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THE MISSIONARY SURVEY

W. C. Smith, Managing Editor.

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Now For a Fall Campaign

Club agents are taking on new life and enthusiasm with the coming of the Autumn months. Let us all pull together now and put Jack up the pole. Quite a large number of subscriptions have lapsed during the Summer, while folks were away on a vacation. Most everybody is back home again now. Go after them. Send renewals in promptly. Find new subscribers. Remember, it is perhaps the very biggest work for missions you can do at home, to get a family or even one member of it reading the information which comes each month through the SURVEY.

Here are some new church names for the Honor Roll. They have realized the ideal of an average of more than one subscription to each five communicants:

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FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH, NASHVILLE, TENN.

MONTHLY TOPIC—KOREA.

OUR friends from Korea have sent us so much good matter for this, their number of the SURVEY, that any extended editorial comment is rendered unnecessary. In general it may be said that the past year has been one of phenomenal progress along all lines of church activity. The total number of additions by baptism to all the Protestant churches was 9,019. The total number of communicants recorded is 76,825. Of these, about 60,000 are in connection with the Presbyterian churches. The total native contributions of the Protestant churches were something over \$500,000, an average of over \$6.00 per member. Considering that the average wage of a Korean laborer is under twenty cents a day, the comparison in this respect with our home Church is decidedly to our disadvantage.

Considerable progress has been made in establishing more friendly relations between the Christian churches and the "powers that be." The Government-General has made less use of its military arm and has pursued on the whole a more conciliatory policy than was the case two years ago. Some foolish native enthusiasts in Northern Korea have started uprisings, none of which, however, assumed formidable proportions, and all of which were summarily suppressed. We are satisfied that the results of more kindly treatment of the people by the Japanese officials will show them the wisdom of that policy, and will prevent any repetition of the

effort to make the Koreans loyal to the Empire by means of military government and a reign of terror.

In the early part of the year a season of prayer and Bible study was observed by the missionaries in almost every mission station in the country. In many places meetings for prayer in preparation for the special week were conducted. The result was a genuine spiritual revival which gave a healthy tone to the missionary efforts of the whole year, and which were manifest in the large ingathering mentioned above.

Recently promulgated educational regulations by the Government-General call for the separation of religion and education. Under these regulations it will be unlawful for any private school giving general education that may hereafter be established, to teach the Bible or have any religious exercises of any kind. Those mission schools which were in operation before the regulations were adopted are given a period of grace of ten years before the provisions of the new law will be applied to them.

If these regulations remain unaltered, they will strike a serious blow to all missionary education in Korea. It is possible that before the ten years of grace have expired, the Japanese government will see the folly of thus cutting religion out of private schools, and will learn how far short such relations are of modern ideas concerning religious liberty in civilized countries. It will still be worth while to carry on

missionary educational work, however, for the reason that the most potent influence in education is never in the books that are studied, but the personality of the teacher. Christian teachers associating with pupils in schools and colleges and living the gospel before their eyes will win many of them for Christ, even though no religious book is permitted even to be mentioned in school hours.

The churches included within the boundaries of our own Mission are or-

ganized into the Presbytery of Chulla. This Presbytery is conducting a large Home Mission work, largely supported by the native church, and also a Foreign Missionary work on the Island of Quelpart, where two evangelists and several native helpers are at work. This work received a small appropriation from the Mission Treasurer last year, but the expectation is that during the present year it will be entirely supported by the native church.

THE MONTREAT MISSIONARY CONFERENCE.

MISS JANET H. HOUSTON.

"Climb the mountains and get their good tidings. Nature's peace will flow into you as sunshine flows into trees. The winds will blow their freshness into you and the storms their energy, while care will drop off like autumn leaves."

When I read this enticing paragraph in my island home of Porto Rico, in early June, of this year, I heeded to the making of a resolve to go into the yet bluer hills and climb into the yet higher mountains of that beautiful land. But as school duties crowded and the harbored strength was drained, I heard the same call—from another direction, even Montreat, "Come up," etc.

Arriving the first of July and writing these lines the 18th day of August—an embarrassment of material is piled up about me.

I would like to write about the meeting of the North Carolina Forestry Association and about the Conference on Evangelism, under the lead of Dr. Chapman and his wonderful musical helpers, Mr. Alexander and Mr. Brown. The Woman's Summer School of Missions, under the lead of Mrs. Winsborough, was worth coming from Porto Rico to attend. The Conference on Young People's Work, of which Dr. B. F. Wilson was the central feature, was delightful. Dr. Sweet's Conference on Christian Education and Relief was great. The Home Mission Conference, under the lead of Dr. Morris, ably assisted by Dr. Mauze, Dr. Tyler, Dr. Fincher, Dr. Raynal and Dr. Little, made the hearts of the Foreign Missionary workers kindle and yearn for the work at home and filled us with encouragement as we think of what the church at home, built up and strengthened by this work, will do for our Foreign Missionary work some day.

As a Foreign Missionary worker of more than a quarter of a century, however, my special interest, of course, was in the

Foreign Mission Conference, about which Dr. Chester especially asked me to write for this number of THE SURVEY.

Dear Miss Helen Kirkland, of fragrant memory, was once startled when a friend told her Dr. Wilson could not read one of her letters, but was more than pacified when she was told, "Yes, he could not read it for the tears in his eyes." If I could tell you China's story, Japan's story, Brazil's story, Cuba's story, Mexico's story and Africa's story, as told by the women and men of these lands, you could not read it for the tears in your eyes. Chief among them stands Mrs. Graham, Mrs. Nesbit, Mr. and Mrs. Munroe, Mr. Hardie, Mrs. Motte Martin and Messrs. Bedinger, Crane and Myers. Suffice it to say, there was a pathos, a longing, an arraignment, a triumph and a song from the lips of these messengers as they stood before us, that I have never heard equaled. Most impressive of all these messages, perhaps, was that of our wounded veteran, Dr. George Hudson, of China, delivered from his rolling chair on the platform.



Rev. Geo. Hudson.

THE OVERFLOW.

