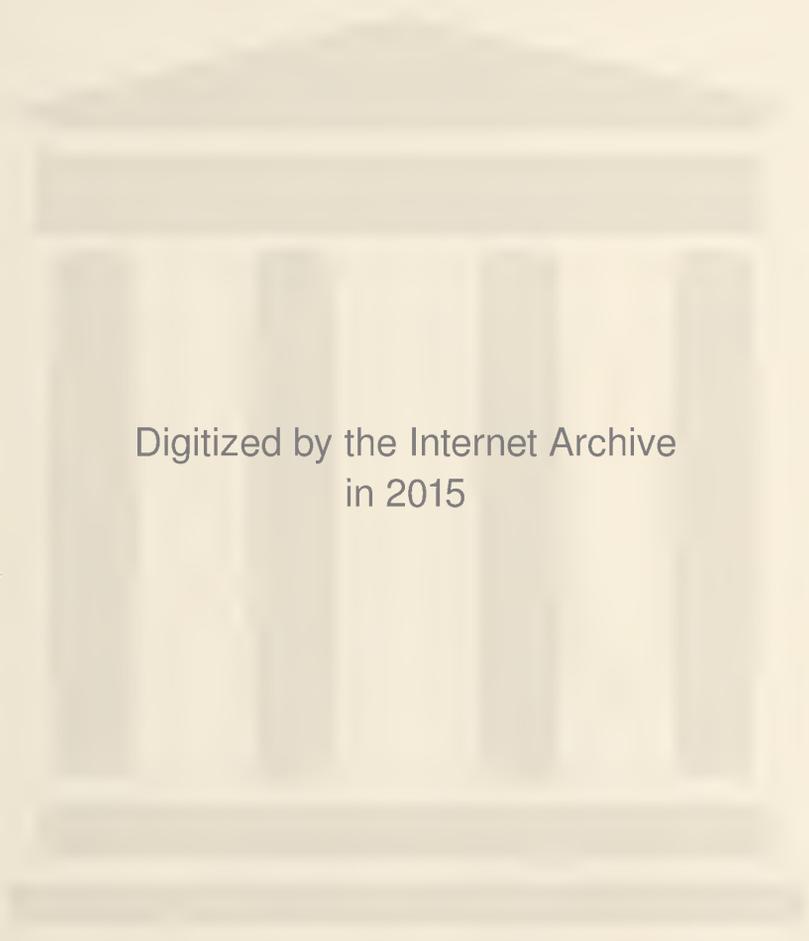


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MEDICAL SEMINARY



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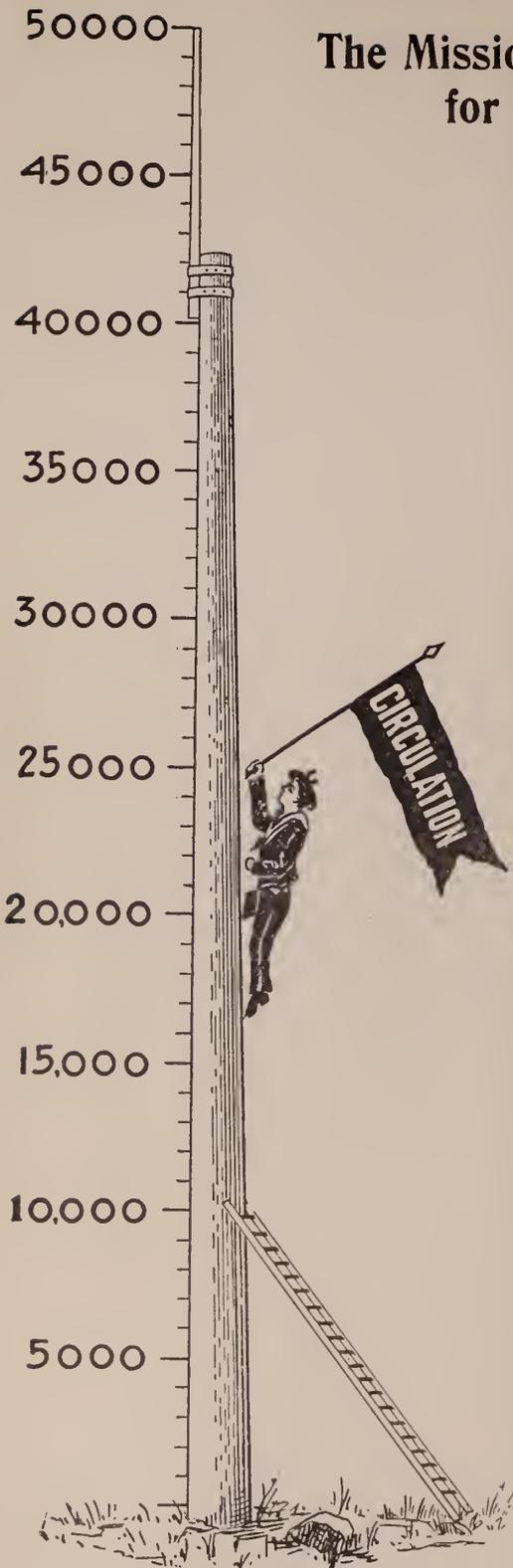
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The Missionary Survey's Campaign for 50,000 Subscribers



JACK STARTS UP AGAIN

Last month the doughty little climber had an altercation with the "spirit of indifference," which had most grievously pestered him for some time, and in his effort to effectually rid himself of such a hindering enemy Jack slipped back to the 24,000 mark. From that point he has begun again what is hoped this time to be a permanent rise, having advanced 500 subscriptions to his present status of 24,500.

A goodly number of new subscriptions came forward during March, being no less than 1,143, but there were still many un-renewed expirations to offset the gain, which prevented Jack from mounting up the full thousand.

RENEWALS are what the friends of THE MISSIONARY SURVEY must specially look after. Write to us for a list of the expirations in your congregation. Many of these would be renewed if some friend would just remind the subscribers.

How do you feel about it, Jack?
"I am going up; I feel it in my bones!"

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 Fifth Avenue, North, Nashville, Tenn.

TOPIC FOR THE MONTH—GENERAL REVIEW OF THE FIELD

At the close of our Mission year, as for many years past, we are called upon to record, with grateful recognition of the goodness of God, His blessing that has attended the labors of our missionaries and the wonderful manifestations of His overruling providence in the fields occupied by our workers in preparing the way for the coming of His kingdom. The total number of additions by baptism reported from all our fields is 3,175.² This is an average of thirty-one to each ordained missionary.

The indirect results of the work, which cannot be shown by statistics but which are of immense importance in their bearing upon its future progress, are such that if an Old Testament prophet were among us to describe them, we may wonder if he would not use the same forms of speech the Old Testament prophets did use in describing the supernatural events of their own time.

AFRICA.

Our responsibility in this field has been increased over what it was originally supposed to be by the fact that some tribes who were outside of our original territorial limits have brought themselves within those limits by appeals for help that could not be resisted. Some years ago an officer of the State announced to one of our workers that, notwithstanding the fact that our Mission had given the State considerable trouble, he had found in his travels that where our work had gone the people had been taught to pay their taxes and to obey the laws, and that his own work had been made much easier on that account. He stated that he had, therefore, told all the chiefs in his district that if they preferred our work to that of the Catholics he would approve of our missionaries opening work among them. Following this announcement, messages were re-

ceived from a number of chiefs stating that this option had been given them by the State, and that they chose our work rather than that of the Catholics, and begged the Mission to send them teachers at once. In this way the whole section of the Congo State lying between the Kassai and Sankum Rivers, containing about 150,000 square miles of territory and nearly three millions of population, has come under our missionary care.

TWO NOTABLE EVENTS.

Two especially notable events have occurred in the history of the Mission during the year. The first is the sailing and arrival on the field of fourteen new missionaries, sent out on the fund subscribed for that purpose at the Laymen's Missionary Convention at Chattanooga last year, and by individuals and churches as the result of subsequent personal appeals. What this meant to the over-burdened workers that had been so long waiting for help, and to the native church in answer to whose prayers they came, was expressed at a thanksgiving service held at Luebo on Christmas Day, at which, after speeches from the new missionaries and from several of the natives, the great congregation of over twelve hundred lifted up their voices in loud praise. One of the missionaries writes: "As we sang the hymn, 'Rejoice and be glad,' you could have heard us miles away."

The sending of these missionaries to Africa was made imperative by the extraordinary situation that had developed in that field. The Mohammedans were coming down from the north; Belgian priests were pouring in from the west. In the face of this our missionary force had become so depleted that our native Christians appointed a season of prayer and fasting that reinforcements might come from the home Church. Some of them were in

¹ Introduction to the Annual Report.

² Does not include report from West Brazil Mission.

such agony of supplication that for three days they touched neither food nor drink.

The other event of special interest was the volunteering of twenty-one of our native evangelists trained at Luebo to help Bishop Lambuth, of the M. E. Church, South, in the establishment of their new Mission among the Batetelas. As our Methodist brethren have entered this field on our invitation, we count it a pleasure and privilege to be able to render them this invaluable assistance at the beginning of their work. They will also make use to some extent of the *Lapsley* in their transport work, and other measures of co-operation will be adopted as the work progresses.

RELATIONS WITH THE STATE.

An almost revolutionary change in our relations with the State is indicated by the fact that recently a steamer of the Kassai Company transported Mr. Arnold and fifteen natives from Luebo to Leopoldville free of charge, and also offered to put the *Lapsley* on their dry dock and put new plates on her wherever needed. The cash value of these favors at market prices would have been not less than \$500. The Directors of the Company gave as the reason why they were glad to do these things for us the kindness of Dr. Copepge in ministering to the officers and employees of the Company.

A special gift of \$5,500 for the building of a hospital at Luebo has been placed in our hands.

With the addition of three physicians and one man for the printing work, the present force in this field is deemed sufficient for our present needs.

The Mission reports 7,184 members connected with the churches in this field, of whom 828 were added during the year.

BRAZIL.

The report from Northern Brazil sounds a note of optimism, as usual. This is the more remarkable because that is the Mission which, from the beginning of its work in 1873 until now, we have persistently required to make bricks without straw. At no station occupied by the Mission have we ever erected either a missionary residence or a school building.

THEOLOGICAL SEMINARY.

We have a theological seminary at Garanhuns in which the spare rooms in the rented homes of the missionaries serve for dormitories and their private studies for classrooms. Instead of modern class-room facilities, Mr. Henderlite and Mr. Thompson have the conjugations of the Greek and Hebrew verbs chiselled on the mud walls of their

studies, and their pupils either sit or stand during recitation as convenience allows. But out of this school have gone eight ordained pastors and two licentiates, who are ministering to fourteen organized churches and fifty-two outside mission stations, besides doing an enormous amount of itinerating work through the vast territory enclosed by a line running from the equator eight degrees south, and from Pernambuco on the eastern coast of Brazil more than a thousand miles west to the borders of Bolivia.

In this field are now reported 2,314 communing members, 273 of whom were added during the past year.

GIRLS' SCHOOL AT PERNAMBUCO.

The Girls' School at Pernambuco, which the Mission at its last meeting named in honor of its heroic founder, "The Eliza M. Reed Collegio Americana," has had a successful year, and has been strengthened by the addition of Miss Edmonia R. Martin, of South Carolina, to its faculty.

EAST AND WEST BRAZIL MISSIONS.

The East and West Brazil Missions both report an encouraging year in their work along many lines. Both of them, however, are very short of the requisite force for the satisfactory prosecution of the work. The Lavras Industrial School continues to furnish hopeful candidates for the ministry, who enter the Theological Seminary at Campinas, and who will enter upon their work with a degree of energy and self-reliance which the industrial feature in their training tends to develop. The State Government is showing its appreciation of the work of the school by maintaining a number of scholarships in it, this being done with full knowledge on the part of the State authorities that the teaching of the Bible from the Protestant point of view is an indispensable feature of the required curriculum.

CHINA.

THE POLITICAL SITUATION.

The young Republic of China has been having an almost desperate experience in the effort to get itself under way as the recognized governing authority in the land. The revolutionary armies left over after the civil war and compelled to go without their pay have proven a very disturbing factor in the situation. The association of the old Imperial Government in the minds of the people to so large an extent with the idea of taxes, and the springing up everywhere of the idea that the introduction of the new Republic would mean

the remission of all taxes, has proven a source of great confusion and difficulty. This difficult situation seems to have been handled so far by the new native leaders with a calmness and resourcefulness and courage that should command the sympathy of the whole world, and which tends to inspire confidence in the ultimate outcome. The present Chief Magistrate, Yuan Shi Kai, while not a professing Christian, was yet the protector of Christians during the Boxer rebellion, and since his inauguration as President he has in numerous addresses expressed his friendly attitude toward the Christian movement and his profound appreciation of the missionaries and their work. Two members of the present Cabinet are pronounced Christians. One of them, Mr. C. T. Wang, on account of his ability and his earnestness in the Christian life, was selected by Dr. John R. Mott as Secretary of the Young Men's Christian Association in Shanghai. In that work he is represented as having been remarkably successful as a soul winner. After much solicitation he accepted the Cabinet position only provisionally, expecting to return to the Association work in the near future, because he regards that work as of greater importance than anything he might do in the field of politics as a permanent life work.

ATTITUDE OF HIGHER CLASSES.

What these things indicate is a complete change in the attitude of the higher classes towards the Christian movement. The general situation is thus forcibly described by Dr. P. F. Price, our Professor of Theology at Nanking:

"Changing China is bringing unexampled opportunities for missionary work. There is access to more places, more classes of people, and in a larger degree than ever before. Reports come from Hsuehou-fu of great evangelistic meetings resulting in the enrollment of over a thousand enquirers. In Nanking plans are being made for preaching the gospel four hours daily in a hall holding 1,500 people. In Kiangyin there is soon to be an evangelistic campaign, the place of preaching being a large temple, offered by the gentry of the city to the missionaries for this purpose. Rev. Palmer DuBose reports that he and his Chinese helper preached for two hours to a large congregation in the Temple of Hell at Soochow, amid scenes where the tortures of the damned were depicted in imagery, and that this was done at the request of the leading men of the place. These examples are characteristic of the preaching opportunities that are lying around us on every hand, which each station is planning to meet as far as the present force of missionaries and native workers can meet them."

MEDICAL WORK.

With reference to the medical work, Dr. Price tells us that the increasing confidence in our missionary physicians is laying on them an increasing burden of work. During the year past Drs. Venable and Hutcheson at Kashing treated 23,000 patients and performed over 600 major operations. The average attendance at Dr. Woods' dispensary at Tsing-Kiang-Pu is from two hundred to three hundred patients. The impossibility of supplying the demand for missionary doctors makes it all the more necessary that the new medical college connected with the University of Nanking, of which our Dr. Shields is one of the leading professors, should be so equipped and supported that an adequate force of native Christian physicians may be speedily supplied.

CO OPERATION.

A theological seminary in this country, in which the Presbyterian, the Methodist, and the Christian churches co-operated, would be considered entirely impracticable. And yet this is what we have at Nanking, China. The arrangement provides for common instruction in such branches of study as are common to all forms of theological education. In addition to this, special courses are provided by which the students of any particular Church are instructed by their own approved professors in the faith and polity of that Church. Our Missions are also taking part in seven other union institutions; namely, the Medical College at Nanking, the Woman's Training School at Nanking, the *Christian Intelligencer* newspaper and the School for Missionaries' Children at Shanghai, the Presbyterian College and the Union Girls' School at Hangchow. These union movements are in response to an irresistible demand of the native Church and in recognition of the absolute necessity of making the present inadequate force and equipment go as far as possible towards meeting the emergency of the hour. They are less difficult also than such co-operative movements would be found at home, because the missionaries have constantly before their eyes that which impresses them with the insignificance of their denominational differences as compared with the difference between Christianity and heathenism.

To quote again from Dr. Price:

"This is undoubtedly the day of opportunity in China. So marvellous is it that we sometimes wonder if such a condition of things can last. But the fact that confronts us is that an opportunity that was undreamed of a few years ago is before us *now*—an opportunity that calls for the utmost faith and courage and consecrated effort on the part of the whole Church of Christ in order that it may not be forever lost."

Two thousand nine hundred and thirty-seven communicants are reported in the churches of the two China Missions, of whom 238 were added during the year.

CUBA.

Our little band of workers in Cuba, whose serious losses last year through failure of health on the part of several of the missionaries we have been unable for financial reasons to repair, have struggled bravely on under their difficulties. The Mission is greatly encouraged at the present time by the coming of Dr. Juan Orts Gonzales, a converted Catholic priest and a distinguished scholar and author, to help in their work during the coming year. Dr. Orts has just completed the regular three years' course at Union Theological Seminary in Virginia. Another young Cuban minister of brilliant gifts and attainments expects to graduate at the Seminary this spring, and it is greatly hoped that he may feel called to give his life to the redemption of his native island. The demand is still urgent for three ordained men for this field to take the places of the three who have been compelled to retire on account of sickness, and for whom the support of those who have retired would be in some measure available. Another pressing need is the better equipment of our Boys' School at Cardenas, where Mr. Sims has been doing such splendid work under such discouraging conditions, in order that the time may be hastened when the supply of trained native workers will render the Cuban Church independent of foreign help.

We have 507 communicants in this field, of whom 25 were added during the year.

JAPAN.

It is perhaps true that Japan is the most difficult of all our Mission fields. It is also true that the reason why it is so is that the Church lost its best opportunity in Japan by failing to throw a sufficiently strong force in the field in the beginning, and by allowing public education under anti-Christian auspices to go before instead of following after the work of evangelization. But so far from this being considered a reason for neglecting Japan at the present time, the very reverse is true. That missionary work should be pushed only along the lines of least resistance, and that the more difficult fields should wait until the less difficult ones have been evangelized, is a policy that might be characterized as a species of missionary poltroonery. The work in Japan should be earnestly pressed because it is difficult now and is likely to become increasingly so the longer it is neglected. It should also be pressed because of the overmastering influence of Japan among the other countries of the Far East.

GOVERNMENT ATTITUDE.

Twenty-five years ago Count Ito, then the leading statesman of Japan, made the statement, "I regard religion as quite unnecessary to a nation's life." At the recent dedication of a Y. M. C. A. building, Count Okuma, the present leader of the Liberal party, spoke as follows:

"Any nation that neglects the spiritual in the education of its citizens, though it may flourish for a time, must eventually decay. The origin of modern civilization is to be found in the teaching of the Sage of Judea, by whom alone the moral dynamic is supplied."

CONFERENCE OF RELIGIONS.

This complete reversal by the governing classes of their attitude toward Christianity was signalized by the calling of the famous "Conference of Religions" held in Tokyo in the month of February. The calling of this conference and the invitation to the Christian Churches to participate in it was also noteworthy as being the first public abandonment of the position tacitly held by the Government previously, that Christians could not be recognized equally with the adherents of other religions as loyal subjects and workers for their country's good.

Another illustration of this changed attitude, on a lower level but of a more picturesque character, was given when a policeman in the city of Kobe recently appeared at a religious service held by one of our evangelists, dragging an incorrigible street urchin by the ear. Placing the boy immediately in front of the preacher, he said to him with emphasis, "Now you listen! Do you hear?"

DISTRIBUTION OF FORCES.

Another notable conference was that of the various Mission bodies at work in Japan, at which the subject of the Distribution of forces for the most effective work under present conditions was discussed. At this conference attention was called to the fact that the policy hitherto so largely adopted of expending almost the entire energy and resources of the missionary body in the large cities was in need of radical modification. It was discovered that at the present time practically the whole village population of Japan, amounting to over 35,000,000, is untouched by missionary effort. This vast population lies as virgin soil awaiting the seed of the Kingdom. If a large evangelistic force could at once be thrown into this great field there is reason to believe that a church might be speedily gathered and built up which would be more amenable to leadership and more zealous and

effective as an evangelizing agency than is the case with the churches as they are at the present time, so largely dominated by the spirit of the literary and military classes.

CHRISTIAN EDUCATION.

The survey of this great field reveals at once the absolute necessity of bringing into the field at the earliest possible date an adequate force of trained native preachers and leaders, by whom alone the task of evangelization can ever be accomplished. It is a vain hope that these can ever be secured from the schools and colleges and universities supported and managed by the State. The atmosphere of materialism and rationalism and irreligion that pervades all of these schools unfits them utterly as training schools for Christian workers. There is an imperative need for one great Christian university, with such an endowment as would enable it to offer every advantage at present offered by the Imperial University at Tokyo. As feeders to this university each Mission working in Japan should endeavor to develop one Christian college of the first grade.

THEOLOGICAL EDUCATION.

There were twenty-eight students in attendance at the Kobe Theological School, of whom five will graduate this year. The Japanese Christian layman who gave \$250 for the new dormitory building is himself taking a special course in the school to prepare himself for more efficient service in the Church. We regard this work as second in importance to none that any Christian Mission is doing in this field. A fierce battle is being fought in Japan for the maintenance of the fundamental truths of Christianity, and the prevention of the establishment of a so-called church, made up of a composite of Christian ethics only, with other elements taken from Buddhism, Shintoism, and Scientific Rationalism. Victory for the truth in this battle, we believe, is dependent in no small degree on the work of our Kobe Theological School.

The statistics of the work of our Mission in Japan do not represent the whole result of the work, on account of the difficulty of separating what are strictly mission statistics from those of the organized native church.

The report of the Mission gives 2,490 as the number of church members in the field covered by our Mission, of whom 312 were added during the year.

KOREA.

THE CONSPIRACY CASE.

The missionary situation in Korea has been grave for several months past, on account of circumstances connected with the famous Conspiracy Case. A full account of

this case was published in the January number of THE MISSIONARY SURVEY, and the main facts connected with it are familiar to the public. One hundred and twenty-one Koreans, nearly all of them Christians, and most of them members of the Presbyterian Church, were arrested on the charge of conspiring against the life of Count Terachi, the present Governor-General of Korea. At the first trial 106 of these were convicted and sentenced to terms of imprisonment ranging from four to ten years. At the second trial, on appeal, all of them were acquitted except six. Among these six, however, who were convicted and sentenced to six years' imprisonment, was Baron Yun Chi Ho, president of a college belonging to the Methodist Mission, and long recognized as the leading Christian in Korea. The case is subject to another appeal, and will come up for final adjudication as soon the necessary legal formalities can be complied with. The incidents which gave rise to this trial occurred in the northern part of Korea in the field occupied by our brethren in the Presbyterian Church, U. S. A., and of the Methodist Church. Our own missionaries have had no direct connection with it, and have exercised a most commendable caution in giving expression to their views and opinions on the subject. They have, of course, sympathized deeply with their brethren in so far as they may have believed them to be in any way the objects of persecution. It should not seem strange to us that this Korean Church, which has exhibited so many apostolic features in its history to the present time, should have had this apostolic experience also, in order that their faith, having been tried in the fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. An indirect result of this agitation has been the emigration of large numbers of Korean Christians to China. It has been pleasing to learn that these emigrants have received a friendly welcome from their Chinese neighbors. It may also be hoped that some of the Korean Christians who can speak Chinese fluently, taking over into China the same evangelistic zeal which they have manifested at home, may prove effective missionaries to the Chinese and helpers in the stupendous evangelistic task of the Chinese Church.

COMPLETE OCCUPATION.

The outstanding event in the history of the Korean Mission for the year has been the sending out of the full complement of missionaries required, according to the estimate furnished by the Mission, for the complete evangelization of our field in this generation. Nine men and eleven women were sent out during the year as the result of the special Korean campaign authorized by the General Assembly

at Louisville, the support, outfit, and traveling expenses of all these having been provided by the special fund raised by the young men whom the General Assembly charged with that responsibility.

SUNDAY-SCHOOL WORK.

An interesting feature of the work has been the development of Sunday-school work in connection with all our stations under the leadership of Mr. M. L. Swinehart, who was also recently chosen as president of the Sunday-School Association for the whole of Korea.

The statistical report gives 7,173 as the number of communicants in the churches connected with our Mission, of whom 1,379 were received during the present year.

MEXICO.

The hope of the restoration of peace and quiet in Mexico seems to be indefinitely postponed. The troubles in Mexico are the result of causes which will continue to produce such troubles as long as they exist. The Mexican people have acquired a sufficient degree of intelligence to make them permanently discontented with the system of landlordism and *peonage* under which they have lived for so long. A further increase of intelligence is

necessary in order that they may learn that these evils can be permanently remedied only by peaceful and legal means. Our missionary work contributes directly to this end in its educational features, and the preaching of a pure gospel everywhere among them is the only hope for bringing to an end the reign of violence and the restoration of permanent peace and prosperity.

We have been especially fortunate in that no serious disturbances have occurred at any of the stations occupied by our Mission, except an attack by brigands upon the town of Tula, where Mr. Shelby is located, which was quickly repulsed by the Government forces. While unwise talk of American intervention has, in many places, inflamed the anti-American spirit, our missionaries seem to have made friends of the people they live among, and, so far as we know, in no place have they been the object of any hostile demonstration.

The school at Matamoros has had a very successful year. The Graybill Memorial School has gained wide favor throughout northern Mexico, and could have at once a large patronage that would make it entirely self-supporting if only decent buildings could be erected and the mechanical and agricultural departments properly equipped.

The Mission reports 1,021 communicants connected with the churches under its care, of whom 120 were added during the year.

CO-OPERATION IN CHINA

We are fully aware of the demand for short articles in *THE SURVEY*, and are anxious to answer that demand as far as possible. We must take for granted, however, that our readers desire real information about our work, and the development of the work has been such that it is not always practicable to tell the story of its development in any single department in a paragraph or two. We are giving this month Miss Mary S. Mathews' very interesting account of the early beginnings and final development of our Hangechow Girls' School as a constituent part of a co-operative institution now known as the Union Girls' School of Hangechow. This enterprise is a splendid illustration of co-operative work, as such work is now being so largely developed in all of our Missions, to the very great saving of Mission funds, and in many instances

to the very great increase of efficiency in the work. We commend the reading of this article to all those who are especially interested in missionary education.

THE TRIUMPH OF HYGIENE

The American Journal of Public Health has the following to say on this subject:

For centuries man has tried to turn back, or at least to control, disease by cure, yet knowing since the days of the creation of the mythologic Hygieia that prevention was the rational course. At no period in history has this truth been more forcibly shown than in the last quarter century by the triumph of hygiene over yellow fever. In connection with that disease therapeutics bore no burden. Not a single medicine in all materia medica had the least effect. Prevention, and it alone, has abolished yellow fever. And this broad application of hygiene to the masses brings wholesale health. And it should be noted that, as with typhoid fever, the prevention of one case

prevents three cases of other diseases. Business has profited greatly by this triumph of hygiene over yellow fever, and government and morals and all other elements of civilization also.

