar and I were teaching a bible class for women in the country on Sunday afternoon, a refined looking old lady of the higher class came from a village three or four miles away, saying that she had come to seek God. That although she had

heard the Word one time in her life, she did not understand, and God had sent her to us to learn more about Him. Finding that she could read, I gave her a copy of Mark's Gospel, and told her to listen to the Word while there, but to take the book home with her and read it all. The fol-

lowing afternoon, which happened to be our last day of class, she came again, bringing two other women with her. Both she and they listened with rapt attention, while I taught the class about the Saviour who died for us and rose again. Before leaving, she gave each of us ten sen (five cents), saying that the little book had done her so much good she wanted to give some copies to others.

One of her companions, who is evidently a very poor woman, gave me six cash (the value of which in United States currency is three-fifths of a cent); but what the value is in the sight of Him who commended the widow's mite, we cannot estimate. With tears in her eyes she told us that she, too, wanted to do something to tell others of Him whom she herself had

known only a few hours. She then explained to us that the lady who received the book had read it aloud far into the night, and that she hearing the Word, also believed.

"My Word will not return unto me void." Another matter of encouragement in this incident to those of us who so often feel, in speaking to these people for the first time about Jesus that they cannot understand, is the statement of this woman that she did not understand, but God had sent her to seek the Truth. Some light had perforce entered her darkened mind, enough to awaken a desire for more. Let us, therefore be not discouraged, but know that God does use our feeble efforts for His glory.

THE REDEEMING WORK OF MISSIONS

ONE Chinese woman said to a missionary who spoke to her of heaven: "To be permitted to walk on the streets with my husband as you do would be heaven enough for me." What volumes of dark history, of tragic experience, and holy prophecy are suggested by that sentence. With all our volumes of illustration, and story of the redeeming work of the Christian missions, we are only emphasizing the simple words of Jesus: "Go and tell John the things which we have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached unto them. And blessed is he, whosoever shall find no occasion of stumbling in me?" To every questioner of the social value and demand for Christianity with its gospel in the countries not yet Christian, if in his own heart there dwells the Messianic spirit—the spirit that would move humanity into perfect life—it is only needful to bring him to see what the religion of Jesus Christ is doing among the backward, as well as among the progressive, nations.

Unfortunately some men of learning, men of science, feel no call to know the facts concerning the achievements of the missionary of the gospel. Even those who devote themselves to the scientific study and criticism of the Bible, and who proclaim most loudly the need for theological reconstruction, would often be able to give no adequate, or rational account of the things which have been accomplished by means of the gospel that is embodied in the Bible, things accomplished, too, on the basis of the theology that was too small for its religion and that must now be reconstructed to conform to the work that Christianity is doing in the world. It ought to be regarded as necessary that a student of religion shall be acquainted with the facts of Christian activities and results in India as thoroughly as with the literature of the Brahmans; to know as much of the annals of missions in Africa as of the illustrations of fetishism and totemism and witchcraft to be found in Africa and that are set forth with so much learning in the "Golden Bough" or in the works of Tiele—*W. O. Carver, in Missions in Modern Thought.*

THE YOUNG AND MISSIONS

[Contributed]

THE first thought that presents itself to our minds as we study this phase of Christian activity, is this: What is the necessity for interesting children in Missions? What can we hope to accomplish through them? From the field comes the cry: "Send us more workers." Every day the natives are imploring the missionaries to come and show them the light. But the force is not sufficient to satisfy the demand. Why? Because we have not money to send them out. "The harvest truly is plenteous, but the laborers are few." Why is not this money forthcoming? Because our men and women are not sufficiently interested in the needs of the work to give of their means to this great enterprise. They are not interested, because when they were children they were not made to see the importance of the work.

It is easy to interest children in Missions, but how hard to touch the heart and pocket-book of men and women who did not have this training in their youth. When a child's mind is pure and tender, unsullied by the anxieties and cares of the world, it is easily influenced, and if we will work and care for its spiritual interests, it will develop remarkably. Within many a young heart has been born the desire to go to the Mission field, which desire has ripened into fruitful lives. "Train up a child in the way he should go, and when he is old he will not depart from it."

Mrs. N. Wiley Stevenson has compiled twenty reasons why children should be interested in Missions. Here are a few of them:

1st. It is Christlike to be early engaged in the Master's business.

2nd. To fulfill Christ's commission: "Go ye into all the world and preach the gospel to every creature." Teach this to the children.

3rd. Childhood is the best time to teach systematic giving.

The most of our young people know nothing of the needs of the great West, the mountain districts, the immigrant, the Far East, etc. It is our duty to see that these needs are presented to them in such a way as to inspire in them an effort to meet these needs. In this connection we ask this question: Can boys be interested in Missions? Miss Katherine Hawes, organizer of Covenant Company, No. 1, said in reply to this question, "Can a fish swim? As surely as you can answer the latter affirmatively, you can the former." A boy loves the heroic. Teach him through the lives of our great missionaries what constitutes true heroism. Let him know that the "evangelization of the world in this generation" is the battle cry of our Church, that it belongs to him as well as to the aged soldier of the Cross. Teach him this, and he will enter most enthusiastically into the warfare against the sin of the nations.

SOME JAPANESE INCIDENTS

REV. R. E. McALPINE

THE question is often asked, "How do the people take to the Gospel message? How does it impress them?" Perhaps the best way to answer that question is by a series of outline descriptions of actual conversations recently held.

THE GOSPEL'S FIRST IMPACT.

Far back up one of the side valleys of Tokushima province, five miles off the road, is a little straggling village where the Gospel had never been heralded since the fall of man but one time; and that time, through some misapprehension, the

meeting had broken up in a noisy row. As the evangelist and I plodded up the narrow ravine, loaded with our magic lantern and slides for a meeting that night, we talked and prayed over the hoped-for gathering, wondering what sort of a reception would be given us. Overtaking a

previous ideas. At the meeting that night (the upper story of the little inn was packed with hearers) they received the Gospel message through eyes and ears till late. Then after giving a cordial invitation to all interested to remain for talk, we dismissed the meeting. Some twenty odd men remained, the village head man, the doctor, the school principal and assistants—the substantial citizens. After some side remarks, the first serious question came from the school principal, likely the best informed man in the circle. He calmly desired to know whether or not the American Government paid not only our salaries, but also our traveling expenses on such preaching tours as that one! Fortunately the evangelist had along his latest church paper with an article inciting the Japanese believers to give like their American brethren, and this seemed to clarify our friend's mind on that point. Thereafter they sat with us till after midnight discussing whether or not the introduction of our religion would injure Japanese loyalty, patriotism and filial piety. Happily one of our best Christians in the town below, a skilled physician and widely known in the region, had taken on his valuable time to come up and join us for the service. His personal influence, his full knowledge of Confucian teachings as held in Japan, together with his evident sincere belief in his Lord and Saviour, gave great weight to his quiet words; and as he detailed his own heart's history and told how he came to become a Christian, all opposition faded from faces, and the school principal sedately delivered the judgment that there was "no harm in our doctrine."

TO THE GREEKS FOOLISHNESS.

Arriving at our inn, we had to pass through an unusual crowd to get to it, and saw that the people were there for the festival of the local shrine. Distributing some leaflets among them, they crowded into the entryway to see the foreigner, and we soon had them asking questions about our religion. None of them knew enough of it to be opposed to it, but were simply full of childlike curiosity to know of it, and how it fitted into the scheme of their



KADOTA,

A Christian young woman at Nagoya Girls' School, recently deceased. Both by her example and testimony she was a faithful witness for Christ, and her death is deeply mourned by faculty and students in the school.

mountaineer and talking of his religion, he heard for the first time, with astonishment, that the sun is not a proper object of worship, and that the true God is only one, and a living, personal being. He said his place for worship was a shrine just over the valley, where all his neighbors worshipped the sun, never dreaming but that that was the entirely proper thing.

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Where the waters of the beautiful Yoshino River issue out of the mountains and start on their fifty-mile course to the sea, stands the important town of Ikeda, and in the town, the head office for the island of the Government Tobacco Monopoly. On one trip we visited the two men who control, one the manufacturing department, and the other the selling department. The latter head man was a native of Tosa, so

I claimed kinship with him, as my first life in Japan began there. He was very affable along that line, and even when we got to religion he was politely agreeable, though evidently bored. Gave us to understand that he had a religion of his own which was perfectly satisfactory; it was a patent of his own, being an excellent combination of Confucian principles and common sense; he lived at peace with the world, did no harm to any man, and never allowed anything to disturb the calm quiet of his mind.

"Very good, sir," I replied. "That is excellent so long as you alone are the arbiter of your affairs and the appraiser of your own value. But did you ever raise the question with yourself as to whether God approves of you?"

This was rather a bold remark from me, but the man did not allow it to ruffle the "calm quiet of his mind." But the test wasn't over. My comrade, a preacher of long experience, and also an old-time samurai, well up in the conventional politeness of that knightly class, took hold at this point. With the exact formality of an old swordsman challenging to normal combat, he opened up the topic, and then with the "sword of the Spirit" he literally flayed that self-satisfied Confucianist alive. For full fifteen minutes he calmly marshalled Scripture, facts and truths which left not an inch of standing ground for the man. If it hadn't been tragic, it would have been amusing to see that old knight trying to sit calmly there while he was being put to confusion. When at last the preacher paused for breath, he burst in with his reply; and a more complete wrecking of "quiet calm," and smashing to smithereens of all codes of dignity and common politeness to guests I never beheld. His face turned green with rage; his neck swelled, his chest heaved, his words came thick and chokingly, so wild was his fury, as for a few moments he insulted his guest. Presently, however, he seemed to remember how egregiously he was blundering, and how shockingly he was violating every principle he had professed, and he checked the torrent of his

words, and with some show of politeness escorted us to the door. He was jarred sure. Let us pray that he will some day be led to build on a better foundation.

THE GOSPEL, THE POWER OF GOD.

His colleague, the head of the factory, was also a Confucianist, but of a very different character. He was a true gentleman, with a humble estimate of himself and a kindly attitude toward others. With sadness he acknowledged his own lack of all religion, and also the emptiness—the utter meaningless vacuity of his life. Then with wistful face he sat and listened to bits of our heart history, and of the soul peace which is the birthright of the least of God's children. He seemed hungry to learn; and with a docility most surprising for one in his high public position, he agreed to attend our church services next morning—Sunday. And come he did, and remained through to the end, although called out for a moment by a messenger from the factory. What his later history has been these recent months, I have not yet heard.

THE LIGHT SHINING IN DARKNESS.

We had continued services because of the multitudes flocking to the festival of a temple near our church in Tokushima. One night, noting a face too intelligent to be of that temple crowd, I approached and entered into conversation with him, and was delighted to find that he was the Solicitor General for the Province; that he had lived in Nagoya and had known of me there. He confessed that he was much moved by what he had heard that night as to sin, and he desired me to visit him. Gladly appointing a vacant half-hour the next day, I called and found him in the same attitude of openness of mind and desire to learn. "I have no comfort or satisfaction in life," he said; "there is no relish nor enjoyment—positively no meaning to anything."

"Yes," he said again, "I have long thought that your religion could supply what I need. I ought to know God; moreover, the fact that I do not know Him is my sin." Eagerly he drank in all I could

tell him in that short half-hour, accepted the loan of my Testament, and agreed to buy one of his own and read it faithfully. It seemed that here truly we had a soul

prepared by the Holy Spirit to receive the message, as was the eunuch to whom Philip was sent.

BUILDING THE KING'S HIGHWAY

MISS JULIA DYSART

Kunsan, Korea

FOR some weeks a road was in process of building between Kunsan, the port, where a division of our work lies, and Kung Mal, the village where the Mission compound and our older work are. This has been a source of gratification to us, relieving us of the necessity of using the dyke-path heretofore our "road,"—so called by courtesy, which in heavy rain or snow was practically impassable. The work was undertaken by the Japanese to adequately protect their recently acquired rice fields. The labor is being done by Koreans, the majority of whom are substitutes for more particular Koreans who had the alternative of doing the work or hiring coolie substitutes. This seems to furnish a spiritual analogy. There are three classes represented—those who want the road built; those who are indifferent except for their small gains; and those who, though unwilling, must help. Are not these classes represented in the building of the highway for our King? Is it not true that those who are opposed to Him, are in one way or another forced to prepare His highway?

HOW CHRISTIANS GIVE.

1. *In the Native Churches.*

The following estimates have been made from Dr. Leonard's valuable table of statistics of the Protestant missionary societies of the world:

In 1910 the 2,222,892 native communicants of the Protestant bodies in the foreign fields gave \$5,249,405, or a per capita of \$2.36.

In the matter of individual giving the most striking instances of sacrifice come from the newly converted heathen, giving

out of their deep poverty. A story is told of an Indian who one day asked Bishop Whipple to give him two one-dollar bills for a two-dollar note. The Bishop asked, "Why?" He said: "One dollar for me to give to Jesus and one dollar for my wife to give." The bishop asked him if it was all the money he had. He said: "Yes." The bishop was about to tell him, "It is too much," when an Indian clergyman, who was standing by, whispered: "It might be too much for a white man to give, but not too much for an Indian, who has this year heard for the first time of the love of Jesus."

In a mission station in China a man recently appeared, bending under the burden of a large sack. A wrinkled hand stretched from the mouth of the sack held out to the missionary a small string of cash. The man's aged mother had so coveted this joy of bringing her collection to the mission with her own hands that he had brought her in a sack, the only vehicle he could afford. The happy face of the old woman was touching to behold when it was learned that the offering was cheerfully given from poverty so severe that she was compelled to mix earth with her scanty food that it might seem to go farther in satisfying the cravings of hunger.

2. *In the United States.*

When we come to examine ourselves by churches, we are reminded of one church whose printed programs cost more than it gave to missions, another which spent twenty times as much for its choir as for missions, and of still another doing comparatively little for missions whose soprano cost enough to have supported two mis-

sionaries and a hundred native preachers on the foreign field.

A business man belonging to some such church as this states that he was awakened to a sense of duty in the use of money by seeing the following items in his day book: "To pug terrier, \$10; to missionary cause, \$5."

A widow in Dr. Gordon's church in Boston, living in one room of a tenement house, gave eight hundred dollars in the foreign mission collection. When the doctor called and asked how she could give so much, she said: "Here I am comfortable and have enough, living on \$200 a year. But I do not know how I could go to meet my Lord if I lived on the eight

hundred dollars and gave Him only the two hundred."

Working all day long in the office of a large city is a stenographer who is surely one of the King's stewards. Some years ago she began to save her small earnings and quietly to send them out to the foreign field, until to-day, through God's blessing on her gift, more than a thousand souls in India can look up into the face of a Heavenly Father and rejoice in eternal life.

"In the shameful neglect of the great majority of Christians, and in the noble sacrifice of the few, have we not in both alike an incentive to noble stewardship?"
—*The Missionary Voice.*

HUNTING WILD BOARS IN KOREA

DR. R. M. WILSON

Kwangju, Korea

HOW well I remember when I was a small boy, how my father used to tell me of hunting the wild game of the forests back in slavery time, and the old panther one of ten brothers killed, and how grandfather was chased around a tree by an old bear he had crippled. I wondered whether I should ever have the honor of killing any game larger than the old rabbits which the darkies used to find in their beds and allow me to shoot. Well, it is now my time to tell you a story of a great yellow tiger with his black stripes, and an old gray, grizzly boar that I have killed here in Korea.

The old tiger hunters had been after me for sometime to go out after wild animals where, as they said, "Sais sud"—or were in great swarms. So I started them out with the guns, ammunition, food, and bedding, three days ahead of my starting, to locate the game and be ready for a two days' hunt. Brutus, my faithful pony, and I made the twenty miles across two high passes and reached the opposite side of our great old Kwangju Mountain by noon, only to find that the hunters had tarried along with the guns and had not arrived, hoping to surprise me with some

fine beasts. The visit of a foreigner to this village was by far more rare than that of a tiger, so most of the men and boys gathered about me, and women



DR. WILSON WITH A WILD HOG HE KILLED,
Kwanju, Korea.

peeped through the cracks of the stone fences or a small opening of the doors. After eating dinner, which was a great show to the natives, some one suggested

walking out to kill some pheasants which could be seen from the yard like so many chickens feeding out in the barley patches. The first two birds that rose I bagged, which brought out a great chorus of voices from the Koreans. Going a little further, my bird dog chased up a nice deer from a little cluster of bushes just at my feet, but having only small shot in the gun, I did not shoot.

The hunters came in about dusk, and we started out the next morning after breakfast for boar and tiger. We walked less than half a mile and took our stands, while the beater drove through the roughs. Soon, out came a large boar, and for a little while a young battle seemed in progress. The Koreans fired at him several times, but did not stop him. Instead of dogs, we have men for trailing, so three old men took track and we followed the beast across three rough spurs of the mountain. I ran into a bunch of deer and downed one of them. We continued the trail of the old hog until rain stopped us, but the natives found him just over the mountain where we left the trail, and his old hide, now spread at my feet as a rug, is about the size of a half grown cow's hide. It's a beauty.

The next morning we went out near the same place, and I had hardly taken my stand before I heard the yells of the drivers. They jumped three wild boars, but they ran the wrong direction, and no one got a shot. Three of us with guns went to the other side of the mountain and took stands, and the trailers followed up the mountain. I took a good stand in the roughs where I thought he would run in passing to the next mountain. Soon the trailers came over the top of the mountain and a little later their cries were heard; at the same time I got a glimpse of a boar away up the mountain. He disappeared, but little later put in his appearance trying to cross at this place as

I had hoped; so I put a 303 noft nose savage rifle ball through the tip of his heart, which brought him to a halt, though not until he had run about a hundred yards around the mountain. It was sweet music to hear the Koreans cry "chap-passa"—or slain, when it fell. He proved to be a fine young boar, measuring six feet long. The bullet holes were plugged to save the blood. In the village a son of a wealthy man was waiting to eat the blood. The old hunter made a beautiful dissection down to the heart and dished out three bowls of blood, which the young man devoured, feeling that he had the best medicine in existence for the pulse. Koreans have an idea that there is something wrong with their pulse, and that only the blood of a deer or a wild boar will do it any good.

A great old tiger skin is spread here on the floor, and with the tail it measures about nine feet, but as the tail was lost, it is only a little over seven feet. It is a beautiful shade of yellow and white, with black stripes, and has the appearance of being the old boss of the hills. I got this one, not with my "303 savage," but with three dollars here in town last year. Three natives were killed near here this spring by a tiger. One man died here in town just recently from the injuries. The hunters have been out several days with my gun hunting for this old beast, but all in vain so far. It is not often that the tigers attack the natives, their diet usually being dogs, pigs, and such animals as they can catch in the mountains. Most of the men of our Mission have heavy work, so much so that it often becomes a worry and strain, and the best medicine for this condition is to carry a gun when itinerating, and do some shooting two or three times a week, though for the most of them hunting pheasants is better for relaxing the nerves than hunting tigers.



KASHING, CHINA, HOSPITAL STATISTICS

The Kashing Hospital record for the first six months of this year exceeds the record of any previous six months in its existence. Our in-patients up to July 1st are five hundred and fifty. Operations under chloroform anesthesia, two hundred. The total number last year was two hundred and sixty, and that was a tremendous increase over previous years. This year bids fair to run up near the four hundred mark. Dr. and Mrs. Venable will stay at the station and keep the hospital open all summer.

Medical missionaries relate numerous

stories connected with their work. I will have the temerity to add this little incident, that I witnessed yesterday, to the already full list. A little boy who had been severely burnt was brought to the dispensary, covered with one of what I understand to be China's finest and most famous concoctions for burns. This consists of a vegetable oil in which a nest of very young rats has been drowned and allowed to dissolve. Any one able to procure this particular mixture for a burn is considered quite in luck.—*Bi-Monthly Bulletin.*

THE MISSIONARY MESSAGE

REV. JAMES L. BARTON, M. D.

In The Intercollegian

WHEN a missionary is able to say with some degree of truth, "For me to live is Christ," he is on the way to the highest possible equipment. From that time on he need not be so concerned about his sermons, for it has become true that he himself is a sermon. And a loving life is the kind of sermon which most people understand the quickest and remember the longest.

All that has been said has related to the individual's life. It is necessary, in closing, to speak of the missionary's message. This brings us to the need which exists of acquiring and holding sound doctrine. The missionary is a unique man, not only in his personality, but also in his message. As related to the latter, he is not sent forth by God to preach anything but the Gospel, and that, as it has been given by the Holy Spirit. Many doctrines are bound up in the Gospel, all of which are important. The Apostle Paul, however, evidently considered two doctrines as supreme over all others. We learn this from the statement which he made concerning the great missionary purpose of his life when he said: "I determined not to know anything among you, save Jesus Christ, and Him cruci-

that Paul made it the habit of his life to preach, first, Christ as the Son of God, and, second, Christ is the Lamb of God. In other words, the two central doctrines of Christianity are the deity of Christ and the atonement. Apart from these there is no Gospel, and hence there is no salvation for men. With these, there is a Gospel which will make, wherever it is preached, for the salvation and sanctification of hosts of men this world around. This is the Gospel which should be held firmly by every intending and actual missionary. Moreover, this is the Gospel which is to be perpetuated by such teaching as the missionary may pass on to those among native peoples who, in their turn, are to become pastors and evangelists. It is this which was in the Apostle Paul's mind when he wrote: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." These words look to the establishment of an apostolic succession which cannot be gainsaid. Hence, for himself and for others, the missionary is required to lay hold on truth; to preach it with all the intensity of his being, and to defend it, if need be, with his very life.