I never was present at any conference with so rich an overflow. It is difficult to catch it all up and spread it out before you. I mean the addresses, talks, the hallelujah interjections of the great array of fine men and women who, to change the figure a third time—stood as basemen at the game—Dr. Chester, Dr. Lingle, Mr. and Mrs. Little, Mrs. Street, Miss Isabel Arnold, Dr. Ogden, Dr. and Mrs. R. C. Anderson, Mrs. C. E. Graham, Mrs. Eager, Miss Lucy Paine, Mr. Wardlaw, Mr. Anderson, Mr. Mell, Mrs. Bowman, Dr. A. S. Johnson, etc.

At this juncture of the world, when men's minds are failing them at what is coming on the earth, it was steadying to one to hear Dr. Chester, the conceded expert on Foreign Missions, whose experience of 60 years has made him possessed of a certain insight into world matters, say, "Why do the nations rage and the people meditate a vain thing?" It must have been upon our present world situation that the Psalmist was looking with his prophetic eye when he wrote these words. I am not going to speak about the war, however. To one who believes in God, this world situation is no occasion for pessimism. No matter how much the kings of the earth may set themselves and the rulers take counsel together; no matter how much they may cast aside all restraints of law, national, in-

ternational, human and divine, in seeking to accomplish their selfish purposes, they will not be able to nullify the decree by which God hath set His kingdom upon His holy hill of Zion, and given Him the nations for His inheritance and the uttermost parts of the earth for His possession. As the final outcome of it all, His purpose will be established and not overthrown.

THE HEART OF THE CONFERENCE.

The Morning Bible Hour.

Every day the work began with one hour devoted to Bible study, under such teachers as Drs. W. W. Moore, E. C. Caldwell, of Union; Mrs. E. P. Bledsoe, Dr. J. G. McAllister, of Louisville Seminary, and Dr. J. L. Mauze, of St. Louis.

They were first of all illuminating, guiltless of the didactic method and most sympathetically and interestingly imparted their teachings. There was a general feeling that each one was the best—entirely reconcilable to my logic.

We were fed richly from the Bread of Life by hands and heads long given to the wonderful fields of "The Book Pre-eminent."

Montreat has never had such a season. It seems to have been the only thing "the war" has not affected.

A precious season above the tumult, when we have heard His voice anew, saying, "Christian, follow Me."

THE OCTOBER MISSION MESSAGE.

AS OUR beloved Church endeavors to make the best possible use of this Foreign Mission month of October, it should do so with a glad and grateful heart.

SUCCESS OF OUR WORK ABROAD.

The last year was the most fruitful year in conversions ever known in our foreign work. Four thousand and fifty-nine were brought out of darkness into light and from the power of Satan unto God, 542 more than the year before, and 874 more than the year before that.

The contributions of the native Christians last year were \$56,422, a gain of more than 35 per cent. over the previous year.

The amazing growth of the last ten years should excite our deepest gratitude to God.

	1905	1915	
Foreign Missionaries..	193	339	75
Native Force.....	220	1,227	458
Out-stations (places of regular meeting)....	279	983	252
Communicants	8,743	30,107	244
Adherents	14,127	103,946	635
Sunday School Membership	5,176	30,264	485
Receipts	\$211,570	\$544,162	157
Per Capita.....	\$0.86	\$1.75	103

Last fall there was published by a great sister Church its splendid foreign mission growth from 1904 to 1914. In the items common to the two summaries its percentages of increase were: Foreign Missionaries, 46½ per cent.; Native Force, 160 per cent.; Communicants, 160 per cent.; Sunday School Scholars, 210 per cent.; Receipts, 130 per cent.; Per Capita, 66 per cent.

Another great sister Church, noted for aggressiveness and efficiency, which has 6 per cent. more missionaries than

we, whose foreign work has been going on 24 per cent. longer, and whose income is 42 per cent. larger, reports the same number of native communicants enrolled in its foreign church.

The singular blessing of God upon our work is not cited as any ground for pride. God forbid! But surely it should serve as a divine incentive to spur us to yet larger achievements.

ECONOMY OF ADMINISTRATION.

The Church has a right to know that its work is conducted not only with success on the field, but also with economy in the office.

The Treasurer's report shows that the cost of the Home Office Administration and Propaganda was 6.6 per cent. of the receipts. This is below the expense average of most Foreign Mission Boards, even of those whose larger receipts give them a great advantage in point of expense percentage.

The largest Foreign Mission Board in America, with four times our receipts, has averaged according to its last two published reports 6.7.

The last published report of the next largest Board, with three times our receipts, gives its expense percentage as 7.5.

OUR CONSERVATIVE POLICY.

We reported on April 1st this year 339 Missionaries, a figure showing that barely enough new missionaries had been sent out since the payment of the debt in 1913 to supply the vacancies

caused by death and withdrawal. *The Committee's fixed policy being no enlargement till the Church provides the means.*

Realizing that for over ten years the annual cost of the work has far exceeded the annual income through the regular channels, we have succeeded in the last eighteen months in reducing the total annual cost from \$551,000 to \$507,000, the latter figure being the estimated cost for the current year. This, with the \$63,000 deficit, makes \$570,000, the amount which will be required this year to meet all obligations. Of this amount, \$116,300 have been received up to August 26, as against \$126,600 for the same period last year.

THE CALL TO LARGER THINGS.

From our Missions there come the most pitiful and insistent appeals for reinforcements to enter the doors that God is opening all about them. In an unprecedented measure our churches, schools and hospitals are overcrowded and our missionaries incapable of meeting the demands upon them.

The following is a fair specimen of our letters from abroad:

"An amazing change has taken place. I am preaching the gospel to crowded houses, often there not being standing room."

How we shall answer this challenge of our Lord to a larger work will depend upon this year's contributions.

EXECUTIVE COMMITTEE

FOREIGN MISSIONS.

PIONEER WORK OF CHUNJU STATION.

REV. W. M. CLARK.

BY "PIONEER WORK" is meant work distinctively among unevangelized heathen. It may be a surprise to some in the United States that many of the missionaries in Korea find it difficult to get the time for work among the heathen. The explanation is that the work has developed so rapidly that the care of young

churches and the training of new believers has come to absorb a large proportion of the time and energy of the missionary. This has been true at Chunju; with 150 native churches to be cared for by five male missionaries there has not been much time for pioneer work.