Uncounted millions in China, Korea, and Africa still wait for a knowledge of this great discovery and continually carry their burden of untold suffering on that

account. Where are the Christian physicians who will volunteer for the noble service of carrying this knowledge to them?

The Executive Committee of Foreign Missions has noted with great concern the decreasing number of applications for medical missionary work during the past two or three years.

SUNDAY SCHOOL FOREIGN MISSION DAY.

MAY 25, 1913

REV. H. F. WILLIAMS.

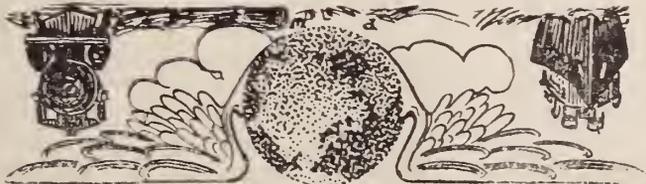
THE Sunday School Foreign Mission Day of the Southern Presbyterian Church has for many years been one of the most interesting exercises held in our Sunday schools. It is the one time in the year when the attention of our young people is given to that part of the great cause of foreign missions for which our denomination is responsible. The offerings of the Sunday schools have in the aggregate amounted to a large sum. In the leaflet which will be supplied to the superintendents of the Sunday schools, detailed information will be given as to the objects and amounts contributed by our young people.

Among the prominent things to which the young people have contributed are the first *Lapsley*. When this steamer was wrecked an appeal was made in connection with the Sunday School Foreign Mission Day for funds to build a new and larger boat, with the result that a little over \$42,000 was contributed. With this money the present steamer, *Lapsley*, was built and we have, as is recognized by all the missionary boards having work in Africa, the best of all the mission steamers on the Congo river. The Hanchow Girls'

School, now the Union Girls' College, was made the object one year, with the result that \$12,000 was given for the erection of needed buildings.

Another historic school on our foreign mission field is the Nagoya Girls' School. This school for years has been conducted at great disadvantage on account of inferior buildings. In 1910 the need of the Nagoya Girls' School was presented to the young people as the special object for Foreign Mission Day, and something over \$10,000 was contributed.

The selection of the special object to which the Sunday schools will be asked to make their offerings this year has been deferred until after the close of the fiscal year, when the results of the special calls that are being made for the payment of the debt will be known. There are several objects for which a very enthusiastic call can be made, and toward which all those who are interested in the work of the young people of the Church will be glad to contribute. Through the Church papers and by special communications from the Educational Department early notice will be given of the object selected.



THE UNION GIRLS' SCHOOL AT HANGCHOW

MISS MARY S. MATHEWS.

In a former article it was my privilege to tell the story of our Southern Presbyterian Mission's Girls' School at Hangchow. Dr. Chester has now asked me to give the history of its union with the Girls' School of the Northern Presbyterian Mission and the Wayland Girls' School of the Northern Baptist Mission of this city and to tell something of its hopes and plans for the future.



Miss Mary S. Mathews.

FIRST BEGINNINGS

Hangchow is the very first Mission station established by our Church, and the Hangchow Girls' School was the pioneer educational institution of our foreign mission work. The beginnings of things are always difficult and hazardous. With the very full mission literature of the present day it is difficult for us to realize how many unsolved problems faced those earlier missionaries, and in looking back on the history of those times one cannot but admire the courage and wisdom which was brought to the solution of those problems.

In at least the second year of its existence our station had a boys' school, a dispensary, and a school for girls, while the street chapel had been opened from the first days. Thus, while from the beginning in Hangchow, we have recognized the three-fold plan of our Lord in giving His message to the world, the preaching of the Word has always been stressed.

The station had strong and successful evangelists who were inclined to look askance at all forms of institutional work. After Dr. Fishburne's failure in health and return to the home land no further attempt was made to build a hospital.

While Miss Kirkland continued to dispense medicines and Miss French's remarkable talent for medical work has through many years borne rich fruit, our organized medical work fell into the hands of the English Church Missionary Society.

The boys' school prospered for several years, and some of our best preachers began their education in it; but the work proved too exacting for Mr. Painter's always feeble health, and the school for boys was closed. With the lapse of the boys' school the education of the boys of our Chinese constituency was delegated to the Northern Presbyterians, while we agreed to educate their girls. At this time the Northern Presbyterians had in Hangchow a boys' school in successful operation which has since become the Presbyterian Union College.

EARLY STRUGGLES

The advisability of closing our girls' school was more than once discussed. During an interval of more than a year, when no foreign lady was at the station, it was allowed to continue only at the entreaties and under the management of the native teacher, Mrs. Chow.

Still through all its struggling existence our school stood firmly for the physical, mental and moral uplift of the women of China. Thirty years ago the crying wrongs against Chinese womanhood were foot-binding and childhood betrothals. Our school refused to receive pupils unless their feet could be unbound, while we refused to write contracts for educating girls unless their parents and guardians gave them the right of choice in marriage. The policy of mission schools at this time was by no means uniform on these points. Some schools



Mrs. Chang and her daughter, a matron in the Union Girls' School, Hangchow

wishing especially to secure pupils from the wealthier families permitted footbinding and others refused to act on the subject of childhood betrothals, claiming that it was a matter for the family of the pupil to decide. Personal cleanliness was especially emphasized and the Bible course mapped out by Mrs. Randolph and Mrs. Stuart was singularly like that of Dr. White, requiring a textual study of nearly every book of the Bible.

TEACHER TRAINING

At first the curriculum was necessarily primary, but soon Mrs. Randolph and Mrs. Stuart had visions of what might be accomplished by educating teachers for the future schools. Many of these dreams were afterwards realized. Each year one or two of the more promising pupils were kept to be trained as teachers. At that time it was not the policy of either the Mission or of the station which constituted the school board to attempt any work for the higher education of Chinese women.

Mrs. Essie Wilson Price began some advanced work in the school during her incumbency, and as the years passed the Chinese nation was broadening and developing her ideas in regard to female education.



Girls' School at Hangchow.

On returning to the city after the "Boxer" uprising in the beginning of 1901, Mrs. Stuart and Miss Mathews made a determined effort to raise the standard of the school to the grade of high school and succeeded. The first high school class

graduated in 1907. It was also the earnest desire of the ladies in charge to add two years of normal work and a college course of four years to the school's curriculum. With only two foreign teachers, a meager native faculty, and wholly inadequate equipment, this was impossible.

We realized that we stood on the threshold of a new era for China. There had at least come to this ancient nation an extraordinary awakening. Women and girls of all classes were suddenly demanding education, and schools for girls were springing up everywhere. There was a phenomenal demand for trained teachers which the mission schools were quite unable to supply.

Even girls whom we had considered inefficient were accepted with gratitude by the new schools as teachers and paid good salaries. It has always seemed to me that in remaining with us during this crisis, our own best teachers showed extraordinary moral strength.

I recall one brilliant young woman who was offered a salary ten times as large as that we were giving her. She is now the happy and contented wife of a poor young preacher, who will probably never receive more than one-fourth of the amount of the salary offered to her at that time.

IDEALS

The ideals for which our school had stood and which it had stamped upon the four hundred and fifty women it had

sent out during the past thirty years had suddenly become attractive to the Chinese. China claimed these ideals as her own. The nation had caught a glimpse of the possibilities of Christian womanhood, and had risen in a noble effort to grasp those



Miss Rebecca Wilson and
Mrs. Ma, Hangchow,
China.



Home of the Southern Presbyterian Ladies of Union Girls' School.

possibilities while dimly realizing the source from which they sprung.

We well knew that if the Mission schools failed to supply this demand for trained teachers China had no recourse but to secure them from the non-Christian government schools of Japan.

We were pressed to receive pupils. Our old buildings could accommodate only sixty girls comfortably. By using every possible make-shift we at one time raised the enrollment to one hundred, but we realized that this crowding endangered the health of the school. Moreover, at this time there were already in the city two other Mission schools for girls conducted on exactly the same lines as ours.

MRS. GARRITT'S SCHOOL

Near the close of the last century, Mrs. J. C. Garritt, who was formerly Miss Nannie McDonald, of our Mission, earnestly desiring to do some work for the Master, and being rather closely confined to her home by her family of small children, opened a day school for girls in the neighborhood near her.

In 1899 the Chinese Christians of the Northern Presbyterian Church expressed their warm approval of her work, and begged her to open a boarding school for their daughters, promising themselves to pay for the books, food, and clothing of

the pupils. As this was so much nearer self-support than anything that had been previously offered, it seemed wrong not to accept it. So after much consultation and many prayers, a friend from home having provided the funds, this school was opened.

THE BAPTIST SCHOOL

In 1898 Rev. and Mrs. W. S. Sweet of the Northern Baptist Mission were transferred to Hangchow, and began to press the work of that station along all lines. The work had scarcely begun, however, before all were obliged to flee from the city on account of the "Boxer" uprising. On returning to the city in the beginning of 1901, Mrs. Sweet found the great ladies of her neighborhood very friendly and visited much among them. It was in response to an appeal from these ladies that she opened a school for young girls.

One of these ladies rented a room near the Baptist chapel and lived there with her daughter and one or two other girls. A few girls from the neighboring families also came daily to be taught. Mrs. Sweet held her classes in the chapel. The work developed very rapidly. In 1907 the board granted an appropriation and sent out two young ladies to establish a boarding school for girls. When in 1908 the boys' school

moved into its new buildings the girls' school moved into those vacated by it.

Under the efficient management of Miss Nourse and Miss Wickenden this school soon outgrew its first home. A large Chinese building was rented and the school moved into it.

Thus our school stood on the threshold of a glorious era, yet without an adequate faculty or equipment to carry out her manifest destiny. The advantages of union were patent to all.

FIRST STEPS TOWARD UNION

As early as 1905 the Northern Presbyterians had approached us on the subject of union of the girls' schools. The theological seminaries of the two missions had been united before this time.

In 1906 the Northern Presbyterian Missions and ours appointed a joint committee "to consider the practicability of harmonizing and uniting our educational work." In 1907 the union of the two Presbyterian girls' schools in Hangchow was approved by both missions. During the summer of the same year the Northern Baptist Mission asked that their girls' school in Hangchow might unite with these two Presbyterian schools, and the overture was referred to committees by the respective missions.

In 1908 the joint Committee on Educational Work of the Northern and Southern Presbyterian Missions recommended that both Missions unite in the Northern Presbyterian College for Boys, and that a uniform curriculum be adopted for all elementary and academic work in both Missions.

When the union of the two Presbyterian girls' schools was approved in 1907 it was agreed that they should occupy the building vacated by the boys' college. In this way the practical union of the girls' schools was delayed till the beginning of 1911.

Finally the triple union was accomplished in 1912. In this union it was stipulated that there should be a joint capital of \$30,000, each mission furnishing \$10,000, and the representatives of the three missions were instructed to pur-

chase a new site. The site under consideration now is on the City Hill, not far from the original home of our Mission in a most healthful and desirable locality.

All of the measures mentioned above were referred to the home boards and committees and approved by them.

THE FACULTY

The foreign staff for 1913 is as follows: Our Mission gives Dr. Lee, the principal, an M. D. of Tennessee University, whose medical training admirably fits her for looking after the health of a large girls' school; and Miss Rebecca Wilson, a B. A. of Converse College, who has already had more than ten years of successful work in China. From the Northern Presbyterian Mission we have Miss Ricketts, a practical educator of rare experience and ability; and Miss Lois Lyon, a B. A. of Wooster University, who has the advantage of having been born in China. The Northern Baptists have appointed to this work Miss Nourse, a Ph. B. of Chicago, and Miss Woods, an A. B. of Mt. Holyoke.

The advantages of this union in economy, in efficiency, and above all in spiritual inspiration and uplift must be apparent to all. Each of the three Missions involved had felt obliged to open a school for the higher education of Chinese women, and by uniting they reduce this expense one third. The three Missions had each designated Hangchow as the place where this institution for higher education should be located.

The advantages in efficiency are even greater. By having six foreign teachers, we may be able to secure specialists for each department. As an example of the increased efficiency, I would like to mention the remarkable social work among the families of the pupils developed by Miss Rebecca Wilson and her Bible woman, Mrs. Ma.

Before the union, with only two foreign ladies connected with the school, this work was necessarily neglected.

A department of Foreign Correspondence, also, can now be established and

the school can be kept in close contact with its supporters in the home land.

But unquestionably the greatest advantage has been in the spiritual inspiration gained by the union. Who can estimate the influence of this object lesson on the Chinese Christians. Three Missions are willing to waive all minor differences, all secular ambitions and unite for the glory of their common Master. Besides, the union was easy. There has always been the most perfect harmony between the

five Missions working in Hangehow, and as I have pointed out, from the earliest days we have had federation in work. The basis of union in all our work has been that "the Bible shall be accepted as the Word of God and the supreme rule of faith and practice." The union was sure to come. It could not be resisted, for love was behind it—the mutual love we have for each other and the love of all of us for the Master, who prayed that "they might all be one."

THE INTERNATIONAL MISSIONARY UNION

CLIFTON SPRINGS, NEW YORK

REV. GEO. C. LENINGTON.

THE International Missionary Union will convene for its thirtieth annual gathering at Clifton Springs, New York, June 4-10, 1913. All missionaries of Evangelical Churches, whether on furlough from their fields or under appointment to go, are invited to attend this conference. Its purposes are united prayer for the world-wide enterprise, opportunity for comparing work and methods, and mutual acquaintance between Christian workers of every Church and every land. The latest information concerning every field is presented in this

annual gathering. The trustees of the Sanitarium place at the disposal of the missionaries the chapel and tabernacle that was built for this conference by Dr. Foster, the founder of the Sanitarium.

They likewise offer free entertainment during the conference to all missionaries. Friends of missions will find it easy to arrange for a visit to the gathering.

All who expect to attend, or are interested in the conference, may address the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, New York.

March 12, 1913.

ANNUAL MEETING OF THE CONGO MISSION

REV. C. L. CRANE.

THE annual Meeting of the Congo Mission convened on December 9, 1912. Only four of the older missionaries were present, the others, having resided in the Congo for periods varying from one month to a year. The only member of the Mission absent besides those at home on furlough was Mr. McKee, the distance from Mutoto being too great to admit more than one delegate from that station. Mr. Bedinger not only represented Mutoto but also the concession for which we are asking out in the hill country and towards

Lusambo. As he had recently made an itinerary with Dr. Morrison besides another in search of the concession at Lusambo, he could speak with authority on several important questions. The new missionaries whom God has recently called to the work were all present and lent their advice to some of the points in discussion, none of them displaying any unwillingness to shoulder the work that was given them to do during their term of service in addition to language study.

The placing of the forces—new and old—was the main point for consideration in



*From Left to Right—Evangelist's wife and child, Cloba, evangelist in village; Nfunyl, the chief; Musonguele, our travelling evangelist.
Standing—Mrs. McKee and Mr. Bedinger.*

the first session. Mr. and Mrs. Rochester, two of the older missionaries, were sent to the new station at Mutoto to assist Mr. and Mrs. McKee and Mr. Bedinger. As soon as Mr. Hillhouse arrives he will also be placed at this station in order to superintend its construction. Mr. and Mrs. McQueen were placed in the concession across the river (Luhua) from Luebo with Mr. Wilds. Mr. and Mrs. Washburn were sent to Ibanche, while Mr. McKinnon was formally placed in charge of the steamer. Owing to his knowledge of the French language, Mr. Wilds was made acting legal representative to assist Mr. Martin until the return of Dr. Morrison. As soon as the new concessions in the outstations are granted, other missionaries will be sent and a re-assignment of duties will be made necessary, as our forces are scattered.

Another most important act of the Mission was the final selection of a site which we shall shortly ask the State to give us at Lusambo, not only for transport purposes but also for doing work among the enormous number of Baluba people there. Mr. Bedinger, who had made the

trip with Dr. Morrison and later on with Mr. McKee, in order to overlook the territory, made a most careful and painstaking report of the work that they had done towards selecting this ground. Two sites were shown on the map; the one on the south bank, and the other on the north bank of the Sankuru river. After considering the points in favor of and against the choice of each site, the north bank was chosen on account of its being the most thickly populated, besides having the tribunal of the State located near the concession desired. Active opposition will be raised to our securing this site, but we have succeeded so well in the case of the concession refused us at Luebo, we hope to win in time.

Various and sundry laws and regulations were passed, such as regulations for Steamer Department, Homes for the Children, Church Correspondence, and other matters which we shall pass by with this word. One of the most important of these was in regard to a native conference for the purpose of gathering the Christians in for instruction and inspira-



Fetiches turned over by catechumens to our evangelists in Lusambo.

tion, an *ad interim* committee having been appointed for arranging the details.

An action in regard to the territory of the Mission has been mentioned in the annual letter that goes to THE MISSIONARY SURVEY, but which we shall also mention here so any misunderstanding can be prevented. As several new societies are entering the territory that we have occupied alone for so many years it seemed necessary to have some understanding as



A dance in honor of the chief to the music of eight or ten drums.

to the limits that each is to regard so as to prevent any duplication of forces and the deprivation of fields already white to the harvest but without the laborers. In the words of the minutes, "Moved and carried that, in view of the fact that God has providentially allowed the American Presbyterian Congo Mission to take the ground occupied by the peoples speaking the Baluba-Lulua and Bukuba tongues, that we ask all other societies to recognize our pre-emption of this territory." We trust that this request will be the means of sending the Gospel to the natives that occupy the district to the west of the Kassai river, and prevent the crowding of forces into the district that is already so threatened between the Luebo and the Kassai. It will also enable us to follow our people into any point that they may settle, thus disseminating our methods, our literature, and a distinct prestige among all the tribes using these languages



On the road to Lusambo.

that have been reduced to writing by our missionaries.

In regard to an exposition to be held at Ghent, in Belgium, a committee was appointed to co-operate with other societies in sending an exhibit to this Catholic country, in order to show them that our missions are doing far more than they are reputed to be doing in the Congo. In regard to rearranging the affairs of Luebo church, in fact reorganizing them, a committee was also appointed to carry this into execution. Other acts were the appointment of officers for the ensuing year, the setting aside of Christmas day

as a day of thanksgiving and the giving of gifts for the spread of the Gospel, and the investigation of means for cutting down expenses by establishing wood-posts for the steamer and a saw mill for the construction department.

The whole meeting was marked by a distinct note of prayer and gratitude to God for his answers to the prayers of the Mission. The absence of the only phy-

sician, Dr. Coppedge, caused sadness in the hearts of many of us, especially when one whole day was given over to prayer for a fellow missionary at the point of death and without medical assistance near. But, altogether, we have never seen a more harmonious or helpful conference for the transaction of the King's business.

Congo Belge, Afrique.

MEDICAL WORK IN THE AFRICAN MISSION

T. C. VINSON.

AT THE recent centennial celebration of the founding of Union Theological Seminary, our beloved Executive Secretary is recorded to have said on that occasion, that the task assigned to him was that of pouring the



T. C. Vinson.

Atlantic of a glorious history into the tea cup of a twenty-minute talk, but the task assigned to me is that of pouring the twenty minutes of a "glorious history" into the Atlantic of a greatly neglected opportunity. It is that of relating something of the medical work in our Congo Mission, and it is a sad fact that

during the twenty-odd years of the history of that Mission that one and only one well qualified doctor has been on the field, and his active service upon the field covers a period of less than four years. So the methods of research in that department, therefore, do not cover a very extended field, and one might write very extendedly on what medical work in our African Mission is not. This in itself is a deplorable fact and is worthy of serious consideration in the mind and hearts of Christian men. You have all doubtless heard the old adage that a minister of the Gospel should be "poor and humble," and of the way in which many of our churches live up to that by saying if the Lord will only keep him "humble" we will keep him "poor." So it would seem in the record of medical missions out here that the Church has been so possessed with the idea that white people cannot live in Africa that they have not sent out more doctors lest they should prolong the misery of those who felt called upon to labor among these benighted people. And even if it were true that the mortality rate among missionaries is greater in Africa than in some other mission fields, is not that in itself an argument for placing physicians among us that they might show us the methods by which we can best combat disease. If our country was in open conflict with some great power and if, for the sake of our national honor, it became necessary to send our forces into some district where they would be exposed

to disease, would not the common consent of every liberty-loving citizen encourage and compel our government to send along with them a corps of skilled physicians to direct them in the right methods of living? So the commission has been given to preach the Gospel to every creature, and since God in his providence has placed some of those creatures in Africa it is somebody's business to see to it that that command is obeyed and that those people might be permitted to enjoy the blessings of the Gospel of grace that has appeared to all men.

The value of medical missions is such a strongly established fact, and the benefits derived therefrom are so self evident as to render all argument in favor of them mere repetition, and, therefore, unnecessary. And we would not for a moment criticise or disparage what our Church has done along this line, and least of all, would the African Mission complain after all that has been so recently done in our behalf. But the very fact that the force has been so numerically increased makes the need for doctors all the more urgent because the work must now cover a vastly more extended amount of territory than ever before in the history of the Mission. And the Mission is at present face to face with a very peculiar circumstance, in that our only doctor was compelled to leave for home just two days after the additional force of missionaries reached Luebo and the nearest trustworthy physician is some one thousand miles distant. Of course, everyone recognizes the common dangers to which one is exposed in undergoing a complete change of climate, and in entering new conditions of living, and that the real crisis is to be met during the first year of one's experiencing such a change. So it indeed seems a strange providence that has brought about this condition at this particular time when everyone is so anxiously watching the fate of those of us who have just begun our work out here. Perhaps it has been brought about in order that the Church may be convinced of the mistaken idea in regard to health condi-

tions in the vicinity of our Mission stations, or it may be for the purpose of teaching those of us who have just come how utterly and entirely dependent we are upon God for the preservation of our health as well as for any success we may be granted in ministering to the souls of lost and dying men.

And as an illustration of our desperate straits it may be said that the best (or worst) we are able to do at present is that of placing an "ecclesiastical tadpole" fresh from the pond of a theological seminary career in charge of the medical department, and no one but that erstwhile student is fully able to sympathize with the patients that come to him daily for treatment. And you can imagine how a profound ignorance of the language and even more profound ignorance of the science of medicine would qualify one to occupy such a responsible position. And yet notwithstanding these "qualifications" and without even hanging out a "shingle," we have a practice that any young doctor might envy. Of course, it would be folly to attempt anything other than the simplest cases, ranging from ordinary sores to "sleeping sickness" which, though generally fatal, yet the method of treatment is comparatively simple and easy to administer. At present we have seven of these patients quarantined some two miles distant from the Mission, and they have to be treated every four days. There is no danger to be incurred in treating them, but the natives have not yet been convinced of this fact, and when one of their number is thus afflicted he is driven out from among them, so we have provided this place of shelter for them.

A few days ago some messengers came in from one of the near by villages with the news that Kaehunga, a native Christian, was dying and wanted some one of the missionaries to come out there and be with him in his last moments and hear his dying words. As soon as his relatives out in the "hill country" learned of his sickness they came to visit him, and as their lives have not yet been touched by the Gospel, they did all in

their power to persuade him to return to his old heathen customs of witchcraft and to seek the assistance of the "medicine man." This he steadfastly refused to do, saying that he was a Christian and could not take part in such practices. But his elder brother said that since he was a sick man he was not qualified to decide for himself, so he took things in charge and had every one in the village examined, for he firmly believed that some one of them was responsible for his brother's condition. The natives believe in three divisions of life in man, the ordinary animal life, that life which manifests itself in thought, and then that life that exists after death. This second department of life accounts for all dreams, and they believe that at certain times this life leaves the body and wanders aimlessly about, and that other people have the power of "eating" this life if they can catch it. So after a careful search and cross examination, one of Kachunga's relatives admitted that she had caught his life, and if it had not been for the influence of Christianity she would have been put to death immediately, but she escaped on the payment of a heavy fine.

So in response to his last request three of us went out to see him, but when we reached there he was unconscious and passed away peacefully a few moments later. One of the elders was with him a great deal during his last days and afforded him no little comfort by strengthening the weak hands and confirming the feeble knees. His last words were that he was going to the "Church of God," and he requested that he be given a Christian burial near the Mission. And as we looked upon that scene of the one who had so recently been born into the Kingdom surrounded by those who had up to the very last sought to shake his faith, we prayed that his simple yet unfaltering testimony to the truth might be used of God in leading them to a knowledge of Him. And as we stood there in that little mud hut in the midst of abject poverty, with only the bare ground as a death bed for that dying man, we longed for some suitable place in which to care for those who are suffering, and we trust that some one may soon be sent to our assistance, that he might minister to the needs of those who are sick and helpless and ready to die, and yet are so ill prepared to die.

Lucbo, Jan. 6th.

ITEMS FROM CHUNJU

REV. S. DWIGHT WINN.

IT HAS occurred to me to send you a few items from Chunju for use in your "Personalial" column in THE SURVEY. We've just completed a month's language study class. Dr. Reynolds and Mrs. Clark were the teachers. Visiting members of the class from other stations were: Miss Julia Martin from Mokpo, Miss Anne Bedinger, Mr. and Mrs. Parker, Mr. McEachern and Mr. Linton from Kunsan.

Miss Tate added much to the pleasure and profit of the class by lecturing on Wednesday evenings on the Korean People and Their Customs. We new people are very grateful for these splendid opportunities for language study. You've heard of our six Sunday schools for heathen children established here last Fall. Dr. Daniel is in charge of the one

at West Gate Church, Miss Colton and Mr. Eversole of the one near the hospital, Miss Austin of the one at North Gate, and my sister and I have charge of those at South Gate Church and outside the East Gate. The work is exceedingly interesting and encouraging, for the children learn rapidly and always hear the "good old story" gladly.

The new pastor of the West Gate Church is making a good impression. He is an earnest, consecrated man whom we believe God will make a blessing to this city. It is our prayer that through his ministry there may be a blessed season of revival here in Chunju where there are yet so many thousands who do not know the Saviour. Will you home people not join us in this prayer for Chunju?

Chunju, Korea, Feb. 4th.

FOUR HUNDRED AND FIFTY MILES ON HORSEBACK

REV. G. E. HENDERLITE, D. D.

DURING the vacation—November to January—we teachers in our training school try to visit the more distant points of the field. Mr. Thompson this year went by steamer to the far interior of Maranhao, while I on horseback visited the interior of Pernambuco and Parahiba.

In a radius of fifty miles around Garanhuns we have many congregations and Christian families, but after leaving the rim of this circle we did not see a believer for two hundred and ten miles, although passing farm houses and villages all the way.