SOME GIFTS OF LOVE

The Executive Committee of Foreign Missions has now in its possession a gold brooch set with three diamonds valued by the jeweler at \$150; one diamond ring, solitaire, valued at \$100; another ring set with three diamonds, valued at \$100. These are all gifts of friends made for the purpose of sending out some new missionaries to Africa. There is another diamond ring now in the hands of Mr. Henry

Ginder, of New Orleans, valued at \$350. We should be very much pleased to hear from any friends of the Foreign Mission cause who might wish to help the cause by the purchase of one of these rings or of the diamond brooch. Those who are interested in the \$350 ring might correspond directly with Mr. Henry Ginder, New Orleans, La.

S. H. CHESTER, *Secretary.*

FOREIGN MISSION PROGRAM FOR JANUARY, 1912

ARRANGED BY MISS MARGARET McNEILLY

SENIOR

Arranged by MISS MARGARET McNEILLY.

Topic.—MID-CHINA.

Hymn.—"A Mighty Fortress is Our God."

Scripture Reading.—Psalm 76.

Prayer.—For the safety of our missionaries in the midst of revolution.

Hymn.—"The Church's One Foundation."

Roll Call.—Answer with an item of interest from THE MISSIONARY SURVEY.

Minutes.

Business.

Topical.—An Idol Holiday.
The Conversion of Chin Tai-tai
(Mrs. Gold).
Confucius and his Teachings.
China Notes.

Recitation.—"The Night Cometh."

Solo.—"Work for the Night is Coming."

Chain of Prayer.

Close with the Mizpah Benediction.

SUGGESTIONS.

China is so interesting, at present, that it will not be difficult to get material for a very full program. It will be of great interest to have a paper on the "Revolution"—its cause, the probable result and effect, etc. The secular magazines will furnish much material. A general discussion of the situation will be interesting; do not prolong it, however.

Make the solo a real "New Year's Resolution." Have the poem recited, rather than read.

Let "China Notes" be given by several members. The more taking part, the greater the interest in the meeting.

JUNIOR

Arranged by MISS MARGARET McNEILLY.

Topic.—MID-CHINA.

Song.—"Happy Day."

Scripture Reading.—Ecclesiastes 12.

Prayer.

Song.—"Hark 'tis the Shepherd's Voice."

Roll Call.—Answer with the name of a missionary of the Mid-China Mission.

Minutes.

Business.

Questions.—1. Where is China? 2. Tell about its capital. 3. Describe its Great Wall. 4. Are there walled cities in China? 5. To what race do the Chinese belong? 6. Why do they wear queues? 7. How do the Chinese dress? 8. Are the people rich or poor? 9. Are missions prospering in China? 10. What results do we see? 11. What reinforcements are needed?

Responsive.—Alphabetical Missionary Exercise.
Biography.—Robert Morrison.

Story.—"Sotsi; or, Little Happiness."

Recitation.—"Her Secret."

Close with the Lord's Prayer in concert.

SUGGESTIONS.

Let the Leader make herself familiar with the cause of the Revolution in China and the probable effect, not only on China, but on other parts of the world, and tell the children. It is well to keep the children informed on these great questions. For older children the Leader might have a "Current Topic" drill.

The biography of Morrison could be read by the Leader, and then the children questioned on the main points of his life.

Try to impress telling lessons on the minds of the children.



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THREE PARABLES

I. THE FORGOTTEN WISE MAN.

(From Ecclesiastes.)

THERE was a little city, and few men within it. And there came a great king against it, and seized it and built great bulwarks against it.

Now there was found in it a poor, wise man; and he by his wisdom delivered the city.

Yet no man remembered the same wise man.

II. THE UNMUZZLED OX.

(From Paul.)

What soldier ever serveth at his own charges?

Who planteth a vineyard and eateth not the fruit thereof?

Who feedeth a flock and eateth not the milk of the flock?

Saith not the law also the same? Is it not written in the law of Moses: "Thou shalt not muzzle the ox that treadeth out the corn."

Is it for oxen that God careth?

Or, saith he it assuredly for our sakes? Because he that ploweth ought to plow in hope; and he that thresheth, to thresh in hope of partaking.

If we sow unto you spiritual things, is it a great matter if we shall reap your carnal things?

III. THE UNTHINKING LAYMAN; OR, OLD BILL CROW.

(From the Christian Advocate.)

Brother Jim Jones was a Methodist of the old school; always at his place in

church, ready to shout, sing or pray. He never cheated in a horse trade nor lied about his dogs, and was always honest with his neighbors and his God.

Among his stock was old Bill Crow a black mule nearly a third of a century



His working days were over.

old. His faithful service had been almost as long as his years.

One morning Brother Jones hitched Bill Crow to the plow and started across the field.

"Git up!" said Brother Jones.

Bill Crow didn't move. He just turned his head and looked kinder' mournful like at his boss, and then laid down. His wor-

ing days were over. Brother Jones knew that, because it was the first time Bill Crow had ever refused to move. He looked into the mule's eyes and thought



Turned out to die.

he saw tears in them. He knew Bill Crow had done his level best, and that he hated to quit. But there was no help for it; and he turned the old mule out in the woods to die.

That night Joe, Brother Jones' boy, said:

"Pap, what've you done with old Bill Crow?"

"Why, son, he fell down at the plow this morning, and so I turned him out to die. Guess his working days are over."

"You turned old Bill Crow out to die!"

"Why, sure; he ain't no good any more."

"But, see here pap; ain't he been working for you all his life?"

"He sure has, son, and he worked hard, too."

"And you goin' to church every Sunday and singin' 'I want to be an angel'? Pap, do you reckon an angel would treat old Bill Crow that way after he'd worked for him all his days?"

This was putting the thing in a new light to the old man, and Brother Jones began to feel that he had been pretty mean

to old Bill Crow. He spoke to his wife about it, and she told him that if he didn't go out and get old Bill Crow and bring him to the barn and feed him and treat him well from that time on, she'd leave him. Every person about the place seemed to think that Brother Jones had treated old Bill Crow outrageously mean; and Brother Jones got so ashamed of himself that he sneaked down into the woods and bunted up the old mule and brought him back.

From that time on every day was Sunday for old Bill Crow.

* * *

Was Joe right?

Were Sister Jones and the hired man and the neighbors right?

Was Brother Jones' second thought right?

Did old Bill Crow's third of a century of faithful geeing and hawing and ploughing and mowing beget *duty*?

* * *



"Pap, do you reckon an angel would treat Old Bill that way?"

And I wonder if Brother Jones thought further, so that on the next day he sent his contribution, and thus fulfilled his duty to the Old Preachers who had served

more patiently and faithfully than his old mule

If not, Joe will be after him again, and



Bringing in Old Bill.

so will his good wife and his conscience;
for *Old Preachers' service begets duty.*

* * *

Have you remembered the old Minister's needs and his claim upon the *Presbyterian Church* which he has served so long and with such self-denial?

The Executive Committee of Christian Education and Ministerial Relief works for the enfeebled ministers, and the needy widows and little children of those who have died.

Do you wish to help them. Command us. Our Endowment Fund will endow you with earthly immortality and enable you to help the Old Preachers long after you have left the scenes of this life.

Do you wish to help the "necessitous cases" now? Send the money for the Annual Fund which empties itself annually into the lean purses of this most worthy class of God's "saints who are in need."

The legal title is "The Executive Committee of Christian Education and Ministerial Relief of the Presbyterian Church in the United States (commonly called Southern Presbyterian)," incorporated under the laws of the Commonwealth of Kentucky. Be sure to use it in your will!

Let us *help you to help* the Old Preacher.

Remit all money to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

For any information, address Rev. Henry H. Sweets, D. D., Secretary, 122 Fourth Avenue, Louisville, Ky.

THE KNIGHT OF THE NORTH

BY MILDRED WELCH

IT WAS in the golden days of Queen Elizabeth, when Admiral Drake and his brave sea-dogs were sweeping the Spaniards from the seas, that Sir Richard Grenville and his ship, the *Revenge*, lying at anchor in the Azores, was surprised by part of the Spanish fleet. Should he fly or fight? He had ninety men sick and wounded on shore whom he could not desert to the cruelty of their Spanish foes, and he had never yet shown his back to the enemy, so the little *Revenge*, carrying one hundred men on deck, and ninety wounded in the hold, sailed out to engage the fleet of fifty-three great ships.

"And the sun went down and the stars came out far over the summer sea,
But never a moment ceased the fight of the one and the fifty-three:
Ship after ship, the whole night long, their high-built galleons came;
Ship after ship, the whole night long, drew back with her dead and her shame;
For some were sunk and many were shattered and so could fight us no more;
God of battles! was ever a battle like this in the world before?"

More than three hundred years have gone since "the night went down and the sun smiled out far over the summer sea," and the Spanish fleet shivered and broken lay about the little *Revenge*, and the proud grandees of Spain gazed on the dead

knight who had dared with one small ship to fight the fifty-three.

Three hundred years—and to-day a far-off son of brave Sir Richard sails the northern seas, fighting a more gallant fight than ever did his ancestor on that glorious day of long ago.

Born in England, in sight of the restless sea and in sound of the surge breaking on the pebbled beach, Wilfred Thomason Grenfell spent a boyhood in which the brave traditions of his ancestors, the careful training of home and school joined with the wild, free playground of rocky coast, treacherous sand and a tossing boat upon an open sea to give him a strong, lithe body, dauntless courage and an ardent desire to serve his fellowmen.

And when boyhood days were left behind and the choice came to him between the easy practice of a doctor in the luxurious life of London or of carrying health and healing to the deep-sea fishermen of the North, he chose the wave-swept deck of a little mission schooner, and for his parish a thousand miles of lonely Labrador coast.

There for many years he has lived, bearing comfort, cheer and life to the dwellers on those bleak, inhospitable shores. Doctor, minister, magistrate, master-mariner-friend, he sails that desert of the sea, caring not at all for sunken reefs, jagged rocks, black fogs, wild winds and sullen sea running high, if man or woman or little child along that sorrowful coast needs him.

Then when winter closes the small harbors and the arctic winds sweep down upon the bold headlands and cover all the

inland waste with snow, and the people shut themselves in for a long struggle with cold, starvation and sickness, this Knight of the North, with flying dog-train is off on the long trail to their help. Through deep drifts, breaking through on rotten ice, and carried out to sea on an ice-pan, stung by the bitter winds, weary often, cold and hunger-bitten, the Doctor drives joyously on his mission to the Labrador men, saying as Sir Richard did: "I have only done my duty as a man is bound to do."

And to-day along that sombre coast where not so long ago injustice, ignorance and sin joined hands with the poverty and starvation, the storms and shipwrecks of that miserable land, hospitals, schools, workshops and orphan homes are throwing out their shining lights into the vast spaces of the sea.

Do the stories of the dead knight and his decendant, the living one, stir your blood, boy of the high spirit; longing to live to the utmost and highest that is in you? Can you do it in making money, seeking fame and power, living for your own pleasure? Or, will you too fight some of the world's battles, defend the weak, heal the sick, take the gospel to those in the prison house of sin, "live pure, speak true, right the wrong, follow the King"?

Boy of the present age, wherever you are, when you hear the voices calling you, and you choose your battle in life, may this song be in your heart:

"One more charge and then be dumb:
When the forts of folly fall,
May the victors when they come
Find my body near the wall."

INSPIRING LITERATURE

SEVERAL years ago, after most careful study of the reasons for the marked decline in the number of young men offering themselves for the work of the Gospel ministry, we were led to the firm conviction that two causes were most powerful. First, the absence in many homes of a spiritual atmosphere where high and heavenly purposes of life

might thrive. Second, the failure of boys and young men to give earnest thought and prayer in discovering God's plan for their lives.

To help remove the first cause we have secured and published many articles in the Church papers, and have published large editions of an address by Rev. William Hoge Marquess, D. D., "Prayer for Men

for the Ministry," and of a sermon by Rev. Walter W. Moore, D. D., "Religion in the Home." We are just now sending out in booklet form a stirring address by Rev. A. B. Curry, D. D., "The Responsibility of the Church for an Adequate Ministerial Supply." These have been sent, free of charge, into hundreds of our homes, and are sold in quantities at two cents a copy.

To remedy the second cause, we have published and distributed to the young men of our Church, ten thousand copies each of Horace Bushnell's "Every Man's Life a Plan of God," Edwin P. Burt's "Shall I Enter the Ministry," William H. Marquess' "The Ministry: A Challenge and an Appeal to Christian Young-Men," and A. M. Fraser's "What is to be Your Life's Work?" In addition to these, we have sent out hundreds of copies of tracts by Dabney, Pope, McConnell, Shearer, Cecil, Graham and others.

We have also issued eight leaflets, "A Chance for Boys" Series, written by one of our gifted young women, "Mildred Welch," especially adapted to the boys in the homes. We are sure these earnest, thrilling messages will be carried by the

Holy Spirit right to the hearts of many of the brightest and bravest of our boys. We trust, also, that as the mothers and fathers shall read these touching appeals to their children, a new consecration will be made of their own lives, and a new determination will be formed to train their sons and daughters to glorify God that they may enjoy Him forever.

These tracts are kept constantly on hand, and will be mailed free of charge to any boy or young man in our Church whose name and address is furnished us. We are also prepared to furnish them in large quantities at two cents each.

The leaflets, "A Chance for Boys" Series are put up in an envelope—"A Pocket Full of Gems"—eight in number, and can be supplied at three cents for the whole series in quantities, or they will be sent to any boy in our Church whose name and address is forwarded to us.

Address Rev. Henry H. Sweets, D. D., Secretary of the Executive Committee of Christian Education and Ministerial Relief of the Presbyterian Church in the United States, 122 Fourth Avenue, Louisville, Ky.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

RECEIPTS FROM APRIL 1, TO OCTOBER 31, 1911

The following is a statement of receipts at our office for the first seven months of the current year:

Of the \$909,000 requested for the Assembly's causes this year, \$129,000, or fourteen per cent., is for the work of Christian Education and Ministerial Relief, to be divided: One-third for Education for the Ministry, one-half for Ministerial Relief, one-tenth for the Assembly's Home and School, and one-fifteenth for Schools and Colleges. In addition to this the Assembly requests that \$192,417.70 be added to the Endowment Fund, making it "at least \$500,000 as soon as possible."

ALL CAUSES.—Of the \$129,000 asked by the General Assembly for all these

causes for the year, we have received \$36,055.45. During the same period last year we received for all causes, \$41,574.75—a decrease of \$5,519.30. This leaves a balance of \$92,944.55 to be raised in the next five months.

EDUCATION FOR THE MINISTRY.—Amount needed, \$43,000. Amount received first seven months of year: Churches, \$8,154.53; Sabbath-schools, \$183.66; societies, \$105.18; individuals, \$246.67; legacies, \$274.53; refunded by candidates, \$272.50; miscellaneous, \$85.99; total, \$9,323.06. Total amount received in same period last year, \$11,448.96. Decrease, \$2,125.90. Amount yet to be raised for Ministerial Education, \$33,676.94.

MINISTERIAL RELIEF.—Amount needed, \$64,500. Received, April to October: Churches, \$8,292.46; Sabbath-schools, \$245.31; societies, \$32.60; individuals, \$237.50; interest from Endowment Fund, \$9,302.86; legacies, \$206.44; refunded, \$25.00; miscellaneous, \$51.34; total, \$18,393.51. Received during same period last year, \$22,766.64. Decrease, \$4,373.13. Amount yet to be raised for Ministerial Relief, \$46,106.49.

THE HOME AND SCHOOL.—Amount needed, \$12,900. Received, April-October: Churches, \$1,944.88; Sabbath-schools, \$253.46; societies, \$138.61; individuals, \$1,279.62; legacies, \$68.10; board, rent and tuition, \$3,443.57; miscellaneous, \$13.48; total, \$7,141.72. Received during same period last year, \$6,265.10. Increase, \$876.62. Yet to be raised for the Home and School, \$5,758.28.

SCHOOLS AND COLLEGES.—Amount requested, \$8,600. Received, April-October: Churches, \$1,121.72; Sabbath-schools, \$28.33; societies, \$22.27; individuals, \$6.53; miscellaneous, \$18.31; total, \$1,197.16. Received in same period last year, \$1,094.05. Increase, \$103.11. Amount yet to be raised for Schools and Colleges, \$7,402.84.

SCHOOLS AND COLLEGES—LOAN FUND.—No special amount requested. Amount

of Fund, March 31, 1911, \$4,956.17. Received, April-October: Societies, \$300.50; individuals, \$575; miscellaneous, \$76.53; total for year, \$1,052.03. Received in same period last year, \$655.84. Increase, \$396.19. Total amount of Scholarship Loan Fund, \$5,908.20.

ENDOWMENT FUND OF MINISTERIAL RELIEF.—No part of the regular collection is given to this Fund. Amount requested, \$500,000 as soon as possible. Of this amount \$304,810.25 had been received up to March 31, 1911. Received, April-October: Churches, \$970.28; Sabbath-schools, \$32.80; societies, \$36.19; individuals, \$1,038.40; legacies, \$687.38; miscellaneous, \$7.00; total, \$2,772.05. Received in same period last year, \$1,631.63. Increase, \$1,140.42. Total amount of Endowment Fund, October 31, 1911, \$307,582.30. Amount yet to be raised, at least \$192,417.70.

FORWARD FUNDS.—Treasurers, please let us have at once any funds in your possession for our work. We are now facing a serious condition and we greatly need money right now. Please remit as soon as possible to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

NOTE.—In these totals last month the amounts for the Endowment Fund and the Loan Fund were incorrectly included.

NOVEMBER OFFERINGS

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

The following offerings were received during the month of *November*: Education for the Ministry, \$1,382.99; Ministerial Relief, \$1,663.97; Endowment Fund of Ministerial Relief, \$1,130.34; Home

and School, \$1,221.40; Schools and Colleges, \$248.55; Loan Fund, \$0. Total, \$5,647.25. Total for November, 1910, \$9,093.95. Decrease from last year, \$3,446.70.





HOME MISSIONS

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

MISS BARBARA E. LAMBDIN, LITERARY EDITOR.

P. O. DRAWER 1686, ATLANTA, GA.

DISTINCTIVE CHARACTER AND MAGNITUDE OF ASSEMBLY'S HOME MISSIONS

THE beginning of the year is an appropriate occasion for looking in retrospect over what has been accomplished in the past, and for looking forward to the tasks in prospect. None of us realize our aims, much less our ideals. At no season are we so profoundly impressed with the feeling of non-attainment as at the close of the year. But Christianity consists not so much in attainment as in persevering endeavor. So we enter ever into sympathy with the experience of the Apostle: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark."

DISTINCTIVE CHARACTER

Equally appropriate at this time is a general survey of the work. Our success would be almost assured, if we could make the whole Church realize the place and necessity of Assembly's Home Missions, as the connecting link between Local Home Missions and Foreign Missions. Inasmuch as it undertakes to reach the foreigners pouring into our country, it is a Foreign Mission work at home. On the other hand, as it seeks to reach the destitute of our Anglo-Saxon people, it is cooperating with Local Home Missions. Herein lies our greatest difficulty, in making the Church appreciate the fact that

Assembly's Home Missions has a *distinctive* mission of its own.

Consider then, first of all, the distinctive character of the work. Local Home Missions can minister to the ordinary needs within the bounds of any Presbytery, but who would then care for the mountaineers? No Presbytery whose jurisdiction includes a mountain section is strong enough to meet the needs of that region. There are too many unreached and unevangelized people, and Presbyteries embracing mountain territory have less funds than others. The only method of reaching these people is by a combination of all, through the agency of the Assembly's Committee. In the same manner, we might ask who will care for the incoming aliens? Whose duty is it to give the Gospel to the Indians? Who will evangelize the millions of colored people in our midst? What individual Presbytery is strong enough to meet its own needs, and then advance into new territory in the regions beyond? Whose prerogative is it to unify the forces of the Church in a great Evangelistic Movement? Who will undertake to assist the many new communities in the department of Church Erection?