It is also true, however, that the mis-



A market scene.

sionaries have felt the imperative need of doing as much of such work as possible and accordingly considerable has been done along this line by all the men at Chunju. This work has usually taken the form of campaigns in which the foreigner (i. e., the American missionary) goes to certain selected centers, accompanied by native helpers, both volunteer and paid, and preaches. In these campaigns advantage is taken of the markets held every five days and crowds soon gather when the missionary and his assistants begin to sing; this gives a good opportunity to preach to many and after a few words, leaflet tracts are distributed and gospels sold to all who will buy. On other days each neighboring village is visited, house by house, and gospels are offered for sale. At night, evangelistic ser-

vices are held and an attempt made to follow up the work. In this way thousands of Gospels, Acts and Proverbs have been sold in the last two years and the way prepared gradually for an intelligent understanding of the gospel message. The gospels sell for $\frac{1}{2}$ cent, and frequently eggs or rice may be taken in exchange. By returning to such centers after a year or so it is possible to follow up the work still more and often this is done by letter. The Koreans are very polite and a personal letter enclosing a tract brings a grateful reply and may lead to the conversion of some cultured, well-educated (according to native standards) man who could not be reached by a simple word spoken on the highway.

Chunju, Korea.

NOTES FROM KWANGJU.

MRS. J. V. N. TALMAGE.

"Lift up your eyes, and look on the fields that they are white already unto harvest."

OUR Korean friends are now in mid-summer, getting ready for the barley harvest, and as we look about on field after field of golden grain, we cannot but think of our Master's words as he surveyed the fields about the well of Samaria, and taught

His disciples the truths concerning the great harvest of souls. No matter in what direction we turn we find fields of gold waving in the gentle breeze, beckoning, as it were, for the workers to come gather in the golden treasure. And now within a few days, the scene



The Owen Memorial building, Kwangju. Cost \$4,000. Furnished by friends of Dr. C. C. Owen, who died in Korea, 1909.

is already changing. The laborers have gone forth with their sickles, and from all directions come the echoes of their songs, as they work. The grain is laid low, and bound into bundles preparatory to being carried to the threshing floor near by. Ruths too, are not wanting to complete the picture. Here and there we can see women gleanng behind the reapers, just as Ruth did centuries ago in the fields of Boaz.

Our boys have learned to sing "Bringing in the Sheaves" in Korean, and they seem to enjoy it even more, now that they have seen it acted in real life at our very door.

If the cutting and binding up of the sheaves are done in a way to remind us of Biblical scenes, the threshing and winnowing are still greater reminders. The grain is carried to some smooth place, near the field if possible, where it is beaten with a very primitive flail called a "todigai." This flail is made of bamboo with a long loop of stiff wood—the limb of some strong tree, the whole implement costs about five cents. Several men, generally four, beat the grain out of the chaff, the beat of the flail keeping time with their

song. Then it must be winnowed with a large fan-shaped winnower, or simply by letting it fall or be poured down from a height of about five feet, and the wind does the winnowing, carrying away the lighter useless chaff, and letting the heavy grain of barley fall to the ground. This finishes only about half of the work. A large part still remains for the women to do, in picking, cleaning, etc., before the grain is ready for the people to eat.

But I started out to write about the harvest, so I must keep to my subject. Friends of the homeland, as we look on the work of harvesting the earthly food, we cannot but think of the spiritual need of the souls of these same people, a need far more important than the material one. They are hungering and thirsting after righteousness, and know not where to find the thing that will satisfy their longings, that will quiet the restlessness, and give peace of mind both concerning this life and the life to come. I speak not only for Korea, but for the whole heathen world. In every land where missions have been established, the same thing must be true. The fields are "white unto the

harvest." And again, "The harvest indeed is plenteous, but the laborers are few." Are you not willing to help in this great harvesting of souls into the Master's kingdom, to help with your prayers, with your means, and better

still, if the way be clear, and the opportunity presents itself, with your lives for this great work, so that when the Master comes again to claim his own, He will find his fields all cleared, and his grain all ready to be received into the everlasting granary?

GRANDMOTHER UN.

MRS. L. B. TATE.

Grandmother Un toiled wearily up the hill to the Buddhist temple, where she bowed before and worshipped the images of iron and brass and clay. She had brought from the priest much paper money (imitation), which was to be burned at her funeral for her use in the spirit world and she had also obtained from him by the payment of a goodly sum of money, a letter of admission to the Buddhist heaven and other papers that she was to take with her to that unknown land to insure her welfare and happiness there. Every day she counted her beads as she repeated over and over again, "Namu ama tabul,"—meaningless words that she had been taught would bring salvation if faithfully repeated many times every day. The snows of nearly seventy winters had withered her hair and her steps were slow and feeble, but she was faithful in her worship of the great Buddha.

One day she heard from one of the native Bible women the strange new story of a God Who loves us, of a Savior from sin and of a heaven prepared for those who love and serve Him.

Slowly the truth dawned upon her darkened mind as she listened many times to these good words, until finally she decided to believe in Christ for salvation and worship God instead of Buddha.

Neither of her two daughters believed and her sons-in-law laughed at her, but she persisted in her new-found faith, and recently, when a missionary couple spent a week at a nearby village, where it is hoped a church will some day be established, she came every day to hear the Word, bringing her daughter with her when she could, and was examined and received as a Catechumen.

"What shall I do with my Buddhist papers and beads?" she asked the missionary; "I do not like to see them as they are hate-

ful to me now." "If you will bring them to me I will take them to America, if I return again, to show the Christian people who send us here to teach the gospel, what the people here who do not know about God, rely upon for salvation, or burn them up," replied the missionary. So she brought them and said she was relieved to be rid of them, and her face beamed with joy and peace as she again renounced her former faith and reaffirmed her determination to trust only in Jesus for salvation and to try to bring her daughter to a saving knowledge of Him. Pray for her.

Chunju, Korea.



Images of Buddha in temple near Chunju.