The country is mountainous and the road—a narrow path—is for the most part rocky and difficult. All the interior of these States is at present infested by roving bands of bandits. At one place I was taken to be chief of them all. And strange as it may sound, it was a compliment to me. The spiritual destitution of the people is appalling. At the first place where we rested I talked with the owner of the house—an intelligent, kindly disposed man. He believed that there was a creator—God—but had no idea who Christ was. I turned to the women of the family and said: "You certainly know who the Virgin Mary—our Lady—is," and they replied, "No," showing that they are not even instructed in the dogmas of the Romish Church. These people live only ten miles from a town where there are two Catholic churches and a resident priest. The priests neither teach the people nor let us teach them. They are like Elymas, the apostate Jew, when Paul was explaining the Gospel to Sergius Paulus.

They have told the people all through the interior that the repeated droughts are caused by the presence of the Protestants and their teachings. I explained that they *might* be, because the priests were persecuting the true servants of God and refusing the true doctrines of salvation, citing the story of Elijah and how it had not rained for three years because of the priests of Baal and their idolatries. They

agreed that that *might* be the explanation; anyway they gave us a favorable hearing. After travelling two hundred and fifty miles, preaching here and there when it was possible and *safe*, we came to the first place where there are believers.

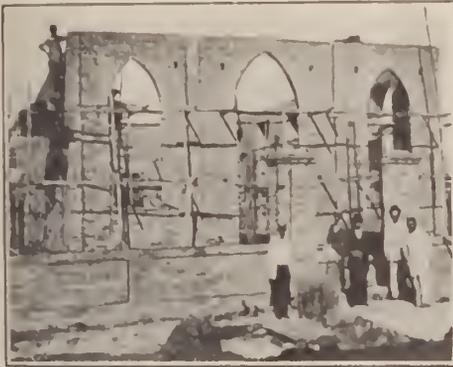
From this time on it was a veritable "festa." Preaching to crowded houses every night and the days passed in Bible studies, learning hymns and examining and baptizing candidates.

Eleven years ago a minister—my first student to be ordained—visited this far interior. Though atrociously persecuted he sowed the seed and baptized three persons. I found that these three grains of wheat had grown to more than a hundred. The only cultivation they had was the visit of a dedicated colporteur who was also atrociously persecuted by the priests.

Also our religious papers and tracts had helped greatly. In the providence of God the postmistress in the town nearest this field was a devoted believer, and through her all of our religious literature reached its proper destination.

Our day services reminded me of the inquiry room at Mr. Moody's meetings, with the difference that the people, instead of inquiring how to be saved, came asking to be received into the Church. But most of them needed to learn what sin and repentance were and to understand and embrace the plan of salvation.

It was a joyful time, for nothing so gladdens a worker as to be instrumental in bringing a sinner into saving relations with his Saviour. I still remember, when a pastor in Virginia, the joy I had when the first person professed faith under my ministry. But here it was not one person in two or three months, but from ten to twelve every day. The large front room of the country houses would be full of earnest candidates. I would only ask enough questions to get a text to preach the Gospel and to understand the difficulties of the person in hand. The others



Unfinished church building in Macelo; the only evangelical church in a city of 40,000 inhabitants.

would be listening and learning and getting ready for their turn.

We had the whole Bible to draw on so as not to repeat the stories and types and symbols of the Old Testament, the parables and interviews of our Lord in the New. I believe that during those days every Gospel sermon that I have ever preached contributed something to make plain the way of salvation. One day when I brought out why Darius, with all the power in the world at his command, could not save Daniel whom he loved—could not save him in a righteous manner—could not save him and maintain the majesty of the law, at least three of the hearers grasped God's plan and love in Christ and passed then and there into His Kingdom.

The Spirit was so manifestly working on the hearts of the people that one of the men took the illustration out of my mouth and developed a fact that I had not thought of: that if Darius had had a son equal in power and glory with him and had given this son to suffer and die as a substitute then he could have justly spared Daniel.

Thus went by these blessed days. I baptized one family of four generations: the grandmother, her daughter and son-in-law and their children, the granddaughter and her husband, and last, the little grandchild. (I will point them all out to you when we get to heaven.)

I baptized one family of eleven children, the oldest child age eleven, and the youngest, a babe in its mother's arms

all in a row, the father at the head and the mother at the foot.

Where there were three or four families with a number of children to be baptized at the same time it was difficult to keep from getting them mixed and baptizing the same one more than once, as they were continually moving about. I do not try to learn the names of the children but call them all, "Children of the Covenant." One of the students tells it that he found a child in every field near Garanhuns with that name translated in Portuguese, "Filho da Allianca." He asked the parents why they gave their child such a name as that, and they said they wanted to call the child Pedro, but that Senhor Henderlite had put that name on him!

All the households that I baptized had young children in them, so I cannot but believe that among the five households spoken of in the New Testament there was at least one child! Not only is this true of this trip, but of my whole ministry.

We now have a new field ready for a native pastor. This trip of mine completed a chain of congregations commenced by Mr. Porter in the neighboring State of Rio Grande. We also have the pastor for this field. The student who accompanied me is so pleased with the outlook that he promised the people to come to them after his ordination at the end of this year. His field will extend across two States with sixty long miles without a drop of running water between two of his congregations.

These good people are all small farmers, and they are in the midst of another protracted drought, but we left them rejoicing in the grace of God, and drinking from those streams that the Spirit of the Lord can supply even in a desert land.

Such is our work, dear friends: preparing preachers for the fields, and fields for the preachers. At times there are discouragements: there is persecution and poverty, but with all the service of the Lord Christ is sweet.

And we enter the New Year trusting in Him, working with Him, and waiting for Him.

Garanhuns, Jan. 27th.

FIELD NOTES—NORTH SOOCHOW

REV. JOHN W. DAVIS, D. D.

CIVILIZED man cannot live without cooks." A well appointed hospital must have a good kitchen, otherwise the wards and operating room will fail to attain to usefulness. Dr. Wilkinson has built the new kitchen for the recently opened Chester Memorial Woman's Hospital.

Ancient Roman history tells of a chasm in the Forum which the augurs said could not be filled until the most precious treasures were cast into it. According to the story, a brave knight in full armor rode into it on horseback and it closed over him. In the southeast corner of the grounds of the Elizabeth Blake Hospital is a large pool. Chinese contractors asked to fill it have called for too much treasure; so it has remained. This winter, at the season of low water, the canal that runs around two sides of the premises was so low that it became for some weeks useless to boatmen. Dr. Mooney had dams built at both ends of a section of the canal:

the water was pumped out, and earth excavated from the sides and bottom of the canal was used to fill the pool. Thus the problem was solved. A reasonable amount of treasure sufficed to pay for the work.

After all our plans and schemes have been tried, we find that nothing is so much needed as preaching the Gospel. For several years a lot on the main street that runs out of the North Gate of Soochow has been unoccupied though it was bought in 1896. A preaching hall 60 x 30 feet has been built upon this ground and is now ready for use. It is built of brick and covered with sheet iron. One end of the building has been cut off by a temporary partition and is to be used as a school room. It leaves a good hall 48 x 30 feet to be used for preaching. If filled to its utmost capacity the hall will seat five hundred people. Missionaries all over China deeply feel that there has never been a time when preaching to the



Corner section of ward in Woman's Hospital, North Soochow, China.



A Day School of North Soochow, China

masses was more urgently needed than at this crisis in the affairs of the newly born republic. The iron is hot indeed and it behooves us to strike hard. "Go stand; speak to the people * * * words of life." That is what we propose to do in the new preaching hall.

Mr. Haden, who has charge of the out-station work, has recently opened two new stations. At each he has, in rented houses, a chapel and a day school.

Recent examinations in the first section of the Bible, Genesis and Exodus, chapters one to twenty, showed that the stu-



Misses Addie, Gertrude and Ethel Sloan starting from home at Soochow.

dent helpers under Dr. Wilkinson's charge, organized into Bible classes by Dr. Davis, made very satisfactory progress.

The fifty pupils in Miss Fleming's school for girls have returned to their homes for the winter holiday. Several of them united with the church in January, 1913. One of these earnestly requested Miss Alice Davis, her teacher in Bible study, to write a letter to her home folks urging them not to try to force the girl to take part in any idolatrous worship.

Mrs. Wilkinson has, since the death of Mrs. Mooney, taken charge of the business management of the school. Under her guidance the grounds of the George C. Smith Memorial School building have been greatly improved. Mrs. Wilkinson has a class of women who are under regular instruction. Two of them have recently passed examinations in the course of study appointed by the Mid-China Mission.

Soochow, Feb. 3, 1913.

THE SUMMER CONFERENCE OF THE MISSIONARY EDUCATION MOVEMENT, BLUE RIDGE

JUNE 27 to JULY 6, 1913

REV. H. F. WILLIAMS.

SIXTEEN miles east of Asheville, N. C., is the town of Black Mountain, the railroad station at which delegates leave the train for a delightful drive of two miles over one of the best of roads to the Robert E. Lee Hall, the splendid building costing with the grounds in the neighborhood of \$90,000. The building and property are jointly owned by the Missionary Education Movement, the Young Men's Christian Association, and the Young Women's Christian Association.

After a thorough investigation of the work of similar meetings for the training of young people in Christian work, especially home and foreign missions, the gift of \$50,000, supplemented by money raised in different parts of the country, made possible the acquirement of as beautifully located a tract of land as can be found in the picturesque region in the vicinity of Asheville. The Robert E. Lee Hall is a thoroughly modern building located at a sufficient elevation to make possible a splendid view of the valley below and a magnificent panorama of the mountains beyond. All the appointments of the hotel are of a high character. The building, without the furnishing, cost over \$50,000. There is an abundance of elec-

tric light, and the best of pure mountain water is obtained from the springs finding their source high up in the mountains. For rest and recreation, combined with such study as is provided in the conference held at Blue Ridge during the summer. Blue Ridge has been pronounced among the very best in the United States.

The Young People's Missionary Movement Conferences, until the purchase of the Blue Ridge property and the creation of the building, have been held at various places in different hotels and school buildings. The permanence of the work has now been assured by the Missionary Education Movement,—the successor in name to the Young People's Missionary Movement—in having a share in the property described. The first conference held



Mount Mitchell, N. C.



Robert E. Lee Hall, Blue Ridge, N. C.

at Blue Ridge last year was a remarkable success, and the promise for attendance and helpful interest at the conference this year—June 27th to July 6th—is that there will be a growth in all departments.

Training for efficiency in Christian service will be the central purpose of the conference. The beautiful environment, the physical invigoration and uplift of these annual gatherings have brought new strength to hundreds of delegates, who in past years have returned from them to meet the problems in their local churches.

Each day's program opens with a period of intercession, followed by Mission study classes, normal training classes, and instruction in graded Sunday school work. The last hour of the forenoon is given to open parliaments on methods and problems. The afternoons are kept entirely free for rest and recreation. In the evenings open air vesper services are held when the weather permits, or platform and denominational group meetings are arranged, with devotional and inspirational addresses by speakers of recognized authority on social, missionary, and general religious problems and themes.

A new feature of the conference this year will be miniature missionary expositions, in connection with which demonstrations will be given, showing the possibility of small missionary expositions as an educational agency. Assistance will also be given in the organization of small

expositions in city and local churches during the coming year.

Supplementary features will include conferences for clergymen and laymen, and special classes for a limited group of young people between the ages of seventeen and twenty-one.

Rev. T. Bronson Ray, D. D., of the Southern Baptist Convention, will be the presiding officer. Mr. Harry S. Myers, Assistant General Secretary of the Missionary Education Movement, will be the Executive Secretary; and Prof. R. L. Wiggins, dean of Mission study. Among the other platform speakers and leaders will be Bishop W. R. Lambuth, of Nashville; Rev. Robert Strange, D. D., of North Carolina; Rev. E. H. Rawlings, of Nashville; Rev. H. F. Williams, D. D., of Nashville; Rev. Lacy I. Moffett, of Kiangyin, China; Rev. John E. White, D. D., of Atlanta; and Rev. J. S. Jenkins, of Atlanta. Other speakers will be announced later.

For a number of years following the establishment of the southern section of the Missionary Education Movement Conference, our Southern Presbyterian Church was in the lead in the number of delegates in attendance, and therefore had the privilege of a large share in the good results of these gatherings. The plans of the Educational Department of the Executive Committee of Foreign Missions for next year make it all the more important that we should have a representative

attendance of the leaders in all departments of church activities, especially in foreign and home mission education. Women's missionary societies, Sunday schools, and other departments of church work should begin now to select those who will represent them at the Blue Ridge meeting in the summer of 1913.

Correspondence is invited, and those desiring further information, including an illustrated booklet concerning speakers, railroad rates, and other details, should address Rev. H. F. Williams, Educational Secretary, Executive Committee Foreign Missions, 154 Fifth Avenue, North, Nashville, Tenn.

TRAVEL IN CHINA

REV. WARREN H. STUART.

PERHAPS no country in the world embraces so many modes of travel as China. Suddenly shoved upon the modern stage, she has hastily donned a fringe of steam lines along her borders, while over the country as a whole traditional modes of travel are in vogue, going back as far as Adam. A collection of these various modes would be the history of transportation in pantomime.

I shall attempt an enumeration of these modes with running commentary and a few illustrations:

1. Of course such a commentary begins with the feet. Foot travel is the most popular and cheapest form. One is amazed at first, the number of people who travel walking; second, the distance they go; and third, the immense disproportion of this form over every other form of travel with the masses. Scientific Chinese terminology denotes the animal kingdom as "moving things," and the vegetable as "planted things." The former might also well denote the males of the human species, and the latter largely describes the females, especially those whose feet are bound.

2. Next in popularity and cheapness comes the boat, which provides shelter by the way and can utilize the natural power of wind and current. Incidentally it provides a home rent free for its owner,



Descending the stream on a bamboo raft.



Chinese Houseboat.

and thousands of families have no other habitation than their boat. Waterways abound in China—rivers, lakes, and uncounted canals, which serve as highways for immense populations. Figure 1 shows an ordinary type of houseboat, rowed from the rear with a fishtail oar; figure 2, some missionary ladies coming down stream on a bamboo raft.

3. Perhaps third in popularity is man power transportation, which occurs in three forms:

(a) The wheelbarrow, having a flat top, or else a high wheel in the center. These are slow and cheap and often a continuous squeak is provided without extra charge. (Figure 3.)

(b) The sedan chair, carried by two men on their shoulders. Can be used over any sort of ground. Is found either closed



Wheelbarrow and closed Sedan Chair.

(figure 3) or open (figure 4) and in remote mountain districts consists simply of two narrow planks suspended from two poles, one plank to sit on and the other to rest one's feet.

(c) The jinricksha. This is a by-product of missions, having been invented by a missionary in Japan as a baby carriage for his gardener to pull. It is very common in the port cities and its use in the interior is growing rapidly.

4. Next comes beast power travel. China having been for so long a non-military nation, horses are scarce and the breed poor,



Open Sedan Chair.

but they are somewhat used for pleasure rides. Donkeys, and in North China camels, are ridden as in Palestine. In many places is used the springless Peking mule cart (see figure 5) which is luxury spelled backward. Other places use the "shen-tsze," a sedan chair with stiff poles supported on the backs of two mules and calculated to put one in a frenzy. It is not so bad when the mules keep step on level ground, but when they don't * * * ?

5. Last and most useful, as everywhere, comes steam power travel. Hundreds of steam launches ply up and down the canals, harbingers of civilization and progress. Hundreds of miles of railroad have been constructed, and many important lines are now projected all over the republic's vast area. Dr. Sun Yat-sen is now giving his time to the promotion of railroads, and there is no service more important he could render his country at this juncture.

It need only be added that bicycles, automobiles, motor launches, and electric



Peking Mule Cart.

cars are quite in vogue in the port cities, and the government is now beginning to use aviation for military purposes.

The question of travel in mission lands has a vital relation to missionary work. The devil and his agents are everywhere already, and there is practically nothing new to be learned in sin. But the truth spreads progressively from the centers where it is known, and the rapidity of its spread is in proportion to the facility of communication. St. Paul had the advantage of splendid Roman roads. Whatever helps travel helps the feet of those that publish the glad tidings of peace.

NOTES FROM HANGCHOW

REV. J. L. STUART, D. D.

Dear Friends:

THE month of January has been a season of many interesting events in our Hangchow station. Our Church has sent us a most unexpected but most acceptable Christmas gift in the persons of Mr. and Mrs. J. M. Wilson, who arrived two days after that gift day, and entered fairly on their life in our midst during this month.

The study class for leaders among the country Christians had begun the day after Christmas and was continued through the first week of the new year. The union conference for the Presbyterian workers in this region held their meeting at Kashing early in the month, and it was well attended and greatly enjoyed.

The board of directors of the Girls' High School, consisting of nine members, three from the Northern and three from the Southern Presbyterian and three from the Northern Baptist Missions, which form the union, held their meeting here. All these are important and interesting events, but the most engrossing event for our station was the examination of our day schools. Of these we have six in the city and its two large suburbs, and six in towns and villages within a few tens of miles of the city. These schools are under the care and superintendence of our ladies, but having one or two Chinese teachers to each one. We allowed a whole day for the examination of nearly every school, and appointed two or three of our number and one or two of the Chinese teachers to examine each school. The little boys and girls were as deeply impressed with the importance of this great event as any of the little scholars in the United States, and they were busy preparing for the ordeal early and late for days beforehand. The examiners had all the dignity and gravity of a typical examining board in the home land. The little scholars were just as keen to see or hear what marks they got as are their little antipodes on the other side of the planet.

The nearest school is on the Mission compound and has twenty-five boys and eighteen girls in it, so many that the teacher's wife has to help him. He is rather enterprising and has made small paper flags of all nations, over fifty, and hung them around his school room, and one exercise was to call on the whole school to repeat the names of the nations as he pointed to the flag. When the writer arrived in China if he had gone into any similar school and asked about any nation of the world, even the teacher would have been unable to mention any name except possibly England! What a change has come over the people! The schools have made great changes in their methods and their text books and their teachers, and a man must be up-to-date if he succeeds with his school. A Testament had been promised to each one in two of the schools who would recite all the golden texts for the year, and our ladies had the pleasure of handing six



Misses Wilson and two Chinese women. The Chinese woman sitting was blind for sixteen years and cured at the hospital.

Bibles and six New Testaments to those who recited perfectly without missing a word.

These twelve day schools have an aggregate of 310 boys and 85 girls. Two of them are girls' schools and there is a kindergarten connected with one of them with nineteen little tots. One has a number of large girls, all of whom were learning the golden texts in order to get a Testament, but their families forbid their reciting them at the examinations, so after the others had recited singly and received their prizes, the whole school rose and repeated the texts and the references in unison. These girls, who have only been going to school one year and then only in the afternoon, have learned thirty-three verses in different parts of the Bible, and can repeat any of these if only the reference is given out. But this is enough about the schools and I must leave the rest to your imagination.

We had a strenuous time during those examinations, but missionaries sometimes have social functions, even birthday celebration, and one of these occurred on January 8th, when the senior lady of the station was taken by surprise in an event of this kind. The birthday of the senior male member of the station had passed off quietly a month before that, but the good single ladies arranged to celebrate them together, and so invited all the old friends of the old couple to come to an evening dinner, and about twenty-five happy friends sat around a long table laden with an abundant supply of all the good things which the fruitful land of China can fur-



Misses Wilson and Boardman and two Chinese Bible women.

nish. Memories were active and many interesting events of the past were related by those who had been active participants in them, but the feature of the evening was the little impromptu address of their son, Warren, who paid a beautiful tribute to mother, made still more beautiful by being so true and so well deserved, as every one present realized that it was.

All these events and many more that could be mentioned are interesting and important, but to my mind there is still another which will prove far more exceeding important in its future results. Two days ago five missionaries and a Y. M. C. A. secretary met informally and talked over a plan to unite all the missions, the missionaries, the Chinese helpers and the Christians in one body with the supreme object of carrying the Gospel message to every part, and if possible to every individual of this great populous city. The Missions in this city are the Church (of England) Mission Society, the Northern Presbyterian, the Northern Baptist, the China Inland, the Southern Presbyterian, and the Young Men's Christian Association. We now have good hope of uniting all these forces, foreign and native, men and women, in one organized body for the evangelization of the whole city. This thought fills my heart with hope and joy. May each reader of these lines feel the same joy and join with us in prayer for the fulfillment of this hope.



Ten Days' Study Class for Chinese Bible Women.

NEW MISSIONARIES AT CHINKIANG

REV. T. L. HARNSBERGER.

MRS. HARNSBERGER, little girl Vivian, and myself arrived in Chinkiang November 13th, after a most pleasant and delightful trip across the "big pond."

We feel like it will not be "sponging" on notoriety if you will give us a small space in your good MISSIONARY SURVEY. We therefore enclose a picture of us just after we arrived at the station. It will not be out of place to mention how we were fired off to China in such great haste. For fifteen months after graduating from the seminary, we went to Horton, W. Va., laboring among the good people of the mountains. A great work it was, too, out there among the lumbering people. The Lord graciously gathered a hundred and six souls into His Church, the most of whom are doing splendidly in His service. Since leaving them, we have been praying and hoping that the Master would send them a leader to carry on the work which He so richly blessed while we were there.

The Lord led us to China through Rev. Lacy I. Moffett, who is now on furlough.

After we became willing to go and were accepted by the committee, the support was our next problem. In answer to prayer, the Fifth Avenue Church of Knoxville, Tenn., and the "Big Six" from the ranks of the First Church of Roanoke, Va., came forward and generously sent us forth, according to the thousand dollar standard. And yet more, they supplied us with our traveling expenses and outfit. All this goes to show how clearly the Lord leads the willing soul, and how keenly we feel as one sent forth by the Lord of Hosts and His beloved saints to preach "His unsearchable riches" to the multitudes in this great land who are perishing for "the Bread of Life."

We are hard at work on the language. That is about all there is to say in our favor for the next two years. God has sent a great blessing to the churches of all denominations in Chinkiang. Dr. Verity held a week's meeting for the benefit of all missionaries and Chinese Christians. These meetings were held in our South Gate chapel. Rev. Mr. Crocker, of the Baptist Church, and Dr. Sydenstricker



Arrival of Rev. and Mrs. T. L. Harnsberger at Chinkiang.

were the interpreters to the Chinese. Interest was greatly quickened in the hearts of every one who heard Dr. Verity, and about one hundred have signified their desire to become Christians. Our station is spread over a large territory, and with Mr. Crenshaw busy on the language and in care of our boys' school, only Dr. Sydenstricker is left for the vast work from this station. He is constantly away at the outposts, and every phase of his

constant service bespeaks a tireless and persevering worker for the Lord.

The picture enclosed represents the greeting of the Harnsbergers by Rev. J. C. Crenshaw and wife at the station.

Hoping our first letter to THE SURVEY will not reach the waste-basket, and trusting you will send us THE SURVEY to Chinkiang.

Chinkiang, Dec. 18, 1912.

OUTLOOK FOR THE CHINESE REPUBLIC

REV. R. J. McMULLEN.

Dear Dr. Chester:

IN TRYING to forecast the future of the new republic I find the following reasons for optimism: First, the officials, high and low, are subject to the influence of the people as never before.



Rev. and Mrs. R. J. McMullen, of Hangchow, China.

Under the old régime the people could petition and protest to a certain extent but little attention was paid to either. The officials decided their policies according to the amount of graft available and the people had to take what they got. Offices were bought and sold all the time. This has certainly changed to some extent. Of course, there is not as yet a complete transformation. This can only come with time and experience, but there are very definite and distinct indications of a decided change for the better. For example, the other day one of our teachers came all excited and told me that the city was all stirred up because of an appointment made by one of the high provincial officials. It seems that the magistrate of a certain district was to be appointed, and as usual, there were quite a number of applications for this very important office. Some of the applicants were college men and fairly well qualified for the position. One of the applicants was a wealthy old man without education or other qualification for office. This last man was appointed. The people immediately decided that it was the old man's money that got the appointment for him. The newspapers began to demand an explanation and committees of citizens demanded a hearing, a privilege which they can now constitutionally demand. Soon the governor was compelled to investigate with the result that the one appointed as well as the one appointing lost his position and

the civil governor, the second official of the province, was compelled to accept a reprimand for carelessness. All this goes to show that the people have more power, and that they are on the lookout for wickedness in high places, and to my mind is a very helpful sign.

The new government has started all kinds of reforms along social and industrial lines. A start has been made in our own city along the lines of sanitation, care of unfortunates, work house for beggars, and a number of other lines that seem to indicate that the New China has a desire to help the people. It is indeed no task for one who studies the situation sympathetically to find a great many encouraging things, and the missionary certainly has cause to be hopeful when he sees the largely increased attendance at services and the interest shown in our work by the highest classes. Classes that form-

erly looked upon us as things to be scorned now seek conferences on problems of social and moral uplift of the community. These all seem to me to be causes for optimism.

The Peking Convention of the Young Men's Christian Association is another. The meetings in Yangchow and Nanking, and the attitude of the leaders of the new government to these things, is certainly encouraging. No pessimism around here, and our greatest fear is the unchristian attitude of foreign nations in refusing to help the new government by recognizing her and by making a loan for her. Then there is a constant dread of the beginning of a concerted movement to partition China. If foreign nations will even in a small degree be influenced by the golden rule in their treatment of China, it seems to me that all will surely be well and China would put out opium in short order.

A FIRST WORD FROM MR. PRATT

My Dear Dr. Chester:

THIS letter is the first that I have written you regarding the work here in the far East. As to missionary policy and strategy mine is only a theoretical knowledge, thus far acquired during eleven and a half years of preparation and work at the home base end of the problem. I am now to see the thing at first hand.

Any novice may see as soon he reaches land in the Orient the regenerating power of Christianity. The day following our arrival in Korea we witnessed an evidence of this in the opening of the second hospital and asylum for lepers established in the land of the "topknots."

The old heathen governments have been in existence century after century and the leper has lived and died with no one to care. But Christianity, though thousands of miles separate between its possessors and the abode of these poor heathen, says "be clean," as the Galilean physician said while He was in the flesh. The money for this work is supplied by people in Scotland and England. The work is under

the management of Dr. R. M. Wilson, of Kwangju. They have a nice new building and comforts that the poor lepers never dreamed of. On the opening day there were more than twenty lepers. A number of them are Christians now. This would make it worth while. But the example to this great Orient that rests its whole business, social and religious life on selfishness and self interest, is a sorely needed thing. It is next to impossible for them to believe that we are doing all this missionary work without having ulterior motive in it all.