It is impossible to consider any of these questions without reaching the conclusion that the Assembly's Committee of Home Missions has a sphere of service all its own. Its work is not of the same charac-

ter as that done by local Presbyterian Committees, but is an aggressive work that can be done by no Presbytery acting alone. The strongest Presbytery in the Church could not care for its own needs, and in addition attempt to evangelize either the mountaineers, foreigners, negroes, or other dependent peoples in our midst. The wisdom is manifest of the united effort of all the Church, in one central agency for reaching the neediest, and of carrying on an aggressive work for the development of the whole Church.

THE MAGNITUDE OF THE WORK

The Church has never yet come to appreciate the extent of Assembly's Home Missions. Most people think of it as merely a supplement to Local Home Missions. As a matter of fact the Executive Committee in Atlanta is doing a work for the Church on a scale equal to, if not in excess of, all the Local, Presbyterian and Synodical Committees combined. Not by way of boasting, but that the Church may know the facts and appreciate the magnitude of its operations, we invite attention to a bird's eye view of the work carried on by the Assembly's Committee.

In the mountains we have our Mission Schools in almost every Synod, and at least seventy missionaries and teachers, engaged in evangelization and education. Among the foreigners, we have Spanish and Russian Missions in Texas; Choctaw and Chickasaw Missions in Oklahoma; Italian in Kansas City, New Orleans and Birmingham; French in Louisiana; Bohemian in New Orleans and Petersburg, Va.; Syrian and Chinese in New Orleans;

Cuban in Florida; and Hungarian in Virginia. Nearly fifty missionaries are at work under our jurisdiction among these non-English-speaking people. Among the Negroes, we have Missions in every Synod except Oklahoma. About forty preachers are serving sixty-nine churches, and besides we maintain Stillman Institute for the training of a colored ministry. In our evangelistic effort, we not only have Dr. Thacker as field evangelist, but thirty-three others engaged in some form of evangelistic work. Beyond the Mississippi we carry on frontier work in the new towns of Arkansas, Oklahoma and Texas, employing about one hundred missionaries. In the department of Church Erection we expend every year anywhere from \$10,000 to \$20,000 in aiding weak, homeless churches to secure houses of worship. Help is also extended to some of the weaker Synods, such as Florida and Louisiana.

INADEQUATE TO THE NEEDS

With all this, we are only touching in spots the neediest. There are whole sections of country unreached. There are splendid towns and many whole counties in most of our States where we are almost as unknown as were the apostles before called of Christ to be "fishers of men." There are two motives to Home Mission Work: One is to minister to human needs; and the other is to propagate the principles of "the faith once delivered to the saints," as we apprehend the truth. Both are noble and right motives; both are in the interest of the evangelization of the whole wide world.



OUR WESTERN BOUNDRY

REV. H. R. MACFADYEN

THE Presbyteries of Panhandle and El Paso are bounded on the west by the providence of God, and so, from time to time as God seems to lead, we push back that happily named boundary and advance the lines of our Zion.

On October 8th it was my privilege, by order of Panhandle Presbytery, to organize a church at Clayton, N. M., which becomes our outpost in that section.

From time to time we have been asked to start a work at this place, but Presbytery was slow to take it up because of the difficulty in grouping the church. In August, Evangelist J. S. Sligh visited Clayton, and twenty-four persons signed a petition for an organization. This was granted, and on October 8th the church began its organized career with thirty-seven members, all adults, a bright, energetic and attractive company of people.

It was good to witness their joy, some of them not having had the privilege of their own church in from twenty to thirty years. The time seemed ripe and the people unusually ready to join. Several who could not be present at the organization desired to be charter members, and were received into the church on statement

made over the 'phone lines. There are still quite a number of families to be visited and gathered in. Mr. S. P. Edmondson was elected and installed elder, and Mr. T. J. Edmondson, deacon; both officers of experience from Rock Spring Church, Va.

Clayton is a town of some 1,000 people. The county fair was in progress during our visit. The saloons were doing a thriving business, and in at least one of them a gambling machine of the roulette type was well patronized. The betting at the race track was made as attractive and convenient as possible. With all their badness, these Western people are not mean, but generous and open hearted, and here in this new field our church will do a great work. Just beyond the town two blue and purple mountains rise, the outposts of the Rockies, and as we looked at them we longed for our beloved Church to press on till we join hands with the great, strong churches of Colorado coming down to meet us.

Clarendon, Texas.



BRINGING THE "GOOD NEWS" TO A HOME ON THE PLAINS.

THE NEED OF EVANGELISTIC MISSIONS IN THE
SOUTHWEST

REV. S. C. CALDWELL, D. D.

"A vision appeared to Paul in the night; there stood a man of Macedonia and prayed him saying: 'Come over into Macedonia and help us.'"—ACTS 16: 9.

PAUL was the man to see such a vision. It was in harmony with his thoughts, his work. He made it practical. He *went* and *preached*. The issue of that journey far outrivaled the expedition of Alexander the Great when he carried the arms and civilization of Greece into the heart of Asia; or that of Caesar when he landed on the shores of Britain; or even the voyage of Columbus when he discovered the new world.

We must have our minds prepared for visions. But this does not mean that we are to be visionary. Are we ready to listen to God's voice when he speaks to us by his providence and the signs of the times? Ready to *go, preach?* Come over and help us is the unuttered cry for help of heathendom, at home and abroad. It is death to a Church or to a Christian not to hear this cry; or, having heard, not to heed it. The present generation is looking to us for evangelization. What is done must be done now.

There is the call from the great Southwest. Though voiceless, it is eloquent. If we listen, it is clear, loud, distinct. In the great Southwest there are all sorts and conditions of mankind—many races, many languages, many shades of color. There are seven or eight millions of people in the four States of Texas, Arkansas, Mississippi, and Louisiana. And they are increasing in number and importance every year. Still further, they are powerful factors in the evangelization of other countries and nations.

The cry is emphasized by the vastness of the territory. One of these States, Texas, is an empire itself. 262,000 square miles. In area it is equal to two hundred and forty Rhode Islands, or thirty-one

Massachusetts, or six Kentuckies or four Georgias. If laid east of the Mississippi River, it would cover Mississippi, Alabama, Georgia, South Carolina, North Carolina, and Tennessee. What resources, varieties of land, ranches, cattle, grain, oil fields and cotton, equal to one-third of the crop of the entire United States! Make the population of Texas as dense as England, and it would reach 129,000,000. Texas means opportunity, it means responsibility. There is a prediction that some day she will contain as many people as are now in the United States, and that if we do our duty, there will be then as many Presbyterians in Texas as are today in all the Southern Presbyterian Church. Arkansas has her million and a quarter of people, fertile lands, 300,000 square miles of forests, 12,000 square miles of coal fields, 4,000 miles of navigable rivers, more than any other State in the Union. Her fruits carry off premiums at expositions in competition with California.

Mississippi has a million and a half of people, delta lands as rich as those of the Nile, and pine forests not to be surpassed. The growth of two or three of her towns in the last decade has been phenomenal. Railroads in the South have been built as if by magic.

The rice fields and sugar plantations of Louisiana are the admiration of the world. Her towns have drawn from other sections, and many of them have grown marvelously. Lands in some sections have leaped from \$2 to \$30 per acre. Upon this section the visitor, the spectator, the capitalist, looks and exclaims: "Every prospect pleases."

There are in Louisiana, among the whites, 26,978 Baptists, 20,483 Methodists, 5,256 Episcopalians, 4,855 Presbyterians. Allowing for other evangelical denominations 4,000, and for the colored churches 109,777, would make a total of

171,547 professing Christians, black and white. *Just think of it!* Out of a population of 1,118,587, only 171,547 professing Christians; leaving, so far as the Protestant Churches are concerned, 947,028,—nearly a million who are destitute of the Gospel. Five parishes in Louisiana are reported as without a Protestant church of any kind.

Mississippi has a population of 2,083,326 souls. Out of this vast number, there are only 456,350 persons whose names are enrolled upon the records of any denomination, black or white. To this may be added the adherents of the Church of Rome, estimated at 350,000; nearly three-fourths the number of Protestants, black and white, for the entire Synod; and we have all told in Mississippi 806,350 followers of Christ.

Just think of it again! 1,276,976 souls within the bounds of this Synod who make no pretense to serve God in any church, black or white, Protestant or Romish.

This great country, lying like an open book, bound together by the silver cord of the great "Father of Waters," whose lands are so rich that perhaps none more fertile are to be found upon the face of the globe, has a great future before it. Immigration is pouring into the delta lands of North Mississippi, and into the fertile prairie lands of Southwest Louisiana,

Many parts of this Southern country are being gridironed with railroads. In the nineties one of our evangelists held a meeting at a remote corner of the piny woods. With his own hands, assisted by neighbors, he built a small school house and church. Members were gathered and a Sunday-school organized. The railroads have revolutionized that whole country. The cheap houses have given place to better ones; an imposing high school building adorns the town, and regular appointments of a Presbyterian pastor edify the community.

In another place a young man supplied two churches. They grew, each needed a pastor. To-day one of those churches is supporting two pastors—one at home, the

other in China. The same young man has organized a church in another town, and is building a house of worship to cost \$25,000.

Shall we give the Gospel to such places? "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

We are told that one of the soldiers of Cortez sowed the first wheat in America. He had but three grains, which had been found in their rice supply; but these three grains he planted in the right place. In 1910 our wheat crop was 700,000,000 bushels. In 1907 one man donated a train load of flour, which was carried gratuitously over the Pacific Railroad, then across the ocean to famishing China. Great dividends on judicious investment!

We need to be aroused to a spirit of aggressive work. We have slept upon our rights. From the heights of the Alhambra, across the broad valleys of Spain, one can see the blue mountain ridge, the traditional spot of "the last Sigh of the Moor." We are told that in the fifteenth century, when Spain had recovered her soil from the dominion of the Moors, and the national standard waved in triumph over the citadel of Gibraltar, the government ordered a commemorative coin to be struck, bearing an anaglyph of the Pillars of Hercules with the encircling motto, "*Ne Plus Ultra*," to indicate that the goal of national ambition had been reached. When a decade or two later the great prince of discoverers returned from his far western voyage, bringing tidings of the new realms that lay trackless under the setting sun, the nation awakened to a new impulse and ordered the word "*Ne*" to be stricken from the die, only "*Plus Ultra*" to remain, that its animating cry, "Further, Further!" might stir the ambition of Spanish youth to wider discoveries and grander achievements.

We may be so well pleased with what we have already accomplished that we complacently fold our arms and make no further progress. But there remains much for us to do, much land to be possessed! Let us go up and possess it. Forward!

Onward! We need more men; we need more money for the prosecution of the work.

In order to have the men and the money, the Church should pray the Lord of the harvest to send more laborers into the field.

We need a spirit of personal consecration and self-sacrifice.

"Take my life and let it be, consecrated
Lord to thee."

"Take my silver and my gold; not a
mite I withhold."

Hazlehurst, Miss.

AMONG THE FOREIGNERS AROUND BIRMINGHAM

REV. J. A. BRYAN

IN JULY, 1909, religious work among the foreigners and their children had its beginning at Ensley, Ala., a large iron and steel manufacturing center of the Birmingham district. The Lord placed

Lord, through friends all over our Church, provided a very comfortable chapel at a cost of \$700. Here a most successful kindergarten has been "kept going" through the liberality of the Presbyterian Union



SOME OF THE CHILDREN.

this work heavily upon the heart of the pastor of the Presbyterian Church at Ensley, Rev. H. C. Kegley, who brought its needs to the attention of the Women's Missionary Union of North Alabama Presbytery, and then placed it before the Home Mission Committee in Atlanta, which provided an excellent building.

A night school, a day school, and a kindergarten, taught by splendid teachers were carried on during the summer months. In the fall of the same year the

and other friends, at an expense of about \$60 per month. To have seen and known the moral condition of some of these children two years ago, and to see them now, you would say the money and effort were well invested. Miss Snedecor, Miss McCord, Miss Stillwell, will be rewarded for doing such faithful foreign work at home. Mrs. M. Hood, a well-trained kindergarten worker, had charge of the work during the past fall.

For two years at this place we have had

also a day school for Italian children where they have been taught of Christ. The Child's Catechism, portions of Scripture, and hymns have been committed to memory. Already some of these people have gone back to Italy, but the seed was sown in their hearts and the harvest is with God.

Miss Agnes Averyt, along with this class, has taught a night school for grown men, the attendance on which has varied. Few of the men stay in any district long. They are in the South a few months, Pittsburg a while, New York a while, and then back to the "old country" they return. Let us give them Christ.

Rev. C. Barana visits among the people and conducts chapel and open air meetings—sometimes they come; sometimes they do not! This is not a characteristic of Italians alone! Bulgarians, Hungarians, Danes, Poles, etc., the Irish, Scotch, English, Germans, and French, have the same disease!

Some of the families from this part of Ensley have moved in the past six months back of a large steel mill. One mile and in some cases two miles from the old station. We have followed them—they like the missionary! Here the company has well equipped for our use a splendid building and we have a Sunday-school of twenty-five, and a day school of eighteen pu-

pils. Miss McPherson has done a Christ-like work there the last three months. She has visited the homes and prayed with the people, but while the older ones could not understand her words, they know that she loves them. The children like to sing the Gospel, and they listen as she tells them the story of Jesus—they need a Saviour.

Here at Pratt City, God has richly blessed the effort. Eighteen months ago Mrs. W. H. Williams organized a Sabbath-school in a rented store with forty-seven present. It takes a day school influence to keep a Sabbath-school among these people. The children are bright, and like to sing and read. The boys and girls are ambitious to learn.

Some whole families come to Sunday-school. Yesterday there were forty-seven at the day school. The Bible is the principal text-book used, and we give them copies of the New Testament. God has certainly helped this work.

We are very grateful to all our friends for prayers and help given. It is Foreign Mission work at home.

Let us look around us and see here in the Birmingham district 16,000 foreigners—some are Catholics, but three out of four are "nothing." Let us help these wondering children find the Father. Let us look to God and "go forward!"

Birmingham, Ala.

A PIONEER OF THE GOSPEL—REV. GIDEON BLACKBURN, D. D.

BY REV. J. H. McNEILLY, D. D.

THE two forces which were most effective in moulding and developing the higher civilization of our country, were the Church and the school. In the early history of all the States east of the Mississippi River, these two forces were represented by the same man, who was preacher and teacher for each settlement. Among the "mighty men of valor" who took the lead in laying broad and deep the foundations of civil and religious order in Tennessee, "men who had understanding of the times, to know what the

people ought to do," one of the mightiest among the mighty was Gideon Blackburn, the Demosthenes of the pulpit, the Plato of the wilderness academy.

He was born in Augusta county, Va., on the 27th of August, 1772, of that sturdy Scotch-Irish stock which formed the backbone of the American Revolution—the race pre-eminent as commonwealth builders.

The parents of our hero were plain, devout Presbyterians, in narrow circumstances, and the boy was brought up by his

grandfather, General Blackburn, and his uncle, Gideon Richie.

The family removed subsequently to Washington county, Tennessee, and afterwards to Jefferson county. Gideon's literary training was received mainly under the Rev. Dr. Samuel Doak, the pioneer of education in the Mississippi valley. He pursued his theological studies under Dr. Robert Henderson, another prominent actor in the epic period of Tennessee history.

Having been licensed to preach by Abingdon Presbytery in 1792 (possibly 1795), he joined a company of soldiers, and went to a fort, now Maysville, near which he built a large log church and established his home. There he organized a church, which he served as pastor. But he went all through that region preaching, organizing churches, often with an armed escort to protect him. As he passed from fort to fort his wonderful eloquence and genial manner won him friends, and gave him great influence in forming their character.

Gideon Blackburn became deeply interested in evangelizing the Indians, and in 1803 he was appointed by the General Assembly, of which he was a member, a missionary to the Cherokees. His work among them was greatly blessed. He established two schools among them in which three hundred Indians were educated.

In 1810 he removed to middle Tennessee, and in 1811 took charge of the Huspeth Academy in Franklin, Tenn., and preached and organized churches at various points within a circuit of fifty miles. His marvelous oratory attracted multitudes and led them to Christ. At his first communion at Franklin 3,000 persons were present, and forty-five were added to the church.

For twelve years this pioneer of the Gospel preached and taught in this field. But his fame had gone out in all the churches. He accepted a call to Louisville, Ky., in 1823, and in 1827 he became president of Centre College, at Danville, Ky. In all these years he preached through the "regions round about." In 1830 he was pastor at Versailles, Ky., and in 1833 he

went to Illinois, where he undertook to establish a theological school, but only after his death were his plans realized.

For the last two years of his life Dr. Blackburn suffered greatly from cancer. But his prayer that he might not die of that disease was answered. A rapidly wasting attack of sickness ended his life at Carlinville, Ill., August 23, 1838.

The characteristics of this heroic leader in the westward march of the Kingdom of God were marked, distinct, manifest to all, and they exerted a powerful influence on the lives of the people.

Physically, Dr. Blackburn was a splendid specimen of mankind—six feet two inches high, finely proportioned—graceful and dignified in movement, with high forehead, smooth brow, full grey eyes, slightly aquiline nose, finely chiseled lips, usually smiling, with strong chin, hair glossy black in youth, white as snow in age, he was a man to attract attention wherever he went.

In manner, Dr. Blackburn was a gentleman and a minister of the old school, without artificial polish or conventional graces, he was easy, gentle, courteous, affable, but always dignified. His dignity was free from stiffness or austerity. It sprang from a sense of the serious issues of life, and of his personal responsibility.

As a teacher, his highest aim was to develop and train character. He was strict in discipline, exacting absolute obedience to the rules of the school. Yet his strictness was exercised with such kindness that his students loved him as a father. With hypocrites, liars, shirks he had no tolerance. But the honest, manly boy, even if slow and dull, received most patient help and encouragement.

His family life was a model of what a Christian home should be—well ordered, united in love, hospitable, religious without cant. His congregations and his students had an object lesson in the influence of a godly father in the home.

But it was as a preacher and teacher that Dr. Blackburn's wonderful power was most effective. His voice silvery, musical, and capable of expressing all shades of feeling from fiery indignation to melting pathos; from calm reasoning to the rap-

turous rush of intense feeling, his gestures graceful and expressive, his power of painting the scenes he wished to describe—all these held his hearers literally spell-bound as long as he spoke, and impressed them with the tremendous importance of his message.

Let me add that the source of his effectiveness in the Gospel was his simple, child-like faith in Jesus Christ, to whose

service he had dedicated all his powers. Accepting the Bible as the Word of God, he lived it before men, and that life was recognized as inspired and directed by the Holy Spirit of God. And the Spirit endowed him with power from above to witness for Christ to many people, in many places, to the glory of God and the salvation of men.

Nashville, Tenn.

A CALL TO LEADERSHIP

THE INTRODUCTION TO "CONSERVATION OF NATIONAL IDEALS."

BY MRS. MARGARET E. SANGSTER

IN THE length and breadth of the Christian Church, there is not a communicant to whom the subject of Home Missions should not make a personal appeal. Indeed, one may go a step farther, and declare that there is not a regular attendant at church or a patriotic member of society who can afford to be indifferent to an enterprise so vital and a cause so important.

The ends of the earth have come to America. The tides of immigration have flooded our shores, bringing to us annually disheartened people of northern and southern Europe, of Asia and of the islands of the sea. Our own territorial progress has made us responsible in recent years for large foreign populations that are now sheltered under our flag and are rapidly becoming assimilated in one mass in our body politic, and there is today in our vast America neither bond nor free. Our own sons and daughters everywhere meet and mingle with the sons and daughters of other lands. Foreign-born children and American-born children of foreigners, not yet able to speak English, every day salute the flag in our public schools.

Wherever in this land there is a little mission church, a parsonage, a devoted home missionary daily enduring hardship for the sake of Jesus Christ; wherever in mining camp, mountain settlement, or mission school, there is a teacher or a preacher toiling bravely and fearlessly for the uplifting of the poor, for the conversion of men and for Christian brother-

hood, there is scope for the generous support of the Church, and need for the sympathetic co-operation of women.

The women of the Christian Church in America are called upon at this hour for that which concerns far more than they dream, the permanence of the republic, the well-being of their children, and the continuance among us of the American Sabbath, now threatened as never before. The women of the country at large must be fully informed as to the present situation, the present opportunity, and the present responsibility. They must create a sentiment overwhelming and general in favor of keeping this nation true to the principles of its pioneers and loyal to God.

Let our women be convinced that it is their privilege and duty to send the light of the Gospel into every dark place, and they will not be slow in assuming the leadership which is the peculiar prerogative of wives, mothers and sisters in Christian homes. If they are teachers in the Sunday-school, they will take pains to interest children and young people in advancing the cause of Home Missions. Unless the boys and girls who are growing up, under training in schools and colleges, shall be thoroughly taught in reference to missions, we shall soon reach a place where Apollyon will rally his forces against religion and this great country, with its mighty possibilities, will cease to be definitely and positively Christian. Materialism even now menaces spirituality at every step.

A New Year's Prayer

FATHER and God, our great Giver, we thank Thee for the gift of days, for this new year. Make it a golden year.