MOKE SOLLIE'S GRANDMOTHER.

MRS. EUGENE BELL.

While our thoughts are directed to Korea and its people this month of October, I want to pay a little tribute of respect to

one of our faithful women now gone to rest.

For a long time, in lieu of a better name,

she was designated by the foreigners as the "Ugly Woman." But upon inquiry, we found that her grandson's name was Moke Soll, so she became "Moke Sollie Holmerner," which being interpreted, is "the Grandmother of Moke Soll."

Among the first of the Kwangju people to accept the teachings of the foreign preacher was Moke Sollie's grandmother, and she was one of the two women who received baptism the first time it was administered at Kwangju. She was not young, nor bright enough to learn to study and read for herself, but she easily grasped the fundamental truths of the gospel and was an eager and attentive listener at church services, and mid-week Bible classes. In hot weather or cold, rainy season, or dry, busiest times or not, the leader of the class could count on Moke Sollie's grandmother being there with the rest of the faithful. Perhaps her strongest virtue was faithfulness. She was full of faith, and in the secondary meaning of the word, she was faithful to the end.

It is hardly fair to try to judge an Eastern character by Western ideas and put them down as failures when they do not measure up to our standards. In the light of our generations of Christian training, Moke Sollie's grandmother could not be

called a strong character; she would have been considered very weak. Under a severe test her truthfulness and honesty would probably not have stood the strain. But I doubt if during the eight or nine years of her Christian experience there were many snow or rain storms that kept her from church, and she had neither raincoat nor umbrella, street car nor private conveyance with which to be protected from the weather, and probably many times hardly enough food to keep the blood warm in her veins.

The last summer of the old woman's life, when our doctor was taking his furlough, Moke Sollie Holmerner was stricken with what we thought was relapsing fever. Between the spells of fever she was seen on the road one Sunday, several hours ahead of the afternoon service; a little bundle of tracts in her hand, she was making her way painfully to church to be sure to get there in time. When a few days later we followed her to her last resting place, it was with a heart full of gladness that her poor worn body was now at rest and her tired spirit was happy with the redeemed. And when her "Yeasu," our Jesus, shall come again to receive his own, I believe Moke Sollie's grandmother will be among the first to go to meet Him in the air.

Kwangju, Korea.

LIGHTS AND SHADOWS OF ITINERATING IN KOREA.

REV. W. B. HARRISON.

I WANT to tell you about some of the bright spots I have found in traveling among the Korean villages, but will try to keep the shadows for home consumption. Of course, such a story may be a little misleading, but we cannot help that, for we are told

that is the kind of story Americans like and will read.

At Tongyung I was surprised to see a bell hung in a tree some distance from the church. Later I learned that it was the church bell and that the tree was the abode of the spirits formerly worshipped by the villagers. Is this a fulfilment of the promise, "The gates of hell shall not prevail against it"?

The Korean Christians, by diligence in business and Sabbath observance, are giving their testimony. Where the people used to say that they could not be Christians because they were too poor to keep Sunday, the Christians are known to live as well or better than their neighbors and have become models of industry to them. Among the first believers of this same church was a small merchant named Paik, who for years had a hard time to keep the wolf from the door. While rival merchants, seven days in the week misleading buy-



Church bell in tree, once the supposed abode of the village spirits, at Tongyung, Kunsan Territory, Korea.



Some Presbyterian missionaries sailing from San Francisco, Cal., Feb. 6, 1915, on S. S. Siberia. Standing—Miss Agnes Woods, to China; Rev. T. E. Wilson, to Korea; Rev. W. B. Harrison, to Korea. Sitting, from reader's left—Rev. J. W. Hassell, to Japan; Mrs. J. W. Hassell, to Japan; Mrs. W. B. Harrison and Chas. Harrison, to Korea; Miss McClain, to China; Margaret Selina Harrison, to Korea; Miss Nettie McMuller, to China; Miss Lily Woods, to China.

ers as to first cost of goods and their quality, made a good living, Mr. Paik, refusing to sell goods on Sunday and to deceive his customers, made poor sales. For five years or more his struggle against poverty was pathetic but his conduct never changed.

In course of time he came to be known as one whose word might be depended upon. Now he sells goods where his rivals cannot, and is in comfortable circumstances, thus illustrating that godliness is profitable unto the life that now is as well as unto that which is to come.

While doing some pastoral work in one of the neighboring villages I was led to the house of a family lately identified with the Christians, and was told that they had become worshippers of the true God in this way: They were moving into a house lately bought of a Christian, when the former owner said to them: "This is not a spirit worshipping house, but a God worshipping house. I have worshipped God three years in this house and have prospered. I hope you will do the same." The

family replied that they would not worship devils in that house, but would worship the true God. They have since been regular attendants at church services.

At Hamyul, Mrs. Whang, a young heathen woman, heard the gospel from a neighbor woman and began to attend church with her. Her husband opposed



Boys and officers of primary school at Tongyung, Kunsan, Korea.

her being a Christian and forbade her attending church. For not obeying she was abused and beaten repeatedly. When her husband threatened to cut her hair, she meekly replied that she would then go to church with her hair shorn. Despairing of changing her mind he sent her back to her parents. Afterwards repenting of his folly, he induced her to come back to him, but with the understanding that she might go to church all she wanted.

Han Meng Po was a member of the church at Hamyul and his wife was a catechumen. He joined the rebels, was arrested and for three years his people did not hear from him. His mother-in-law returning from the Capital, said that she had seen him frozen to death in prison and urged her daughter to marry again for support.

The daughter, reduced to begging, with two children dependent upon her, married a believing widower. One year

later her first husband appeared and claimed her as his wife. She went to him though he was no longer a believer. When she became seriously sick he prepared to sacrifice to the spirits. She protested and urged him to pray to God. He asked if God would hear such a sinner as he. She told him that God would hear him if he would repent of his sins and determine by the grace of God to live right. He knelt down and prayed as best he could. From that time she began to improve and was restored to health. They are now earnest Christians.

A personal bright spot is the appreciation of the people. In their prayers and to us personally they often express their gratitude for what has been done for them, while their zeal in communicating their blessings show that their professions are real. They deserve the best we can give them.