It is pleasant to be able to write that to-day Southern Korea is an occupied field. If no other missionaries were ever to come to this land and those that are here remain, with the blessing of the Holy Spirit on the work, this generation should see the Gospel so deeply rooted in the life of this nation that nothing can pluck it up. That is the task that we are definitely setting ourselves to, and if you will do your part, who can say but this generation shall see it accomplished?

The Japanese occupation of Korea has complicated the whole question of evangelization in ways that no one can appreciate who is ten thousand miles away. The missionary must be as wise as a serpent and harmless as a dove.

I rejoice in the way the message is being proclaimed. Here in mid-winter they are holding a Bible class at Kwangju and at other points. Koreans are here from all over the country from miles around. They pay their own way and eat their own rice and then they study

the Bible first and last and all the while. The problem of Korea to-day is a problem of trained native leaders and of proper education. To these we will give ourselves increasingly in the future.

We are sharing alike in this work. You who stay by the staff and support those of us who go to the war, by your prayer and your gifts will share and share alike when He cometh to make a reckoning. May He come quickly. Amen.

Kwangju.

A GRATEFUL JAPANESE CHRISTIAN

The following letter from Mr. Kato Ryoich, of Seto, Japan, to Rev. W. C. Buchanan, is sent us, and we gladly give it publicity through THE SURVEY. He writes as follows:

"Dear Sir:

"How to express my hearty thanks for I don't know even in Japanese. Even more I am sure that it is next to impossible to express by any words. But I am delighted very much to find out that it can be accomplished by faithful service unto our Lord who saved me, as it were, a clod of sins, by his life, according to the details which you have kindly showed to me.

"Now let me confess, my respectful teacher, that I understand the full meaning of the words 'highest possible success.' What a delight to be saved by our Lord Christ. It is very happy to

have a difficult problem in school lesson solved after some few hours' investigation.

"And how delightful I am when I reflect upon many most difficult problems, such as life, universe, or morality, by which I was annoyed deeply for some ten long years, now clearly dissolved like frost before the rising sun, and being granted a reward of eternal life, the greatest prize in the world. (Closing the letter, I pray heartily that God be merciful unto you, who are one of the greatest benefactor of our country and most people of our empire, also H. m. the emperor may be saved through your faith.)

Expecting you are kind enough to excuse me for broken English and some other rudeness which I must have been committing,

Your very truly,

RYOICH KEETO."

PERSONALIA

REV. JUAN ORTOS GONZALES, well known to the readers of THE SURVEY through his remarkable writings on the Catholic question in our religious press, sailed from New York on March 14th to join our Cuba Mission. The Mission is expecting great things as the result of Dr. Ortos's work, on account of his ability to present the cause of Protestantism to the Cuban people from the standpoint of a man who is intimately acquainted not only with the differences,

but also with the reasons for the difference between Romanism and Protestantism. It is expected that in a few months Mr. Torres, a brilliant young Cuban, who expects to graduate at Union Seminary this spring, will also join our Cuban Mission, and we hope that he may prove to be the native leader that is indispensable in that field, as they are in all fields, as a supplement to the work of a foreign missionary.



Dr. Juan Orts y Gonzales.

We are sure the article by Dr. Henderlite in this number will be read with more than usual interest. The story he tells of the continuous revival meeting, which he held on his long journey through the interior of the State of Pernambuco, is thrilling. We are sorry there were not some good photographs to illustrate some of those family baptismal experiences, which are so graphically portrayed in the article.

Dr. Henderlite's letter accompanying his article gives the information that Rev. W. C. Porter, who has heretofore been at Natal, was assigned to Pernambuco at the recent meeting of Presbytery. He will make this the center from which to carry on his evangelistic work, and Mrs. Porter will be associated with Miss Reed, Miss Douglas, and Miss Martin in the work of the girls' boarding school.

Miss Charlotte Thompson, of Hsuehou-fu, writes, stating that pastor Ding Li-mei, the evangelist from Shantung, had held meetings in Hsuehou-fu for eight days.

Miss Thompson says: "He is a wonderful man, so simple and consecrated. This old heathen city felt the influence of his message. Crowds came to hear him. Many new inquirers gave in their names and we are now trying to follow them up. We have certainly had a wonderful opportunity."

Rev. S. I. Woodbridge and Rev. W. H. Hudson were both passengers on the *Tenyo Maru* sailing from San Francisco on March 1st, returning to their field in China. Dr. Woodbridge returns after a very brief stay, but one filled with experiences that must mean for him things that are only to be borne with resignation by the help of that sufficient grace that is promised to all God's children according to their need. He is hurrying back to the work which needs him in China, a work scarcely second in importance to that of any missionary of any Church in that great field. The value of a Christian newspaper going into the homes of the people of China at this time in her history is something that cannot be overestimated.

Mr. Hudson is leaving his wife and children because of the stress and urgency of the work in China in which he was engaged, and which it was impossible for them to return with him to take part in. Next to the sorrow of actual bereavement this is *the* great trial of missionary life, which many of them are called to endure for the work's sake. We are sure that both of these brethren will be remembered with sympathy, and followed by the earnest prayers of their many friends in the home land.

One of our missionary heroines is Miss Eliza M. Reed, who went to Northern Brazil about fifteen years ago and established a Normal Girls' School in the city of Natal, where she did a work single-handed that was recognized by governors and senators and other prominent people as being of the greatest value to Brazil in developing a type of womanhood which had been previously unknown in that section. A few years ago Miss Reed moved

her school to Recife, where she has been assisted in the work by Miss Margaret Douglas and Miss Edmonia Martin. At the recent meeting of the North Brazil Mission, the following resolution expressing the Mission's appreciation of Miss Reed's work was unanimously adopted:

The Mission wishes to record in its Minutes a sincere vote of thanks to Miss Reed because of her faithfulness in maintaining, almost alone during long years, the school work in the city of Pernambuco; because of heroism in resisting the efforts of the Bishop to harm or close her school, and because of her splendid financial management of the funds at her disposal.

In this vote of thanks, we desire to join with all our hearts.

After eighteen years of missionary service in the State of Rio Grande de Norte, Rev. and Mrs. W. C. Porter have removed to Pernambuco. Their present address is 197 Rua Visconde de Goyanna, Recife, Pernambuco, Brazil. Mr. Porter leaves at Natal, which has been his headquarters for many years past, a church with a comfortable building, its own native pastor, and which is entirely self-supporting. The field in the interior which he formerly looked after is now being looked after by the Presbytery in which formation and building up he has had a large share.

Mrs. Porter expects to help in the school work at Pernambuco. Mr. Porter will make that city his point of radiation for a large itinerating work in the surrounding country.

The following extracts from a letter written by Rev. W. C. Buchanan to his wife, who is now in this country, throws an interesting light on the situation that may be found in a great many of our infant churches in the foreign field. The church

referred to in this case was that of the town of Seto, one of the outstations of our Nagoya work. Mr. Buchanan writes of this church as follows:

The church and manse were pretty badly damaged last fall by the great storm. Some temporary repairs were done, but the deacons gave a report yesterday on the repairs that ought to be done, and they said that they estimated it would cost at least Y. 40.

You know they are all poor in this world's goods. And they seemed quite troubled about that Y. 40.00 along with the fact that they have to raise about Y. 12.00 per month to help the pastor's salary and for running expenses. They suddenly called on me to make them a talk on the question of their finances, which I did in about five minutes. I told them of what our Church in the home land is doing for Foreign Missions, the large amount they raised last year, and yet because of the expanding of the work, how we are at present saddled with a great debt, the sum of which I mentioned. I took care to tell them of the gifts to this cause that I knew were made by my own church last year—more than \$20.00 per member for this cause alone. I told them, also, how I knew that while some wealthy men had given of their abundance, and we thanked God for their liberal gifts, yet there were many quite poor who made definite denials of things counted needful, in order to give to Foreign Missions. They decided then to pass around papers and ask each one present to sign his name to the amount that he felt able to give for this special call for repairs. When they gathered up the papers they found that the aggregate was over Y. 47.00, and most of the women present, either those whose husbands were absent or those who have heathen husbands, were excused from signing for any amount till they could consult their life-partners.

They did not ask me to give them anything, though I had mentally decided to help them if it were necessary. They were highly gratified at the result, and I must say I was, too. Hatta San was up to take part in the long exercises of the morning, and he remained up till the close of the afternoon Sunday-school. He wanted to remain up for the night service, but I made him go to bed early and I took the service alone.

A BANDIT ATTACK ON TULA

THE territory covered by our Mission in Mexico has been in the main, remarkably free from disturbance during the successive revolutions of the past two years. There

has been no manifestation of hostility to our missionaries, either by federalists or revolutionists, although it was feared that the attitude of the people towards Americans might become strained

on account of the talk of American intervention. One of our missionaries, however, has had quite an exciting experience. Rev. James O. Shelby moved from C. Victoria a few months ago to the city of Tula, an interior city two days' journey from the railroad running from Monterey to Victoria. On the morning of February 15th this town was attacked by a band of guerrillas and the experience as described by Mr. Shelby in an article published in the *Brownsville Herald* was quite interesting. Mr. Shelby writes as follows:

Saturday morning, February 15th, was one of those commonly clear but beautiful, crisp, frosty mornings. It was nearly 7 o'clock when a woman came running down Calle Real (Main street) saying that on the hills around could be seen growing groups of people. She was told to carry the news immediately to the barracks. So that on very short notice the fifty soldiers who guarded the town, most of whom are Mexican volunteers from Texas, were distributed at the principal entrances to the city. The entrance of the bandits could not be prohibited as they had planned to enter the town from all sides at the same time. However, not a few fell at the entrances. Possibly as many as 400 effected an entrance, the most without arms. Some immediately turned out all the prisoners. Others went to the Catholic church and sounded the bells as a signal, no doubt, to the hundreds of unarmed men outside ready to take a part at least in the burning and robbing. Others went to the

barracks to put an end to the soldiers. The soldiers began to come together and succeeded in shooting the bell ringers out of the tower and thus silenced the bells. It is said only seven soldiers did this, besides run as many a thirty away from the church. Some were left dead, while, no doubt, many more were wounded, as blood-stained street and walls of the church indicated.

To destroy the barracks, no doubt, required the bravest, so among those was Ezeguiua Eguia the leader, who has made life in these isolated towns so insecure since he was turned out of jail two years ago, where he was serving a twenty year sentence for murder, by a similar attack of bandits under the pretext of fighting for Madero. His dynamite fell short of the barracks, however, as he having dismounted had to hide behind the corner of a street. While thus discharging his Mauser at the soldiers on the roof of the barracks, he himself was killed and also his assistant. The fall of their leader disheartened the hundreds of followers, so that they were thrown into confusion and put to flight. Within less than two hours they were run out of the city, but the fifty killed were left lying where they fell until dusk. The soldiers were kept busy all day looking for hidden bandits in the city. Some were found in the bell tower, only one of which effected his escape.

Along all the principal roads the wounded and disappointed slowly wended their way as the troops were not numerous enough to leave the town and pursue them.

Our hearts go out to God for His great mercy in saving the town from the fury of an angry mob who, instigated by vengeance, declared they would raise a monument with the inscription: "Here once was Tula."

FOREIGN MISSION COMMITTEE NOTES

THE Executive Committee of Foreign Missions met at the mission rooms on March 11th.

The Executive Secretary made report of the various steps taken since the last meeting in carrying out the plans adopted for raising funds to pay off the debt. Over one hundred thousand Self-Denial envelopes have been mailed in response to requests received from the churches, and encouraging reports have been received of the working of the Talent Money Plan.

On report of the sub-Committee on Latin-America, letters of greeting and sympathy to the East Brazil and West Brazil Missions were adopted. Mr. B. H.

Hunnicut, of the East Brazil Mission, now at home on furlough, was authorized to make arrangements to return to his field during the month of June.

The action of the North Brazil Mission in transferring Rev. W. C. Porter from Natal to Pernambuco was approved, and the secretary was instructed to write a letter of sympathy and encouragement to that Mission.

On report of the Committee on Japan and Korea, the Executive Committee declined to give its vote at the present time on the question of locating the proposed Union College in Korea, and the secretary was instructed to inform the Joint

Committee of the Boards on that question that, in our judgment, this matter should be again referred to the Korean Missions interested for further consideration.

The Committee on Candidates and Recruits was instructed to consider carefully what further steps the Executive Committee might take with reference to the preparation of our missionary candidates for their work, and report at a subsequent meeting.

Permission was granted Rev. Eugene

Bell to return to his field during the month of April.

The secretary was instructed to write a letter of thanks to Rev. David Gregg, D. D., of Brooklyn, N. Y., for the donation of four lots at Montreat, the proceeds of which when sold are to be applied to the erection of the missionary building now in process of construction.

The committee adjourned to meet on April 8th.

S. H. CHESTER, *Secretary.*

DO YOU KNOW ?

Questions on the Foreign Mission Department

1. What appeal 30,000 Chinese Christians have made to the British and Chinese Governments?
2. A cause that might lead to a second opium war?
3. Where the new station of our African Mission will be located?
4. How Dr. Henderlite was complimented?
5. What joy was brought to a minister's heart on an itinerating trip?
6. Whose birthday was appropriately celebrated recently?
7. Who invented the 'ricksha?
8. What is the outlook for the Chinese Republic?
9. How Christianity has brought relief to the lepers of Korea?

Death of Mrs. A. T. Graybill

After several months of suffering from the dread disease of cancer, and after having undergone three separate operations in the hope of relief, Mrs. Annie Ottaway Graybill, widow of the late Rev. A. T. Graybill, D. D., of our Mexico Mission, died at the home of her brother, Dr. John E. Ottaway, in Charlotte, N. Y., on the evening of March 18th.

Mrs. Graybill was born at Vernon, N. Y., on June 9, 1859. When she was twenty years of age she was sent out by the Presbyterian Board of New York as a missionary teacher in their girls' school at Ooroomiah, Persia. This school having been discontinued a few years later, she was sent by the Board, in 1884, to take charge of missionary educational work in Guatemala. After four years' service in this field, she was compelled by impaired health to return home, and for the following six years she was one of the faculty of a select girls' boarding school conducted by the Misses Masters at Dobbs Ferry, N. Y. In 1895 she was married to Dr. Graybill, and was a most effective helper in the splendid work which he accomplished as the pioneer and founder of our Mexican Mission. She was a very delightful housekeeper, and the home which she kept in Linares was a haven of rest to many a missionary and stranger.

On the death of Dr. Graybill, in 1905, she remained at her post in Mexico and was for several years the Treasurer of the Mission, and one of the most efficient ones we ever had.

In 1908, her health having become again somewhat impaired in Mexico, she came to Nashville at the request of the Executive Committee, and took charge of the Woman's Work in the Foreign Mission office for a year and a half. We would have been glad to retain her remarkably efficient services in this work permanently, but her heart was in Mexico, and she could not be satisfied to live anywhere else. Returning to Mexico in 1909, she continued in that work until a few months ago, when the disease appeared which has just resulted in her untimely death.

As we see it, our Mission in Mexico has suffered an irreparable loss. Our belief is, however, that she has been called to a greater work than any she could have done in Mexico, according to the teaching of the parable in which our Saviour says to those of His servants who have been faithful unto death: "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

THE MAY MISSIONARY MEETING

ARRANGED BY MISS MARGARET McNEILLY

SENIOR PROGRAM FOR MAY.

Topic—A GENERAL VIEW OF THE FIELDS.

Theme—GOD'S PROMISES.

"Lo I am with you alway, even unto the end of the world."

Hymn—"On the Mountain Top Appearing."

Scripture Reading—Gal. 6: 9; Ps. 53: 11; Prov. 11: 18; Ps. 126: 6; Gal. 6: 7; Ps. 2: 8; Luke 6: 22, 23; John 14: 13; Matt. 25: 34; Rev. 7: 15-17.

Prayer—For Gospel Messengers.

Minutes.

Roll Call—Answer with a verse of Promise.

Business.

Prayer—For the plans of the Society.

Song—1 Love Thy Kingdom, Lord.

Reading—That Previous Engagement.

Topical—News from over the Fields.

A Land of Paganized Christianity.
A Message.

Solo—Selected.

Close with Psalm 119: 153-160 read in concert.

SUGGESTIONS.

Let the Scripture references be read in the order given above. They should be numbered and given out at the meeting.

At the time that the program for May is made, it is impossible to get the latest news of the fields. Therefore we would suggest that the societies make liberal use of the Annual Report for 1913, which will be ready by May and will be sent free upon request.

If a Society is fortunate enough to have a good reader as a member, ask her to memorize "That Previous Engagement" and recite it to the Society. Some young girl could be pressed into service for this.

"A Land of Paganized Christianity" is descriptive of all our Latin American Countries, though it is written of Brazil.

Plan for larger things in your Society than ever before. Come up to the Standard of Excellence. *Pray evermore.*

JUNIOR PROGRAM FOR MAY, 1913.

Topic—A GENERAL VIEW OF THE FIELDS.

"The Field is the World."

Scripture Reading—Psalm 19.

Song—Bring Them In.

Prayer—(a) For the children of every land.

(b) For the children of every Band.

(c) For a blessing on the work of the Band.

(d) For the guidance of the Holy Spirit.

Song—There are Lands Far Away.

Minutes.

Roll Call—Answer with the name and station of a missionary child.

Business.

Song—Selected.

Questions—1. Which is our oldest Mission?

2. Who was our first missionary?

3. How many missionaries were added to our force last year?

4. To what two countries were most of them sent?

5. What has been recently added to the E. B. Hospital?

6. What is it called? and why?

7. What great work in Mexico needs our help?

8. What special work in Japan needs help?

9. How has Christianity helped the lepers?

10. What new stations have been opened recently?

11. What is there still for us to do?

Prayer.

Recitation—The Missionary Clock.

Story—The Story of the Nations.

Recitation—What Can We Do?

Close with the Lord's Prayer in concert.

SUGGESTIONS.

As the subject for the month covers all the fields, it would be well for the leader to prepare a review of the work gone over, and question the children on what they have learned.

In the exercise, "The Missionary Clock," let one child give the Scripture reference and another repeat the verse.

If the "Story of the Nations" is given in costume, the children will be more impressed and the characters will seem more real.

THE DEBT PAID

A telegram received from Dr. Chester, at Nashville, just as THE MISSIONARY SURVEY goes to press, states that the total receipts for Foreign Missions during the year ending March 31, 1913, aggregate \$632,847, being sufficient to pay all indebtedness of the Committee and leave a balance of \$4,000 in the treasury with which to begin the new church year.

This is cause for great rejoicing throughout the Church. If it is not to be a short-lived joy, we must see to it that there is not a relapse in our giving. Let us hold the advantage thus gained and go on to the full accomplishment of our accepted part of the task of winning the world for Christ. "Jesus still sits 'over against the treasury.'"

THE MISSIONARY SURVEY

W.C. SMITH MANAGING EDITOR

Volume II.

MAY, 1913

Number 7.

Published monthly by the Presbyterian Committee of Publication, 212-214 North Sixth Street, Richmond, Virginia

EDITORIAL

Single subscriptions 75 cents a year; in clubs of five or more, 50 cents. Entered as second-class matter November 1, 1911, at the post-office at Richmond, Va., under the act of March 3, 1877.

THE CHILDREN'S NEW CORNER

On page 540 will be found a new department called "Jack with the Juniors." Recently it was decided to open in *THE MISSIONARY SURVEY* a department which would be exclusively devoted to reading for the young folks. In this department each month will be found stories and pictures which will be to them specially interesting. Like the contents of the other departments of the magazine, they will always relate to the march of the Kingdom as expressed by the activities and gleanings of the Assembly's four Executive Committees.

All four of the Committees will contribute monthly to the make-up of this department. It is designed to make it very attractive to the children, not only that the magazine may thus be made more indispensable to the Christian home, but that here may be always found matter of juvenile interest. This matter shall be actually instructive and informing as to

the Church's great benevolent enterprises, that it may help parents and teachers and Society leaders to begin early the building of our young people into intelligent and knowing workers in the vineyard of the Lord.

Contributions of appropriate short stories and clear photographs are solicited for this department. Our missionaries at home and abroad will be able to give us valuable aid in presenting true accounts of the happenings on the field which will be of interest to juvenile readers. In all cases the contributions should be forwarded to the associated editors in their respective departments as the character of the material might indicate, just as the other contributed articles are forwarded.

It is believed this Children's Corner is going to add much to the usefulness of *THE MISSIONARY SURVEY*, and, therefore, to its success in the effort to become indispensable to all the homes in our Church.

THE SUPPLY OF PRAYER CALENDARS EXHAUSTED

It took about fifty per cent. larger supply of Prayer Calendars to meet the demand for 1913, as compared with the year previous.

Ten thousand copies were printed for this year and the supply was exhausted by March 15th. Many belated applications for the Prayer Calendar have necessarily gone unfilled.

Several facts are indicated by this largely increased demand: The prayer

life of the Church is increasing and prayer is growing more definite. Prayers are more intelligent when the Calendar is used, for the worker, his work and his field are taken note of. An appeal in prayer must be more earnest, and, therefore, more likely to prevail when the petitioner is in possession of the facts concerning the object prayed for. Generalities cannot have this force.

PUBLICATION AND SABBATH SCHOOL EXTENSION

Branch Department at
Texarkana, Ark.-Texas.

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

A SILENT POWER

And so I penned it down,
Until at last it came to be,
For length and breadth, the bigness which you
see. —*Bunyan.*

There is first the literature of
Knowledge, and secondly, the literature of
Power.

The function of the first is to *teach*; the
function of the second is to *move*; the first is
a rudder, the second an oar or a sail.

—*Pope.*

TO LOOK back over a year's work
of your publishing house at Rich-
mond will bring you to realize that
your Church is not backward in the dis-
semination of religious literature.

The Publication Committee's home,
in the commodious four-story building
erected nine years ago, has become too
small for the continually growing volume
of business, and the editorial forces have
been obliged to overflow into the upper
story of the "Annex." The "Annex" is
the building shown in the accompanying
cut, formerly occupied as a residence on
the Grace Street corner of the Commit-
tee's lot. It is the property of the Com-
mittee and has been connected by an iron
bridge to the third floor of the main
building.

As one angle from which to view the
great volume of work done in these build-
ings, there is shown on the opposite page
a group of photographs of that part of the
force composed of young ladies, backed
up by a cluster of the fourteen periodical
publications with which they, in one way
or another, have to do.

It takes twelve women and fifteen men
to handle a day's business in this estab-
lishment. If you should step into Mr.
Magill's office any week-day morning about
8:30 o'clock you would behold an ani-
mated scene while the day's mail is being
opened and distributed to the different de-
partments. The trained eyes and swift fly-
ing fingers of four young women and a man
are required for from thirty minutes to one
hour each morning to open these letters,
scan the contents and give the correspon-
dence proper direction. And how carefully
each letter is handled to make sure that
all enclosures are removed from the en-
velope and securely attached to the com-
munication. Over one hundred thousand
letters are handled this way in a year,
containing many thousands of orders and
remittances ranging from ten cents up,
and it is surprising to note how few mis-
takes are made.



The Annex. Editorial rooms of the *MISSIONARY SURVEY*,
The Earnest Worker, *Onward*, and *Senior Quarter*
Lia. Connected with the main building at the rear
by an iron bridge.



SOME OF THE WORKERS AT RICHMOND AND THEIR DEPARTMENTS.

1. Miss Alma Francis (subscription Department MISSIONARY SURVEY). 2. Miss Molly Drake (Mr. Davis, Mailing Department). 3. Miss Lettie Carter (Mailing Department). 4. Miss Ruth Kent (Mr. Magill). 5. Miss Myrtle Gulley (Mr. Magill). 6. Miss Bessie Payne (Editorial Department MISSIONARY SURVEY and *Onward*). 7. Miss Georgia Kenon (Dr. Lapsley). 8. Miss Levie Martin (Mr. Bristow, bookstore). 9. Miss Sue Hogan (Mr. Lipscomb, cashier). 10. Miss Minnie Witte (special bookkeeper, MISSIONARY SURVEY).

Two other young ladies of the force, not included in the above, are: Miss Haw (Dr. Phillips) and Miss Donnelly (Tracts and Leaflets Department).

Not long after the mail reaches the different departments the music of ten clicking typewriters begins to hum all through the building, and it is a race to clear the files by evening and be ready for a new day's business to-morrow.

Up on the fourth floor you will find another busy scene. There the subscription files of sixteen periodicals are kept, and from this place all these publications are forwarded. The work of distributing, wrapping and mailing is enormous, particularly so when the heavy quarterly mail is added to the regular weekly and monthly forwardings.

These periodicals are now going out at the rate of nearly a million copies a month. If a year's output, including the tracts and other miscellaneous literature published and distributed by the Committee, were laid down end to end, there would be an unbroken line which would reach from Richmond to San Francisco. If they were unfolded and cut into strips, according to printing space, they would form a ribbon an inch wide, which would belt the world at the equator nine and seven-tenths times. If the type could run along in an unbroken line it would make a printed sentence of 1,837,500 miles' length. If the 300,000 Southern Presbyterians were good, steady readers, putting in ten hours a day each, they could read it in twelve years.

This will lead to the inevitable conclusion that our Church is furnishing its full



Periodicals of the Presbyterian Committee of Publication.

share of religious literature for the millions outside of the Church, and that it is doing a large part of the necessary literary work to make of this an informed and aggressive Christian nation, promoting the Kingdom in all the world.

But words are *things*, and a small drop of ink, Falling, like dew, upon a thought, produces That which makes thousands, perhaps millions, think.
—Byron.

AN EXPERIMENT AND HOW IT WORKED

FROM all over the Assembly come interesting accounts of self-denial and working of "talent plans" to pay off the foreign mission debt. Many unusual happenings in this connection have enlarged the Church's interest and increased its power for the accomplishment of the great purpose for which it was designed.

The purpose of this article is to tell how one Sunday school entered into the effort of "paying off the debt," setting Wednesday afternoon, Livingstone's birthday, as

the time for a special service and opening of the mite boxes. Thus it was that Ginter Park Presbyterian Sunday School had its "Spring Opening," March 19th.

A Sunday school gathering on a "week day" to go on a picnic, or some other kind of a wholesome frolic, is not unusual, but the proposition to meet Wednesday afternoon for a purely religious service was regarded as rather bold, and there was some speculation as to whether the affair could be made a success at that time.

But this school has a great leader in

its superintendent, and its members are appreciative and responsive. The mite boxes were given out six weeks in advance of the time of the opening. They were specially prepared, as shown by the accompanying four-sided label:

**FOR
THE FOREIGN
MISSIONS
DEBT**

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."—
2 Cor. 9: 6.