Give us a purpose for every day and may that purpose be Thy Kingdom—a prayer purpose to lay hold on the eternal power and bring it to the lives of men; a love purpose to give ourselves and still give, always to those who have most need of love; a purpose to serve wherever, whenever and whomsoever Thou dost call us to serve.

Especially grant us the power to see the opportunities for service brought to our very doors.

We thank Thee for the security with which we can face a year in the confidence of childhood, with Thee as our Father; for the bright shining of days ahead with no shadows even at the end.

Lord, give us compassion for those for whom the shadows have never been lifted, who have not yet so much as heard that the dayspring has arisen. Have mercy on the souls which will pass out in darkness this year, away from our help forever.

Forgive us for our dullness and our hardness and our selfishness and our neglect of the stewardship committed to us.

Make us, blessed Lord, through all the coming year, faithful stewards of Thy manifold grace, that all glory may be to Thy name, world without end. Amen.



THE URGENCY AND OBLIGATION OF HOME MISSIONS

BY GENERAL BENNET H. YOUNG

JESUS CHRIST loved His own people with a deep, abiding affection. He gave the men and women of Nazareth an early chance to see and believe. His first miracle was close by the place where His boyhood was spent, and among those who had witnessed His childhood life.

There is nothing more pathetic in the Master's life than His yearning over Jerusalem. Each year after the age of twelve was reached, He had doubtless journeyed to that city and witnessed the inspiring and uplifting scenes of the Passover, and mingled with the great throngs which had come to commune with Jehovah in His temple and offer sacrifices to take away the burden of sin. The best and most religious of His race He had seen there. Many were pious enough to travel from the uttermost parts of the earth to satisfy their soul longings by visiting the scene made glorious by the immediate presence of Jehovah. With some of these He often associated.

Disappointed and almost broken hearted at the refusal of the people of Jerusalem to hear His voice, and to save themselves and the Temple by believing on His name; threatened, persecuted, misunderstood, and rejected, He yet loved that wondrous city with inextinguishable

tenderness. With the scenes of Calvary and all their anguish and horror before His eyes, only a few hours ahead, He yet cried out: "Oh, Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not."

Christ was the greatest "Home Missionary" of all ages. He left His Foreign Mission work to be carried on by His disciples after He had gone away. All His preaching was done and his miracles performed relatively close to Jerusalem, and none outside the places where Jews in large numbers abode. He never forgot or ignored His own Nation, and one of His chiefest concerns in the presentation of His name as the Christ, was that His own should bear the Father's message to a lost world.

The duty of saving Africa, China, Mexico, Korea, and Japan, in their helplessness and need, is impressed upon God's people by the words which came from heaven; but earth and heaven both acclaim the duty to those close at hand, those bound to us by the ties of blood and country. Sentiment and Christianity both plead with us against any neglect of our

neighbors and associates. We have behind us in this glorious work the greatest power that can ever move or aid human action. We have at our command the power of God Himself!

In the army of one of the greatest generals of the world was a corps that called themselves the "Immortals," so styled because they had never suffered defeat. Let the Church enroll itself under this banner of the "Immortals," for there is no defeat if it only believes in Christ, and with a living faith trusts His promises.

The most magnificent army ever aligned under any flag, crossed the Aegean Sea to conquer Greece. This host was a month feeling its way over the pontoon bridge by which it entered the land of its foes. The general who had organized and now led this army of ten million followers, took position on an eminence from which he could view the superb pageant, and, surrounded by his generals and courtiers, broke into tears. Asked to explain this strange proceeding, he replied: "I was thinking that in a hundred years there will not be left a single survivor of this magnificent army, and only a few handfuls of dust and some moldering bones will remain."

The best Home Mission work must be done now or never. The South to-day is gaining riches more rapidly than any section of earth. Wealth is flowing into its coffers at the rate of \$3,000,000 a day. A vast tide of population is hurrying its way toward the Southland. Prosperity and population demand the highest and noblest effort to have the cause of Christ and the Presbyterian Church keep pace with this tremendous development. The strongest call from Christ is for wise and

successful service to those in our midst, and God calls upon the members of the Southern Presbyterian Church as God only can call, by opportunity and grace, to meet these wonderful conditions. Jesus will not tolerate sluggards or cowards. He is the only leader that makes no mistakes and loses no victories. Following His orders in His work, the Church becomes invincible.

The power of the Gospel is just as great as it was two thousand years ago. Time has not impaired its efficiency, or stayed its force in the glorious work of redeeming fallen men.

The world's greatest leaders abide only a brief while. Xerxes, Alexander, Caesar, Saladin, Attila, Charlemagne, Wellington, Napoleon, Washington, Grant, and Lee, have passed into the great beyond. They have to-day not a single soldier to obey their commands. They have no living force, only the memory of their deeds is left.

Christ, the Church's leader, lives to-day in the hearts of millions of His followers. He commands His legions to go forward to conquest and victory, to win the world for Him. Comforting and strengthening Peter, He said, "What is that to thee, follow thou Me." Now with the same tenderness, intensity and authority, He bids His people, "Feed My lambs, feed My sheep."

With such a leader, with all power given by Him through the Spirit, with a harvest so transcendently abundant, will the men of this hour obey the Master's call and do His bidding? If we fail, He will surely give the Kingdom to others.

Louisville, Ky.

HOME MISSION STUDY—NEW BOOKS

MANY inquiries regarding Mission Study are being received at the Atlanta office, and a letter has been prepared giving some suggestions as to the courses of study offered. There are so many that it is impossible to keep all of

them before our people all the time—books for Seniors and Juniors, some better fitted for men, others for women, and still others that will suit both. To the latter class belongs "*Conservation of National Ideals*," which has been selected by the Executive

Committee of Home Missions as the text-book for this year, and is being recommended personally and publicly as occasional offers.

This is one of the best books that has been published, and a list of the chapters will show the scope of the study: A Conserving Force, What to do for the Immigrant, The Problems of Race, The Church and Social Questions, Non-Christian Faiths in America, and Christian Conservation. Each of these has been prepared by an expert, and as Mrs. Margaret E. Sangster states in the Introduction to the study, "they show in condensed form and striking expression the perils which menace us at this time. The only remedy for what must prove a subtle poison, the only safeguard against Mormonism, Hinduism, idol worship and infidelity, is the Gospel."

Mrs. Sangster's Introduction constitutes such a strong appeal to Christian women to acquaint themselves with the conditions confronting the Church in America, that we have quoted it in part elsewhere in this issue, and also her beautiful poem, "Working Together," feeling that they are messages the entire Church should hear.

Though Mrs. Sangster makes her appeal especially to Christian women, as stated, "*Conservation of National Ideals*" is not a woman's book, for, of the six chapters, four are contributed by men of national reputation, each of whom deals with the particular phase of the work with which he is best acquainted. The other two chapters are by women who are not less competent to speak with authority upon the subjects assigned to them.

Two leaders helps may be obtained for "*Conservation of National Ideals*," the price of each being five cents, and they may be ordered from the Assembly's Committee, P. O. Drawer 1686, Atlanta, Ga. One has been prepared by the Council of Women for Home Missions, the publishers of the text-book, and the other by Miss Halladay for the Presbyterian Women's

Mission Board, New York. It might not be amiss to state that, as early in the season as November, this Board had received orders for 3,000 copies of this text-book.

In the last chapter on "Christian Conservation," Dr. Charles L. Thompson, Secretary of the Board of Home Missions of the Presbyterian Church, U. S. A., gathers up the thread of thought in the preceding chapters, and in his own masterly way vividly places the question of Home Missions upon the conscience of every individual Christian.

"*Community Study by Groups*."—Warren H. Wilson, Superintendent Department of Church and Country Life, of the Presbyterian Home Mission Board, N. Y.; pp. 119. Missionary Education Movement, 156 Fifth Ave., New York City. In paper cover, only 35 cts.; Leader's Help, 5 cts.

This book is prepared for the use of Adult Bible Classes, Brotherhoods, Women's Clubs, and Missionary Societies. It is unique in that, while it is a study book, the volume itself does not contain the information about the subjects to be studied. It presents a practical scheme for the investigation of the problems of the large town or city ward, from the point of view of the church and its work.

The subject is divided into twelve studies—The Population, Economic Problems, Poverty, Class Distinctions, Labor Unions and Labor Problems, Recreation, The Saloons, The Day of Rest, Young People, Immigration, Christian Leadership in Public Life. The Community Church; and at the end there is a valuable classified Bibliography, introducing the student to other books and pamphlets dealing with many phases of Christian work and sociology.

To each separate study there is an introduction which is really a short discourse on that particular phase of Community Life, giving some underlying sociological principles, and indicating sometimes the point of view which the author desires the student to take. Then follow questions for investigation, to which the student must find his own answers, and these answers should not be mere guesswork, or from hearsay, for if the study is undertaken at all seriously, and with any definite purpose, the answering of these questions is the crux of the whole matter, as they lead to a personal study of the given community and actual and sympathetic acquaintance with the people composing it and the conditions governing that community.

The Leader's Help gives suggestions for the discussion of the investigations, and of course, as in all study of human conditions and needs, the ultimate aim is to bring social betterment and the Message of Christ to needy souls.

"*The Conquest of the Continent*."—By Rev. Hugh Latimer Bursleson, Secretary of the Domestic and Foreign Missionary Society of the Protestant-Episcopal Church. Published by the Episcopal Board of Missions, 281 Fourth Ave., New York. Pp. 207. An Excellent Leader's Help is also provided.

Taken home for a brief glancing over, this book proved of such compelling interest that it was preferred to several other waiting volumes, and given a more leisurely perusal than intended.

"*The Conquest of the Continent*" is a history of the establishment and growth of the Protestant-Episcopal Church in the United States; and, as one of the potent forces in taking and holding this country for Christ, the reading of this book will be a pleasure to all who are concerned about the progress of the Kingdom.

In the opening chapter the author draws in strong, broad lines a word-picture of the early settlement of the country by the Protestant races, and briefly fills in the successive acquisitions of territory, until our shores stretch from ocean to ocean; and he traces through all the events that marked the years, the Master-hand of Divine Providence in the ordering of our boundaries.

It is good to be reminded in a publication originating north of Mason and Dixon's line, that the first permanent Protestant altar erected by English-speaking people in the bounds of our country was on Jamestown Island, when, under the shelter of an old sail stretched between four trees, the little band of newly arrived colonists lifted their voices in prayer and praise to God. And this act of devotion in the new land concerned not only the Church of England, whose form it followed,

but it was the prelude to an oratorio of worship that now ascends in many tongues, under many denominational names, and under various conditions, from all over this broad land of ours, to Father, Son, and Holy Spirit.

It is thrilling reading all, and any Christian must feel an identity of interest in those early struggles, especially when immediately after the Revolution, it was cut adrift from the Church of England by the newly acquired Independent of the United States, with no bishops of its own, looked at askance by other colonists as of Tory proclivities, and so weak that most even of its own communion thought that the Episcopal church had no place in America. But here the unilluminated Presbyterian mind falters and fails to comprehend the apparent indispensableness of the historic episcopate in the ordaining of new American bishops, and the quest that was made for it in England and thence into Scotland, where one bishop finally secured the "episcopate" at the hands of the "non-juring bishops of the Scottish church." That seems to be getting very close to one branch of our own ecclesiastical beginnings. To our mind this part of the narrative of the early trials of the Episcopal church reads much like a chapter from Sir Galahad's quest, very beautiful and romantic, but not entirely necessary, as according to our view, the call of God to a man constituting his chief qualification.

The accounts of the appointment and work of the missionary bishops are stories of heroism that it helps one to know about. The Episcopal church then, as now, possessed men of courage, zeal and devotion, and God has signally blessed their labors for Him.

Dr. Bursleson writes with admirable spirit of the work of other denominations, and narrates the achievements of his own church with great modesty. It is altogether a good book to read and ponder over, even for Presbyterians, and it has its message for to-day in the yet incomplete work of "*The Conquest of the Continent*" for our King.

TRUST

Stilled, now, be every anxious care;
See God's unnumbered blessings *everywhere!*
Leave all to Him to-day in perfect rest,
He will fore'er do all things for the best!

—VENI McDONALD PORGES.

VISITING AMONG THE HUNGARIANS

MISS MARGARET MACPHERSON

UP INTO a cherry tree,
Who should climb but little me.
I held the trunk with both my hands
And looked abroad on foreign lands."

Children are our greatest interest these days. So let's be girls again. But you needn't climb the cherry tree, nor hold the trunk with both your hands. Just jump on the car and ride a little way, hop off and behold you are in "foreign lands."

We will stop at the home of Mrs. Drienka. Every family we visit lives in two rooms of a four-room cottage. Our hostess takes us to see her little garden, about fourteen feet square, growing between her house and the next one. We admire the struggling tomatoes and cucumbers, for in such narrow quarters they receive very little sunshine.

Stephen and John come hustling around the corner of the home, eager to show us the goat they have just bought. We hear the story of how milk is ten cents a quart, and "we no pay that for milk"; so the two quarts daily of "nanny's" milk is all right for their coffee, for the Hungarian is fond of coffee.

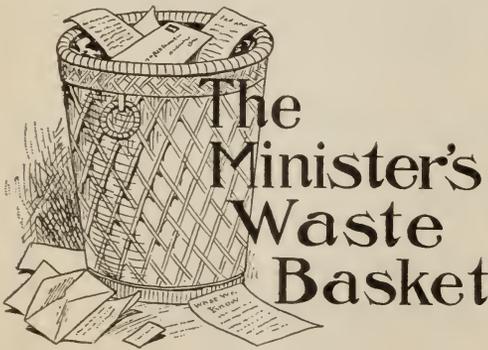
Now we shall cross the well-cropped grass to Mrs. Cultrera's. She is washing, but everything is stopped to welcome us.

At my request we are taken to the other room to see the picture of her dead son, who was such a good boy, and who studied too hard in the New York school, took fever and died. We can but give one sigh for the mother's disappointment. Ah, how much he had meant to her! Arthur Cultrera has been our interpreter, for his mother knows not a word of English.

We will make one more call after leaving our school building.

Greeted with many smiles from little Julia, seated on the steps, we enter to hear a lesson in the First Reader. My! how hot we are when all is over. So I write a little note to Julia's mother, my pupil, and here it is: "May we have a drink of water?" She reads it carefully; watches my face for the meaning, and only understands when I lift an empty glass to my lips. Rushing to her little ice-box, she takes a large bottle of water and pours each of us a glass. Putting it to my lips, the sparkling water makes me think of a spring in the woodland, and I long to be used in leading this little flock to the cool, shady dells of Truth, where they may drink from the spring of Everlasting Life.

Ensley, Ala.



LETTER I.

Dear Mother:

I am going to church regularly, and you will be glad to know that I am working in the home of the minister. He is a fine

man, and his wife is very kind to me. I go in to family prayers every morning, and when he prays for our loved ones far away, I always think of you and father and my brothers and sisters on the New Brunswick farm.

The work is not hard, and I find much time for reading. Your parting advice is not forgotten, and I am reading the Bible every day. One very strange thing, however, has happened to me, for I am getting interested in the work of Home and Foreign Missions.

It came about by an accident. A part of my work is to tidy up the minister's study, and to empty his waste-basket. Frequently I find some interesting missionary tracts, booklets and appeals for money in the

waste-basket under his desk. Some of them are pretty, and seem to me too good to throw away, so I save and read them.

One of these leaflets told about the Mission Study Books, and I sent the money for five books on Home Missions and five more on Foreign Missions. They have many pictures, and I am so much interested in them that several times I have sat up and read till midnight. These books will keep me busy during my evenings until next summer, when I expect to meet you again.

I hope the minister won't get a call to any other church, for I would not like to leave this town where I have so many friends, and am afraid that the waste-basket in the next place would not have any missionary reading in it. It is now about 10 o'clock, and before I go to bed I am going to read the tract which I found in the basket this morning.

With love to all,

Affectionately, your daughter,

MARY.

LETTER II.

Dear Mother:

A few days ago I found a tract in the basket that made me feel that I had been very wrong in not uniting with the church. You know I have been an active worker in our Young People's Society for three years, yet I somehow felt that it was not necessary to join the church; but something in this tract made me see that I must do it at once, if I am to have peace in my heart.

I expect to be baptized a week from next Sunday. How I wish you and father and the children could all be here. If we were rich, we could, but if we were rich I suppose I would not be here working for the minister, and would not have found the tract.

I can only write these few words tonight, for I ought to have been in bed an hour ago. I have just been reading in one of the books about the mission work among the Indians. How I would like to go out there if I were fitted for it and be a teacher.

With love to all.

MARY.

LETTER III.

Dear Mother:

I have just come from church. This has been the happiest day of my life, and I am glad to realize that I am now a real member of the church. My only sorrow is that I have not obeyed Christ before.

Last Wednesday a wonderful thing happened in our church. There was what they call a Laymen's Missionary banquet in the vestry. They came from seven other churches. I was one with twenty other girls, who waited on the tables.

Two mission secretaries spoke. One was a man from New York, who told about Home Missions. The other spoke on Foreign Mission work. He told some things that I had read in the tracts found in the waste-basket, but most of it was what churches had done.

My heart trembled when he spoke of New Brunswick, and told of young men and women who had resolved to go to school again and study to be missionaries.

I never thought that I could do this, but one of the secretaries has been staying at the minister's home, and I have talked with him about beginning school again next fall. There is a night school here, and after I have been in that a year, it is believed that I can enter the Training School and get ready to be a missionary to the Indians.

Everything seems different in the church and Sunday-school, and even in the minister's home since the meeting. Yesterday morning at breakfast I heard the minister say that he had never been so interested in missions in all his life as lately, and that he was going to buy a full set of missionary books, and read carefully everything that came to him in the mail on that subject, and that he would never hereafter, to the day of his death, throw away any more missionary leaflets.

The secretary told him about a minister who always saved the tracts and appeals that were sent to him, and after reading, placed them on a Missionary Bulletin Board in the vestibule of his church, with copies of *Missions* and other attractive

booklets. Our pastor replied, "Why, that is a fine idea, and just what I will do."

I hope, dear mother, that you approve of my being a missionary if I can get a suitable education.

With love to all, I am,

Affectionately, your daughter,

MARY.

—From *Missions*.

MONEY GIFTS AND THEIR VALUE

1. *Tin*.—A small gift from a full purse with no earnest thoughts or prayer.

2. *Brass*.—A gift for praise of men—without love and without sacrifice.

3. *Iron*.—The gift of necessity, due to the importunity of an appeal or a promise; without free-will or heartiness.

4. *Silver*.—The gift of pity for the needy; at some cost to the giver and with a desire for the betterment of mankind.

5. *Gold*.—The gift of love to Christ and love for those who know not His salvation. The gift or real sacrifice cheerfully given.

What kind of a gift is yours?

JANUARY MEETING

"He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again."

Opening Hymn.—The Doxology.

Prayer.—For deeper devotion to our Master in the New Year.

Read Responsively.—2 Corinthians 5: 14-21.

Hymn 78.—"O Word of God Incarnate."

A Call to Leadership.

The claims of the West and Southwest.

All repeat together the Text for January.

With the foreigners near Birmingham.

Open Parliament.—Throw the meeting open for general participation. Arrange previously that two or three shall take part in this. Use infor-

mation from the current number of THE MISSIONARY SURVEY, the Calendar of Prayer for 1912, past issues of *The Home Mission Herald*, and leaflets. At least twenty minutes should be allowed for this discussion.

Recitation.—"Working Together."

Hymn 491.—"The Son of God Goes Forth to War."

Business.—Secretary's minutes.

Report by Treasurer of amount sent in during the past year to Assembly's Home Missions.

Taking of subscriptions to THE MISSIONARY SURVEY and the Calendar of Prayer for 1912.

Circle of Prayer.—Of praise and petition, participated in by all.



WHAT SHALL BE AT THE END OF THE HARVEST? WHERE ARE OUR SHEAVES?

Working Together

THE glow of life around us,
The star of Hope before,
In sisterhood of service
We count our mercies o'er.
One thought, the love of Jesus,
One consecrated aim,
We light a torch in darkness,
And toil in His dear Name.

No lines of caste divide us,
No choice of East or West,
We leave the place of labor
To Him who knoweth best.
In little self-denials,
In prayer on bended knee,
In word and work we answer
The Master's "Follow Me."

O Master, give Thy blessing,
And guide us as we try
In sisterhood of service
To lift Thy banner high.
Let not Thy kingdom tarry,
Nor let it suffer loss,
Speed on the day of glory,
The Conquest of the Cross!

—Margaret E. Sangster.

PUBLICATION AND SABBATH SCHOOL EXTENSION

Branch Department at
Texarkana, Ark.-Texas

PUBLISHING HOUSE:
212-214 North Sixth St.,
Richmond, Va.

EXECUTIVE COMMITTEE OF PUBLICATION

ESTABLISHMENT AND PURPOSE OF THE WORK.