Kunsan.

NOTES FROM TSING KIANG PU

NELLIE SPRUNT.

It is my turn, I believe, to send you an item or so about Tsing Kiang Pu, and our happenings here. I am enclosing a few pictures which may be interesting to print.

Everybody is busy now harvesting their grain, and although it means a falling off in the attendance at services and at the daily hospital clinics, we are full of rejoicing with them over this good crop.

It comes as a grateful sound to the ear, after the famine conditions of the winter when we were met every time we went out of the gate with the cry, "save life," "save life," "we are starving to death!"

They say the crops are better than they have been for many, many years, where for several years they have gathered three to four bushels of barley, this year they have gathered ten. And it is a much better grade than usual, yielding about twice as much flour to the pound. It is the same with the pea crop.

Someone said a few days ago, "Yes, it is fine to have such crops, but it means more idolatry than ever this year." I was speaking to my teacher about this this morning and he said, "yes, that would doubtless be the case;" that the people recognized the



Two of our old Christian women. The one with the dragon staff in her hand lives in the city and is a very interesting character. She took to the gospel from the first time she heard it, which is many years ago. The other old lady is one of our charter members. She lives in town now, but formerly she lived in the country and the ladies of Tsing Kiang Pu held meetings at her home when they preached in her section.

fact that this blessing comes from a power—a being above man; so, not knowing the true source of blessing, they give the honor and glory to another—Pu Sa.

May the day be not far distant when they will no longer give to another the honor and praise which is due to Him above, and when they will praise God from Whom all blessings flow, and from Whom cometh every good and perfect gift.

We are in the midst of exams. at school now and are "busy to death" as they say. It would do you good to hear some of the Bible examinations I've heard this week—not easy ones, either. Of the four girls in the class in Mark, three got over 90, and one 99. In the Genesis class of three, two got over 90.

I will let you off for this time.

Here's hoping you will have grand times



Our latest recruits, Misses Agnes and Lily Woods, getting back to Chinese modes of travel. Can't be said to be their first donkey ride in China!

at Montreat this summer. Don't I wish I could be there!

Tsing Kiang Pu.

INCIDENTS IN A MISSIONARY PASTOR'S LIFE.

REV. L. O. McCUTCHEM.

My object in this article shall be to give my readers a brief look in upon a few of the people of God, whom we serve.

MR. KIM PYENG II'S GRANDMOTHER.

It was the last day of June this year that I administered the Sacraments in the Kosan church. There were present a congregation of about eighty-five. I had on that occasion the pleasure of receiving by baptism six adults. The last one to be examined was the above designated grandmother, seventy-seven years old. She had believed for three years, having learned much of the gospel at home from zealous children and grandchildren. Mr. Kim Pyeng II brought her to church on his back that Sabbath morning, that she might receive baptism and partake of the Lord's supper. The Book says, "I will engrave thee on the palms of my hands." I suppose this dear old nameless child of God will be christened a little while hence when she goes into the Master's presence. She is such a cripple from rheumatism that she cannot walk, she has never learned to read, but her ears are keen to hear and her eyes lighten up with spiritual understanding when we talk together of the things of Christ. She stood a very satisfactory examination for church membership.

MR. HAN MYENG HWA.

While on my spring visitation of the churches, I had a very delightful pastoral call on my old friend, the now invalided Mr. Han Myeng Hwa. He is fifty-seven years old. I baptized him on May 14, 1909. He was an unusually good carpenter and was in demand throughout his county to build memorial tablet houses. Mr. Han was

the natural leader of the little church which sprang up in his community. He became an attentive leader and an earnest personal worker.

Strangely, he was stricken with paralysis three years ago, while building a tablet house. Since that time he can neither talk, read nor walk; but his heart is right before God. I never visit him without experiencing a distinct help. He is always so cheerful and happy. His face lights up as we read or speak of the dear Lord. The other day, with his poor, withered, lisping tongue, he burst out into song: "Come to the Saviour, make no delay." Poor—often not knowing where the next day's food is coming from, he impresses one as a person who hasn't a care. He truly lives by faith—physically, spiritually.

KIM KEUM YONGI.

There is a little maiden who is now twelve years old and is studying in Miss Colton's school. She was the first of her family to believe. Next her mother decided to believe and became a faithful church attendant. The father was greatly displeased. On one occasion, in a drunken rage, he threatened to strangle his wife to death if they did not recant. The mother and child were obliged to take refuge for a time in the home of her mother and brother, who are earnest Christians. Next little Keum Yongi had to go as a servant in a Christian home in order to make a living. She and her mother in deep poverty and under severe persecutions continued true to Jesus and now within the last few weeks, the joyful news has come that Keum Yongi's father has embraced Christianity,

is an enthusiastic worshipper and is deeply ashamed of the way in which he persecuted his family.

THE INFANT ROLL.

I have left space to do little more than mention two little tots, brother and sister. They were five and four years old, respectively, when I was visiting in their

father's home last fall. He called them into the room and had them recite golden texts of the books of the New Testament. They recited perfectly from Matthew through Second Thessalonians. It is music to one's ears to hear their infant tongues lisping the Word of God.

Chunju, Korea.

RECITING THE CHILD'S AND SHORTER CATECHISMS IN KOREA.

REV. R. T. COIT.

Every one knows that the people of the East have wonderful powers of memory, developed through centuries by being forced to memorize such a language as the Chinese.

It occurred to Mr. Pratt and other missionaries who were studying methods of work, that if the same offer were made to the young people of Korea that is made to those at home by our Committee of Publication and Christian Observer, of giving a Testament or Bible for a perfect recitation of the Child's and Shorter Catechism respectively, that the Korean young people would seize the opportunity with eagerness. The committee at home was written to and consent gained and our Committee of Foreign Missions readily gave their consent to the experiment. The Child's Catechism prepared by Mrs. Tate, of Chunju, and the translation of the Shorter Catechism, were distributed in Soonchun Station territory to all who wished to try for a prize. Other stations began also, but did not announce it throughout the territory at once.