SELF DENIAL

FOR THE CAUSE OF
THE KINGDOM

THIS BOX TO BE
EMPTIED
AT
GINTER PARK PRESBY-
TERIAN S. S.
WEDNESDAY, 4 P. M.,
MARCH 19, 1913.

If any man will
come after me, let
him deny himself, and
take up his cross
DAILY and follow me.
—Luke 9: 23.

March 19, 1913

WILL BE
THE 100TH ANNIVER-
SARY
OF
THE BIRTH OF
DAVID LIVINGSTONE

WHO SAID:

"I will place no
value on anything I
have or may possess,
except in its relation
to the Kingdom of
God."

Write below how
you denied yourself to
make this gift.

It was announced that the "self-denials" noted on the fourth side of the mite box would be pasted on a large blackboard on "Opening Day," and one of the features of the service would be the announcement of total contributions.

Wednesday afternoon found the Sunday school room filled with folks. Not only was the Sunday school "proper" there in healthy size, but many friends had come to witness the sight.

It was a breezy program that was put through that afternoon. Everything was new. Interest was at high tension. The little folks did their parts well. The Seminary Quartette, which made such a fine impression at both the Chattanooga and Memphis Conventions, rendered two beautiful selections.

The blackboard displayed a fine list of "denials," including the following:

A tool box; a pair of ball-bearing skates; a scout hatchet; desserts for a week; a watch; car fare (walked); grape fruit (used lemons); butter; trip to the inauguration; a sail boat; a new hat; a new pair of shoes; chewing gum, candy, and fruit; a new top; a new ball; a new book; a set of bookshelves, etc., etc.

There were other boxes bearing accounts of what the donors had done to make the money. Among these were:

Made infants' caps; made up beds for mother; sewed; sold old junk; sold hatching eggs; helped mother; tended baby, etc., etc.

The last special feature on the program was the announcement of the contributions taken from the mite boxes, the Sunday school treasurer coming to the front with a broad smile to say that \$295.51 had

been given. The amount was afterwards swelled to above \$300.

The school has a total membership of 185. There were present at the opening 248 persons. The day was a happy success.



Mr. Owsley Sanders, Ginter Park Sunday School. A Superintendent who is not afraid to ask his school to take hold of big things.



LOOK WHO'S HERE

To all the little folks of all the homes of all the Southern Presbyterian Church—Howdy!

Your friend "Jack" has come over here to this part of THE MISSIONARY SURVEY to open up a corner just for you. You have been watching him climb a flag pole on the front page until perhaps you thought that was all he could do, but it isn't. And it is a good thing, for some day he expects to reach the top of that pole, and then he would be out of a job unless they should make the pole higher. So he is coming here for a little while each month to tell you about things that are happening all about over the world where THE MISSIONARY SURVEY goes—things that will be of real interest to you—hat will enrich you and make you more fit for God's service as you grow up.

Jack would be glad to have you write to him and tell him if you like this plan; and if you can tell about some real helpful and interesting work you are doing for Foreign Missions, or for Home Missions, or for the aid of orphan children or widows of our deceased ministers and missionaries, or for Sunday school work, Jack will try to find room to print your letter in this department. Remember, it must be something that would make a good example in this work for other young folks to follow.

Maybe you can help Jack get subscribers for THE MISSIONARY SURVEY! Who will be the first one?

SOME OF JACK'S FRIENDS





Mrs. Cowan and her protege, Erothildes, and her pets.

A LITTLE BRAZILIAN GIRL AND SOME PETS

MRS. KATE B. COWAN.

My Dear Little Friends:

I AM sending a photograph, taken in my garden, surrounded by my family. Erothildes stands to my left. She is a nice young girl or thirteen, who has been my "right-hand man" nearly all year, attending to her studies, our cooking, and helping with housework. She has recited the Shorter Catechism and received a Bible, but is not yet a professing Christian; so I want you to pray for her.

My dear little doggie, "Luna," acted just like a naughty child and would not come and stand by my side and look her prettiest, but had to be put on my lap. She is quite intelligent—understands three languages—viz: Canine, Portuguese, and English. The pretty

parrot and the little paroquito behaved beautifully. The mother cat rebelled against having the babies taken from their bed into the sunlight. Twice she carried the little yellow one home, and you see she is just watching her opportunity to snatch them all away.

Two members of the cat family are not present—"Daisy" and "Tom baby," the big black and white cat.

The oranges and bananas look tempting. There are now just ten bunches hanging from the plants in my yard. Come to see me and I will give you just as many as you can eat; but, best of all, I would like you to come and see my school and hear the children sing and recite their Bible verses.

Alto Jequitiba.

THE TRAIN FOR THE SOUTH



"All aboard."

Birmingham, Atlanta, and all points South—
Gretchen soothes her babe with a quivering
mouth:

Der Main is in from Bremen, and the immi-
grants are here
To take the dream of beauty to the Locust
Point pier.

Hurry 'em to Camden, where the train is on
the way

For Birmingham and Louisville and the great
New Day:

Gretchen, with her baby sweet,
Fritz with starting eyes,
Ready to be rolled away
Where the new dream lies.

A bundle and a hamper and a band box and a
trunk,

A car with tiny windows and a narrow-minded
bunk;

Flaxen-haired frauleinas from the valleys of
the Rhine—

Wisk 'em off to wonder o'er the old main line,
Marts of West Virginia and the lands of corn
and wheat,

Gretchen and her baby at the gates of Camden
street;

Der Main is in from Bremen,
And the train is for the South—
Good-bye the little mother
With the quiver on her mouth.

Haul 'em up in dear-borns from the piers with
hopes aglow—

All aboard for Memphis and the land where
dreamers go,

With new world fancies burning, and the bun-
dle and the frau,

And little flax-haired baby on the seat beside
them now.

Der Main is in from Bremen, and the train is
in the shed,

Gretchen and the little one with such a sleepy
head.

Oh, the little family,
In a land so strange and new,
With hopes that beam and bubble
And with dreams that bubble, too.

Birmingham, Atlanta, and all points South—
Off the train is rolling with its freight of age
and youth.

The lover and the sweetheart, and the mother
and the child,

With all before them blooming and with all
behind them wild,

With dreams of
old dreams dy-
ing in the val-
leys of the
Rhine

The farther they
go flying down
the old main
line:

Good-bye, little
Gretchen,

With the quiver
on her mouth,

The gates of
dream are
open,

And the train is
for the South.



Arriving at Ellis Island.

—The Baltimore Sun.

A FAITHFUL MISSIONARY HEN

D. P. McMILLAN.

The following article is clipped from a
paper published in Monrovia, California:

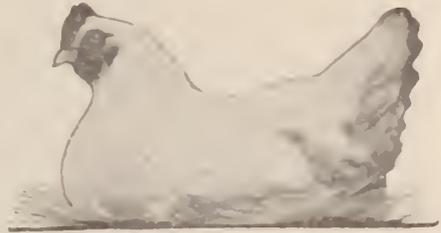
"Annie Dowd is dead after a life of philan-
thropy and practical usefulness. With honors
thick upon her and conscious of not having

lived in vain, she passed away on West Palm
Avenue last week. Her work was in the mis-
sionary field, and for six years Annie gave
enough money to a Japanese mission near
Tokyo to send a Japanese girl to a Christian

missionary school for six months each year. It was a generous trait in Annie to send money to Christianize the heathen. Annie Dowd was a Rhode Island hen, and her mistress gave the proceeds of the eggs laid by Annie to the missionary school in Japan. This remarkable hen was seven years old and laid an egg nearly every day for six and one-half years. During the moulting period Annie rested a few weeks. Her mission was to lay eggs for the missionary school, and she never seemed to halt in the good work. It cost \$20.00 a year to send a Jap girl to this mission school, and Annie's eggs yearly brought a little over \$10.00.

"Here lies a hen who did some good.
With ne'er a strut or shout;
And when she died it could be said
That Annie was laid out."

The vast majority of us can hardly own Rhode Island Annie Dowds, for most of our back yards are too Rhode Islandish to provide adequate quarters for such a worthy name-sake, but there are surely very few who can not substitute "Little Pongee Gowns" for Rhode Island Reds, and as Easter comes on



nothing could be more fetching than a goodly supply of those inexpensive frocks. Mail your orders to The Presbyterian Committee of Publication, Texarkana, Arkansas-Texas, and they will send you fifty prepaid. It will cost you nothing but a little time.

If one hen gave twenty-three hundred and seventy-two days' work to the support of these Japanese girls, ought we not to hang our heads for shame? Should we not gladly consecrate a few hours to the noble work? Awake, Ambition! We shall not be outdone by a Barnyard Fowl! Our reputation is challenged by a Rhode Island Hen! Who will be the first to recover our Racial Laurels?

The Cedars, Clinton, Miss.



The Little Dutch Maiden

Little Dutch Katrinka,
Knitting in her hand,
Is thinking of her father
In the far-off land.

Soon to great America,
Katrinka, too, will flit.
I hope you'll teach her
English;
She'll show you how to
knit.

—Over Sea and Land.

A VISIT TO THE ENSLEY KINDERGARTEN

MRS. M. HOOD.

Two years ago, when I first came to the Italian Mission at Ensley, I tried to do regular kindergarten work, though I knew that it was more than one kindergartner could manage successfully. Our work here could be conducted with much success had we a teacher, an assistant, and a maid; but with only a teacher and a maid—often no maid—usual methods had to be abandoned. I took Mr. Bryan's advice and tried "to teach them about Jesus." Progress has been so slow, that I hesitate to tell you of it. Yet it is your work. May

I tell you just how I try to conduct it?

In a kindergarten the children are generally divided into three classes—the "big children," the "middle size," and the "babies."

In the morning the children find their places, and when seated, make chains, or are given the building blocks or picture-books. The latter were the gift of an Ensley friend, whose only boy had more books than he needed. Many of the Italian children had never seen a picture-book. Oh! how they love them, and seem never to tire of them.

The little children are kept busy by the maid, while I sit at the table with my big children, of whom only two are over eight years old, and give them either a directed occupation, or a gift play.

When this period is over, we march on to the Circle, where we have our prayer, our Catechism questions and Bible verses, our songs, claps and skips. This is the time the children love. It is here that each little tot looks at "the picture" and talks about the subject of the day.

For a day or so we have had the blacksmith, who is a faithful helper in the neighborhood. Yesterday we cut out the "Little gray pony that had lost his shoe." I had taken them to see the smith, not this time "under the spreading chestnut tree," but to me, and also to the children, in his kind way he seemed as full of interest as of old.

After the Circle, we say good bye, each little brown hand is shaken, and here, let me say, this little personal touch counts. On one occasion, after this daily exercise, I noticed one little tot standing near, "What is it, Brace?" I said, and he replied: "You no tell me good-bye."

I like to gather the older children around

me after the morning's work and play are over, and help them to collect the things I have tried to teach them. And when I feel so weak and unable to accomplish anything, I just try to love them more, for "Love begets love." It has been said, "Love is the flight of the soul toward God." "It is the heart's one eye." Yes, more, it is the chord of music, "like the sound of a great Amen," which will echo and re-echo through the lives of these little children, reaching to the hearts and hands of the mothers, and leading them into the sweeter, gentler life we are trying to teach them about at the Mission. Through our love to them, these little souls seem to be trying to sense love in those who are in their homes.

Annie said to me, "Teacher, my papa calls me sweet sometimes, and he plays with us at night." Little Lena said, "Every night I sing, 'I think when I read that sweet story' to my mamma, and she say, 'It's nice.'"

These mothers love to have me come to see them. One day as I was leaving little Sam's house, his mother said to me in Italian, "Teacher, every day when you get through at school, won't you come and sit in our house?"

I have tried to tell you simply of the work, and yet, I have had a larger vision of it than we have been able to accomplish.

If any friend is interested sufficiently won't you write to me and let me tell you about it?

Christ said, "Go ye into all the world and preach the Gospel," but few of us can go into the far-away world, so those from the far away world have come to us. "Lovest thou me?" "Feed my lambs!"

Ensley, Ala.



Does he need help?

THE STRANGERS IN OUR MIDST

A PROGRAM FOR THE JUNIORS.

"To give thanks unto the Lord, call upon His Name: make known His deeds among the people."—PSALM 105. 1

Hymn—"Jesus Shall Reign."

Psalm 96: 1-10.

Prayer—That we may be faithful in making the name of Jesus known to the thousands of foreign people in America.

Taking the Train for the South (1).

How Our Sunday-school Can Help Neglected Little Children (2).

Hymn—"Around the Throne of God in Heaven."

Recitation by a little Dutch maiden (3).

An Hour in the Kindergarten at Emsley (4).

Prayer—By the children, for the work of our Church among the foreigners at home.

Transaction of Business.

Hymn—"All Hail the Power of Jesus' Name."

other side of the room. Divide the children into four bands, and as each verse is recited, let one band march across the room and take their seats. Between each verse, a stopover might be allowed, while the conductor or the Leader tells briefly about the work among foreigners at the various places. See articles in the current number.

2. Appoint several of the older children to read the article on "The Sunday-School and the Foreigner," and tell in their own words how their Sunday-school can reach and help neglected little children in the community.

3. Have a little girl tell this in the first person. It will be effective if she is dressed as shown in the picture.

4. The Leader, or some one appointed in advance, should tell about this in a bright, crisp way, as if it were a real visit.

5. There are beautiful stories in "The Broken Wall," by Edward A. Steiner, \$1.00.

NOTES.

1. Have one child act as conductor, and to call the train, which will be "standing on the track," at the

A SILVER DOLLAR MISSIONARY SERMON

UNCLE SAM never dreamed that the designs he ordered to be placed on every silver dollar would be useful to teach the people of the United States something about their duty to the unevangelized.

1. The coin can only fulfill its intended mission by being kept in *circulation*. The same thing is true of the Gospel.

2. The very *date* is significant. Nearly 2,000 years have passed since He gave the command, "Go ye into all the world," and the world is not yet conquered for Christ.

3. On the face of the coin are *thirteen stars*. They remind us that we must take our reckonings from above, and correct our earthly instruments and opinions by looking heavenward. Read Daniel 12: 3.

4. Over the woman's head on the face of the dollar is the word "*Liberty*." Like Christ himself, we are sent to "proclaim liberty" to those who are yet in bondage of sin.

5. A *laurel wreath* also rests upon the head of the Goddess of Liberty as a mark of victory. The church militant must "fight the fight of faith." We have promise of victory—"a crown that fadeth not away."

6. Another inscription proclaims the fact that "*In God we trust*." All

things are possible to Him. Money is needed for the work, but without God we can accomplish nothing.

7. On the obverse side of the coin is an *eagle*, the "King of Birds." Christ is the King of Men. The time is coming when it shall be true that "The kingdoms of this world are to become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever.

8. In the eagle's beak is a *streamer* with the inscription, "*E pluribus unum*." The dissemination of the Gospel makes the whole world kin. The Gospel makes all nations "one in Christ."

9. In one foot the eagle clasps a *bunch of arrows*, suggesting weapons of speed and directness. A dollar given to missions now may be worth a hundred dollars ten years hence. Souls are perishing. Let us make haste.

10. In the other foot the eagle holds an *olive branch*, a symbol of peace. Sin brings strife; the Gospel proclaims that Christ brings "peace on earth and good will to men." Peace is the great need of the Christless world.

In conclusion—if it be true that "money talks," then, as some one has suggested, "a dime whispers, a half-dollar talks, and a dollar shouts."—*Condensed from "The Missionary Review of the World."*



HOME MISSIONS

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

MISS BARBARA E. LAMBDIN, LITERARY EDITOR

P. O. DRAWER 1686, ATLANTA, GA.

THE DECADENT COUNTRY CHURCH—A PRESBYTERIAN PERIL

EXACTLY ten years ago the present Secretary of Home Missions prepared and delivered at the various Synods an address on the "Country Church as an Important Factor in Our Religious Life." Then evidently in advance of the times, this subject now is attracting nation-wide attention. In that address, the assertion was made that the country church practically gave us our ministry. To test the statement, an elder in the Mississippi Synod requested all the country-bred ministers to stand up, and it seemed as if the whole Synod rose to its feet.

A similar test was made recently at the Laymen's Convention in Memphis. The presiding officer requested all born in the country, ministers and laymen, to raise their hands, and it was estimated that 1,200 out of 1,500 responded.

President Branson in his address before the convention stated that three-fourths of the people in our cities were born in the country, as well as five-sixths of the college presidents and six-sevenths of the ministers.

It is said that in Georgia three-fourths of the farms are cultivated by tenants. In one county, containing 37,000 people, at least 25,000 are landless. The last census shows that rural Indiana lost 83,127 population; rural Missouri, 67,716; rural New Hampshire, 10,108; and rural Vermont, 82,122.

These are startling facts, and several denominations have Departments of Church

and Country Life, making surveys and collating similar facts at great expense and pains. The religious press is complaining, however, that these expensive surveys are but tabulating statistics and facts which are already generally known, while they have suggested no remedy, except one or two along economic and social lines, which are "healing but slightly the health of the daughter of my people."

A speaker at the Memphis Convention gave as an illustration of "over-churching," a community where in a radius of four and a half miles there were twenty-nine churches; while another described a section containing one hundred and fifteen square miles where there were only two country churches left. The first was a case of special pleading, the other described conditions which are more characteristic and alarming.

The disintegrating country church affects all denominations to some extent, but it is especially a Presbyterian peril. One thousand vacant churches on our roll may be partially explained by the fact that many of them are weak and struggling, but the real cause is a scarcity of ministers to meet the need, and the supply is insufficient because of the decadent country church which ordinarily recruits the ministry.

The Presbyterian Church is not growing in our cities as it should because we have allowed the country churches to die, and consequently the people coming from the

country to the city are not Presbyterians. Superficial men are prating about "overlapping," while our profoundest thinkers recognize that it is a suicidal policy to listen to such sentimental gush. Men are made to feel that it is a waste of their life to serve in a small town or country charge, and yet many such faithful pastors are doing more real service for the Kingdom than numbers of city pastors, who are breaking their hearts over the problem of the lapsed masses. "He that loseth his life (in some country charge) for My sake, shall find it," in the results revealed in eternity.

Yet withal, men will not accept a country charge if they can escape. They will volunteer for "City Missions," for Africa or China, but consider it almost a disgrace to accept a country call, or "bury" themselves in the mountains, where human need makes its mute appeal in the wretched

destitution which exists. Of course, we recognize the justice of the excuse that "the children must be educated," but men without children are just as reluctant to "bury themselves in the country."

Men are talking much of "sacrificial service." If willing to "practice what they preach," let them sacrifice themselves to relieve the destitution of the country, having "respect unto the recompense of the reward," not of the present, but of the hereafter. Perchance more souls would be saved than by methods which are always estimating success by visible results. Nothing perhaps would now count so much for the Kingdom as reclaiming the country, purifying the streams flowing into the city, and training a leadership for civic and religious responsibilities.

Where are the men who will answer the challenge of the country?

OPEN GATES

By

CHARLES LEMUEL THOMPSON D.D., L.L.D.

*Lift up, lift up your heads ye gates,
Ye everlasting doors—
Of a nation great and strong and free,
Down all her peopled shores.*

*Lift up your heads. Behold them come
O'er many a troubled sea.
One vision holds their eager eyes—
Our light of liberty!*

*Our stars their only star of hope;
Our bars, their beacon flame.
Their hands down-borne by heavy hearts
Are outstretched in His Name.*

*Lowly in garb and mien and walk,
Faces deep scarred with sin.
Beware—proud land!—for thus thy King
Of Glory cometh in!*

ASSEMBLY HERALD

THE SUNDAY SCHOOL AND THE FOREIGNER

REV. ALEXANDER HENRY, D. D.

We are indebted to *The Assembly Herald* for the following very



strong and timely appeal for the extension of the influence and work of the Sunday school to include the multitudes of foreign children in America.

Dr. Henry is Secretary of the Board of Publication and Sabbath School Work of the Presbyterian Church, U. S. A., which has been for ten years actively engaged in such work, and his appeal, therefore, comes with ring-

ing force.

This Board of our sister Church has Italian, Hungarian, Bohemian, and Ruthenian colporteurs working among their respective nationalities, and it is publishing weekly illustrated papers in these languages; and also Bible picture cards, with a text and comments, in six foreign languages:

The foreigner has come to America to stay. It is true that some return to their native lands, but their tales of American life only tend to awaken a desire in the hearts of their countrymen to enjoy the same experiences. Thus the returning foreigner becomes the advance agent of a new tide of immigration.

Within the last ten years, more than 8,000,000 foreigners have landed upon our shores. Think what this means! The combined population of Arizona, Delaware, Florida, Idaho, Colorado, Maine, Montana, Nevada, New Hampshire, New Mexico, North Dakota, South Dakota, Oregon, Rhode Island, Utah, Vermont, and Wyoming—seventeen States—does not equal the number of foreigners who have come to America in the last ten years.

What are we going to do with them? Perhaps we ought to ask, What are they going to do with us?

Prof. Edward A. Steiner, in his excellent book, "On the Trail of the Immigrant," says: "No nation has ever faced such a problem as we are facing; not only because of its

gigantic proportions, not only because of its peculiar nature, but because of the fact that the nation's weal or woe is being decided right before our very eyes; because its *shroud* or its *wedding garment* is now being woven, and we who live to-day may stretch our hands against the threads of the loom, and say which it shall be."

It is evident that these foreigners must be instructed in American ideas and ideals. It is equally evident that the best field for this instruction is to be found among the children of these strangers within our gates. The public school is giving them a secular education; the Sunday school must give them religious instruction.

These foreign children are bright and capable to a remarkable degree. They are eager to learn, and are intensely patriotic. A story is told of a boy, born in America, but the son of a foreigner, who was loudly protesting because his father had whipped him for some misdemeanor. When asked if he had done the deed complained of, he admitted it, but said that he objected, as an American, to being whipped by a foreigner.

A vessel coming to America had its steerage filled with a motley company from many lands. One group would sing a national song, and other nationalities would interfere and raise their own patriotic airs, until bedlam broke out. In the midst of this confusion of tongues, a little girl began to sing, "My country! 'tis of thee." As the other singers recognized the hymn, they joined with her, and in a few moments the tumult had subsided and all were united with her in singing "America."

An impressive illustration of the progress already made is found in the fact that the children of the East Side, in New York, take from the public libraries more books of solid worth—such as history, biography, literature and travel—than the children of any other section of New York City; and that Browning has more readers in the East Side, New York, than in Boston.

It is not so easy to reach the *parents* of these children. Their speech is not understood by the ordinary English speaking Christian worker, and many of them are wedded to their old religious faith. But this is not true of



their children, and we should make a supreme effort to win them to Christ and Christian morality.

It is not enough that these children are receiving a secular education, for a secular education without moral force and religious conviction

is a menace instead of a blessing. "Un-assisted culture will never save America." The corner-stone in the life of every child—American or foreign—should be religious teaching and moral training.

The Sunday school offers the most generally available and efficient means for the Christianizing of these young people of foreign birth.

The Sunday school does not require workers who understand foreign languages. Christian teachers who can speak English only can be employed, since these children, through the public school and their intercourse with American children, soon acquire our language and prefer to be taught in it. It often happens that they are ashamed of the speech of their parents, and wish to be regarded as Americans.

The Sunday school can be made easily available wherever there is a community of foreigners, if there are American Christians who are willing to enter upon the work. This can be done with comparatively little expense, since literature and other helps are now to be had so conveniently.

Acquaintance with the children furnishes an excellent opportunity for American Christians to visit the homes of these people, who, as



"Americans by adoption."

a rule, are shy and suspicious. Interest in their children will please the parents, and such visits will make it easier to interest the young people in our religious organizations.

The reason so few of these children of foreign parents are reached by the Sunday-school is because little or no effort is being made to secure their attendance. Where it can be done, they should be induced by all kindly means to enter a school already organized, and composed for the most part of American children, where English is spoken.

When we reflect that millions of foreigners are flocking to our shores; when we consider how bright and capable many of their children are, how eager they are to learn, and how ready to adapt themselves to American environments; when we realize that not a few of these foreign boys and girls will be found among our educated and cultured citizens in years to come, and that to day they are ready to respond to any sincere effort we may make to give them religious instruction; it would seem as if no more important work were presented in the providence of God to the Sunday schools of America, than the effort to give a Christian education and training to these millions of foreign children. The Church has here an opportunity to do the necessary groundwork of a future Christian citizenship, the effect of which upon the nation's destiny would be incalculable.



Boys and girls from foreign shores.



FOREIGN-HOME MISSIONS IN NEW ORLEANS

REV. GEORGE SUMMEY, D. D.

NOT long ago during a meeting of New Orleans Presbytery, at a recess for lunch, there chanced to be standing together four men, ministers, chatting with one another, all able to converse in the English language, but speaking with the accents of the German, the Italian, the French, and the Magyar tongues. The incident illustrated the fact that in this Presbytery our Church comes nearer doing a polyglot work than anywhere else in all its extent. Besides the regular American work and that among the negroes, representatives of our Church may be found among the Germans, French, Italians, Spanish, Hungarians, Syrians, and Chinese, besides one church connected with the Seamen's Bethel, where the transients of several other nationalities are ministered to.

The two German churches of the Presbytery are self-supporting, and have services in both the German and English languages. Pastor Louis Voss and Theo. F. Hahn also aid materially in other and Home Mission work. Among the French, who form the larger part of the population of the parishes (counties) outside the city of New Orleans, Revs. P. Ph. Broil, M. R. Paradis, Pierre Danis, and W. H. Leith have been the evangelists. Rev. Edmond LaVergne is also a Frenchman and uses that language when needful, but is at present doing only English work. For the Italians, a mission house, with schools and industrial training, is maintained in the heart of the city, with another mission in a thickly populated Italian quarter in a distant part of the city, while a most promising work is conducted also at Litcher, forty miles above New Orleans. Rev. Christopher Russo and Mrs. Mary Cosentino have been the active workers. They recently joined forces by marriage, but the work goes on as before. As opportunity offers, Rev. Theo. F. Hahn holds services in Spanish in the Bethel Church or in the Syrian rooms near the Spanish quarter. The Hungarian colony is near Hammond. This organization, the

Arphadon Church, is under the charge of Rev. A. Csontos, who was ordained during the past year. The Syrian work is in a Sunday school and day school conducted under the auspices of the First Church. For the Chinese Mission, the Presbytery owns a valuable piece of property, with assembly rooms, school rooms, etc., where teaching on week days and Sundays and religious services are offered. The Chinese themselves help to sustain this work. Miss Anna W. Creevy is in charge all the time, while Mr. William Frantz, of the Canal Street session, is superintendent.