RECOGNIZING the potency of the printed page for righteousness, the General Assembly established a Publication Department at its first meeting on December 16, 1861, and located the Executive Committee at Richmond, Va. A Branch Depository was opened at Texarkana, Ark.-Texas, in 1906.

The purpose of the General Assembly's Executive Committee of Publication shall be to prepare and publish Christian literature for the use of the churches; to conduct a general book business for the benefit of the Church; to edit and publish all literature needed for the use of the Sabbath-schools and Young People's Societies; to aid in the organization of the work of the Sabbath-schools and Young People's Societies; to conduct Sabbath-School Extension Work by the employment of Field Workers to organize Sabbath-schools in destitute regions as forerunners of Home Mission churches, and to aid all needy mission schools by the donation of literature and other supplies until the point of self-support is reached; to donate tracts and evangelical literature where the spoken message of truth is seldom heard.

ORGANIZATION FOR EFFECTIVE SERVICE.

For convenience and effective service the work of the Committee is divided into three departments as follows: *Business*, *Editorial*, and *Extension*. Each department is under the supervision of a Super-

intendent who works in co-operation with a sub-committee, and the following brief summary indicates the activities of the Publication Committee as a whole.

WORK OF THE BUSINESS DEPARTMENT.

The Secretary gives personal supervision to the Business Department, is the Treasurer of the Committee and advises with the heads of other departments as occasion requires. The publication of intendent who works in co-operation with books, tracts, and Sabbath-school periodicals, the sale of miscellaneous books and requisites for Sabbath-school and Church work, and the approval of all applications for donations are details of the work of the Business Department. This department is self-sustaining, and earns and pays the salary of the Secretary and Treasurer, the editorial staff, all clerical help, and the operating expenses of the home office and Branch Depository.

WORK OF THE EDITORIAL DEPARTMENT.

An Editor-in-Chief, assisted by ten special department writers, prepare copy for the eleven Sabbath-school periodicals furnished for the schools and families of the Church. A thoroughly graded series of Lesson Helps is furnished on the Uniform International Lessons, and no better helps are published by any Church. The Assembly of 1911 placed in the hands of the Publication Committee the publication of *THE MISSIONARY SURVEY*—the official organ of the Church for promoting the activities of the four Executive Committees.

The following periodicals are now issued by the Committee:

THE MISSIONARY SURVEY,
The Earnest Worker,
Onward,
Senior Lesson Quarterly,
Intermediate Lesson Quarterly,
Junior Lesson Quarterly,
Primary Lesson Quarterly,
Home Department Quarterly,
Children's Friend,
Pearls for Little Ones,
Lesson Leaves,
Pictorial Bible Lessons,
Bible Lesson Chart.

The annual circulation is over ten million single copies, and a gratifying increase is made each year.

WORK OF THE EXTENSION DEPARTMENT.

To this department is committed the work of increasing the efficiency of existing Sabbath-schools by the introduction of better methods and the thorough training of teachers, and the organization of new schools in spiritually destitute regions. A force of Sabbath-school missionaries give their entire time to organizing new schools, and sustaining and encouraging the work of struggling mission points. The number of such workers is limited only by the funds the Church puts at our disposal for this foundation work. Eighteen workers were employed in ten Synods during the year. They organized fifty-four new schools, visited hundreds of families, heartened discouraged workers and laid foundations on which will be built, in time, many vigorous churches. Donations of papers, books and Bibles were made to schools, in which are gathered about fifteen thousand children who receive here

their only religious instructions. Thousands of tracts were distributed through pastors and other Christian workers.

The value of printed matter donated is now about ten thousand dollars per year.

FINANCIAL SUPPORT OF EXTENSION DEPARTMENT.

In the past, the churches were asked to make an offering for this work in March. This will still be the month for the offering in such churches as do not at once adopt the "Every Member Canvass" plan.

Under the Assembly's new financial plan, each church is asked to assume a definite obligation for this work while providing for all the benevolent causes in like manner, and to raise the whole of their benevolent or missionary obligation by means of an "Every Member Canvass."

To sustain the work already projected, and make a modest advance into unoccupied fields where over 3,000,000 white children are yet out of the Sabbath-school and practically untouched by religious influences, the Assembly asks that \$30,000 be raised for this work this year.

Send all funds for Sabbath-school Extension and Publication to R. E. Magill, Treasurer, Box 883, Richmond, Va.

FORM OF BEQUEST.

"I give and bequeath to the Trustees of the Presbyterian Committee of Publication of the Presbyterian Church in the United States (incorporated under the laws of the State of Virginia) (here name the amount of the bequest), to be used for work committed to this Committee by said Church, which is popularly known as the Southern Presbyterian Church."



THE TREASURY

CONTRIBUTIONS FOR FOREIGN MISSIONS RECEIVED IN OCTOBER, 1911.

Help us to make the Annual Report an accurate report by always giving the name of your Church and Presbytery when sending contributions. If the name of your Society does not indicate it, please indicate whether Men's, Ladies', or Childrens, by "M.," "L.," or "C."

Address all communications to the Executive Committee Foreign Missions.

LEGACIES.

Mrs. A. S. Colyar, \$82.05; Rufus A. Alexander, \$1,316.91; Blake Fund, \$100; Blair Fund, \$100; Campbell Fund, \$25; White Fund, \$25; Mrs. Mary Bard, \$158.80.

GENERAL MISCELLANEOUS.

A Friend, \$300; Returned Missionary, \$60; A Friend, \$100; A Friend, \$5.10; Miss Hattie E. Alexander, Oceanside, Cal., \$5; Mr. Joseph Hardie, Los Angeles, Cal., \$100; Mrs. J. Brown Farrior, Chicago, Ill., \$5; S. W. Demaree, Morgantown, Ind., \$2; Mrs. C. D. Ballard, Garnett, Kansas, \$50; Friends by W. A. Ross, \$16.28; Mrs. N. M. Alexander, Princeton, N. J., \$5; Mr. and Mrs. A. R. Armstrong, East Orange, N. J., \$100; Mrs. S. D. Stevenson, Brooklyn, N. Y., \$10.

PRESBYTERIAL MISCELLANEOUS.

ALABAMA.

Rev. G. W. Bell, Dothan, \$2; Mrs. J. G. Cowan, Montgomery, \$5; A Friend, Anniston, \$25; Mrs. C. W. Hughes, Tuscaloosa, \$10; Mr. McCreary Otts, Mobile, \$10; Mr. H. E. Parrish, Selma, \$10; Montgomery Industrial School, \$8; R. B. McAlpine & family, Tuscaloosa, \$2.50; A. W. Nosned, Birmingham, \$5.88, \$6.25, \$4.25; Mrs. Lizzie W. Richardson, Gincie, \$1; Rev. J. C. Sturgeon, Troy, \$2.

ARKANSAS.

Mrs. R. S. Morris, \$10; E. C. Stuck, Jonesboro, \$150.

FLORIDA.

A Friend, Oakhurst, \$5; Mrs. C. Harrison, Milton, \$1.

GEORGIA.

Augusta W. M. U., \$15.20; David L. Adams, West Point, \$7; Mr. D. B. Curry, Climax, \$5; Miss Jennie Lee Crafton, Woodland, \$2.40, \$1; Two Friends, Newman, \$100; Miss E. Glover, Monticello, \$5; Mrs. and Mrs. J. M. Harris, Lawrenceville, \$12.50; Mrs. K. D. Little, Eatonton, \$1; Mrs. J. E. Martin, Blakely, \$1; Miss Genevieve Morgan & Mother, Americus, \$20; Mrs. Julia F. Sharp, Fort Gaines, \$1.25 W. Woods White, Atlanta, \$100.

KENTUCKY.

J. F. Combs, Shepherdsville, \$10; Friend, Princeton, \$5; Friend, Mayslick, \$1; Louisville W. M. U., \$73.96.

LOUISIANA.

Mrs. Mary Sellers, New Orleans, \$5; Sale of cancelled stamps, Rev. Louis Voss, 819 First St., New Orleans, \$3; Mrs. May McKowen Taylor, Baton Rouge, \$60.

MISSISSIPPI.

Central Mississippi, W. M. U., \$25; Mrs. James C. Carr, Oakland, \$5; Friend, Centerville, \$10; C. W. Grafton, Union Church, \$10; J. E. McCorkle, Oxford, \$15; Miss Willie Richmond, Asylum, \$10.

MISSOURI.

Mr. J. M. Boston, Gerald, \$25; Mrs. J. V. Crossett & Daughter, Kearney, \$5; Mrs. I. F. Evans, Independence, \$25; Mrs. J. W. McNeese, Hughesville, \$3; C. S. P. and Sisters, Concordia, \$500; Mrs. L. C. McCluer, O'Fallon, \$25; Mrs. Susan McCarty, O'Fallon, \$10; Miss Josie Staley, Warsaw, \$5.

NORTH CAROLINA.

Albemarle Presbytery, \$5.56; Miss Sylvia L. Arrowood, Hemp, \$1.10; C. M. Carson, Charlotte, \$10; Davidson College Students, \$30; John Hill, Charlotte, \$50; Miss S. O'H. Dickson, \$10; Dr. & Mrs. W. S. Hay, Cornelius, \$5; Mrs. & Mrs. C. A. Kime, Greensboro, \$2; Jane Dalziel Sprunt, M. S., Wilmington, \$600; R. R. Little, Little's Mills, \$142; John McCachern, Greensboro, \$10; Mrs. Mary J. Shaw, Hildebran, \$2.50; Rev. H. B. Seairight, Washington, \$5; Wilmington Presbyterial Collection, \$7.91.

OKLAHOMA.

Oklahoma Synod, \$3.75.

SOUTH CAROLINA.

George T. Barr, Greenville, \$150; Mr. Geo. G. Cooper, Mayesville, \$10; Mrs. B. King Couper, Spartanburg, \$45; Mrs. L. E. Drennan, Richburg, \$5; Enoree W. M. U., \$500, \$6; Mrs. Carrie H. Fraser, Water-oro, \$4; Mrs. F. P. Hamilton, Clifton, \$5; R. E. Henderlite, Fountain Inn, \$5; Dr. & Mrs. T. H. Law, Spartanburg, \$50; Rev. & Mrs. Jas. L. McLin, Laurens, \$5; Mrs. H. M. McCarley, Rockhill, \$5; Jas. E. McCutchen, Bishopville, \$100; Mrs. Lottie Reynolds, Bethune, \$2; W. M. Stenhouse, Greenville, \$25; A Lady in South Carolina Presbytery, \$20; South Carolina, W. M. U., \$20; T. C. L., Townville, \$5; Mrs. S. F. Williams, Greenville, \$5.

TENNESSEE.

Miss Mae Bachman, Bristol, \$10; Rev. Wm. E. Boggs, Memphis, \$100; J. H. Bringle, Covington, \$50; Friend, Jackson, \$100; Miss Ella S. Cummins, Covington, \$5; Mrs. E. W. King, \$50; Mrs. W. R. Potter, Covington, \$5; R. S. Calhoun, Covington, \$25; Mr. E. B. Chester, Brownsville, \$250; L. Donaldson, Tiptonville, \$10; James Dempster, Knoxville, \$10; Miss R. E. Davis, Knoxville, \$50 Holston W. M. U. \$10; J. D. Hall, Covington, \$20; L. Hill, Jr., Covington, \$12.50; Mrs. Sallie Kinnie, Brentwood, \$5; Mrs. L. W. Mitchell, Columbia, \$1; W. S. Kayes, Covington, \$500; R. A. Keller, Knoxville, \$50; Miss Annie B. Hazen, Knoxville, \$75; H. M. Johnston, Knoxville, \$20; Mrs. S. J. McCampbell, Nashville, \$2; Memphis, W. M. U., \$25; Mrs. Mollie I. Moore, McKenzie, \$2; Pigg Chapel, Petersburg, \$2.40; C. P. Simonton, Covington, \$25; J. G. Stuart, Knoxville, \$25; Squire Shelton, Covington, \$5; Mrs. C. R. Wade, Kenon, \$1; W. C. Winford, Covington, \$12.50.

TEXAS.

Mrs. D. R. Cromwell, Kinggold, \$2; J. S. Couchman, Edna, \$100; Dallas Presbytery, \$20; Miss Mary L. Dodson, Austin, \$4; A Friend, Itasca, \$5; Friend, San Antonio, \$5; Rev. Simon Fraser, Junction, \$40; Rev. Henry C. Evans, Milford, \$50; Two Friends in Texas, \$5; Mrs. Mary L. Jones, Deepwater, \$5; Rev. Jno. E. McLean, Ft. Worth, \$5.

VIRGINIA.

Mrs. W. K. Boswell, Waterbury, Md., \$10, \$6; E. L. Kramer & F. B. Albert, Ronceverte, W. Va., \$12.50; Mrs. Ollie H. Browning, Salem, \$50; James M. Graham, Max Meadows, \$28.40; Friends, Washington, D. C., \$25; A Friend Roanoke, \$5; G. F. King, Low Moor, \$5; Mrs. Edwin Ludlow, Eccles, W. Va., \$17.42; K. McCaskill, Staunton, \$20; Mr. and Mrs. S. R. Moore, Lexington, \$12; Rev. Thos. Mowbray, Graham, \$8; Mrs. J. E. Perkinson, Danville, \$10; W. W. Ruff, Lexington, \$30; Joel H. Ruffner, Charleston, W. Va., \$25; Soc. of Mis. Inquiry, U. T. Seminary, \$30.65; Servants of the Lord, Charlottesville, \$2; Miss Fannie T. Somerville, Mitchells, \$40.
Total \$7,834.86.

ALABAMA.

East Alabama—Alexander City Ch., \$24.31; Bethel Ch., \$2.66; Central Montgomery Ch., \$40.48, \$300; Clayton L. A. S., \$5; Clayton Ch., \$18; Dothan Ch., \$63.65; Downs Ch., \$4.20; Eufaula Ch., \$50; Gabbet Ch., \$6.20; Geneva Ch., \$5.50; Hartford L. M. S., \$2.35; Highland Park Ch., \$3.96; New Harmony Ch., \$2; Providence Ch., \$11.70; Troy Ch., \$11.50; Troy W. M. S., \$2; Tuskegee Ch., \$4.26; Union Springs Wilson M. S., \$11.20; Union Springs Wilson Ch., \$10.60, \$5; Union Ch., \$1.05; Verbena Ch., \$2.30; West Point L. M. S., \$10.50; West Point Ch., \$9; Woods Ch., \$2.50.

Mobile—Camden Ch., \$62.12; Camden L. M. S., \$5; Central Mobile Stuart, M. S., \$3.20; Evergreen Ch., \$15; Government St. "Fannie Woodcock Soc., \$55; Ch., \$100; Fannie Woodcock Soc., \$98.85; Monroeville Ch., \$3.

North Alabama—Anniston 1st, W. M. S., \$60; Anniston, 2d Ch., \$9.83; Bessemer 1st, W. M. S. \$15; Bessemer Ch., \$2.75; Birmingham 2d Ch., \$24.75; Birmingham 3d Ch., \$7.50; Central Birmingham S. S., \$12.56; Ensley Ch., \$15; Florence Ch., \$10, \$74.70; Hartselle Ch., \$3.86; Hatcher Creek Ch., \$1.68; Huntsville 1st Ch., \$629.39; Jacksonville Ch., \$14.20; Jasper L. S., \$10; Limestone L. H. & F. M. S., \$5; Pratt City W. M. S., \$10; Sheffield Ch., \$5; South Highland W. F. M. S., \$45; Sylacauga L. M. S., \$11; Tuscumbia Ch., \$43.75; Tuscumbia L. M. S., \$35; Valley Head Ch., \$10, \$5; Vine St. "Carry the News" Band, \$10; Vine St., W. M. S., \$19; Woodlawn Soc., \$29.20.

Tuscaloosa—Aliceville L. M. S., \$15; Aliceville Ch., \$37.30; Carrollton Ch., \$2.5; Coatopa Ch., \$2.33; Eutaw L. M. S., \$10; Fairview Ch., \$1.75; Gainesville Ch., \$3.35; Gordo Ch., \$1.22; Greensboro W. F. M. S., \$5; Greensboro Ch., \$2; Marion Ch., \$141.63; Selma 1st, L. B. M. S., \$50; Tuscaloosa L. F. M. S., \$140; Tuscaloosa Y. W. M. S., \$25; Tuscaloosa Ch., \$55; Uniontown Ch., \$145.11; Uniontown W. M. S. \$65; Valley Creek L. A. S., \$12; vinehill Ch., \$2.22.
Total, \$2,785.77.

ARKANSAS.

Tuscaloosa—Aliceville L. M. S., \$15; Alice-Little Rock Ch., \$188, \$60; Davalls Bluff Ch., \$3.30; Forest City Ch., \$3.90; Jonesboro 1st Ch., \$115; Little Rock 2d Ch., \$58.04; Little Rock W. F. M. S., \$35.

Ouchita—Arkadelphia L. F. M. S., \$15; Columbus Ch., \$5; Columbus S. S., \$3.10; Columbus Ch., \$10.20; Columbus S. S., \$2; DeQueen Ch., \$76.66; Hope Jr. M. S., \$12; Hope Jr. Ch., \$50, \$50; Hot Springs 1st Ch., \$1.50; Iona Ch., \$4; Junction City Ch., \$56.12; Marlbrook Ch., \$2.25; Nashville Ch., \$4; Prescott W. M. S., \$25; Scotland M. S., \$5; Texarkana 1st Ch., \$260; Womble Ch., \$6.30.

Pine Bluff—Fordyce Ch., \$5.30, \$24; Helena Ch., \$113.95; Pine Bluff 1st Ch., \$43.52, \$52; Pine Bluff L. F. M. S., \$20; Pine Bluff, Lydia Bible Club, \$9.50; Pine Bluff 2d Ch., \$6.50.

Washburn—Charleston Ch., \$2.25; Fayetteville G. M. S., \$5; Fayetteville W. F. M. S., \$35.90; Ft. Smith 1st, W. F. M. S., \$25; Hazel Glen Ch.,

\$3.82; Morrilton Ch., \$18.35; Morrilton L. A. S., \$12.50; Pleasant Hill Ch., \$3.80; Springdale Ch., \$3.39, \$1.
Total, \$1,493.73.

FLORIDA.

Florida—Bagdad L. M. S., \$10; Bagdad L. A. S., \$5; DeFuniak Springs Ch., \$66.85; DeFuniak L. H. & F. M. S., \$12.50; Gretna Ch., \$6.25; Gretna M. Band, \$2.50; Grent L. M. S., \$2.95; Marianna Ch., \$18; Monticello Ch., \$51.35; Pensacola 2d Ch., \$5; Quincy Ch., \$50; Quincy, L. M. S., \$14.

St. John—Andrews Mem'l. Ch., \$42.60; Bethel Ch., \$12.50; Bradentown Ch., \$92; Clearwater Ch., \$2.60; Clearwater W. H. & F. M. S., \$17; Dade City W. H. & F. M. S., \$3.50; Dade City Ch., \$5.50; Key West Ch., \$50 Orlando Jr. C. E. S., \$10.90; Plant City Ch., \$10; Plant City Jr. M. S., \$5.30; Plant City Ch., \$21, \$5; Sanford W. H. & F. M. S., \$30; St. Petersburg Ch., \$230.18; St. Petersburg L. M. S., \$7.94; Tampa 1st Ch., \$80.55, \$154, \$25; Wildwood Ch., \$14; Wildwood W. M. S., \$6.

Suwanee—Archer Trine Soc., \$1.05; L. F. M. S., \$8.30 East Jacksonville Penny Makers, \$19; Fairfield Ch., \$1.35; Fernandina 1st, L. M. S., \$25; High Springs Ch., \$2.10; Johnson Lake Ch., \$1; L. M. S., \$7; Lake City Ch., \$18; Micanopy Ch., \$3.36; Mikesville Ch., \$3; Springfield Ch., \$53; M. S. \$22; Springfield Ch., \$75.
Total, 1,259.63.

GEORGIA.

Athens—Athens 1st Ch., \$100; Carnesville Ch., \$15.50; Commerce Ch., \$6.28; S. S., \$2.10; Danielsville Ch., \$4.70; Hebron Ch., \$7.97; Homer Ch., \$5; Jefferson Ch., \$26.76; Lavonia Ch., \$3.48; Maysville Ch., \$7.49, \$4.92; Mizpah Ch., \$1.05; Mt. Hermon Ch., \$5.25; Prince Ave. Ch., \$60.95; Toccoa L. M. S., \$9.15.