When I returned from the States and started on a tour of my field, I was told of the plan which was worked out in my absence. I was thoroughly unprepared for the eager response I met on the part of all, but especially on the part of women and very young children. The first place I held the examinations was on a large island belonging to our territory, and a little girl seven years old sat down on the floor at my feet and begin at the first, asking and answering questions so rapidly that I could scarcely follow her, until the entire Catechism was perfectly recited, both questions and answers. Three sisters recited, then a number of school children, women and one old deacon, only one failing to recite the entire Catechism. At another church a crippled boy, the only Christian in a large heathen family, astonished me by reciting the entire Shorter Catechism, questions and answers, and then the Child's, winding up by asking me to give him another Catechism to learn, on the Life of

Christ, that he might always have a ready answer when questioned as to his belief. "I will keep this in mind by night and day," he said. He walked in ten miles recently to get his books and returned the proud possessor of both Old and New Testaments. A little girl eight years old recited both Catechisms perfectly, questions and answers, scarcely stopping to take her breath. I did not open my mouth to ask a thing, but simply listened and followed with the book. At another church, three little girls having failed that evening to make a perfect recitation, studied until far in the night, rose early and walked seven miles across a high mountain to another church, and all three recited perfectly there.

In Mokpo one old blind lady used a Christian Observer and a pin and by listening to her little daughter, made the answers by pin pricks, according to the blind alphabet or system of reading she had been taught at a Mission School, and thus learned the entire Shorter Catechism and recited it to Mr. Swinehart. Though the announcement has been made but a couple of months, nearly a hundred in my field alone have made perfect recitations, answering and asking questions, the missionary only listening. The Committee at home were taken by surprise and were not prepared for such a ready and quick response. I confidently expect more than a thousand in this province alone, to make a perfect recitation inside a year from the time announcement was made. Many of these are from heathen homes and the seed thus sown will most certainly bear an abundant harvest. The zeal of the Koreans for study is thus shown anew and this story should cause a new zeal at home on the part of the young people to memorize the Catechism for themselves and to help the Committee to send the Bibles to their little brothers and sisters who live in a less favored land, but whose zeal knows no bounds.

Soonchun, Korea.

JUNKIN MEMORIAL SCHOOL —CHUNJU.

WE REPORT with gratification great progress in the number of students who have been instructed in our school during the year just completed June 15th.

In the autumn there was a decided increase in numbers (55 students) and since Christmas a steady increase reaching seventy-two in attendance for the spring term. We note with especial thankfulness that the increase has come from the country districts where there are practically no schools for girls, and we desire as a school to have a share in the building of the church in Chunju territory by sending out women who will be capable of teaching a Sunday school lesson (they are often sadly lacking in country churches), capable of leading in the work of telling the gospel story to those who know it not in their own neighborhood.

Of forty-seven boarders, parents of five furnish entire support for their daughters; two furnish two-thirds; eight furnish one-half support, some others a small part. With three exceptions, all parents are poor.

All except those who were entirely supported by parents worked ten hours

a week the first two quarters and fourteen hours a week the last quarter. Those whose parents paid a share, easily made the rest of their support which we hope to realize later from sales.

Some additions have been made to the curriculum and the standard of graduation is higher than that at the time of the first graduating class (1913). As yet the number of students who take the course in the upper school is quite small (High-school pupils 24; Prep. classes, 48 pupils), which shows that the American old maids have not yet convinced the parents of the blessedness (?) of spinsterhood. On account of the constant changing of teachers in the girls' schools now necessary, we can but regret that some are not led at least to defer longer the quick-step to the altar.

As to the religious life of our institution, we are glad to report that one of the teachers, who came to us recently, and who has promised to return in the fall, is an extremely consecrated Christian worker. Of the seventy-two attending school during the last term, fifty-seven are church members, six being received this year. All the new



Girls' School at Chunju. The lower floor of the building is used for class-rooms; the upper floor contains the chapel and rooms of the principal. At the back is the one-story Korean dormitory, with kitchen in the two wings.

pupils have much to learn in the way of obedience and walking daily in the path they know, but we note decided improvement in almost all the wayward. With the exception of one widow, who is a day pupil, every student has at least one believing relative. This widow decided to come to study very soon after first hearing the word, and seems steadfast. Having sufficient desire to learn to make her willing to enter the lowest class of the Preparatory Department in which were little children who knew more than she did, she has advanced steadily throughout the year. Desiring to come in close touch with this pupil and one who has only a believing young brother away from home, I chose that Bible class as one of the ones I should teach myself. These two girls have been among the most faithful in study. One other girl has no one nearer than an uncle who is a Christian, and one other, although she has a believing mother, has had to go back to a home where there is the at-

mosphere created invariably by the presence of a young so-called No. 2 wife. The girl's mother is helpless.

Five of the older students and one of our teachers have done most of the teaching of the girls at the Sunday school for heathen conducted at West Gate Church, under the supervision of Mr. and Mrs. Eversole.

The first part of the school year, we studied together Sabbath afternoons, Old Testament stories and the catechisms; during the last term, the King's Daughters' open meeting has been held Sabbath afternoons.

We expect to make the most of our ten years of grace accorded registered schools by the Government—years of grace in which to teach the Bible daily as part of course of study. At the same time, we desire to do all to make our whole course of study good, and to try in every possible right way to win the approval of those in authority in this land.

Chunju.

DEDICATION OF THE SIAO GYI CHURCH—KIANGYIN.

REV. LACY I. MOFFETT.

Another church building erected for and dedicated to the worship of God marks the close of the year in the Kiangyin country field. Siao Gyi is the third country congregation to have its own church. Eighty-five Christians and twenty enquirers have worked and prayed and sacrificed for over a year past and the result stands today—a purely Chinese church building.

Of the total cost of about \$500, they raised two-thirds among themselves and we have helped about one-third.

The main building is two stories high, furnishing home for the pastor and school teacher upstairs.

Downstairs is the church auditorium, seating 300. Two wings extend to the front enclosing a courtyard. One wing is for the school and the other a guest room.