That this is a great Home Mission field, with foreign and home work so closely interlocked that they can hardly be separated, and in a region which is almost as much Romanized as Mexico or Brazil or Cuba, may be seen from the following facts:

New Orleans Presbytery covers seventeen of Louisiana's sixty large parishes. The population of these seventeen is 679,500, or two-fifths of the population of the entire State. All but four of the parishes east of the Mississippi are in this Presbytery, which touches with the Texas border. In three of the seventeen parishes there is not a Protestant church of any kind; in three others, six in all, there is not a Presbyterian church; three others have one small Presbyterian church each; eight others, two or more each.

In this whole territory our Church is looked to more than any other for steady, successful Protestant work. It outnumbers the Methodists by about two or three to one, and the Baptists about four or five to one. But the Church needs vastly more than it possesses to accomplish its work and to enter the doors which are wide open. Houses of worship for its Italian and French members and adherents are almost imperative necessities just now. With the Roman Catholics numbering fully forty-five times as many adherents as our Church, one may easily see how much we must do to compass the work.

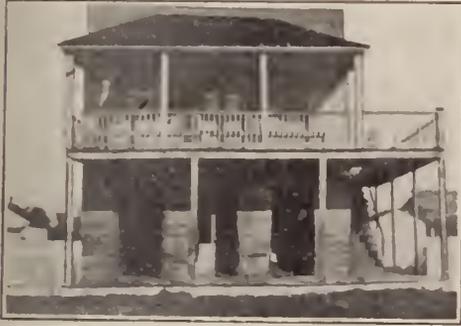
New Orleans, La.

AVOID DELAY IN LOUISIANA

REV. W. H. LEITH, Pastor Evangelist.

THREE years ago I began missionary work in the southwestern part of this State as Sunday school evangelist among the French speaking people of these communities, at the same time

It will be seen that we are forced to accept very undesirable places for the worship of God. In fact, when an old school house or a dance hall, being past use, is relegated to the rear, the only alternative for us is to accept it with thanks. How can we invite our Roman Catholic friends to leave their beautiful churches, filled with so many handsome images and ornaments, the emblem of splendor and glory, to patronize these places where the Gospel is preached? Therefore, I make a strenuous plea for better buildings and more attractive ones. For the sake of future success, we ought to have them.



Band Hall at Bowie, La.

ministering to small groups of Protestants here and there.

In fifteen months five parishes were covered, viz.: Vermillion, Iberia, St. Mary, Terrebonne, and Lafourché. A definite work was then assigned me in the parishes of Lafourché and Terrebonne. I became pastor evangelist of our Church at Thibodaux, residing there and making it the centre of a circuit of six stations, viz.: Thibodaux, Bowie, Donner, Bayou Blue, Bayou Cane, and Little Bayou Black. Three are accessible by railroad and the others by carriage.

BOWIE, LA.

The above was our first house of worship. The flood of last spring, which caused so much suffering and loss in all this section, covered the lower floor of this building for almost two months.

The building has since been changed into a dwelling, and so we have moved into an old abandoned school house. There is here a small group of about fifteen Protestants, who form a nucleus for the work, and a Sunday School is maintained.

DONNER, LA.

The upper story of this school house contains a hall, which we are at present using. This hall is a very suitable place for religious services. Less than six months ago it was the only place of worship for Protestant and Roman Catholic alike. The Catholics had their altar at one end and our pulpit was at the other.



School House, Donner, La. Used by both Protestants and Romanists.

As the seats have backs, they had to be turned around at each service for the convenience of the different worshippers. Finally we became discouraged with such

a bi-monthly program, and nicely overcame the difficulty by carrying our pulpit and organ to the end where the Roman Catholic altar was. To endure such treatment was to them like casting pearls before swine. They became afraid of our unclean (?) feet and the rending process, so pulled up stakes and decamped, never to return again. In their haste, they forgot to take with them their home-made confessional.

BAYOU BLUE MISSION

This place deserves to have a little chapel of its own. The meetings are held from house to house. Less than three years ago we found the people here neglected by their own Church. In all, eight families now make up the Protestant community, and their influence for good is radiating in all directions. The services are in the French language. They are an interesting people, but have to submit to much persecution of one kind and another. I baptized and received into church fellowship about thirty of them, almost all at the same service. You cannot find its duplication among the French people anywhere in the United States, except when Father Chiniquy left the Church of Rome. The stroke was one of faith and prayer, with telling results.

BAYOU CANE AND LITTLE BAYOU BLACK

We have no room to speak of the needs of Bayou Cane and Little Bayou Black. Similar conditions prevail in these communities as described elsewhere. But we will tell of the dance halls that we are forced to accept as meeting places.

The buildings do not afford any degree of protection from the cold weather. Services in winter are almost an impossibility, as the buildings are open on all sides, very necessary in the summer, but for us the most useful part is the roof. One night it was so cold we had to get outside and start a fire in the open. The friends got around the fire in a circle, and the service was resumed.

The difficulties of the work are many, as only one illustration will show. This happened at Thibodaux, La., recently: John Hart, a Presbyterian, died in a Roman Catholic family, leaving a wife and three beautiful children. They were living with their sister-in-law and all were Roman Catholics except Brother Hart, but the family had grit enough to allow us to hold a funeral service at the house in the face of opposition. The priest, as usual, forbade services at the grave, for the body was to be interred in the Roman Catholic graveyard. I went from the house with the family, riding with the mourners. The priest helped to open the gate, but sneaked away as we arrived. At the tomb, by request of the sister, we offered prayer and pronounced the benediction. What became of the priest is a mystery unless he was hiding behind some near by tomb.

The people at these mission stations are very poor, having barely the means of sustenance. Favor these places with your prayer and with your wealth, so that it may be said: "Thy prayers and thine alms are come up for a memorial before God."

Thibodaux, La.

THE NIGHT SCHOOL—ENSLEY MISSION

MISS AGNES AVERYT.

THE class which meets at night is held in one of the Sunday school class rooms of the First Presbyterian Church of Ensley. We have had an enrollment of twenty—all Italians, born in this country, but one—a Greek, who has been in America about four years.

This young man is a member of the Ensley church, and has been going for three years to the city schools by day, and coming to us at night for extra help. In the summer and on Saturdays he works, by this means supporting himself while at school. He is about nineteen



Polish mother and children. The son, Tony, attends our school.

years of age, and the great event of this year to him is his graduation from the grammar school. No college graduate could be prouder of a diploma than he is of his, which insures his promotion to the high school. He was much touched by the fact that when the superintendent pre-

sented the diploma, and told how much he had done to gain it, his fellow students all cheered him heartily. This shows what the illiterate immigrant can do in a few years.

We do not find so much ambition in the Italians, yet most of them have to work hard all day to help support their families, and they are tired when evening comes. We have one Italian boy who worked six months to learn how to write his name—and he finally succeeded.

The Italians are very fond of music, and we have been teaching them Sunday school songs, as well as the lessons. Members of the 'Young Ladies' Missionary Society have come once a week for several months to practice songs with the classes. None of the pupils are above the third grade, and few can really read, so we learn the songs by rotê, just as the primary class would do. They enjoy the singing, and their favorite song is, "Where he leads me I will follow."

We have, of course, many hindrances and discouragements in our work—the pool-rooms and picture shows, as well as the open saloons, are ever reaching out to capture these young people, and Catholic influence would withdraw them from us, no matter where else they might go; yet we are working patiently on in hope and faith, for it is the Master's work.

Ensley, Ala.

THE FIRST BOHEMIAN CHURCH

REV. CHARLES R. STRIBLING.

EVERY week *The Saturday Evening Post* has a whole page on the very suggestive topic, "Who's Who and Why?" That is a most appropriate caption for an article on the Bohemians in Virginia.

Put your finger as near as you can on the geographical center of Europe, and it will cover Bohemia, the principal province of the Austrian Empire. In less than half the area of Virginia there is a population three times as great.

On that little spot of the continent a



The Sunday School. First Bohemian Church, Prince George County, Va.

great tragedy was enacted! Away back in the ninth century (873 A. D.), two men from Thessalonica found their way to Bohemia, preaching the Gospel of Christ. These two men, Methodius and Cyrillus, were not representatives of Rome but of the Greek Church. Their home was in the city where Paul had first told the story of the cross, the city where the uproar was created and the house of Jason assaulted, when the only charge that could be trumped up against them was, that they said, "There is another king, one Jesus."

God blessed the preaching of these men, and enabled them to do much for Bohemia. The sacred forests were cut down and the heathen priests banished. In these religious services, Methodius used the native language. The Bible was read in the Slavic translation. The communion was administered in both kinds, and the Roman doctrine of the celibacy of the clergy was disregarded. The Bohemian Church was organized on national lines, and the authority and supremacy of the Church of Rome was ignored. This soon became the storm center. Upon the head of this little Church, Rome poured the vials of her wrath. For six hundred years the struggle lasted. Then Rome conquered, and the history of that conquest is written in blood!

In 1620, the year that the Pilgrims landed at Plymouth, the last struggle took place. It was the death struggle of Protestantism. At the beginning of the seventeenth century, eighty per cent. of the population were Protestants; to-day two per cent. are Evangelical, the rest Romanists.

No people on the face of the earth have suffered more for their religion than the Bohemians; many have left the home land forever. Hundreds of Bohemians have settled in Virginia, around Richmond and Petersburg. They have taken the worn-out farms of Prince George, Dinwiddie, and Chesterfield counties, and are making these lands "blossom like the rose." These people are the descendants of Huss, and Jerome of Prague, and heirs of the promises.

East Hanover Presbytery has an organized Bohemian church with sixty-six members in Prince George county. For several years, Rev. Frank Uherka had charge of this congregation. He was the advisor and counsellor of his people. As many of them speak no English, he was



The Manse, used for all the services.

constantly called on to help them. He and his devoted wife gave themselves, heart, soul and body, to their people.

When Mr. Uherka left, the work stopped for several months, for no one but a native Bohemian can minister to this congregation. In December, Rev. J. A. Kohout was secured, and he is doing good work.

By the first of April a comfortable brick church will be ready for use. So far the Sabbath school and church services have been held in the manse. This handsome church was built largely through the zeal and consecrated effort of Rev. D. H. Rolston, now the popular pastor of the First Church, Charlotte, N. C. When completed, it will be the handsomest of all the mission churches of East Hanover Presbytery, for we are doing better for these foreign-born Christians than for our native-born people. But without the help of the Synod's and Assembly's Home Mission Committees, this church could not have been maintained. Many trying problems arise as we attempt to minister to and feed these people, but with God's blessing great and lasting results may be expected.

Petersburg, Va.

NEWS ITEMS FROM MANY SOURCES CONCERNING FOREIGNERS IN AMERICA

SOME SPIRITUAL HYGIENICS.

The great wealthy churches of America will have to adopt our Lord's way of working, or they are liable to perish from atrophy. They must forget themselves and go out to the multitudes that are as sheep having no shepherd. One way of doing this is to establish mission agencies in the midst of foreign populations in cities and other industrial centers. Converts in these missions will in turn become evangelists to their own people.

A writer in the *Westminster Teacher* asks: "Why not seek the conversion of the Slav people and make them apostles to their own in this country and in Southern Europe." The Waldensian preachers in Italy have urged that we evangelize their countrymen who come to America. They tell us that when converted Italians return home they become evangelists to their own people. We have almost unlimited opportunities in this exceptional field of labor. A native has many advantages over a foreign born missionary. The barriers of racial prejudice are not in the way. Much ought to be done for China and Japan by this method of working.

"Devout men out of every nation under heaven" were the people to whom the apostles preached on the day of Pentecost. Millions of such people are on American soil, and they do not know the way of life. They have a religion, but it is impotent. While projecting great mission enterprises in foreign lands, we cannot consistently overlook the great foreign mission field at home. Good business policy as well as Christian strategy requires that we save the unsaved foreigner at our door and make him a missionary to his brethren according to the flesh.

By entering this unlimited field of service many a church that is deploring spiritual decline would "revive as the corn and grow as the vine."—*The Presbyterian of the South*.

THE HINDU INVASION.

Evidences are multiplying that the world mission problem is being brought face to face with the Church in the United States. From the continent of Europe for years there has been a stream of immigrants pouring upon our shores, Italians, Slavs, Szechs, Poles, Bulgarians, Montenegrians, and other races.

But recently there has come an irruption from another source. From India there has come to our Western ports a great multitude of Hindus. It is estimated that there are 10,000 Hindus in San Francisco. The first Hindus who were brought to the West were

employed in railroad construction in British Columbia and Washington. Riots followed their advent, and with the coming of cold weather they started for a warmer climate. Consequently they moved down to California. Their numbers increased, until we are told that to-day they outnumber all the other Asiatic passengers on transpacific liners bound this way.

The Asiatic Exclusion League has been organized for the purpose of combatting this class of immigrants. An appeal for relief has been lodged by it with the authorities at Washington. Those who minister to their wants on the steamships regard them as an unmitigated nuisance, on account of their rules of caste and religion. Their confessed reason for coming to America is "Money," and those who have come intimate strongly that many more are coming. It is thought that they are coming here in violation of the contract labor law, but no proof of it has been found. Their coming entails a great responsibility upon the churches of the West to give them the Gospel.—*The Christian Observer*.

INVEST IN THE FOREIGNER.

A few days ago in New York City a graduate of Boston University held his one hundred and thirty-eighth consecutive communion service in one and the same church. This in itself is remarkable, but more remarkable is the fact that at each of these one hundred and thirty eight services he has had the joy of receiving into his church a number of new converts. Only once in the long series was the number of these recruits as low as one, and in that case the one was a man of good education who is now a preacher in the Waldensian Church in Italy.

It is astonishing to know that out from that one New York mission under this one pastorate no less than twenty-one ministers of Christ have come. The man whose ministry has been so signally fruitful—Antonio Andrea Arrighi by name—came to this country not merely as a penniless immigrant, but even as an escaped convict. His only crime, however, was his having served as a drummer lad under Garibaldi in the war for a free and united Italy. His recently published autobiography, "The Story of Antonio, the Galley Slave," modestly closed with only the briefest reference to the truly marvelous work accomplished by him in New York. What evangelistic labor yields such fruit as that expended upon our foreign-born population?—*The Christian Missionary*.

Some one has said that ours is an age when every one wishes to reform the world, but no one thinks of reforming himself. We must begin with ourselves. Are we to have aught to give the world? Then we must first have received it. Life for God in public is a mere sounding brass and tinkling cymbal, unless it is balanced by life with God in secret. It makes a great difference whether we are going out, in a kind of social knight-errantry, to live for humanity of our own motion, or whether we have met with Jesus Christ in secret, and go forth with His commission and promise at our back, and with His love and inspiration in our souls.—*James Stalker.*

"Though I am poor, send me to carry some gift to those who are poorer, some cheer to those who are lonelier, and light Thou my Christmas candle at the gladness of an innocent and garteful heart."

If you will make that prayer, and God will answer it, as He promises, you will help us, and make this your gladdest Christmas.—*Henry Van Dyke.*

Professor Steiner says, in one of his books: "I have always regarded the religious problem which the immigrant presents, as the crucial one. We shall soon be of one blood—sooner yet, of one speech; but how soon shall we have one faith and common ideals?"

"UNHURRIED GRACIOUSNESS."

This is a phrase coined by Dr. F. E. Clark and applied to a Federal official. It describes a trait of character which busy Americans would do well to cultivate. The typical American is in such a hurry that he hardly takes



A Typical Jewish Immigrant.
(By courtesy of *The Outlook.*)

time to be polite. He needs to linger over his graciousness as though he took a real delight in it. America needs more "unhurried graciousness" in both high and low degree.—*Exchange.*

MISSION WORK AMONG THE JEWS IN GREATER NEW YORK.

Greater New York is the largest Jewish city in the world. It contains 1,200,000 He brews. Every fourth person is a Jew.

What shall we, as Christians, do with them? Or, reversing the question, What will they do with us? Our task is clear; namely, to bring to them the Gospel of Christ, in whom alone is found salvation and blessing for Jew and Gentile alike.

It appears, however, that the Church has not yet fully recognized her duty to Israel. There was a time when she occupied the same standpoint with reference to missions among the heathen. But to-day people are enthusiastic over foreign missions. God be praised that the Church recognizes her duty and seeks to fulfill her master's words: "Go ye into all the world."

But what of Israel? Where does one hear a word about Israel in missionary meetings? Is it not time to undertake work also for them? Do we not see to-day a stirring among these dry bones? Is not the dawn already breaking here?

We do not know the time in the counsel of God when their blindness shall cease and their captivity come to an end, but our time is ever present to give them the Gospel. It is a difficult, self-denying, but blessed work. Of this the writer is able to bear witness.

Recognizing the urgent needs, a number of our German ministers in Brooklyn of various denominations, located most closely to the center of Jewish population, organized the "Society of the Friends of Israel," and began work in the Jewish center of Brooklyn. Our great need was an experienced and consecrated worker who would give his whole time to the work.

Before this Rev. Thomas M. Chalmers, who had labored for years among the Jews in other cities, began aggressive work in New York City, preaching on the streets and in a mission hall, and gradually gathering about himself a staff of zealous workers.

We became acquainted, and finally decided to unite our efforts. As a result, the Society of the Friends of Israel became a branch of the New York Evangelization Society, already organized and incorporated.

We now have eleven mission workers, a hall in New York City, and another in Brooklyn, where regular evangelistic services are held. The meetings attract many Jews who listen with earnest attention, and some souls

ave been saved. Oh, that the Church of Jesus Christ were awake to this precious opportunity!

Our director, Rev. Thomas M. Chalmers, a united Presbyterian of Scottish descent, who for seventeen years has been engaged in such work, has studied German, Hebrew, and Yiddish, and is also well prepared by a knowledge of rabbinical teaching for carrying on this work.

In order to awaken an interest in this cause, we publish a monthly magazine in English and German, *The Friend of Israel*, 63 Central Place, Brooklyn, N. Y., at the low price of twenty-five cents a year.

Letters from many parts of Europe, Asia, Africa, and Australia reveal a widespread interest abroad in the cause of Israel. Why would not the Church at home show a like interest?

Dear reader, pray for Israel, pray for God's blessing upon our work and workers.

LOUIS WOLFERZ,

Pastor of Friede's Kirche (Presbyterian), Willoughby Avenue and Broadway.

Here is a short pointed sermon which appeared recently in the Cincinnati *Daily Post*:

"SEEING AMERICA FIRST.

"Baby Franz Sohes was dying.

"His parents were steerage passengers with him on a great liner. They were bringing baby Franz to America, the land of liberty, at which he might become free, perhaps rich, possibly great. But he sickened in the steerage, and the ship's surgeon gave no hope. The father and mother must die—free, only of the wide spaces of parental love—rich, only in the treasures of parental ambition—great, only as KING in a mother's heart.

"But Immigrant Sohes could not let Baby Franz die with no knowledge of America. Like Moses, the child who was to pass away from them must see the Land of Promise. So, as Fire Island light loomed into view, Sohes took Baby Franz to the rail and held him aloft. Whether or not the last flicker of the heavy lids yielded him a view of America we may not know; but the father and mother drew from the expression of the glaring eyes the pitiful comfort that the child HAD SEEN AMERICA.

"And afterward?

"Afterward Sohes went ashore to be hustled and derided as a 'wop,' a 'hunk,' a bit of the scum of the earth. Nobody taught him our language. Nobody tried to make him happy here. The vaunted liberty he aspired to and loved in advance, turned into a false liberty of taking a job at wages which gave him only a mere living—and that he had in Europe. Sohes went into the saloon, the ward meeting; learned graft and police tyranny, and industrial tyranny, and perhaps anarchy—all this in America, to which he directed the dying eyes of his child as a thing to make his death something honorable.

"What SPLENDID equipment for citizenship did Sohes possess! And what SMALL CHANCE for these qualities to develop! Brethren, these things ought not so to be!"

Of the aliens coming into our country, thirty per cent. of those over fourteen years of age can neither read nor write. 312,000 illiterates landed upon our shores in one year, not counting the children under thirteen.

To every one person who makes in America profession of Christ, two aliens come to us from abroad. And to every heathen converted in foreign lands, ten foreigners come to us for life and light.

TREASURER'S REPORT OF HOME MISSIONS

MARCH, 1913

	1913	1912	Decrease	Increase
Total Receipts March	\$ 26,729 02	\$ 25,159 52		\$ 1,569 50
RECEIPTS: April 1st to March 31st.				
From Churches	\$ 53,785 35	\$ 73,631 37		\$10,153 98
Sabbath Schools	5,735 04	3,259 05		2,475 99
Missionary Societies	8,171 66	8,373 02	\$201 36	
Individuals	23,534 23	14,870 71		8,663 52
Legacies	5,089 68	1,015 28		4,074 40
Interest	4,754 60	3,540 51		1,214 09
Literature	172 17	124 86		47 31
	\$131,242 73	\$104,514 80		\$26,629 29
				201 36
From	\$ 4,954 00			
Emergency Fund	4,954 00			
Permanent Loan Fund	19,238 56			\$26,427 93
Bills Payable	15,000 00			
Board of Domestic Missions	925 00			
O. P. C. Bonds	7,206 89			
Church Erection Loans	2,693 82			
Special Evangelistic	4,318 81			
Soul Winners' Society	13,726 32			
Balance March 31, 1912	166 22			
	\$199,400 35			

THE MAY MISSIONARY MEETING

"Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."—HEB. 13: 1, 2.

Hymn 119—"Hark the glad sound, the Saviour comes."

Prayer—For more effective work in the future.

Prompt Transaction of Business (1).

Bible Reading—A Better Country (2).

Recitation—Open Gates.

Ways of Reaching the Foreigner.

How We are Doing this in Several Places.

Quiz on Assembly's Home Missions (3).

Roll Call and Offering.

The Stranger in Our Own Town (4).

Hymn 601—"We are watching, we are waiting."

Circle of Prayer—That we may realize our God-given obligation to the strangers in our midst.

lessness; wars and migrations, toil and turmoil make up the story. Paul pictures it in Rom. 8.

(Rom. 8: 22, 23.)

It begins early in the world's story.

(Gen. 3: 23.)

We find it near the end.

(Rev. 17: 14.)

And all the way between.

(Gen. 12: 1, 9; Gen. 46: 6; Deut. 1: 19; Ezra 8: 21)

To escape famine and harassing enemies, to better the conditions of living, to be free, to be rich, to find a quiet home in some new place, these are some of the causes of the restless wanderings of the children of men. Immigration is by no means a modern problem.

(Heb. 11: 14, 15.)

Few desire to go back where they came from. There is always an ideal to lure them on. It is true ideal, however blindly they reach for it. There are better things ahead.

(Isa. 65: 17, 21, 22-24; Rev. 21: 3-5.)

How shall the ideal be reached? Only by those who have the heavenly vision putting it within reach of those who have only the restless longing and blind struggle. By teaching them to desire the "new earth wherein dwelleth righteousness" and by making whatever bit of earth is within our reach more like what God means it to be. God sees the oppression of the ignorant and helpless, the dangerous conditions of labor and the starving wage.

(Jer. 22: 13; James 5: 1-4.)

We must not be content with the beauty and richness of our new homes without thinking of the others.

(Prov. 24: 12.)

As followers of Christ and sharers in His mission we are to be the bringers of better things.

(Isa. 61: 1; Isa. 35: 3-6, 10.)

SARAH C. SADDLER.

NOTES.

1. This should include what we ought to do, in view of the Annual Report for Assembly's Home Missions.

2. Give out these quotations in advance, that there may be no break in the thought of this beautiful Bible reading.

3. Prepare this in advance. Make out questions from the abstract of the Annual Report.

4. Original talk or paper on the need of work among the strangers in your own midst. If there are no aliens in blood, no doubt there are some who are neglected, and therefore strangers in reality.

Bibliography—"Aliens or Americans," Grose; "The Immigrant Tide," Steiner; "On the Trail of the Immigrant," Steiner; "The Broken Wall," Steiner.

BIBLE READING.

A BETTER COUNTRY.

How we long for rest, but the story of the world, both in the Bible and in secular history, is full of rest-

ABSTRACT OF ANNUAL REPORT, THE EXECUTIVE COMMITTEE OF HOME MISSIONS

The Executive Committee of Home Missions herewith presents its Annual Report, showing the progress and prospect of the work entrusted to its care:

The signal favor of God was never more manifest than is evidenced by the results of this year's work. The contributions of the previous year were \$125,787.17, while the receipts of the present year reached \$152,215.10, showing a gratifying increase of \$26,427.93. More than 425 missionaries, not counting their wives, but including mission teachers, were employed and supported in whole or in part, ministering to over 600 churches and mission stations.

The scope of the Assembly's Home Missions has been enlarged, and now includes the following departments: Evangelistic; Sustentation; Mountains; Frontier; Colored Evangelization; Foreign-Speaking Peoples; Mission Schools; Church Erection.

The evangelistic purpose necessarily pervades all departments of our work. Of our 87 Presbyteries, 40 received assistance in some form during the year; and of these, 25 were aided in the support of Presbyterian or Pastoral Evangelists.

Rev. J. E. Thacker has continued his work as special evangelist. His labors have been marvelously blessed, as will be seen by the following report: "Sermons and addresses delivered, 407; 7,008 church members expressed their purpose to give more for God's glory in the good of His Church; 339 decided to unite with the church by letter, and 1,088 by profession of faith in Christ."

In addition to this and other evangelistic efforts, the Committee has engaged the services of Mr. George Crabtree as Prison Evangelist. This work is somewhat of an experiment, and it is yet too early to forecast re-

ults, but surely it must meet the approval of the Church, as it does of the Master.

There are weak Presbyteries as well as weak churches; and the Executive Committee, through its department of Sustentation, places its arms of support around such as make appeal for funds. Especially is this true of the country church and the deserted village. The whole Church should recognize the need and contribute liberally to the two classes that require assistance; the young church growing to manhood, and the aged church whose resources and strength are well-nigh exhausted.

For destitution, perhaps our country furnishes no parallel equal to that great Appalachian section which contains at least three million neglected people. It is a problem of isolation. In great sections of the mountains many have heard only a caricature of the gospel, and some are so destitute that they have grown to manhood without hearing gospel sermon.

The noble work undertaken and carried on by Dr. E. O. Guerrant challenged the Church to enlarged effort. By authority of the Assembly, the Executive Committee has undertaken to build on his foundation something more far reaching. During the year we have maintained in whole or in part 42 mountain schools, with 129 teachers and about 3,250 scholars. Dr. Guerrant has given his time and length to the limit, and Rev. W. E. Hudson is been in charge as Superintendent.