Atlanta—Atlanta 1st L. M. S., \$150; Ch., \$68; Bethany Ch., \$7; Buford Ch., \$3.41; Central Atlanta Ch., \$138.88; F. M. S., \$29.40; Ch., \$50 F. M. S., \$44.94; College Park S. S., \$5; Covington Ch., \$41.88; Decatur Ch., \$14.96; C. E. S., \$25; Fairview Ch., \$5; Greenville Ch., \$10; Griffin Ch., \$57.20; Hapeville Ch., \$15.50; Inman Park Ch., \$18.98; Jackson L. M. S., \$15; Kelly Ch., \$2.50; Kirkwood Ch., \$14; S. S., \$5.19; Ch., \$12; Lagrange Ch., \$5; L. A. S., \$10; Lithonia Ch., \$10; McDonough Ch., \$36; Moore Mem'l. Ch., \$20; Mountville Ch., \$4.50; Newman L. B. S., \$27.50; Norcross Ch., \$5; North Ave. Business Women's Soc., \$2; Rock Spring Ch., \$33.50; Smyrna L. M. & A. S., \$7; Timber Ridge Ch., \$11; Turin Ch., \$4; West End Ch., \$4.72; Westminster Ch., \$5.62; Y. P. M. S., \$3.25.

Augusta—Augusta 1st L. F. M. S., \$50; W. M. S., \$14; L. F. M. S., \$100; S. S., \$25.43; Bethany Ch., \$73; W. M. S., \$2; Crawfordsville W. M. S., \$2.50; Green St. Ch., \$92.50; Greensboro Juv. Soc., \$2.75; W. M. S., \$2; Lincolnton Ch., \$1.90; Madison Ch., \$4.26; W. F. M. S., \$5; Milledgeville Juv. M. S., \$2; Penfield Ch., \$2.75; Sharon W. M. S., \$2; Siloam W. M. S., \$1.50; Union Point Juv. Soc., \$5.80; W. M. S., \$11.00, \$2.50; Juv. Soc., \$1; Washington W. M. S., \$2.50.

Cherokee—Acworth Ch., \$100; Cartersville W. M. S., \$5; Euharlee L. M. S., \$5; Floyd Ch., \$4; Marietta Ch., \$100; W. F. M. S., \$23; Midway Ch., \$12.70; Rome 1st Ch., \$74.40; Rosewell Ch., \$21.15; Sardis Ch., \$6.30.

Macon—Boston Ch., \$36.81; Camilla Y. P. M. Band, \$5; Climax Ch., \$21; Donaldsonville Ch., \$5; East Macon Ch., \$9.10; Eastman Ch., \$16, \$8; L. M. S., \$6.28; Elmodel Ch., \$2.70; Ephesus Ch., \$1.30; Mt. Tabor Ch., \$3.35; Newton Ch., \$4.15; Smyrna Ch., \$1; Tatnall Square Safford M. S., \$75.

Savannah—Aimwell Ch., \$2.05; Bryan Neck Ch., \$10, \$33; Darien Ch., \$13.50; S. S., \$7.5; Independent L. F. M. S., \$15; Sadie Ch., \$2.15; Savannah 1st Ch., \$95.30; St. Mary's Ch., \$5.50; Valdosta Ch., \$22; L. F. M. S., \$11.
Total, \$2,360.44.

KENTUCKY.

Ebenezer—Augusta Ch., \$115, \$25; Madison Ave. Ch., \$5, \$70; Normal Ch., \$191.90; Sharon Ch., \$15.70; Washington Ch., \$1.75; L. M. S., \$5.05; Ch., \$2.75; L. M. S., \$1.65.

Louisville—Bardstown Road Ch., \$4.73; Crescent Hill W. H. & F. M. S., \$10, \$10; Elizabethtown Ch., \$26; Eminence L. M. S., \$10; Flora Heights Ch., \$4.60; Highland Ch., \$100, \$50; James Lee Mem'l Ch., \$41; S. S., \$32; Mulberry Ch., \$21.70; Munfordville Ch., \$26.85; Shelbyville Ch., \$65.70; Springdale L. M. S., \$25; Ch., \$5.82; Stuart Robinson Mem'l Ch., \$150.

Muhlenburg—Lester Mem'l Ch., \$5, \$5; Mizpah L. M. S., \$7.65.

Paducah—Henderson 1st Men's Bible Class, \$25; Morganfield Bettie Hughes M. S., \$4; Ch., \$60.

Transylvania—Campbellsville Ch. \$10..14, \$100; S. S., \$150; Corbin L. M. S., \$6.40; Danville 1st Ch., \$100; Hanging Fork Ch., \$18.50; Lawrenceburg, Ch., \$5.75; Lebanon 2d Ch., \$113.50; S. S., \$10; The Gleaners, \$10; Paint Lick Ch., \$19; Richmond L. M. S., \$16.05; Salvisa L. M. S., \$9; Somerset Ch., \$25; L. A. S. \$10; L. M. S., \$10; Stanford Ch., \$126.50.

West Lexington—Beards Ch., \$15; Bethel L. S., \$8; Bethesda Ch., \$5; Cynthia Ch., \$66.53; Mt. Horeb L. M. S., \$15; Nicholasville L. M. S., \$25; Providence Ch., \$5; Versailles Ch., \$181.66, \$67.42, \$100.

Total, \$2,446.30.

LOUISIANA.

Louisiana—Alexandria L. M. S., \$15; Bellview Ch., \$1.50; Bunkie Ch., \$5.95; Clinton Ch., \$7.35; Jackson Ch., \$60, \$60; Lafayette Ch., \$4.30; Lake Charles 1st Ch., \$46.50, \$15; Opelousas Ch., \$1.

New Orleans—Canal St. S. S., \$215.42; Carrollton Ch., \$100; Covington S. S., \$12.32; Ch., \$2.30; Garyville Ch., \$13.50; German 2d L. M. S., \$17.15; Lafayette Ch., \$200; Madisonville Houltonville Mission, \$50; Ch., \$3.20; Napoleon Ave. Ch., \$5, \$1, \$185; New Orleans 1st Ch., \$80; Laurel St., S. S., \$20.

Red River—Alabama Ch., \$12.21; Keachie Ch., \$6.10; Memorial Ch., \$5; Minden Ch., \$54.30; Monroe 1st W. S., \$31.55; Tensas Ch., \$5.
Total, \$1,186.15.

MISSISSIPPI.

Central Mississippi—Bethesda Ch., \$3; Blackmanton Ch., \$2.95; Camden Ch., \$2.50; Canton Ch., \$92.30; Carrollton Ch., \$15.26, \$13.50, \$19.45; Edwards Ch., \$16.10; Forest Ch., \$5, \$50; L. M. S., \$5; Forest Grove Ch., \$2.10; French Camp Ch., \$47.25; Greenville 1st Ch., \$175.85; Greenwood Earnest Worker Soc., \$50; Kosciusko Laymen, \$25; L. F. M. S., \$32.80; Learned L. M. S., \$15; Lebanon Ch., \$12.50; Lexington H. & F. M. S., \$10; McCool Ch., \$7; Poplar Creek Ch., \$7.50; Raymond Ch., \$5.70; Ridgeland M. S., \$7.00; S. S., \$4.66; Rolling Fork Ch., \$2.25; Salem Ch., \$6.15; Shongolo Ch., \$34.16; L. A., \$25; A. C. Club, \$5; Sylvan Hall Ch., \$1.50; Union Ch., \$1.10; Vicksburg Ch., \$9.65, \$79.65; Weir Ch., \$1; Winona Ch., \$66.75, \$32.30.

East Mississippi—Pethany Ch., \$1; Bloomfield Ch., \$2.73; Booneville Ch., \$6.95; Cornith Ch., \$5; L. M. S., \$8.50; C. M. S., \$60; Cornith Ch., \$59.55; Hamilton Ch., \$11; Hebron Ch., \$2.90; Houka Ch., \$9.05; Iuka Ch., \$6.02, \$10; Kidron Ch., \$2.65; Knox Ch., \$10; Lauderdale Ch., \$8.85; Lebanon Ch., \$4.20; Monroe W. H. & F. M. S., \$1.50; New Hope Ch., \$8.75; New Prospect Ch., \$1.10; Oklona Ch., \$46.60; Providence Ch., \$2.85; Starkville Ch., \$44.25; West Point Ch., \$5.

Meridian—Bay St. Ch., \$7.75; Calvary Ch., \$3.75; Carolina Ch., \$2.05; Ellisville Ch., \$45.65; Erata Ch., \$50; Leakesville Ch., \$3.20; Magee Ch., \$7; Meridian 1st Ch., \$14.37; L. M. S., \$87.50; Men's M. S., \$10; C. Band, \$25; Mize Ch., \$2.75; Moss Point Ch., \$20.00; Mt. Moriah Ch., \$5.15; Pascagoula W. M. S., \$25; Purvis Ch., \$1.65; Zion Ch., \$2.

Mississippi—Bensalem Ch., \$2.50; Centerville Ch., \$10.69; Greenwood Ch., \$2.75; Hermonville Ch., \$80; Hoyt Mem'l., L. M. S., \$20; Pine Ridge Ch., \$8.15; Red Lick, W. M. S., \$7; Red Lick Ch., \$3.35, \$5.30; Rodney Ch., \$3.25; Union Ch., \$9.08; Wesson Ch., \$22.45; L. A. S., \$10.

North Mississippi—Byhalia Ch., \$4.50; Clarksdale Ch., \$3.45; College Ch., \$14; Hernando Ch., \$2.35; Hopewell Ch., \$13.15, \$3.30; Long Creek Ch., \$4.65; Oxford Ch., \$316.86; Red Banks Ch., \$6.50; Sand Spring Ch., \$17.50; Sardis Ch., \$3.95; Spring Creek Ch., \$70; Sumner Ch., \$1; Tutwiler Ch., \$5.

Total, \$1,919.53.

MISSOURI.

Lafayette—Blackburn L. F. M. S., \$12.50; Calhoun Ch., \$40.40; L. M. S., \$72; Lexington Ch., \$77.63, \$50; Marshall Ch., \$100; Memorial Chapel, \$33.50; Odessa L. M. S., \$15; Range Line Ch., \$1.88; Sweet Springs Ch., \$25.50; S. S., \$2; Westminster (Springfield) Ch., \$16.50, \$7.50.

Missouri—Auxvasse L. M. S., \$8.50; Bethel Ch., \$25; Ebenezer Ch., \$5.45; Fulton Ch., \$36.50; C. E. S., \$25; Fulton L. M. S., \$30; Mexico G. M. Band, \$4; New Bloomfield Ch., \$18; Price's Branch Ch., \$11.41.

Palmyra—Palmyra Ch., \$83.39; Shelbina W. M. S., \$25; Zions Hill Ch., \$150; L. M. S., \$10.

Potosi—Bellevue Ch., \$13.85; Jackson Ch., \$125; Central St. Louis Ch., \$120; Dardenne Ch., \$18.75; L. M. S., \$5; Festus 1st Ch., \$13.54; M. E. Hurley's Class, \$2.16; C. E. S., \$8.30; Ch., \$15.80; Grand Ave., Y. L. M. S., \$90; Mizpah M. S., \$10; Ch., \$14; New Port Ch., \$8.25; Overland Park Ch., \$6; St. Charles 1st Ch., \$4.96; S. S., \$4.04; J. Soc., \$5; L. M. S., \$11.

Upper Missouri—Central Kansas City Ch., \$15; Eastminster L. F. M. S., \$5; Ch., \$120.75, \$127, \$53.35; Hyde Park Y. L. M. S., \$7.12; Lawson Ch., \$15.10, \$5; W. M. S., \$22.76; Y. L. M. S., \$11.76; Platte City W. M. S., \$25.80; Plattsburg L. M. S., \$23.50; Richmond Ch., \$30; St. Joseph 1st S. S., \$50; Ch., \$125; Trenholm M. Band, \$5; K. D. M. S., \$150; Ch., \$148.65.
Total, \$2,308.10.

NORTH CAROLINA.

Albemarle—Grassy Creek Ch., \$1.70, \$1.36; Henderson Ch., \$225; L. F. M. S., \$18.02; Lagrange Ch., \$5.30; Littleton Ch., \$2.56; New Bern L. F. M. S., \$12.50; New Bern Ch., \$25; Nut Bush Ch., \$11.50; Oxford W. M. S., \$5, \$5; Raleigh Ch., \$59.50, \$22.53, \$46.64; Rocky Mount Ch., \$5, \$16.71, \$17.20; Warrenton Ch., \$2, \$11, \$22.90; Washington Ch., \$27.11; Infant Class \$25; L. M. S., \$20; Wilson Ch., \$7.65.

Asheville—Asheville Ch., \$64.73; Y. W. M. S., \$12.50; Black Mountain Ch., \$4; Brevard Miriam Soc., \$2; Hendersonville Ch., \$8.66; Montreat Ch., \$3; W. M. S., \$5; Waynesville Ch., \$5; F. M. S., \$25.

Concord—Barium Springs Ch., \$51.10, \$50; Behtany Ch., \$5.96; Davidson Ch., \$69, \$22.75, \$100.25; Front Street Ch., \$15; Hickory Ch., \$20.85; Hickroy S. S., \$1.71; L. M. S., \$22; Ch., \$1.50, \$2.10; Lenoir Ch., \$150, \$100; Mocksville W. M. S., \$5; Mooresville 1st Ch., \$84.75; L. M. S., \$11.95; W. M. M. S., \$3.30; Mooresville 2d Ch., \$9.50, \$6.86; L. M. S., \$6.25; Newton Y. P. M. S., \$5; Patterson Mill Ch., \$2.75; Prospect L. M. S., \$10; Rocky River Y. P. M. S., \$10; "A. P." M. S., \$25; Salisbury 1st L. F. M. S., \$47.45; Statesville H. & F. M. S., \$18.0; Third Creek Ch., \$9.12; Thyatira Ch., \$7; White Hall Ch., \$3.60.

Fayetteville—Aberdeen L. M. S., \$10; Antloch Ch., \$21.32; Ashpole L. M. S., \$74; Y. P. S., \$20.31; Earnest Workers Soc., \$33.36; Ch., \$49.06; Bethesda Ch., \$12.50; Bluff Ch., \$19.38; Cameron Ch., \$30, \$5.51; Centre Ch., \$20; L. M. S., \$12.35; Ch. of the Covenant L. M. S., \$1.20; Culdee Ch., \$3.38; Cypress Ch., \$3.49; Dunn L. M. S., \$5; Fayetteville Ch., \$50, \$50; Galatia L. M. S., \$11.25; Ch., \$4; Gibson Ch., \$4.90; Godwin L.

A. S., \$11; Gulf Ch., \$41.50; Hamlet Ch., \$5; Hillside Ch., \$1.75; Hope Mills L. M. S., \$10.25; Ida Mills S. S., \$6; Y. P. M. S., \$2.91; Men's Soc., \$9.54; L. M. S., \$9.30; C. M. S., \$2.49; Jackson Springs L. A. S., \$18.80; Laurel Hill Men's F. M. S., \$4.57; L. M. S., \$3; G. M. S., \$8.50; Laymen's Movement, \$286; Ch., \$48.20; Ch., \$12.70; Laymen's Movement, \$120; Laurinburg Ch., \$78.58; Lumberton S. S., \$4.23; ---aly Ch., \$4; McMillan Ch., \$19.25; McPherson Ch., \$9.50; Midway Ch., \$6.60; Soc., \$9; Mt. Pisgah Ch., \$5; Parkton L. F. M. S., \$17.10; Pee Dee Ch., \$16.60; Philadelphia L. F. M. S. \$5.45; Philippi L. M. S., \$2.95; Ch., \$3; Sanford L. M. S., \$25; Sardis L. H. & F. M. S., \$5; Sherwood M. S., \$24.50; Smyrna C. M. S., \$1.20; Ch., \$12; St. Andrew's Ch., \$6.11; St. Paul's Ch., \$50; Summerville Neill, McKay, F. M. S., \$31.50; Sunny Side Ch., \$1.04; White Hill Ch., \$7.30; L. M. S., \$6.15.

Kings Mountain—Gastonia Laymen's M. S., \$45.18; Miriam Soc., \$24.67; Daughters of the King, \$4; Long Creek Ch., \$5.90; New Hope L. M. S., \$45; G. M. S., \$7.

Mecklenburg—Altan Ch., \$2.30; Bethlehem Ch., \$3.70; Charlotte First Ch., L. F. M. S., \$56.20; Men's F. M. S., \$272.05; L. F. M. S., \$50; Ch., \$12.50. Mildred Watkins M. S., \$10.00; Charlotte 2d Ch., \$110; S. S., \$15; L. F. M. S., \$48.77; Ch., \$210; S. S., \$10; Ch., \$90; S. S., \$25; Cornelius L. H. & F. M. S., \$10; Hopewell Ch., \$10; L. M. S., \$4.05; Miriam Band, \$3.85; Pee Dee Ch., \$1.50; Philadelphia Ch., \$20; Sharon Ch., \$26.82; Siler Ch., \$2.70; Steel Creek Ch., \$56; St. Paul L. M. S., \$5; Sugar Creek Ch., \$11.50; Tenth Ave. Y. L. M. S., \$12.50; S. S., \$3.

Orange—Alamance Ch., \$24.03; S. S., \$16.92; Asheboro Ch., \$50; Bethany Ch., \$2.80; Bethesda Ch., \$12.50; Chapel Hill W. F. M. S., \$12.20; Ch. of the Covenant, \$93.70, \$8; Cross Roads Ch., \$23.72; L. A. S., \$5; Durham 1st Ch., \$400; Edgemont Ch., \$5; Fairfield Ch., \$4.30; Greensboro 1st Ch., \$250; Hawfields Ch., \$5.90; Lexington Y. G. M. S., \$50; Little River Ch., \$17.83; Milton Ch., \$10; Mt. Airy Ch., \$30; Reidsville 1st W. F. M. S., \$26; Ch., \$85; Thomasville Ch., \$5.58; Westminster Ch., \$47.27; L. A. & M. S., \$9.60; Y. L. M. S., \$9.45; E. H. S., \$82; Covenanters, \$843; Ch., \$11.65; L. A. & M. S., \$4; E. H. S., \$3.30; Ch., \$1; L. A. & M. S., \$50; Y. L. M. S., \$50 Ch., \$15.80; L. A. & M. S., \$69.40; Y. L. M. S., \$1.10; E. H. S., \$33; Covenanters, \$42; Wilkesboro Ch., \$3.25; Winston 1st Ch., \$100, \$200; Brotherhood, \$253; Yanceyville Ch., \$20.

Wilmington—Black River Ch., \$3.82; Burgaw L. M. S., \$8; Chadbour Patience Brown Band, \$10.38; Clarkton L. M. S., \$12.50; Duplin Roacs Ch., \$11.20; Immanuel Sunshine Band, \$12.50; Keith Chapel, \$1; New Hope Ch., \$3.15; Oak Plains Ch., \$2.70; Pike Ch., \$5.99, \$2.25; St. Andrews L. M. S., \$50; Teachy Ch., \$2.77; Whiteville L. M. S., \$3.25, \$10; Ch., \$2.50; Wilmington 1st Ch., \$77.46.

Total, \$6,875.61.

OKLAHOMA.

Durant—Antlers Ch., \$5.40; Caney Ch., \$13.25; Coalgate Ch., \$22.28; Colbert Ch., \$1.80; Gotebo Ch., \$10; Wapanucka Ch., \$14.10.

Indian—Old Bennington Ch., \$10.07; New Bennington Ch., \$9.30.

Mangum—Central Oklahoma City S. S., \$5.39; Central Shawnee Ch., \$12.75; Walters Ch., \$40.10.

Total, \$144.49.

SOUTH CAROLINA.

Bethel—Aimwell S. S., \$22; Blacksburg Ch., \$12.75; Catholic Ch., \$11.75; Ebenezer S. S., \$7.63; Ch., \$50; Liberty Hill Ch., \$10; Pleasant Grove L. A. & M. S., \$10; Purity Ch., \$198.67; Richburg L. F. M. S., \$11; Rockhill 1st Ch., \$550; S. S., \$13.12; Salem Ch., \$10, \$8.12; Sion Ch., \$38.50; L. M. S., \$25; Waxhaw Ch., \$6.30; Yorkville 1st Ch., \$800.

Charleston—Arsenal Hill Ch., \$108.33; Beech Island Ch., \$2.50; Charleston 1st Ch., \$75; S. S., \$16.79; Charleston 2d Ch., \$199; Columbia 1st \$60.88; Estill Ch., \$3; James Island Ch., \$64.45; Stoney Creek Ch., \$5, \$8.27.