Sunday, November 29th, was the day set for dedication. The Thursday preceding, three of our Chinese preachers went with me on the launch "Wilmington." We took with us the drums and bugles belonging to the Spunt Academy band and about sixteen of the boys walked down from Kiangyin—some ten miles. Evangelistic services were begun



The church auditorium, seating 300.



There were crowds standing at the door to hear.



Launch "Wilmington."

on Thursday evening and continued through Sunday.

The school boys were a great help in gathering the non-Christians to hear. A few

fore and a crowd always followed them back from the street. In the afternoons the boys got a boat and rowed out through the surrounding country giving the invitation



The Boys' Band marched from the Chapel through town.

minutes before every service the boys' band marched from the chapel through town, inviting all they met to come to service.

Siao Gyi had never seen a brass band be-

to all they met to come and hear the gospel.

As a consequence, the chapel was filled to overflowing at every meeting and in addition there were crowds standing at the



The boys got a boat and rowed out through the surrounding country.



Babies brought for Baptism.

door to hear. Several hundred people heard the gospel who had never been reached before—the results we can only leave to the Lord of the Harvest.

Sunday morning was the happy time for the Christians. Practically every church member was present, some of them starting shortly after daybreak to get there. After a simple dedicatory prayer and a song of praise, four new elders and four new deacons were chosen, most of them active young men of promise.

When the invitation was given, ten babies were brought forward to be baptized. In most cases both their parents were Christians and we could not but feel that so many parents taking the solemn baptismal vows for their children would mean much for the Christian home life in the community.

One father carried his two babies in baskets three miles for baptism.



A father and two babies.

After the sermon the Lord's Supper was celebrated with much solemn rejoicing over all God's mercies.

As I sat in the pulpit and looking out through the front door could see one of the Devil's landmarks in that neighborhood—a fine old stone bridge not set straight across the canal but at an oblique angle, lest the



Stone Bridge.

evil spirits should too easily find their way across to the village, I realized anew the utter impotence of all human efforts to ward off the evil of sin. For years that crooked bridge has stood, a type of Satan's dealings with these people, holding them

in bondage to fear. But now there faces it the Christian chapel, witness to the love of Him Who has redeemed us from bondage to sin, and offers to all alike in China or America the light and freedom of sons of God.

NATIVE REINFORCEMENTS.

MRS. L. R. TATE.

Three new ordained native workers joined our ranks this year, having completed the five years' course of study at the theological seminary at Pyeng Yang. A short sketch of the life of each follows:

Among the first five converts baptized in Chunju, and I think the first in our Mission, was a Mrs. Kim and her little boy of ten or twelve years of age—Chang Kuk. He was an unusually good child and spent a great deal of time in the homes of the missionaries, especially in Dr. Reynolds' playing with Bolling. Later Mrs. Harrison taught him a good deal, we having no school at that time. Then Mr. Harrison sent him to school at Pyeng Yang, and it was while there during the great Pentecostal movement that his spiritual life was deepened and he more fully realized his sins, confessing them and making restitution where he could. He desired to study for the ministry and for several years has been teaching school, working with Mr. McCutchen as a helper in his country field and studying at the Seminary. He is the first Mission Academy graduate among the native ministry of our Mission, and his wife is a high-school graduate. He is a quiet, Godly man, studious of the word, "apt to teach" and his is a nice home. The children receive the constant attention and instruction of both parents, are well trained in the scriptures and in Christian ideals and this family's influence will be excellent in any community.

Yi Kyeng Pil was the first to be baptized

of the little group of Christians in his home town. Before his baptism he once missed Mr. McCutchen's semi-annual visit to his place, and followed him twenty-five miles to see him, and so eager was he to study the word that he carried a number of books back with him and became a faithful witness to the truth among his friends.

After his baptism, in 1906, he was appointed leader of the little group of believers in his town, and he did such good and faithful work that, under the blessing of God, a good, strong church has grown up there. He was an ardent preacher and after a few years the little groups over in Yongdam county needed a helper and Mr. Yi was selected and, with his family, moved into that section—a place like Athens of old, that harbored all the strange world religions. Here he did zealous work until he was called back to his home circuit, which he served as a seminary student.

Upon the earnest plea of Mr. Bell, Mr. Yi was transferred last fall to South Chulla, where he has already endeared himself to his associates and a move is now on foot to call him to the pastorate of the Kwangju City church.

About thirteen years ago Yi Chai Ik and his wife were converted along with several others in the village of Pat Chang and Mr. Yi was appointed as leader of the little group. His wife's relatives lived there also and were much opposed to the new doctrine. Mrs. Yi's grandmother was, and I believe still is a priestess at the nearby Buddhist



Mr. Chang Kuk Kim.

Mr. Kyeng Pil Ye.

Mr. Chai Ik Yi.

temple. Sometime after becoming a Christian, Mr. Yi lost all he possessed in some mercantile transaction in which he was engaged. His father-in-law told him that if he would give up that Jesus doctrine he would help him and give him some land to cultivate. Mr. Yi told him that he could not give up his faith. "Well, then starve, for I will do nothing for you unless you do give it up," replied his father-in-law, and he forbade his daughter coming to his home.

Time passed and still Mr. Yi was unable to find employment by which he could obtain a livelihood. His father-in-law then told him that if he would just give up being leader for the church and not take any active part he would help him. He replied that he could not to that extent deny his Lord. "You are a hard-headed scamp and I will do nothing for you," said his father-in-law. Returning home from this interview he found his wife in a faint on the floor due to exhaustion from lack of food. "Then," said Mr. Yi, "came the great temptation. I thought I could just believe on Jesus and attend church and be a Christian just the same and by not being leader would be able to make a living for my family. Surely I ought not to let my family starve. Then my wife and I talked it over and we thought if I let Satan get that much ground that finally he would get me altogether, and the Lord wanted me wholly; so we decided to not accept the offer." A Christian neighbor sent them some food and soon a Chinaman who had observed Mr. Yi to be an upright man, offered to lend him some money to start him in business again, and then his father-in-law said, "here, you obstinate fellow, take these rice fields and cultivate them and



A country class for men and boys.

gradually he partially regained his lost footing financially and spiritually developed such a zeal for the Lord's work that he walked twelve miles over two mountain passes twice a month to conduct services for two groups of believers. Finally he was appointed as Mr. Zale's helper and later he desired to devote his life wholly to the preaching of the word and he will now probably be called as pastor to two country churches, one of which is the church in which he was first leader. His father-in-law died last year, a Christian. "If I had yielded," said Mr. Yi, "I do not know what would have become of me, but I know my father-in-law would not have become a Christian."