No Presbytery can properly and persistently finance this mountain work. It must be sustained by the whole Church, through its central agency, the Executive Committee. Rich, however, can meet the conditions and develop the work only as the Church appreciates the needs and furnishes the means of support.

Until quite recently the chief and almost the task of Home Missions was pioneer work, consisted almost exclusively in camping on the trail of our people in their Western migrations, as the frontier expanded to accommodate these movements. Now the frontier returns on itself, and every town has its frontier problem.

Still, the time has not come when we can allow the Church to lose sight of the great and growing needs of the West. Populations are still crowding into Arkansas, Oklahoma, Texas, and New Mexico.

According to the recent census, Arkansas, Oklahoma, and Texas have a population of 3,000,000 people. Leaving out the colored people of the South, these three States contain nearly one half its white population. Yet, in this section our Church has only 40,000 communicants, or one to every 200 people. While our Church is growing more rapidly there than any other section of our territory, we are deficient in men and means to press our advantage.

During the nineteenth century, church membership grew faster than population. During the first decade of the twentieth century, population and church membership each gained exactly 21 per cent. If the Church falls behind in the race with population, what will be the consequences to the country and to the kingdom itself? If we lose the West, we lose the United States. The issue at stake is momentous.

The enlargement of the sphere of Home Missions to include Colored Evangelization placed an additional burden on the Executive Committee. Though deprived of the special collection once accorded this cause, we have been able to increase slightly the appropriations to some phases of this needy work.

In obedience to instructions of the General Assembly, the Committee made Rev. J. G. Snedecor, LL. D., Superintendent of Colored Work, and placed him in charge of Stillman Institute. Better equipment is urgently needed, and the Executive Committee has purchased a tract of 250 acres of land near Tuscaloosa, which is partly paid for. As soon as practicable, the present plant will be sold and structures better suited to the work erected.

Our Church has expended little effort on the general education of the Negro, but some of the more energetic colored pastors have developed fine parochial schools, as at Texarkana, Ark., Selma, Ala., Milton, N. C., Thomasville, Ga., Florence, S. C., North Wilkesboro, N. C., Abbeville, S. C., and elsewhere.

Has not the time come for the Church to give us a more sympathetic hearing and substantial support of the cause of ministering to these lowly and dependent people, placed by divine providence at our very door?

It was not until within recent years that the tide of immigration turned Southward. Foreigners are now pressing into our midst, and missions among them have sprung up almost spontaneously in various Synods.

The first in point of time and the most prosperous is the Texas-Mexican work, which has grown to a vigorous Presbytery, with 22 Mexican churches, 1,200 communicants, served by 4 American missionaries and 6 native Mexican pastors. The additions annually exceed the average number added to Presbyteries of the same size.

By far the most important development has been the establishment of an Industrial School at Kingsville, Texas, of which Rev. J. W. Skinner, D. D., is president. Mrs. King donated 700 acres of land, and part of it has already been brought into cultivation. Inexpensive buildings have been erected, and the school had 49 in attendance the first year. It has at present no endowment and no equipment, being dependent upon voluntary contributions. If we had the resources and men we could cover Western Texas with Mexican Presbyterian churches.

At the Kansas City Italian Mission the services of Rev. Thomas De Pamphilis were secured, and in addition two consecrated women are employed as teachers and helpers, while the other workers give their services. The church has 30 communicants and the attendance is especially good at the evening service.

There are kindergartens, classes in domestic science, and lectures; with music for boys and men, and gymnasium work.

In New Orleans Presbytery 9 persons have been engaged in work among those speaking other than the English tongue: Rev. P. Ph. Briol, Rev. M. R. Paradis, Rev. Pierre Danis, Rev. W. H. Leith, Rev. Christopher Russo, Mrs. Mary Cosentino, Rev. Andrew Csontos, and Miss Anna W. Crevy.

In addition, some work is conducted among the Syrians and the Spanish by the First German Church, under Rev. Louis Voss, and Rev. Theo. F. Hahn, of the Second German Church.

At the Italian Mission, Birmingham, so named from the predominant nationality, there are as many as 12 nationalities represented, while 41 nationalities are enumerated in the Birmingham district. Rev. Angelo Mastrotto, a Waldensian, is in charge of the work. Preaching services and Sabbath-schools are maintained at different places, while day schools, night schools, kindergarten, domestic science, etc., are taught by five competent and devoted women who have the missionary spirit. Of the 150 who attend the various schools, 103 are gathered into our Sabbath-schools.

The Cuban Mission at Tampa, Florida, has been conducted in a rented store. Rev. P. H. Hensley, who is in charge, speaks Spanish fluently, and is well adapted to the work. He is assisted by a native pastor. The Sabbath-school at times reaches 150, and all the services are well attended.

The Executive Mission has recently purchased a good lot, and proposes to erect a temporary chapel, and as soon as the church furnishes some equipment funds, the intention is to build an Institutional Church suited to the needs of the work.

The Presbyterian Church among the Bohemians in Prince George County, Va., near Petersburg, organized by Rev. Frank Uherka, now has a membership of 66, 3 being added during the year by profession, and 9 by certificate. A brick church has been erected, replacing the manse at first used for worship. Rev. J. A. Kohout has succeeded Mr. Uherka in this work.

The Hungarian Mission in Virginia, under Rev. John Ujlaky, is quite flourishing. He preaches to the Hungarian and Slavic peoples at the various coal operations in Wise County, Va. He has built and furnished several houses of worship, with the aid of the coal companies, and gathered more than a hundred members, not as yet organized into a church.

The Presbyterian Church in the United States has been carrying on Mission work among the Indians for fifty years, at first: a department of Foreign Missions, but now considered as Home Missions.

Our operations are confined exclusively to the Choctaw and Chickasaw Nations in Oklahoma, and at present we have 18 Indian churches, served by 14 ministers—5 white and 9 native preachers.

As instructed by the General Assembly, the Executive Committee has made repeated urgent appeals for funds to establish a Jewish Mission. We regret to report that there has been practically no response—only about \$100—and no mission of this character can be carried on without an expenditure annually of at least from \$3,000 to \$5,000.

The phase of Mission Schools would look large, if we could give account of the work under this division; but we have been compelled to include our Mission Schools under the departments which overlap this work.

Goodland has developed into an Indian Orphanage and boarding school. The Indians themselves have donated nearly 100 acres of land around the institution, and we have erected a girls' dormitory costing \$5,000, and a boys' dormitory costing \$2,500. There are perhaps over 150 students in attendance.

By far the most important institution of a missionary character for training a future leadership is the Oklahoma Presbyterian College for Women, located at Durant, Okla. The entire plant is easily worth \$125,000. Unfortunately through failure of the construction company, the College is handicapped by debt and also greatly embarrassed for lack of dormitory and equipment. The school is full, and President Morrison has the confidence and patronage of the community.

The crisis in the development of a Mission Church is the erection of a house of worship. No church can prosper without a church home. Through the Moore Fund the Committee has been able to assist 74 churches in building. It has also a Manse Fund, which has assisted 14 churches in erecting homes for ministers. Two years ago the Assembly undertook to raise a Semi-Centennial Building and Loan Fund of \$100,000; and the Committee made a vigorous campaign, but owing to many causes, only about \$10,000 have become available. The most supreme and imperative need at this time is an adequate equipment for the various phases of our work. Our Mountain and other Mission Schools are conducted in wretched and unsightly rented buildings. In many instances we have no dormitory, and children are turned away for lack of accommodations.

The Executive Committee, in conjunction with the Laymen's Missionary Movement, is authorized by the last Assembly, held in Pe

MISSIONS AND CHURCHES AMONG FOREIGNERS

Nationality	Mission-aries	Churches-Missions	Member-ship	Sabbath-Schools	Pupils	Church-Property and Equip-ment	Annual-Expendi-ture	Began-Work
Mexican	15	22	1,200	17	750	\$40,000	\$7,000	1892
German	2	3	410	2	400	40,000	3,000	
French	6	10	380	10	565	3,000	4,000	
Hungarian	2	5	153	2	48	2,000	1,800	1909
Italian	7	3	150	8	250	20,000	5,000	1908
Cuban	3	1	...	1	225	2,000	1,500	1909
Syrian	1	1	...	1	20	...	...
Chinese	3	1	...	1	15	...	...
Russian	1	1	...	...	...	...	600	1911
Spanish	...	1	...	...	...	...	...	1911
Bohemian	1	1	66	1	...	1,000	1,000	1910
Indians	18	18	600	10	400	20,000	4,000	1861
Totals	59	67	2,959	53	2,739	\$128,000	\$27,900	

uary its first great Home Mission Convention in Memphis, Tenn. The attendance reached the high-water mark of more than 1,500, while a spirit of deep earnestness and spirituality pervaded the gathering. This was perhaps the largest and most representative body that has ever assembled under the auspices of our Church.

The Executive Committee entered heartily with the other agencies into a campaign in March to put the Every Member Canvass in every church, Rev. Homer McMillan, D. D., Secretary, representing the Committee in this effort. We feel confident that the entire Church will be stimulated to the greatest effort in our experience, and the results will more than justify the effort.

The Executive Committee records its grateful appreciation of the splendid service rendered by the devoted women of the Church to the cause of Home Missions. The last Assembly created a Woman's Auxiliary, with Mrs. W. C. Winsborough as Superintendent; and the Executive Committee of Home Missions has cheerfully contributed its pro rata share of the amount needed to finance the movement. In the same connection, we commend the high character of the work rendered by Miss B. E. Lambdin, who, for five years, has so acceptably served in this Department of Home Missions.

The following comparative statement will reveal the progress of Assembly's Home Missions during the present administration:

901	\$26,915
902	\$35,293
903	\$36,477
904	\$64,742
905	\$68,326
906	\$64,557
907	\$74,814
908	\$71,133
909	\$90,641
910	\$106,042
911	\$111,098
1912	\$125,787
913	\$

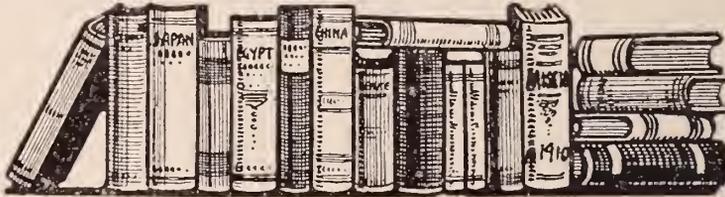
The steady growth of our work necessitates increased appropriations each year. The following is not all that should be expended for the proper development of the work, but is a conservative estimate based upon the very lowest amounts needed to keep the work from actual suffering:

Semi-Centennial Fund, balance.....	\$ 90,000
Colored Evangelization and Stillman Institute equipment,	50,000
Sustentation and Evangelistic,	100,000
Durant College Debt,	25,000

Special Evangelistic,	\$ 10.00
Mountain Schools, equipment, etc.,....	50.00
Indians,	5.00
Jews,	5.00
Foreigners, maintenance,	20.00
Foreigners, equipment,	30.00
Church Erection Donations,	20.00
New work not estimated,	20.00
Expenses,	15.00

Total, \$440.00

S. L. MORRIS,
Executive Secretary.



The Challenge of the Country. By Prof. Geo. Walter Fiske. Association Press. Pages 283.

The problem of overcrowding in our great cities has its counterpart in the disintegrating country community. Men are taking alarm at the changed conditions, threatening not only the economic status of the country, but the religious life of the people. The larger Christian Bodies are attempting to discover a remedy by creating Departments of Country Life, to investigate and suggest plans to counteract present dangerous tendencies.

Already a splendid literature is growing around the subject. Prof. Fiske, of Oberlin Theological Seminary, has treated the question in a masterly way, and brought the country under lasting obligations by imparting a thrilling interest to an otherwise trite and commonplace subject.

One can judge the fine table of contents from the following: The Rural Problem, Country Life Optimism, The New Rural Civilization, Triumphs of Scientific Agriculture, Rural Christian Forces, Country Life Leadership, etc.

The treatment is exhaustive, and the facts constitute an encyclopedia of information. The book is beautifully illustrated. Each chapter closes with a series of questions calculated to fasten the attention upon the salient points, which will adapt it well to Mission Study Classes.

A Mission Study Class, which has just completed a course of study, using "At Our Own Door," writes:

"We have just finished studying 'At Our Own Door,' and feel that we must express our appreciation of such a splendid and aspiring work on the Home Mission work of our own Church.

"Our classes have had a membership of over fifty, and have been most conscientiously attended. The interest of the members in Home Missions has increased wonderfully, and the whole Society seems uplifted and inspired by the study of such a noble volume, and our prayers are with the work."

The Making of a Nation. Kent and Jenks; Charles Scribner's Sons. Pages 101. Price, 75 cents, postpaid.

The purpose of this brief treatise is no distinctively Home Missions, as such. It is announced as "The Bible's Message to Modern Life," and the treatment of the subject is fresh, interesting and suggestive. The great biblical events in the history of Israel are discussed and modern applications given in many directions. Thus, the saving of Noah's family find its application in the scientific theory of "The survival of the fittest."

The conquest of Canaan under Joshua raises the question of the righteousness of our treatment of the Indian. The book raises many questions which it does not attempt to answer, evidently intended simply to awaken thought. A vein of higher criticism runs through the whole, calculated to unsettle many of the established theories and practices. Always the effort is to explain the supernatural by means of natural causes.

The development of the national life of Israel through patriotism, piety and the principles of righteousness surely has a parallel in the life of our own nation. There can be no national greatness that leaves God out of equation. No national character can endure that is not based upon the "righteousness that exalteth a nation." As Israel has a missionary purpose among the nations of the earth, so America—if faithful to its opportunities and trusts—should become God's right arm for the evangelization of the world.

THE WOMAN'S AUXILIARY OF THE PRESBYTERIAN CHURCH OF THE U.S.

OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature."

Mrs. W. C. WINSBOROUGH, SUPERINTENDENT,

301 West Prospect Place

Kansas City, Mo.

A HISTORIAN NEEDED

MRS. J. L. BEATIE.

[IN THESE days when we are endeavoring to organize our women's missionary work along more systematic and uniform lines that we may be fitted to render more efficient service to our Master and His cause, one of the means recommended to this end is to incorporate in

our organizations offices to correspond with the four departments of our Church's missionary work as laid down by our General Assembly. Women who will familiarize themselves with the plans, policies, and needs of these several departments shall be elected as secretaries to fill these offices. These secretaries shall keep their Society, Presbyterial or Synodical, informed as to the needs and work of their department, thereby keeping every organization in close intelligent touch with each branch of our missionary work.

In these days of large endeavors and constantly growing fields of labor, we find our missionary work is not different from any other line of work, and if our officers shall be efficient leaders, we must let each have a special line of work.

Now it seems to some of us that one more office is needed to complete our equipment and keep it in shape for future reference and comparison, and that is the office of historian.

It is not infrequent that we wish to find out something of the early history of our organization, of the time, place, and numbers enrolled at its organization, names of officers, amounts given to various causes, and various data, such as was wanted in the recent Jubilee, but to find this we must search page after page of minutes, and often because of the change of officers and accumulation of records some minutes are lost, while if a condensed report of a page or two of each year's work is made by an historian and kept from year



Mrs. H. M. Sydenstricker is a valued and capable member of the Woman's Council, being the President of the Synodical of Mississippi. Mrs. Sydenstricker is already at work planning the program for the next meeting of the Synodical which will be held at Jackson June 16th to 23rd, at the time of the Christian Workers' conference.

to year in one book we have all necessary information right at hand, there being little danger of such a book being lost, and one book would last a Society, Presbyterial or Synodical, for many years.

It is always profitable to observe the changes, reverses, and successes of any endeavor in which we are engaged, but few of us have the time or desire to peruse pages of minutes to secure this information.

It does seem we have overlooked an important link toward a perfect organization. Our organized work is yet so new and its history so familiar to many of us that we have not felt the need of such data being kept, but succeeding generations will prize such records so easily compiled from year to year but hard to unearth after years have rolled by. We hope the need of an historian in each of our organizations will appeal to the wisdom of our women.

GIFTS

MARY GRATTAN STEPHENSON.

THE idea of gifts and giving is as old as the human family. There were gifts in the Garden of Eden. Eve gave the fruit to Adam, so he said. This same idea runs through our modern life, like a golden thread among the sometimes somber hues, from the cradle to the grave. No sooner do we hear of the arrival of a little one in the family of a

friend or relative than we begin to think of some dainty and appropriate gift, which will convey to the parents the idea that we share in their joy, and as the years go by each anniversary is marked by gifts suitable to the occasion, until the wedding day is the signal for a perfect shower of gifts. After that, there are more anniversaries to celebrate until at the end of life we bring gifts of flowers to deck the last resting place of our beloved dead.

This subject of giving is one upon which I could wax eloquent and sentimental, and talk of how much more blessed it is to give than to receive until you ask me about my gifts to God. Immediately I assume an air of dignity and reserve, and reply that that is a matter which rests between me and my God and does not concern anyone else, and that the Bible says, "Let not your left hand know what your right hand doeth," and that I give just as much as I can afford to give anyhow. Am I telling the strict truth when I make this last statement? If every member of the Southern Presbyterian Church were giving all that he or she can afford to give, would the deacons have to report to most of the congregations at the close of the church year that the expenditures have been greater than the income?

Would there be this awful debt that is crippling the efforts of the Foreign Mission Board? Would the cry "lack of funds" be ascending continually whenever any plans are suggested for enlarging our work?



One of the strong and gifted officers of the Auxiliary is Mrs. D. B. Cobbs, President of the Mobile Presbyterial. In addition to the splendid work she is doing in her official capacity, Mrs. Cobbs is conducting the interesting and helpful Woman's Page of the *Gulf States Presbyterian*.

So much has been so ably written and spoken on this subject that it would ill become me to presume to offer any original idea pertaining to it, so I shall just repeat a few of the things that have been said of the "why and how and how much" of giving.

Everything we possess is what God in His goodness has bestowed upon us. Even the so-called self-made man cannot point to his wealth and arrogantly claim that his unassisted efforts have amassed it. Whence came his business ability if not from the hand of the Giver of every "good and perfect gift?"

But over and above every other gift, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." Can we accept all the good things that come to us as Christians and not yearn to pass them on to others, not have our hearts overflowing with gratitude to our Father for allowing us to be co-workers with Him in this great business of evangelizing the world?

How does God want us to give back to Him some of the substance He has entrusted to our care? Does it glorify the ruler of the Universe to "raise" money to carry on His work by bazaars and rummage sales? Let us bring that question right home to ourselves. Suppose your daughter is about to be married. You, her mother, wish that this occasion may be the happiest of her life, and that the idea of your giving thought for her may be associated with all the festivities, and you have set your heart on having that thought represented by some enduring token, say a silver tea service. But you can't see how you can manage to pay the price of this

costly gift in addition to the other expenses of the wedding until the brilliant idea of "raising" the money by a rummage sale occurs to you. You ransack your attic for rubbish, and telephone your intimate friends who come nobly to the rescue with articles they don't want, because they love the girl and sympathize with your desire to do the handsome thing by her.

You engage a good stand in a vacant store, hold a most successful sale and buy the present.

Don't you think your daughter would love to reflect every time she pours tea from that pot upon the number of her friends' old clothes that were sacrificed to buy it?

Are you willing to put God and His work on a lower plane than your own family? "Upon the first day of the week let each one of you lay by him in store as he may prosper." How *much* of our substance should we give? In the time of the Jewish theocracy, God asked of his people ten per cent. of their goods. He did not exact this sum as our governments collect taxes, but left the matter to the conscience of his people, and His promises of reward to those who obey are very rich: "Bring ye the whole tithe into the storehouse that there may be food in my house, and prove me now herewith, saith Jehovah of Hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

As has been said so many times, it is not what we *give* but what we have *left* that counts. The woman whose gift was commended by the Master had *nothing* left.

THE REPORT AND THE PRESBYTERIAL

ALICE L. EASTWOOD,
Secretary Kentucky Synodical.

Woman's work in the Southern Presbyterian Church has at last attained a definite, systematic, and workable organization whose benefits and inspiration during this first year have doubtless penetrated to every Synodical, presbyterial, and individual Society.

In attempting to apply the new system and methods to our work, how startling has been

the revelation of the slack, unbusiness-like methods of the past, and nowhere are they more plainly evident than in the relation existing between Presbyterial and local Society.

"According to the constitution," every Society reports to its Presbyterial annually, and in recent years some sort of a statistical form has been quite generally used, but not always.

How many Societies are still sending in nice, friendly, chatty letters, to be read at the union meeting, some reckoning the year's work from January to January, others following the Church year, and many running from October to October? How many, where forms are used for reports, fill out the blanks in such a casual, hap-hazard way that enrollment is given as *about* fourteen, average attendance as *about* ten, and gifts are either recorded in a lump sum or are given no great detail and absolutely unclassified? And worse still, how many Societies fail from year to year to send in any sort of a report, or even to make polite response to the letters and communications of the Secretary?

But what is the use of this dry, statistical material? is the question asked by more than one Society; or, how can the reports be shortened and condensed so they will not consume so much valuable time? is often a problem in arranging the program for a Presbyterial.

Is it still the custom in your Presbyterial for some member of each Society present to come forward, weak and trembling, and in a half audible whisper to hurry and stumble through her report, laying no emphasis on the encouraging or discouraging features of the work accomplished? Or, does the Secretary of your Presbyterial make a condensed report from all the material she can glean, which makes a good big sound in round numbers, as to attendance and gifts to Home and Foreign Missions, and which, if compared with the same of the year before, shows a creditable improvement, but which ends the business of the reports? Such, alas! have too often been the uses of the statistical report and the impress it has made, accounting quite readily for much of the inaccuracy and indifference between Society and Presbyterial.

With our uniform organization is to come a uniform report blank, which is being prepared by the Superintendent. It is suggested that two copies of this blank should be in the hands of every Secretary of a local Society by the 1st of April of each year, to be carefully and promptly filled out—one for the session in its report to Presbytery, the other to be returned to the Presbyterial Secretary.

When all have been gathered in, what then is to be their value?

1. They should be properly tabulated, fol-

lowing some such system as is to be found in the Minutes of Presbytery.

2. From them a condensed report should be made to be carefully presented at the Presbyterial meeting, copies of which should be sent to Presbytery and to the Synodical Secretary.

3. They should be made the basis of study and work of the Executive Committee during the ensuing year.

Has a church failed to report? It may be because its pulpit has been long vacant and interest has languished. An occasional visit from the missionary visitor may keep the little band united and put on foot methods to rekindle its interest.

Are there many churches in your Presbytery which fail to report? An investigation should follow. It may be the "Country Church Problem" which they are fighting, and the Presbyterial Secretary of Local Home Missions may be able to co-operate with the pastor or Woman's Society, or conditions may be sufficiently serious for the consideration of the whole Presbyterial.

It may be there is too great a discrepancy between the numbers enrolled in a Society and the average attendance, and an investigation would show antiquated methods of conducting meetings, interest for that reason flagging. Some work could be accomplished there by the Secretary of Literature, and, of course, by the visitor, whose field of usefulness is tremendous if properly directed and empowered by the executive body. These two offices may be combined very satisfactorily.

The names and addresses of officers are of great value, and an opportunity should be given for each of the five Presbyterial Secretaries to obtain the names of the corresponding officers in each Society. This is specially important for the Secretary of Young People's Work, if she is to inaugurate and foster the missionary spirit in the Sunday-school and church. She must co-operate with the proper person in that Society or church.

These are only a few suggestions as to how dry statistics may be converted into the very bone and sinew of a Presbyterial's existence, and of how they should cease to be considered the business and property of only the Secretary, but receive the attention and study of the President and all the executive officers.

ANNUAL MEETING WOMAN'S COUNCIL

THE Woman's Council will open its annual meeting at Atlanta on May 11th at the church house of North Avenue Presbyterian Church. It is believed that every State in our Assembly will have its Synodical president at that meeting.

Will not the women of the Church remember in prayer the great work of our auxiliary at that time, that the Council may devise helpful plans for increasing the efficiency of our methods and promoting greater consecration on the part of our workers.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Address all Communications to
REV. HENRY H. SWEETS, D. D., SEC'Y,
122 Fourth Ave., Louisville, Ky

Make all Remittances to
MR. JOHN STITES, TREASURER,
Fifth and Market Streets, Louisville, Ky.

GRADUATES FROM OUR SEMINARIES

THE whole Church should pause to thank God for the number of men to be sent out by our theological seminaries this year. The increase in the number of candidates began in 1902. It was not been large, but has continued without interruption each year. It takes several years for the increase to be felt in the ministry, however, as most of the candidates received by the Presbyteries must take the four years' college training and then the three in the Theological Seminary.

We give below the names of the graduates of our own seminaries and of our men at Princeton, and the Presbyteries from which they come. Those marked (*) have already accepted work at home. Those marked (**) are expecting to go to the foreign field. Several of those who go abroad will spend some time on the home field before entering upon their chosen field of labor:

Union Seminary, Richmond, Va.—**A. G. Anderson, Presbytery of Roanoke; Wesley Baker, East Hanover; **W. M. Baker, King's Mountain; C. C. Beam, King's Mountain; Herman Bischof, Norfolk; T. W. Clapp, Abingdon; **J. C. Crane, Central Mississippi; **P. S. Crane, Central Mississippi; E. D. Curtis, Mobile; *D. W. Dodge, Suwanee; *R. D. Dodge, Suwanee; T. C. Delaney, Abingdon; W. H. Eubank, East Hanover; E. L. Flanagan, Bethel; *W. P. Gibbs, Concord; **J. O. Gonzales, East Hanover; W. H. Goodman, Concord; *J. E. Guthrie, Abingdon;

**J. W. Hassell, East Hanover; J. W. Hickman, Durant; *Andrew Howell, Wilmington; B. R. Lacy, Jr., Albemarle; **R. V. Lancaster, Jr., East Hanover; A. T. Laneaster, Fayetteville; **R. O. Lucke, East Hanover; C. G. Lynch, King's Mountain; **W. C. McLaughlin, Mecklenburg; J. M. Millard, Norfolk; **H. F. Morton, Albemarle; W. W. Morton, Albemarle; J. J. Murray, Orange; C. C. Myers, East Hanover; **W. W. Pharr, Mecklenburg; J. L. Rogers, West Hanover; *J. W. Rowe, Lexington; **E. D. Torres, East Hanover; J. W. Weathers, Cherokee; R. C. Wilson, Macon; **T. E. Wilson, Ouachita; *R. M. Stimson, Mecklenburg.