Enoree—Antioch Ch., \$27.71; Becca Ch., \$2; Cane Creek Ch., \$1.80; Centre Point L. F. M. S., \$16.50; Ch., \$19.24; Clinton 1st S. S., \$42.48; Ch., \$150.83; "E. Fleming" Soc., \$3.75; "S. P. Fulton" Soc., \$3.75; Ch., \$2; L. M. S., \$6.50, \$25, \$17.50, \$22.50; Dorroh Ch., \$3.75; Fairview Ch., \$15; Fountain Inn Ch., \$4.06; L. M. S., \$23.75; Friendship L. M. S., \$15; Laurens 1st W. M. S., \$87; Reapers M. Band, \$25; Liberty Springs W. F. M. S., \$20; Ch., \$20; \$11.36; W. M. S., \$15; Ch., \$5; Lisbon Ch., \$15.00; Mt. Vernon Ch., \$1; Nazareth Ch., \$3.65; L. M. S., \$6.80; C. M. S., \$3.35; Ch., \$15; L. M. S., \$1; New Harmony Ch., \$4.50; Old Antioch M. S., \$6.30; Old Fields Ch., \$4.39; Rockbridge Ch., \$4.90; Rocky Springs Ch., \$6; Shady Grove Ch., \$1.35; Spartanburg 1st Ch., \$66; Thornwell Mem'l Ch., \$9.85; S. S., \$3.75; Todd Mem'l H. & F. M. S., \$3; Ch., \$1; Union L. M. S., \$18; Ch., \$47.36; Wellford Ch., \$14; Y. P. M. S., \$33.10; Woodruff W. M. S., \$5; Ch., \$2.74, \$7.

Harmony—Beulah Co., \$24; Bishopville Ch., \$43.85; Concord Ch., \$13.30; Georgetown Ch., \$5; Jordan Ch., \$13; Mayesville Ch., \$37.05; Mt. Zion Ch., \$439.50; New Harmony Ch., \$15; Rosemary Ch., \$2.60; Summerton Ch., \$13.65; Sumter Ch., \$5; Union L. M. S., \$24.20; Ch., \$5, \$4; Wedgefield Ch., \$8.04.

Pee Dee—Bennettsville Ch., \$21; Beulah Ch., \$28.17; Blenheim Co., \$8; Carolina L. A. S., \$19; Cheraw Ch., \$25; L. M. S., \$113; Darlington Ch., \$84.43; "P. LuB." M. S., \$20; S. S., \$10; Dillon Ch., \$7.11; Helping Hands, \$20.75; Fairhope Ch., \$5; Florence Ch., \$30.05; Kingston L. M. S., \$5; Pee Dee Ch., \$6; Society Hill W. M. S., \$5; Timmonsville L. M. S., \$21.

Piedmont—Anderson 1st Ch., \$150; L. M. S., \$25; Broadway L. M. S., \$20; Ebenezer Ch., \$2; Fort Hill Ch., \$29.80; L. M. S., \$13.85; Ch., \$5.30; Good Hope L. M. S., \$10; Midway Ch., \$2.21; Mt. Pleasant Ch., \$3.82; Old Pickens Ch., \$90; Pelzer Ch., \$18; Pendleton Ch., \$9; Richland L. M. S., \$7.85; Varennes Ch., \$5.50; Walhalla L. M. S., \$12.50; Westminster W. M. S., \$5.

South Carolina—Abbeville Ch., \$84; S. S., \$14.55; Donalds L. A. & M. S., \$8; Greenville Ch., \$12, \$19.10; Greenwood L. M. S., \$25; Ch., \$400; Hodges Ch., \$4.96; L. M. S., \$10.50; Hopewell Ch., \$4; Lebanon M. & A. S., \$50; Ninety-Six L. M. S., \$50; Smyrna Ch., \$5, \$14.26.

Total, \$5,299.98.

TENNESSEE.

Columbia—Bethereil L. H. & F. M. & A. S., \$5; Ch., \$8.35; Brick Ch., \$28, \$7.20; Columbia 1st Ch., \$100; \$142.93, \$50, \$108.15; Fayetteville L. M. & A. S., \$8; Gregory's Chapel, \$1.15; Lewisburg Ch., \$9; L. H. & F. M. S., \$8.25; Petersburg Ch., \$13.20; Port Royal Ch., \$6; Union Ch., \$4.47; Youngs Chapel, \$1.45; Zion Ch., \$5.

Holston—Arcadia L. M. S., \$1.38; Ch., \$10; Blountville Ch., \$10.25; Bristol 1st S. S., \$3.82; Cold Spring Ch., \$53.91; Concord Ch., \$17.75; Leesburg, L. M. S., \$5.20; Meadow Creek Ch., \$1.06; Morristown 1st Ch., \$131.39, \$50; Mossy Creek Ch., \$17.60; S. S., \$4.47; W. M. S., \$4; New Bethel Ch., \$1.45; Rheatown Ch., \$1.62; Rogersville W. M. S., \$20.75; Ch., \$90.27; Russellville Ch., \$1.70; Weavers Ch., \$6; L. M. S., \$25; Windsor Ave. Ch., \$28.47.

Knoxville—Chattanooga 1st Ch., \$95; L. F. M. S., \$75; Etowah-Ch., \$14.50; Fifth Ave. Ch., \$101.43; S. S., \$30.62; L. M. S., \$13; Y. L. M. S., \$12.75; Ch., \$25, \$600; Knoxville 1st W. M. S., \$40; S. S., \$100; Ch., \$264.30, \$50; Madisonville Ch., \$34; Missionary Ridge Ch., \$103.32; Shiloh Ch., \$85.

Memphis—Bolivar Ch., \$13.50; L. M. S., \$10; Runtyn Ch., \$14.06; Centre Ch., \$1.95; Colliersville Ch., \$20; Covington S. S., \$30; L. M. S.,

\$47.21; Y. L. S., \$25; Dancyville L. M. S., \$8; Edmondson S. S., \$4.08; Mason Ch., \$24; McLemore Ave. Ch., \$52.50; Memphis 2d Ch., \$84.25; C. E. S., \$16; Ch., \$100, \$400, \$100, \$50, \$50, \$50, \$10; S. S., \$150; Memphis 3d Ch., \$27.25; L. M. S., \$14; Mt. Carmel Ch., \$77; Oakland Ch., \$20; Somerville L. M. S., \$20; Ch., \$30; White Haven Ch., \$31.56.

Nashville—Bethsalem Ch., \$59.28; Clarksville 1st Ch., \$50; S. S., \$17.55; Ch., \$50; Cottage Ch., \$18.57; Cripple Creek Ch., \$4.88; Franklin Ch., \$10, \$150; Gallatin Willing Workers, \$15; L. F. M. S., \$39; Glen Leven Ch., \$55.35; L. F. M. S., \$16; Ch., \$15; S. S., \$23.25; Hendersonville Ch., \$10; Hermitage Ch., \$10.25; Hopewell Ch., \$8.75; Moore Mem'l Ch., \$143.52, \$58.04; W. F. M. S., \$14.55; Mt. Vernon Ch., \$1.70; Nashville 1st Ch., \$540; W. M. S., \$130; Jr. M. League, \$10, \$2.50; Ch., \$275; Nashville 2d Ch., \$33.52, \$9.53; New Hope Ch., \$10; Smyrna L. M. S., \$3.20; L. M. & A. S., \$7; Spring Creek L. M. S., \$14; Ch., \$5.25; St. Andrews Ch., \$5.07; West Side S. S., \$10; Woodbury Ch., \$10.25; Woodland St. W. M. S., \$10.

Western District—Anderson Ch., \$5; Brownsville Ch., \$37.40; Concord W. M. S., \$4; Denmark Ch., \$14; Humbolt Ch., \$4.20; W. F. M. S., \$25; New Hope Ch., \$4; Ripley Ch., \$75; Saltillo Ch., \$5.46; Tiptonville Ch., \$6; Trenton Jr., M. S., \$5; Ch., \$41.25; Union Ch., \$15.06; Union City Ch., \$5; Zion Ch., \$3.

Total, \$6,125.01.

TEXAS.

Brazos—Bay City W. H. & F. M. S., \$30.67; Giddings Ch., \$12.30; Hugh Wilson Ch., \$6.75; Palacios Ch., \$48.78.

Brownwood—Coleman 1st. W. M. S., \$25.60.

Central Texas—Austin 1st W. H. & F. M. S., \$30.40; Ch., \$41, \$13.30; Corsicana L. F. M. S., \$100; East Austin Ch., \$5; Gatesville Ch., \$7.10; S. S., \$6.35; Georgetown W. H. & F. M. S., \$25; Ch., \$68.40, \$10; Hico Ch., \$5; S. S., \$2; Highland Univ. S. S., \$9.73; Lott C. E. S., \$7.65; Mexia Ch., \$35.30; Midway Ch., \$11; Temple 1st Ch., \$27.30; Zion Ch., \$5.

Cisco—Roscoe Ch., \$5.45.

Dallas—Dallas 1st Ch., \$137.05; W. M. League, \$10.95; East Dallas Ch., \$25; Ennis 1st Ch., \$47.70; L. M. S., \$37.50; Forney Ch., \$20; Lancaster W. M. S., \$25; Oak Cliff Ch., \$200, \$50.30, \$20; Mary & Martha M. Band, \$50; Westminster Ch., \$100, \$150; Jr. M. Band, \$12.50; Ch., \$160.50; Willis Point Ch., \$10.

Eastern Texas—Beaumont 1st Ch., \$13.38; L. A. S., \$1; S. S. M. S., \$3.62; Ch., \$10.85; W. M. S., \$2; S. S. M. S., \$4.50; Ch., \$24; W. M. S., \$2, \$8; Royal St. S. S. M. S., \$69.

El Paso—Barstow C. M. S., \$3.34; Big Springs L. M. S., \$10; Carlsbad M. S., \$38; Lubbock Ch., \$7.10; Pecos Ch., \$7.75.

Fort Worth—Chico Ch., \$2.40; Fort Worth 1st W. M. S., \$60; Itasca Ch., \$32.75; Mineral Wells M. S., \$12.50.

Panhandle—Childress M. S., \$3.60.

Paris—Bonham 1st Ch., \$75; Brookston Ch., \$1.50; Commerce Ch., \$26.10; Dodd City Ch., \$3.50; Honey Grove 1st Ch., \$20; Longview L. M. S., \$3; Mt. Pleasant Ch., \$62.50; New Danville Ch., \$6; Paris 1st Ch., \$14.05; L. F. M. S., \$30; Ch., \$40; Texarkana 1st Y. P. S., \$10; Ch., \$2.05; Tyler Ch., \$8.10.

Sherman—Bowie Ch., \$10.70; College Park Ch., \$25; Denton 1st Ch., \$15; Gainesville Willing Workers, \$2.48; Ch., \$11.85; L. A. & M. S., \$5; Sherman 1st Ch., \$1.75; Van Alstyne Ch., \$10; Wolf Ridge Ch., \$1.75.

West Texas—Beeville S. S., \$21; Cuero 1st Ch., \$30; Goliad Ch., \$15.50; Gonzales Ch., \$12.10; Kingsville Ch., \$26.85; Refugio Ch., \$22.15; Rockport L. Auxillary, \$15; San Marcos Ch., \$27.48, \$25, \$25; Westminster Ch., \$4.70.

Total, \$2,621.44.

VIRGINIA.

Abingdon—Bell Spring Ch., \$10, \$39.62; Bethel Ch., \$10.51; Barron Chapel, \$15.96; Bethesda Ch., \$2.16; Bland Ch., \$1; Burkes Garden Ch., \$2.57; Central Bristol Ch., \$41; Chatam Hill Ch., \$3; Galax Ch., \$8.86; High Point Ch., \$1.30; Hillville Ch., \$4.30; Mt. Carmel Ch., \$4; L. A. S., \$2; Rich Valley Ch., \$115, \$50; Rural Retreat Ch., \$97.91; Saltville Ch., \$6.

Chesapeake—Aldie Ch., \$36; Bealeton Ch., \$3.26; Floris Ch., \$6.75; Washington 2d Ch., \$8.72, \$41.50.

East Hanover—Ashland "The Little Helpers, \$6.25; Ch., \$45.60; Blackstone L. M. S., \$25; Ch., \$15.12, \$10.00; Burkeville L. M. S., \$10; Chester M. S., \$7; Ch. of the Covenant W. M. S., \$60; Fredericksburg Ch., \$54.88, \$75; L. M. S., \$30.50, \$10; Genito Ch., \$5; Milford Ch., \$2.75; Namozone Ch., \$3.20; Nottoway Ch., \$12; Pryor Mem'l Ch., \$4; Richmond 1st Ch., \$500; S. S., \$40; Richmond 3d Ch., \$50; Samuel Davies Ch., \$4; Tabb St. Ch., \$12.50; L. M. S., \$5.

Greenbrier—Alderson Ch., \$92.72; C. M. S., \$18.36; Baxter Ch., \$1.73; Hillsdale Ch., \$2.25; Huntersville L. M. S., \$7.33; Lewisburg L. F. M. S., \$12; Ch., \$125.25; L. F. M. S., \$38.30; Anne Montgomery M. S., \$15; Mt. Pleasant L. M. S., \$8.50; Old Fort Spring Ch., \$18; Salem Ch., \$0.

Kanawha—Charleston 1st L. M. S., \$50; Huntington 2d Ch., \$25, \$7.83; Kenova Ch., \$9.25; Westminster L. M. S., \$5.23.

Lexington—Bethany Ch., \$20.08; Bethel S. S., \$8.49; Sr. L. Soc., \$16.75; Covenanters, \$5; Ca., \$2.70; Beulah L. M. S., \$8; Buena Vista Ch., \$6.66; Gleaners (L. M. S.), \$5; Central Clarksburg Ch., \$21.50; Davis Mem'l Ch., \$25; Dayton Ch., \$42.30; Edom Ch., \$4.55; Franklin P. A. & M. S., \$5; Glenville Ch., \$7.51; Lebanon Whatsoever Band, \$25; Ch., \$6.37; Lexington W. F. M. A., \$57.10; Y. W. M. S., \$25; Ch., \$438.98, \$50; McDowell W. H. & F. M. S., \$10; Bethlehem S. S., \$1; Millboro Ch., \$7.65; Mt. Carmel Ch., \$105; New Monmouth Ch., \$89.59; L. M. S., \$23.55; C. M. S., \$2.10; New Providence L. B. S., \$150; Oxford L. M. S., \$10; Ch., \$43.84; L. A. S., \$13; Philippi Ch., \$50; Rocky Spring L. M. S., \$15; Staunton 1st Ch., \$428.01, \$20; Linking Spring Ch., \$253; "E. McC." M. S., \$25; "Barterbrook" M. S., \$25; Ch., \$110; S. S., \$6.78; "Barterbrook" M. S., \$20; Ch., \$5; Union Ch., \$17.93; Waynesboro Ch., \$68.72.

Maryland—Franklin Square S. S., \$15; Ch., \$29; Franklin Street Ch., \$23.46; Laurel Ch., \$18.13; Mt. Washington W. M. S., \$8.85; Springfield Ch., \$15.7.

Montgomery—Academy Ch., \$4.50; Bonbrook Ch., \$1.80; Christiansburg Ch., \$15; Covington L. H. & F. M. S., \$25; Ch., \$25; Falling Spring Ch., \$7.17; Galatia Ch., \$8; Glasgow Ch., \$7.99; Glen Wilton Ch., \$3.18; Ivy Creek Ch., \$1.37; Leesville Ch., \$3.40; Liberty Ch., \$95, \$9.85; Montvale W. M. S., \$5; Ch., \$3.14; Otterwood Ch., \$3.10; Peaks Ch., \$3.76; Radford Ch., \$32.40; Rich Patch Ch., \$3; Roanoke 1st "Nannie Henderson Soc., \$8; Ch., \$36.55; Roanoke 2d Ch., \$5; Roanoke Valley Ch., \$5; Rocky Mount Ch., \$3.25; West End Ch., \$28.55.

Norfolk—Eastville Ch., \$1; Ghent W. F. M. S., \$25; Makemie Ch., \$30.30; Norfolk 2d L. M. S., \$21.80; Portsmouth 1st Ch., \$50.

Roanoke—Boydton Ch., \$15; Clarksville Ch., \$31.59; L. M. S., \$4.60; Danville 1st L. M. S., \$19.27; Ch., \$50, \$99.50; Diamond Hill Ch., \$5; Drakes Branch L. A. S., \$5; Ch., \$25; Hat Creek Ch., \$6.10; Mt. Carmel Ch., \$8; Old Concord Ch., \$4.28; Rustburg Ch., \$5.25; South Boston Ch., \$50; Spring Hill Ch., \$100; Village W. M. S., \$3.80, \$30.

West Hanover—Amherst M. S., \$5; Cartersville Ch., \$3.35; Charlottesvile Ch., \$35; E. W. S., \$17.95; Cove Ch., \$16.90, \$5; Cumberland Guinea S. S., \$20.13; S. S., \$8.49; Ch., \$11.36; Evergreen Ch., \$1.25; Hixburg Ch., \$4.50; L. A. S., \$4.50; Lebanon Ch., \$11.13; New Store F. M.

S., \$2.50; Oak Grove L. M. S., \$3; Riverside Ch., \$10; Stonewall Ch., \$6.75; Trinity Ch., \$5.50; Tye River Ch., \$2; Wills Mem'l Ch., \$11.76, \$3.41.

Winchester—Burlington Ch., \$26; Cedar Cliff Ch., \$14.66; W. M. S., \$5; L. Mite Soc., \$10; Charles Town Ch., \$63.65; L. M. S., \$10; Falling Waters L. M. S., \$26.68; Ch., \$47.10; Front Royal S. S., \$4.40; Martinsburg Ch., \$100.05; L.

M. S., \$46; Sr. Branch F. M. Bd., \$85.25; Jr. Branch F. M. Bd., \$12.50; Moorefield Ch., \$150; S. S., \$18.41; Ninevah Ch., \$10; Opequon Ch., \$24.57; S. S., \$1; Patterson Creek Ch., \$7.35; Petersburg Ch., \$22.22; Romney Ch., \$155.12; Sewing Circle, \$200; Shepherdstown Ch., \$45.

Total, \$6,530.08.
Grand Total, \$51,191.11.

ASSEMBLY HOME MISSION RECEIPTS FOR OCTOBER, 1911

"Offer unto God thanksgiving; and pay thy vows unto the Most High."—Psa. 50:14.

ALABAMA.

East Alabama—Central Ch., \$10.12; Lebanon Ch., \$4.10; Dothan Ch., \$22.83; Highland Park, Ch., \$1; Union Springs (Wilson F. M.) M. S., \$7; West Point Ch., \$3.50.

Mobile—Broad Street L. M. S. (Special) M. S., \$3; Central (Stuart M. S.) \$1.99; Evergreen Ch., \$5.80.

North Alabama—Gadsden 1st M. S., \$4.30; Vine St., (Carry the News) M. S., \$10; Limestone L. M. S., \$5.

Tuscaloosa—Gainesville Ch., \$5.15, S. S., \$1.72; Catherine Ch., \$3; Cuba Ch., \$1; Hadden Ch., \$7.27; Elizabeth Ch., \$55; Oxford Ch., \$3.

ARKANSAS.

Ouachita—Junction City Ch., \$31.07.

Pine Bluff—\$112.50.

FLORIDA.

Florida—DeFuniak Springs M. S., \$25; Pensacola Second Ch., \$2.

Suwanee—Archer L. M. S., \$2.16; Fairfield Ch., \$1.15; East Jacksonville Ch., \$6.53; McIntosh M. S., \$2.15.

GEORGIA.

Athens—Athens 1st M. S., \$2.50; Athens Prince Ave. Ch., \$14.90; Elberton Ch., \$7.50.

Atlanta—Atlanta 1st Ch., \$100, M. S., \$35; Central Ch., \$45.14; North Ave. Ch., \$45.09; North Ave. L. A. S., \$3; Inman Park Ch., \$5.96; Moore Memorial Ch., \$20; West End Ch., \$1.25; Carrollton Ch., \$13; Covington Ch., \$25.25; Decatur Ch., \$27.09; Kirkwood Ch., \$1; Kirkwood W. H. & F. M. Soc., \$12.50; Philadelphia Ch., \$7.50; Newman, Lds. Benev. Soc., \$10; Timber Ridge Ch., \$5.

Augusta—Siloam Ch., \$1.45; Washington Ch., \$10.

Cherokee—Bethel Ch., \$5; Floyd Ch., \$4.90; Rome 1st Ch., \$18.60.

Macon—Tatnall Square Willing Helpers, \$5.

Savannah—Aimwell Ch., \$1.25; Flemington Ch., \$5.57; Hazelhurst Ch., \$3.34; Hack Branch Ch., \$1.80; McGregor Ch., \$1.60; Savannah 1st Ch., \$10.10; Mt. Vernon Ch., \$2; McRae Ch., \$8.7; Erick Ch., \$1.02; Vidalia Ch., \$3.05.

KENTUCKY.

Ebenezer—\$80; Shawhan, \$1.

Louisville—Jas. Lee's Mem'l Ch., "Pastors Aid Society," M. S., \$5; Shelbyville Ch., \$24.30.

Muhlenburg—Lester Memorial Ch., \$6.80.

Transylvania—Bethel, (Special) M. S., \$10; Corbin M. S., \$6.40; Danville 1st Ch., \$28.66; Danville 1st., L. H. & F. M. S., Sp., \$6; Pleasant Grove Ch., \$10; Salvisa Ch., \$5; Hanging Fork Ch., \$7.71; Midway L. F. M. So., \$10.