Columbia Seminary, Columbia, S. C.—W. B. S. Chandler, Presbytery of Harmony; *W. U. Guerrant, East Hanover; C. D. Hollan, Atlanta; *John McSween, Jr., Pee Dee; Ovid Pullen, Concord; F. R. Fiddle, Bethel.

Southwestern Presbyterian University, Clarksville, Tenn.—J. B. Butler, Presbytery of Red River; H. S. Henderson, Nashville; J. E. McJunkin, East Mississippi; *J. H. Rosenberg, Memphis; *H. L. Sneed, Nashville; J. C. Stewart, Central Mississippi; Alwin Stokes, Mississippi; *C. B. Tomb, Louisiana; C. N. Ralston, Nashville.

Kentucky Seminary, Louisville, Ky.—James Jaffray, Presbytery of Louisville; C. C. McNeill, Lexington; S. C. Presnell, Holston; E. E. Preston, Louisville; *Anton VerHulst, Ebenezer.

Princeton Seminary, Princeton, N. J.—
C. A. Engle, Winchester; J. A. McQueen,
Mecklenburg; R. M. Patterson.

Austin Seminary, Austin, Texas.—Wade

H. Boggs, Central Texas; W. R. Ha
Dallas; T. D. Murphy, Ouachita; R.
Owen, Ft. Worth; J. C. Sligh, P.
Handle; *H. D. Smith, Central Texa

CHRISTIAN WORK FOR STUDENTS IN STATE UNIVERSITIES

R. W. JOPLING.

IN 1850 there were 6,694 students in our State universities, in 1911 there were 108,870; an increase in forty-one years of over 1,600 per cent. This marvelous growth goes on apace. Moreover, the large majority of the students in State universities are from Christian homes. This brought the Church face to face with the fact that her own children in ever increasing numbers were turning away from her colleges to the State universities.

Something must be done; but what? That was the question. Three courses were possible, and all three found advocates in the councils of the Church, namely: 1. That the youth from Christian homes of right belonged to the Church, and ought to attend her colleges; that the Church must set herself resolutely to turn them back where they belonged. This claim is sound, but no way was found to enforce it. 2. That the moral and spiritual tone of the State universities is generally bad, and in places dreadful; that many of the professors are unbelievers and some atheists; that much of the teaching is materialistic or worse; that our youth and their parents know these things; that the Church has at great cost to herself provided colleges for her children: therefore, if they persist in turning away from her colleges to the State universities, there is nothing more she can do, her responsibility is at an end, they must shift for themselves. 3. That our youth are going to the State universities, more and more of them every year; that however much we may lament it, we cannot prevent it; that many have to go to the State universities for the study of law, medicine, engineering, etc., courses which are not, and for lack of means can-

not, be given in our colleges; that large numbers of others, attracted by the ample buildings, growing fame, broader course free tuition and the prestige of the nan university as opposed to college are every year crowding into the academic classes of the State universities, and are going to continue to do so in spite of all we can do or say; that however deplorable this may be, it is not the unpardonable sin: that they are still the children of the Church and her most valuable asset, still the proper objects of her tender care and solicitude that in fidelity to them and to our Lord the Church must follow them to the State universities and care for her own; that since these youth come to the universities from all over the State, and since in some cases there is no local church, and in others the local church is utterly unequal to the task, therefore it is a State wide problem, and it is the duty of the whole Church within the State to minister to them.

In wisdom and love, the course last mentioned is being pursued and a new era has dawned upon the Church. The honor of being the first to see and act upon this vision belongs to the Presbyterian Church, U. S. A. In 1891 she placed the first university pastor in the world at the University of Michigan. He ministered to 300 Presbyterian students. Now she has university pastors, university churches and guild halls, one or all as the case requires, at seventeen State Universities and ministers in this way to over 7,500 Presbyterian students. These pastors are supported and these churches, etc. built and maintained by the appropriate Synods, aided by the General Assembly which has a special secretary, Dr. R. C.

Hughes, who gives his whole time to this branch of the work. All the other leading churches in America, North and South, are following her example. An association of university pastors has been formed, which has held an annual conference for the past six years. Already in the middle and far West practically all the leading churches have university pastors, churches, etc., by every State university, and the work is coming into prominence in other sections. At several State universities, Bible chairs or affiliate colleges supported by the Church give courses in Bible study and kindred subjects, which are granted credits by the university authorities on university degrees.

Here grouped around the campus of the University of Texas, with its 2,100 students, besides the Y. M. C. A. and Y. W. C. A., six denominations maintain Christian workers. The Episcopalians have a church, a dormitory and a guild hall valued at \$100,000; the Methodists have a church valued at \$65,000; the Baptists have a neat church with bright prospects for larger things in the near future; the Disciples have a Bible chair building, in which Bible courses are taught and girls lodge; the Roman Catholics have a nice chapel and parish house and a splendid lot on which they are now preparing to erect a modern dormitory for girls; the Presbyterians have three fine lots within a block of the campus and next to the splendid Y. M. C. A. building, and an excellent Sunday school building valued at \$3,000 now used for preaching purposes also, but no church. However, the Synod of Texas has pledged us \$40,000 for our church and we, the local church, are going to raise \$15,000 more. The Austin Presbyterian Theological Seminary and the Bible Chair of the Disciples now give courses in Bible study which are given credits on university degree, and the Methodists are planning to introduce similar courses.

The importance of this work for students cannot be overestimated. These students are the flower of our young manhood—big, broad, independent, brainy,

forceful fellows. They are thrown out here in new surroundings in great crowds away from home influences; they must think and act for themselves for the first time on the most vital subjects, in the midst of trying temptations from the world, the flesh and the devil; temptations also of the intellect due in part to things taught or the angle from which they are taught or things not taught, and in part the exigencies of a growing mind, the necessity of being generalized over again, and the painful but inevitable ordeal of tearing away the teachings of father and mother and reconstructing one's self within one's beliefs and relations to God and without in adjusting one's relations to the world. Here at this critical age and in these trying circumstances our youth are trained, educated, raised to then-th power and then returned to the world to rule it—for good or evil. How important for them and for mankind that these men of mighty power be saved from the evil and trained in Christian service!

This work is too young to have ripened much fruit yet, but some of it is nearing maturity and much of it is growing vigorously under our eyes. Hitherto the State universities have furnished few preachers or other Christian workers. For this reason in the minds of many good people they are in bad repute. Why have they furnished few preachers? I believe it is because the Church has made no proper effort to secure them. A case in point: At Blacksburg, Va., the seat of the Virginia Polytechnic Institute, about ten years ago the Synod of Virginia assisted in the erection of an adequate church, and has since helped to support a strong man in the pastorate. Before this was done the Virginia Polytechnic Institute never furnished us a preacher; since this was done, besides many souls saved and many other Christian workers developed, eleven men have declared for the ministry in our Church, five of whom were students in Union Seminary, Richmond, Va., last year. These men came to the Virginia Polytechnic Institute to become expert farmers, fruit growers, stock raisers,

engineers, etc., but through the work of this godly man, sustained by the Synod, they were led into the Gospel ministry. What has been done there can be done elsewhere. It is my firm belief, that with the right man in our university pastorates, adequately equipped with buildings and sustained, it will not be long until our

State universities will become one of our most fruitful sources of ministerial supply, and that they will furnish us on the whole with a much bigger, broader and more forceful type of man than we are now getting.

Austin, Texas.

AN OUTSIDER'S VIEW OF MINISTERS' SALARIES

THE appended extracts from a letter written to the pastor of one of our smaller village appointments by one of the noted surgeons in the country are full of sympathy and sound common sense:

Although at heart a devout and, I believe, a religious man, yet I suppose I would be looked upon by many as a hopeless and unrepentant sinner. I do not know that my opinion, therefore, will be of any value to you. I am, however, most happy to contribute fifty dollars to your salary, and I enclose that sum. My feelings of indignation are excited, not by your case alone, but by my intimate acquaintance with the devoted men and women of your profession, and by the wretched pittance that you receive in return for a life of self-sacrifice and good works.

Compare theology with law and medicine. In a way, your profession shines resplendent, but not in material returns. The lawyer, guarding property, honor and sometimes life, receives at times stupendous fees. For breaking or sustaining a will, recently, \$239,000 was received by a Boston lawyer; for upholding a patent, \$500,000. The physician's efforts toward the conservation of health and life are repaid with a good living and sometimes princely fees.

The follower of Christ, providing neither gold nor silver nor brass in his purse, nor script for his journey, goes about doing good. He devotes his life, and oftentimes that of his family, to the conservation of man's immortal and priceless soul, and is allowed almost to starve. He receives far less than any black choreman, an ignorant laborer, or the uneducated man on my farm. In a way you are carrying out the mandate of Jesus, and your re-

ward in heaven will be great; but here on earth I must say that you are so shabbily treated that I cannot contain my indignation.

The town is abundantly able to pay you a good salary, and the community ought to be ashamed to offer its minister so miserable a pittance, and especially one who serves a church so time-honored.

I am not a member of your denomination, my pew being in King's Chapel, but I have the highest regard for the men and women of your church, and I am intimately associated with it through the Deaconess Hospital. I am not blaming your people, or any others, who can not afford to pay their ministers well, but I am blaming those who can afford to do so, and who do not pay them a "living wage."

I do not see how a man can hold up his head and offer a minister, educated in his profession, devoted to a life of good works, any such sum as you receive. I sometimes think that such people feel that they are buying salvation for their souls, and are paying for it as if it were so much merchandise, bargaining for it as they would for molasses, and getting it as cheap as possible. Perhaps, indeed, some of them do not hesitate to employ modern business principles in these transactions, apparently expecting thereby, though serving the devil, to deceive both God and man. The trouble is not that the community is unable to pay; the real reason lies deeper, I believe, and it is that you as a class are easily imposed upon. You are meek and patient under wrong, and unselfish—as, indeed, you ought to be. If your salary is reduced one hundred dollars, you beg that it be reduced two hundred. If a man takes away your coat, you let him have your cloak also. If you are smitten on the right cheek, you turn the left also.—*Times-Herald.*

"NO PAY RAISE NEEDED"

THE question as to what constitutes "a living wage on which a family of five can maintain the American standard of living in Chicago" threatens to overshadow other points at issue in the arbitration proceedings be-

tween the surface railway companies and their employees.

William D. Mahon, President of the Amalgamated Association of Street and Electric Railway Employees, raised the point at the opening session on Thurs-

lay, that it would require \$1,154.40 a year or a family to live according to that standard.

In his opening statement for the Chicago City Railway yesterday, Attorney Nathan G. Moore said that "Mr. Malton's statement is contradicted at every turn in Chicago and the world over. Why," ex-

claimed Mr. Moore, "I saw in a newspaper the other day that the average minister of the Gospel gets only \$550 a year, and they are married, too, as a rule."

Ministers should be a pattern in most things, but we hope that standards for support for them will never rule in the trades and occupations.

THE PARSON'S LIMIT

He'd been preaching and exhorting
For a score of years or so,
In a portion of the vineyard
Where the harvesting was slow;
Where the temporal inducement
For his ceaseless diligence
Was a promise of four hundred
As his yearly recompense.

Then the good man sank exhausted,
As he feebly made reply:
"Don't, I pray you, men and brethren,
Don't my patience overtry;
For to glean the four you've promised
Hath so warped my vital store
That 'twould kill me if you taxed me
To collect two hundred more."

—*Veteran Preacher.*

Unrelenting was the ardor
He devoted to the cause,
And though slowly came the dollars,
Still he labored without pause;
Till one day they came and told him,
As he kicked against the pricks,
That they'd raised their offered stipend
From four hundred up to six.

RECEIPTS FOR CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

The following amounts were received by the Executive Committee for the year, April 1, 1912, to March 31, 1913:

Christian Education and Ministerial Relief (General Fund), \$30,500.97; Education for the Ministry, \$14,309.48; Ministerial Relief, \$32,430.13; Endowment Fund of Ministerial Relief, \$4,972.35; Home and School, \$10,360.96; Schools and Colleges, \$1,550.54; Educational Loan Fund, \$3,171.21; making a total of \$97,295.64. Last year we received for all of these causes, \$97,147.31. Increase for this year, \$148.33.

This amount was received from the following sources: Churches, \$59,993.26, increase over last year, \$3,941.65; Sabbath schools, \$4,033.54, increase, \$1,206.00; Societies, \$2,936.52, increase, \$587.40; individuals, \$6,104.85, in-

crease, \$37.07; interest, \$17,160.23, increase, \$1,586.09; legacies, \$2,788.98, decrease, \$4,518.71; board and tuition, \$2,943.13, decrease, \$3,424.21; rent, \$258.50, increase, \$25.50; refunded, \$585.00, decrease, \$17.50; miscellaneous, \$491.63, decrease, \$74.96. Total increase, \$148.33.

We carry over the smallest balance for years after paying all pledges to the beneficiaries of Ministerial Relief, the Candidates for the Ministry, and the floating debts of the Assembly's Home and School. We have heavy obligations to meet this month and are in great need of funds.

Please send all funds to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION. [34]

IBANCHE. 1897.

- *Rev. and Mrs. J. McC. Sleg.
- Rev. and Mrs. A. L. Edmlston (c).
- Rev. and Mrs. A. A. Rochester (c).

LUEBO. 1891.

- *Rev. W. M. Morrison.
- Rev. and Mrs. Motte Martin.
- *Dr. and Mrs. L. J. Coppedge.
- Rev. and Mrs. L. A. DeYampert (c).
- Miss Maria Fearing (c).
- Rev. and Mrs. C. L. Crane.
- Mr. T. J. Arnold, Jr.

MUTOTO.

- Rev. and Mrs. Geo. T. McKee.
- Rev. Rolt. D. Bedinger.
- Rev. and Mrs. A. A. Rochester
- Mr. W. L. Hillhouse.

E. BRAZIL MISSION [15]

LAVRAS. 1893.

- Rev. and Mrs. S. R. Gammon.
- Miss Charlotte Kemper.
- Mr. and Mrs. A. F. Shaw.
- *Rev. H. S. Allyn, M. D.
- *Mrs. H. S. Allyn.
- Mr. and Mrs. C. C. Knight.
- *Mr. and Mrs. B. H. Hunnicutt.
- Miss R. Caroline Kilgore.

ALTO JEQUITIBA. 1900.

M.s. Kate B. Cowan.

BOM SUCCESO.

- Miss Ruth See.
- Mr. and Mrs. W. B. Scott.
- Mrs. D. G. Armstrong.

W. BRAZIL MISSION. [10]

ITU. 1909.

- Rev. and Mrs. Jas. P. Smith.

BEAGANCA. 1907.

- Rev. and Mrs. Gaston Boyle.

CAMPINAS. 1869.

- *Rev. and Mrs. J. R. Smith.

ITAPETININGA. 1912.

- Rev. and Mrs. R. D. Daffin.

DESCALVADO. 1908.

- Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION. [11]

GARANHUNS. 1895.

- Rev. and Mrs. G. E. Henderlite.
- Rev. and Mrs. W. M. Thompson.

PERNAMBUCO. 1873.

- Miss Eliza M. Reed.
- Miss Margaret Douglas.
- Miss Edmond R. Martin.
- Rev. and Mrs. W. C. Porter.

CANHOTINHO.

- Dr. G. W. Butler.
- Mrs. G. W. Butler.

MID-CHINA MISSION. [72]

TUNOHIANG. 1904.

- *Rev. and Mrs. J. Y. McGinnis.
- Rev. and Mrs. M. Moxey Smith.
- Miss R. Ellnore Lynch.
- Miss Kittie McMullen.

HANGCHOW. 1867.

- Rev. and Mrs. J. L. Stuart, Sr.
- Miss E. B. French.
- Miss Emma Boardman.
- Miss Mary S. Mathews.
- Rev. and Mrs. George 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.

SHANGHAI.

- Rev. S. I. Woodbridge.

KASHING. 1895.

- *Rev. and Mrs. W. H. Hu son.
- Dr. and Mrs. W. H. Venable.
- Rev. and Mrs. J. M. Blain.
- Miss Elizabeth Talbot.
- *Mr. and Mrs. H. B. Vanvalkenburgh.
- Rev. and Mrs. Lowry Davis.
- Miss Irene Hawkins.
- Miss Mildred Watkins.
- Dr. and Mrs. A. C. Hutcheson.
- Miss Elizabeth Corriher.

KIANGYIN. 1895.

- *Rev. and Mrs. L. I. Moffett.
- Rev. and Mrs. Lucy L. Little.
- *Dr. and Mrs. Geo. C. Worth.
- Mr. and Mrs. Andrew Allison.
- Miss Rida Jonrolman.
- Mrs. Anna McG. Sykes.
- Miss Ida M. Albangh.
- Miss Carrie L. Moffett.

NANKING.

- Rev. and Mrs. J. L. Stuart, Jr.
- Dr. and Mrs. R. T. Shields.
- Rev. and Mrs. P. F. Price.
- Rev. C. H. Smith.

SOOCHOW. 1872.

- Mrs. H. C. DuBose.
- Rev. J. W. Davis.
- Dr. and Mrs. J. R. Wilkinson.
- Dr. 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.
- Miss Lillian C. Wells.

NORTH KIANGSU MISSION. [60]

CHINKIANO. 1883.

- Rev. and Mrs. A. Sydenstricker.
- Rev. and Mrs. J. W. Paxton.
- *Rev. and Mrs. D. W. Richardson.
- Rev. and Mrs. C. Crenshaw.
- Rev. and Mrs. O. V. Armstrong.
- Rev. and Mrs. Thos. L. Harnsberger

TAICHOW. 1908.

- *Rev. and Mrs. C. N. Caldwell.

HAUCHOU-FU. 1897.

- Rev. Mark B. Grler.
- Mrs. Mark B. Grler, M. D.
- *Dr. and Mrs. A. A. McFayden.
- *Rev. and Mrs. Thomas B. Grafton.
- Rev. and Mrs. Geo. P. Stevens.
- Rev. F. A. Brown.
- Miss Charlotte Thompson.

HWAIAINFU. 1904.

- Rev. and Mrs. H. M. Woods.
- Miss Josephine Woods.
- Rev. O. F. Yates.

YENCHENG. 1909.

- Rev. and Mrs. H. W. White.
- Rev. and Mrs. C. F. Hancock.
- *Dr. R. M. Stephenson.
- Miss Esther H. Morton.
- Dr. and Mrs. Wm. Malcolm.

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. McCntchan.
- Miss Mada McCutchan.
- Miss M. M. Johnston.
- Miss B. McRobet.

TSING-KIANG-PU. 1887.

- Rev. and Mrs. J. R. Graham, Jr.
- Dr. and Mrs. James B. Woods.
- Rev. and Mrs. A. A. Talbot.
- Miss Jesse D. Hall.
- Miss Ellen Baskerville.
- 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. [10]

CAEDENAS. 1899.

- Mrs. J. G. Hall.
- Rev. and Mrs. R. L. Wharton.
- Miss M. E. Craig.
- Mr. and Mrs. E. R. Sims.

CAIBARIEN. 1891.

- Miss Edith McC. Houston.
- Miss Mary Alexander.

PLACETAS. 1909.

- Rev. and Mrs. H. F. Beatty.

JAPAN MISSION. [35]

KOBE. 1890.

- Rev. and Mrs. S. P. Fulton.
- Rev. and Mrs. H. W. Myers.
- Rev. and Mrs. W. McS. Buchanan

KOCHI. 1885.

- Rev. and Mrs. W. B. Mellweine.
- Rev. and Mrs. H. H. Munroe.
- Miss Estelle Lumpkin.
- Miss Annie H. Dowd.
- Miss Sala Evans.

NAGOYA. 1867.

- Rev. and Mrs. W. C. Buchanan.
- Miss Charlotte Thompson.
- Miss Lella 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.
- Miss N. J. Atkluson.

TOKUSHIMA. 1880.

- Rev. and Mrs. C. A. Logan.
- Miss Lillian W. Curd.
- Rev. and Mrs. M. C. Ostrom.

MISSIONARIES—Continued

<p>TOTOHASHI. 1902. Rev. and Mrs. C. K. Cumming.</p> <p>OKAZAKI 1912. Miss Florence Patton. Miss Annie V. Patton.</p> <p>KOREAN MISSION. [72] CHUNJU. 1896. Rev. and Mrs. L. B. Tate. Miss Nettie S. Tate. Dr. and Mrs. T. H. Daniel. Rev. and Mrs. L. O. McCutchen. Miss Sadie Buckleud. Rev. and Mrs. W. M. Clark. Rev. and Mrs. W. D. Reynolds. Miss Susanne A. Colton. Rev. S. D. Winn. Miss Emily Winn. Miss E. E. Keatler. Miss Lillian Austin. Dr. and Mrs. F. M. Eversole. Dr. and Mrs. H. L. Timmons.</p> <p>KUNSAN. 1896. Rev. and Mrs. Wm. F. Bull. Miss Julia Dysart. Miss Anna M. Bedinger. Dr. and Mrs. W. A. Venable. Dr. and Mrs. J. B. Patterson. Rev. and Mrs. J. K. Parker. Rev. John McEachern. Dr. Wm. A. Linton.</p> <p>EWANGJU. 1898. Rev. and Mrs. Eugene Bell. Rev. S. K. Dodson. Miss Mary L. Dodson. Mrs. C. C. Owen. Rev. and Mrs. L. T. Newland. Miss Ella Grabam. Dr. and Mrs. R. M. Willson. Miss Anna McQueen. Rev. and Mrs. J. V. N. Talmage. Rev. and Mrs. Robert Knox. Dr. and Mrs. M. L. Swinehart. Mr. William P. Parker. Miss Elise J. Shepping.</p>	<p>MOKPO. 1898. Rev. and Mrs. H. D. McCallie. Miss Julia Martiu. Rev. and Mrs. W. B. Harrison. Rev. and Mrs. J. S. Nesbet. Miss Ada McMurphy. Miss Lillie O. Latoop. Rev. and Mrs. P. B. Hill.</p> <p>SOONCHUN. 1913. Rev. and Mrs. J. F. Preston. Rev. and Mrs. H. T. Colt. Miss Meta L. Biggar. Miss Lavalette Dupuy. Miss Anna L. Greer. Rev. and Mrs. C. H. Pratt. Dr. and Mrs. H. S. Leadingham.</p> <p>MEXICO MISSION. [12] LINARES. 1887. Rev. and Mrs. H. L. Ross.</p> <p>MATAMOROS. 1874. Miss Alice J. McClelland.</p> <p>SAN BENITO, TEXAS. Miss Anne E. Dysart.</p> <p>BROWNSVILLE, TEXAS. Rev. and Mrs. W. A. Ross.</p> <p>MONTEMOBELOS. 1884. Mr. and Mrs. R. C. Morrow.</p> <p>C. VICTORIA. 1870. A E. V. Lee.</p> <p>TELA. 1912 Rev. and Mrs. J. O. Shelby.</p>	<p>Mr. S. H. Wilds. Rev. and Mrs. J. W. Allen. Rev. and Mrs. N. G. Stevens.</p> <p>CHINA. Mr. and Mrs. J. M. Willson.</p> <p>RETIRED LIST. [17] AFRICA. Dr. J. G. Pritchard.</p> <p>BRASIL. Mrs. F. V. Rodrigues. Mrs. H. P. Beard.</p> <p>CHINA. Rev. G. W. Painter, Pulaski, Va. Miss M. D. Roe.</p> <p>CUBA. Rev. and Mrs. F. H. Wardlaw. Miss Janet H. Houston. Rev. and Mrs. J. T. Hall.</p> <p>JAPAN. Miss C. E. Stirling. Mrs. L. E. Price.</p> <p>KOREA. Mrs. W. M. Junkin. Rev. and Mrs. A. M. Earle. Dr. W. H. Forsythe. Miss Jean Forsythe.</p> <p>Missionary, 10. Occupied Stations, 53. Missionaries, 367.</p>
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UNASSIGNED LIST [19]

AFRICA.

Rev. and Mrs. A. C. McKinnon.
Mr. T. C. Vluson.
Rev. and Mrs. H. M. Washburn.
Mr. Plumer Smith.
*Rev. and Mrs. J. C. McQueen.

*On furlough, or in United States.
Dates opposite names of stations indicate year stations were opened.
For postoffice address, etc., see below.

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W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetuinga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu— Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Cauhotinho, E. de Pernambuco, 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 Hsichon-fu—"Care Southern Presbyterian Mission, Hsichon-fu, via Chukiang, China." For Hwalanfu—"Care Southern Presbyterian Mission, Hwalanfu, via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Taing-Kiang-Pn—"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, Kiangs, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setzu 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 Chnnju—"Chnnju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamauilipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."

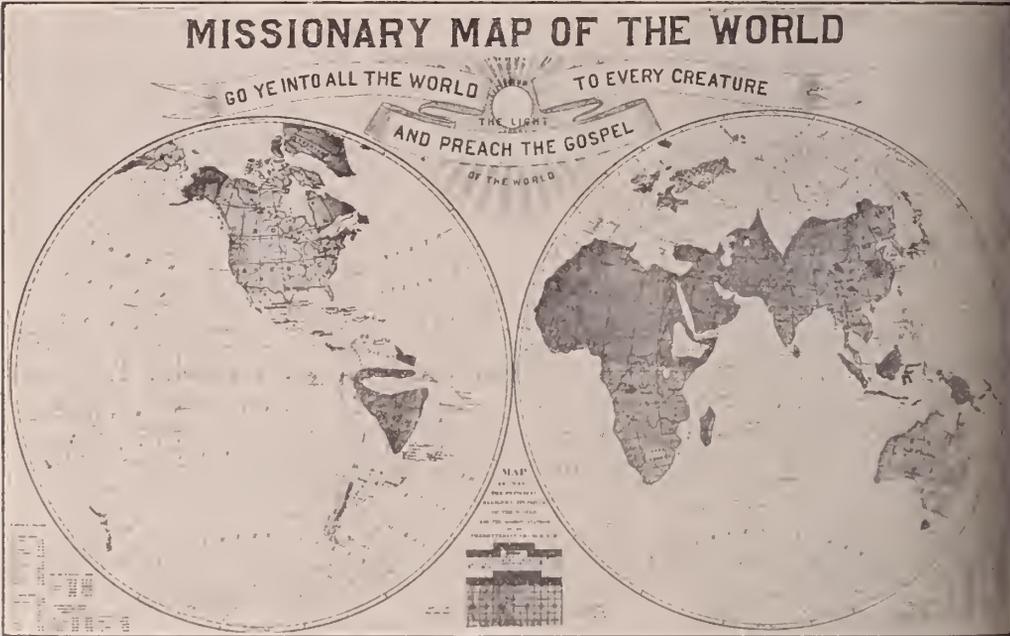
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