West Lexington—Versailles Ch., \$43.60.

LOUISIANA.

Louisiana—Plains ("Happy Helpers"), M. S., \$5.

MISSISSIPPI.

Central Mississippi—Camden Ch., \$2.50; Glen Allen M. S. (Special), \$4; Lebanon Ch., \$1.70; Salem Ch., \$7.30; Union Ch., \$1; Vicksburg Ch., \$9; West Ch., \$3.80.

East Mississippi—Booneville Ch., \$5.25; Corinth L. A. S., \$7.05; Monroe H. & F. M. So., \$1.50.

Meridian—Carolina Ch., \$2.40; Garlandville Ch., \$3; Montrose Ch., \$2.45; Pascagoula Ch., \$9.65

Mississippi—Erata Ch., \$5.50; Port Gibson Ch., \$17.35, M. S., \$3; Hoyte Memorial L. M. S., \$10.50.

MISSOURI.

Lafayette—Lexington Ch., \$50; Prairie Ch., \$14.70; Westminster Ch., (Vernon Co.), \$1.75.

Missouri—Mexico Ch., (Special), \$11; New Bloomfield Ch., (Special), \$3.

Palmyra—Palmyra Ch., \$18.

Potosi—Bellevue Ch., \$6.10.

St. Louis—Dardenne Ch., \$10.

Upper Missouri—Eastminster Ch., \$83.92; Lebanon S. S., \$2.50; Hyde Park W. M. S., (Special), M. S., \$20.

NORTH CAROLINA.

Albemarle—Calvary Ch., \$1; Henderson Ch., \$60; Makeleville Ch., \$1; New Bern Ch., \$20; Nut Bush Ch., \$7.24; Oak Hill Ch., \$3; Rocky Mount Ch., \$8.11.

Asheville—Asheville 1st Ch., \$98.62; Bethel Ch., \$4; Black Mountain Ch., \$2; Hazelwood Ch., \$1.45; Hendersonville Ch., \$17.54; Hendersonville Ch., (Special), \$68.41; Memorial Ch., \$4.11; Montreat Ch., \$6; Morrison Ch., \$2.73; Oak Forrest, Ch., \$1; Waynesville Ch., \$4; Brevard S. S., \$2.50.

Concord—Barium Springs Ch., \$5; Concord 1st Benev. So. (Special—Goodland), M. S., \$5; Davidson Ch., \$56; Hickory Ch., \$1.20; Lenoir Ch., \$11.52; Mooresville 2d Ch., \$4.85.

Fayetteville—Ashpole Lds. Soc., \$18.48; Ashpole Young People's Soc., \$3.62; Ashpole Earnest Workers, \$6.78; Ashpole Ch., \$55.50; Centre Ch., \$2.00.

Kings Mountain—Long Creek Ch., \$3.45; New Hope L. M. S., \$5.

Orange—Buffalo Ch., \$2.30; Bethany Ch., \$70; Durham 1st Ch., \$126; Fairfield Ch., \$60; Greensboro 1st Ch., \$128.24; Hawfields Ch., \$1.50; Reidsboro Ch., \$16.75; Westminster Ch., \$45; Wilkesboro Ch., \$2.02.

Wilmington—Black River Ch., \$1.87; Chadbourn L. M. S., \$8; Duplin Roads Ch., \$8.13; Wilmington First Ch., \$60.80; Mt. Williams Ch., \$2; New Hope Ch., \$2; St. Andrews Ch., \$26.60; Teachy Ch., \$2.06.

OKLAHOMA.

Durant—Caney Ch., \$2.

Indian—Cold Spring Ch., \$10.10; Rovia Ch., \$65.

Mangum—Arapaho Ch., \$3.90; Coalgate Ch., \$16.80.

SOUTH CAROLINA.

Bethel—Bethel Ch., \$75; Ebenezer Ch., \$50; Liberty Hill Ch., \$7.40; Lancaster Ch., \$21.15; Rock Hill 1st Ch., \$74.77; Sion Ch., \$20.95.

Charleston—Arsenal Hill Ch., \$8.04; Charleston 1st Ch., \$40; Columbia 1st Ch., \$28.75.

Enoree—Nazareth L. M. S., \$8.30; Spartanburg 1st Ch., \$15.47; Saxon L. M. S., \$5.

Harmony—Bethel Ch., \$7; Mayesville Ch., \$12.92.

Pee Dee—Florence Ch., \$19.75; Society Hill M. S., \$5.

Piedmont—Anderson 1st Ch., \$19; Fort Hill Ch., \$5.20; Pendleton Ch., \$20; Richland W. M. S., \$6.35; Roberts Ch., \$1.83; Townville Ch., \$2.97.

South Carolina—Abbeville Ch., \$36; S. S. ; Greenwood (Miriams) M. S., \$20; Smyrna L. A. S., \$5; Woman's Missionary Union, \$23; Yarenes Ch., \$3.20.

TENNESSEE.

Columbia—Columbia 1st Ch., \$3.20.

Holston—Morristown 1st Ch., \$10.95; Rheatown Ch., \$2.

Knoxville—Knoxville 1st Ch., \$119.98; Knoxville W. M. So., \$40; Knoxville S. S., \$7.86; Knoxville Fifth Ave. Ch., \$50.72; Missionary Ridge Ch., \$25.23.

Memphis—Buntyn Ch., \$3.35; Colliersville Ch., \$4.75; Memphis 3d Ch., \$27.25; McLemore Ave. Ch., \$30; Mt. Carmel Ch., \$7.05.

Nashville—Clarksville 1st Ch., \$33.33; Glen Leven Ch., \$80; Moore Memorial Ch., \$32.28; Second Ch., \$12.41; Shelbyville S. S., \$14.43.

Western District—Jackson 1st Ch., \$130; West-District Pr. Ch., \$500.

TEXAS.

Cisco—Aspermon Ch., (Special), \$150; Cisco Presbytery, \$125.

El Paso—El Paso Union, M. S., \$9.50.

Forth Worth Presbytery, \$215.17.

Paris Presbytery, \$300; Lonview L. M. S., (Special), M. S., \$5; Troup Ch., \$1.50.

Sherman—Bowie Ch., \$2.70; Denton 1st, S. S., \$13.78.

Western Texas—San Marcos 1st Ch., \$5.

VIRGINIA.

Abingdon—Burke's Garden Ch., \$4.55; River View Ch., \$9.

Chesapeake Floris Ch., \$2.25; Hartwood Ch., \$5; Warrenton Ch., \$9.10; Washington 2d Ch., \$3.34.

East Hanover—Ashland Ch., \$10; Blackstone Ch., \$17.29; Chester M. S., \$7; Fredericksburg Ch., \$10.97; Grace St. Ch., \$100; Petersburg 2d Ch., \$27.67; Tabb St. L. A. S., \$30; Tabb Street L. M. S., \$5; Union Seminary M. S., \$2.50; Westminster Ch., \$7.30.

Greenbrier—Green Bank L. A. S., \$1; Lewisburg Ch., \$20.

Kanawha—Huntington 2d Ch., \$12.

Lexington—Dayton Ch., \$10; Greenville Ch., \$1.46; New Monmouth Ch., \$16.39; Oxford Ch., \$20.63; Staunton 1st Ch., \$123.02; Tinkling Springs Ch., \$75; Waynesboro Ch., \$17.18; Windy Cove Ch., \$6.94.

Maryland—Franklin St. Ch., \$17.60; Laurel Ch., \$9.07; Mt. Washington W. M. S., \$8.85; Springfield Ch., \$1.69.

Montgomery—Bramwell Ch., \$6; Christiansburg \$58.50; Falling Spring Ch., \$3.89; Glasgow Ch., \$3.60; Lynchburg 1st Ch., \$50; Liberty Ch., \$41.80; Roanoke 1st Ch., \$16.45; Roanoke Valley Ch., \$2.50; Rocky Mount Ch., \$3.57; West End Ch., (Roanoke), \$9.95; Graham Ch., \$1.80.

Roanoke—Cascade Ch., \$5.25; Old Concord Ch., \$1.92; Houston Ch., \$22.45; Roanoke Ch., (Aspen, Va.), \$2.96; Spring Hill Ch., \$6; Village W. M. S., \$3.59.

West Hanover—Cumberland Ch., \$5.11; Cove Ch., \$11.17; Union Ch., \$1; Wills Memorial Ch., \$2.94.

Winchester—Charles Town Ch., \$40.10; S. S., \$2.04; Front Royal S. S., \$2.79; Keyser Ch., \$1.30; Martinsburg Ch., \$43.15; Romney Ch., \$36.88; Romney Sewing Circle, M. S., \$1.00; Winchester Ch., \$21.79; Woodstock Ch., \$25.

Total—Ch., \$5,206.59; S. S., \$52.62; M. S., \$548.58.

MISCELLANEOUS.

Rev. R. O. Flinn (Special), \$5; Friend of the Cause \$10; Rent Ft. Towson, \$30.04; Rev. J. M. Harris and Wife, \$6; Rev. K. McCaskill, \$10; Mr. A. H. McCue, \$17; Mr. J. L. Roxburgh (Special), \$5; Miss S. B. Sommerville, \$50; Miss Leila Stewart, \$2.50; The Wilson Family, \$100; Rent Bessemer, \$26.30.

Total, \$306.84.

SEMI-CENTENNIEL BUILDING AND LOAN FUND.

Previously reported, \$93.50.

Mr. T. S. Bryan, \$5; Mr. W. A. Dale, \$10; Mr. Jno. W. Faxon, \$5; Mr. Porter Fleming, \$25; Mrs. Alma Papy, \$5; Mr. J. E. Carson, \$5; Mr. F. W. Canon, \$100; Mrs. Annie M. White, \$500; Mr. P. C. Venable, \$100; Mr. Jno. B. Watkins, \$500.

Total to date, \$1,348.50.

A. N. SHARP, *Treasurer.*

COMPARATIVE FIGURES

TREASURER'S REPORT OF HOME MISSIONS—OCTOBER 31, 1911

RECEIPTS:

	<i>April 1st to Oct. 31st,</i>			
	1911.	1910.	<i>Increase.</i>	<i>Decrease.</i>
From Churches,	\$29,352 81	\$28,314 35	\$1,038 46	.....
From Sabbath-schools, ...	1,874 99	2,357 78	.....	482 79
From Miss. Societies,	2,865 79	3,659 90	.....	794 11
From individuals,	8,654 87	7,202 89	1,451 98	.....
From legacies,	984 03	2,047 77	.....	1,063 74
From interest,	2,172 91	2,915 50	.....	742 59
From literature,	72 73	104 57	.....	31 84
From <i>H. Miss. Herald</i> ,	403 98	571 12	.....	167 14
	<u>\$46,382 11</u>	<u>\$47,173 88</u>	<u>\$2,490 44</u>	<u>\$3,282 21</u>

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

- AFRICA—CONGO MISSION. [17]
IBANJ. 1897.
Rev. and Mrs. J. McC. Sleg.
Rev. and Mrs. A. L. Edmiston (c).
Tusculoosa, Ala.
Rev. and Mrs. A. A. Rochester (c).
LUEBO. 1891.
Rev. W. M. Morrison.
Rev. Motte Martin.
*Mrs. Motte Martin.
*L. J. Coppedge, M. D.
Dr. Jos. G. Priehard.
Rev. & Mrs. L. A. De Yampert (c).
Miss Maria Fearing (c).
Rev. and Mrs. G. T. McKee.
Rev. Robt. D. Bedinger.
E. BRAZIL MISSION. [15]
LAVRAS. 1893.
Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Miss Ruth See.
Mr. and Mrs. A. F. Shaw.
Mrs. D. G. Armstrong.
Rev. Joseph Orton.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
ALTO JEQUITIBA. 1900.
Mrs. Kate B. Cowan.
W. BRAZIL MISSION. [11]
ITU. 1909.
*Rev. and Mrs. R. D. Daffin.
BRAGANCA. 1909.
Rev. and Mrs. Gaston Boyle.
CAMPINAS. 1869.
*Mrs. F. V. Rodrigues,
Fredericksburg, Va.
*Rev. and Mrs. J. R. Smith.
SAO PAULO.
Rev. and Mrs. J. P. Smith.
DESCALVADO. 1908.
Rev. and Mrs. Alva Hardie.
N. BRAZIL MISSION [11]
FORTALEZA. 1882.
*Mrs. R. P. Baird, Fredericksburg,
Virginia.
GARANHUNS. 1895.
Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.
PERNAMBUCO. 1873.
Miss Eliza M. Reed.
*Miss Margaret Douglas.
CANHOTINH .
Dr. and Mrs. G. W. Butler.
NATAL.
Rev. and Mrs. W. C. Porter.
MID-CHINA MISSION. [73]
TUNGHIANG. 1904.
Rev. and Mrs. J. Y. McGinnis.
Rev. and Mrs. H. Maxcy Smith.
Miss R. Ellnore Lynch.
Miss Kittie McMullen.
HANGCHOW. 1867.
Rev. and Mrs. J. L. Stuart, Sr.
*Rev. G. W. Painter, Pulaski, Va.
Miss E. B. French.
Miss Emma Boardman.
Miss Mary S. Mathews.
*Rev. and Mrs. Geo. Hudson.
Miss Venie J. Lee, M. D.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
Miss Rebecca E. Wilson.
Rev. and Mrs. R. J. McMullen.
Rev. C. H. Smith.
SHANGHAI.
Rev. and Mrs. S. I. Woodbridge.
KASHING. 1895.
*Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable.
Rev. and Mrs. J. M. Blain.
*Miss Elizabeth Talbot.
*Mr. & Mrs. H. B. Vanvalkenburgh.
Rev. and Mrs. Lowry Davis.
Dr. and Mrs. A. C. Hutcheson.
Miss Irene Hawkins.
*Miss M. D. Roe.
Miss Mildred Watkins.
Miss Elizabeth Corriher.
KIANGYIN. 1895.
Rev. and Mrs. L. I. Moffett.
Rev. and Mrs. Lacy L. Little.
*Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
*Miss Rida Jourolman.
Mrs. Anna McG. Sykes.
Miss Ida M. Albaugh.
Miss Carrie L. Moffett.
NANKING.
Rev. and Mrs. J. L. Stuart, Jr.
Dr. and Mrs. R. T. Shields.
Rev. and Mrs. P. F. Price.
SOOCHOW. 1872.
Mrs. H. C. DuBose. —
Rev. J. W. Davis.
Dr. and Mrs. J. R. Wilkinson.
Dr. and Mrs. J. P. Mooney.
Miss S. E. Fleming.
*Miss Addie M. Sloan.
*Miss Gertrude Sloan.
Mrs. M. P. McCormick.
*Rev. and Mrs. P. C. DuBose.
Rev. R. A. Haden.
*Mrs. R. A. Haden.
NORTH KIANGSU MISSION. [61]
CHINKIANG. 1883.
Rev. and Mrs. A. Sydenstricker.
*Rev. and Mrs. J. W. Paxton.
*Rev. and Mrs. J. T. McCutchan.
Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.
TAICHOW. 1908.
Rev. C. N. Caldwell.
*Mrs. C. N. Caldwell.
HSUCHOU-FU. 1897.
Rev. Mark B. Grier.
Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFadyen.
Rev. and Mrs. Thomas B. Grafton.
Rev. and Mrs. O. V. Armstrong.
Rev. F. A. Brown.
Rev. Geo. P. Stevens.
Miss Mary P. Thompson.
Miss Charlotte Thompson.
HWAIANFU. 1895.
Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. O. F. Yates.
Dr. and Mrs. Wm. Malcolm.
YENCHENG. 1911.
Rev. and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.
Dr. R. M. Stephenson.
SUCHIEN. 1893.
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 McCutchan.
TSING-KIANG-PU. 1887.
Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. Jas. B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
*Miss Esther H. Morton.
Miss Ellen Baskervill.
Miss Sallie M. Lacy.
Miss Nellie Sprunt.
Rev. Lyle M. Moffett.
HAICHOW. 1908.
Rev. and Mrs. J. W. Vinson.
*L. S. Morgan, M. D.
*Mrs. L. S. Morgan, M. D.
Rev. and Mrs. A. D. Rice.
CUBA MISSION. [18]
CARDENAS. 1899.
Rev. and Mrs. R. L. Wharton.
Mr. and Mrs. E. R. Sims.
Miss M. E. Craig.
Miss Eloise Wardlaw.
CAIBARIEN. 1891.
Mrs. J. G. Hall.
Miss Edith M. Houston.
*Rev. and Mrs. F. H. Wardlaw.
REMEDIOS. 1902.
*Rev. and Mrs. J. T. Hall.
PLACETAS. 1909.
*Miss Janet H. Houston.
Rev. and Mrs. H. F. Beaty.
Miss Mary I. Alexander.
CAMAJUANI.
Rev. and Mrs. J. H. Gruver.
JAPAN MISSION. [38]
KOBE. 1890.
Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and Mrs. W. McS. Buchanan.
Rev. and Mrs. H. C. Ostrom.
KOCHI. 1885.
Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.
Miss M. J. Atkinson.
*Miss Charlotte E. Stirling.
Santa Monica, Cal.
NAGOYA. 1887.
Rev. and Mrs. W. C. Buchanan.
Miss Ella R. Houston.
*Mrs. Louise R. Price.
*Miss Sala Evans.
Miss Charlotte Thompson.
Miss Leila G. Kirtland.
*Rev. and Mrs. R. E. McAlpine.
SUSAKI. 1898.
*Rev. and Mrs. J. W. Moore.
TAKAMATSU. 1898.
Rev. and Mrs. S. M. Erickson.
Rev. and Mrs. A. P. Hassell.
TOKUSHIMA. 1889.
Rev. and Mrs. C. A. Logan.
*Miss Florence D. Patton.
Miss Annie V. Patton.
Miss Lillian W. Curd.
TOYOHASHI. 1902.
Rev. and Mrs. C. K. Cumming.
KOREA MISSION. [56]
CHUNJU. 1896.
Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel.
Rev. and Mrs. L. O. McCuchen.

MISSIONARIES—CONTINUED.

*Mrs. W. M. Junkin, Fredericksburg, Va. Rev. and Mrs. J. S. Nisbet. Miss Sadie Buckland. Rev. and Mrs. W. M. Clark. Rev. and Mrs. W. D. Reynolds. Mr. and Mrs. M. L. Swinehart. KUNSAN. 1896.	Miss Ella Graham. Dr. and Mrs. R. M. Wilson. Miss Anna McQueen. Miss Meta L. Biggar. Rev. and Mrs. R. T. Coit Rev. and Mrs. J. V. N. Talmage. Rev. and Mrs. L. T. Newland. MOKPO. 1898.	MATAMORAS. 1874. Miss Annie E. Dysart. Miss Alice J. McClelland. BROWNSVILLE, TEX. Rev. and Mrs. W. A. Ross. MONTEMORELOS, 1884. Mr. and Mrs. R. C. Morrow. Miss Elizabeth McRae. C. VICTORIA. 1880. Rev. and Mrs. J. O. Shelby. Miss E. V. Lee.
Rev. and Mrs. Wm. F. Bull. *Rev. and Mrs. A. M. Earle. Moorefield, W. Va. Miss E. E. Kestler. Miss Julia Dysart. Miss Anna M. Bedinger. Mr. and Mrs. W. A. Venable. Dr. and Mrs. M. C. Harding. KWANGJU. 1898.	Rev. and Mrs. H. D. McCallie. *W. H. Forsythe, M. D. *Miss Jean Forsythe. Louisville, Ky. Dr. and Mrs. J. B. Patterson. Rev. and Mrs. Robert Knox. Miss Julia Martin. Rev. and Mrs. W. B. Harrison.	Missions, 10. Occupied stations, 49. Missionaries, 312.
Rev. and Mrs. Eugene Bell. Mrs. C. C. Owen. *Rev. and Mrs. J. F. Preston, Salisbury, N. C.	MEXICO MISSION. [12] LINARES. 1887. Rev. H. L. Ross. *Mrs. A. T. Graybill.	*On furlough, or in U. S. Dates opposite names of stations in- dicate year stations were opened. For postoffice address, etc., see below.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanj and Luebo—"Luebo, Congo Belge, Africa, via Antwerp."
E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."
W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado, Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Sao Paulo, Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."
N. BRAZIL.—For Canhotinho—"Canhotinho E. de Pernambuco, Brazil." For Fortaleza—"Fortaleza—Fortaleza, Estado de Ceara, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal, Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."
CHINA.—MID-CHINA MISSION.—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing via Shanghai, China." For Kiangyin—"Kiangyin via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." NORTH KIANGSU MISSION: For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-Fu—"Care Southern Presbyterian Mission, Hsuehou-Fu, via Chinkiang, China." For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu, via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China."
FOR YENCHENG.—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."
CUBA.—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Remedios—"Remedios, Cuba." For Placetas—"Placetas, Cuba."
JAPAN.—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."
KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia."
MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."

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