Chunju, Korea.

A NEW CHURCH IN BEAUTIFUL JAPAN.

WALTER McS. BUCHANAN.

After the close of the seminary, Dr. Mizoguchi and I went down to Kochi and Susaki to help in some special meetings in connection with the dedication of the new church there. You will remember that Susaki is the station of Mr. and Mrs. J. W. Moore. It is a small town but of growing importance. It was very gratifying to see how that small band of Christians, though not rich in worldly goods, had self-denyingly worked for the church. At the dedication, the church was well filled; the town took notice that Christianity is moving forward; in the audience were many representative people of the town, among whom I shall mention one, a school teacher, not a Christian. About the close of the service, he went forward, stood in front of the platform, and, facing the audience, congratulated the Christians on the completion of their church. He then went on to remark

about as follows: "As a citizen, I am glad to note your progress, for I recognize the need of religion. In school and in business life men are in danger of giving themselves up too much to the material sciences and the material side of life. The Christian church stands for the truth in religion and morals, hence I think that the town is to be congratulated on the completion of this church."

We certainly rejoice with our friends, the Moores, in the brighter prospects in the work in Susaki and neighborhood.

There were special evangelistic meetings held both here and in Kochi, where the McIlwaines are stationed. I wish you could have been with us not only to see the work but to enjoy the beautiful scenery between Susaki and Kochi. The road is good, the scenery fine; here we followed a stream; there we went up a valley, or wound up a

mountain side; finally at the end of the trip, as we turn a bend, there bursts on the vision a beautiful, deep inlet of the sea nestling calmly at the foot of a girdle of mountains. This picture shows a few farms on terraces on the hill sides; this may give you some idea of the beauty of a valley with mountains terraced on both sides from bottom to top. At one place I counted about one hundred little farms one above the other in terraces on one mountain side! Japan is, indeed, a beautiful country and the Japanese love nature. We pray that they may soon love nature's God.

The wet season was on during the special meetings held at this time, but we had good crowds, notwithstanding the heavy rains. I do not think we had a single dry meeting all the time, and I am very sure that one night, especially, the preacher was not dry. It was encouraging to see enquirers come through a pouring rain, wading through water running like streams in the streets. At such times the Japanese have the advantage over us. They tuck their skirts up to or above the knees and wade on, indifferent to wind and rain. It is true their feet and limbs get a good wetting—no wetter, however, than they get in the bath tub—so they produce a small towel from the big pocket in the sleeve, wipe their feet and limbs, step out of the wooden clogs, then step up on the padded matting, sit down on their feet, and are as comfortable as if it had not rained.

Among the enquirers was a large fruit-grower. He said that he studied Christianity about fifteen years ago, but as a system or a philosophy; only recently had he put away his science and philosophy and come as a child. During all this time, he said God had not let him go, but held him with cords of love, though he gave him a

long line for a time. Now God has drawn him to Himself with the cord of love. It was very refreshing to see how happy he was in his new-found faith and child-like trust. Joy just bubbled over in all his conversation. I should mention that one thing that greatly influenced him was the home-life and family religion of the McIlwaines and also of the Japanese evangelist in Kochi.



Notice the farms in terraces on the hillside. Such terraces of farms are common all over Japan, even on rather steep and high mountains, sometimes as many as a hundred on one mountain side. The landscape effect is that of a high garden with innumerable patches of various flowers.

The present is a period of great opportunity in Japan because of the general religious awakening, which means at least an awakening to the sense of the need of religion, and the province in which Kochi and Susaki are is one of the most progressive and free from ancient custom and superstition.

Kobe, Japan.

THE WORD GIVETH LIGHT.

MRS. L. O. McCUTCHEN.

IT IS beautiful to notice the effect of the entrance of God's words into the hearts of the Korean people who have been sitting in darkness. The light shines forth in their countenances, they begin to think and live anew and become a people with a hope. Perhaps one of the most real evidences of having received light is the desire for more light. You have doubtless heard that very few of the Korean women can read when they first believe, but many

learn afterwards—so eager are they to read their Bibles. They beg us to come and teach them and help them to know the truth. We try to comply with these requests as best we can; first, by holding about a week's class in as many country churches as we can; then a ten days' general class at the Station once a year, and a month's Bible institute yearly. These are conducted separately for men and women. Eighty-seven were enrolled at the last session of the

Men's Bible Institute and seventy-eight at the Woman's Institute. It was not an easy matter for many of these to leave home that long and to provide the rice needed, yet not one of the women left before the close, except in the case of sickness.

The oldest man enrolled (66 years of age) in the Men's Institute, did not do very well on one of his examinations (written). A few days later he saw his teacher and said: "I missed a lot and I won't pass, but examinations are a good thing—I'll never forget what I missed."

In our Station classes of the winter, over five hundred men and three hundred women respectively were enrolled. Some of these men and women walked seventy miles or more in order to attend. Aside from class room work, special meetings were held in the evenings for deepening the spiritual lives of the students.

In one of my country classes several women walked three miles morning and evening, part of the time through rain, wading water and one carrying a baby on her back, in order to study. How they did search into the truth and feed upon the bread of life! When first attempting to study, some beat their breast and say "O how dark in here, I can't learn anything." They are encouraged to seek light from above and to work diligently; and after several times of study there is usually a remarkable improvement.

Let me tell you of Konaikok church. Konaikok is a village nestled among the mountains, with pretty scenery all around. Six years ago I had the privilege of going to this little group to conduct a class for the women. The gospel had been preached to them several years before by Mr. McCutchen and native workers, and probably fifty were believing. The women met well for class and we spent several hours morning and afternoon trying to learn something of the life of Christ. Only a few could read and we had to go over and over the message that they might understand and lay hold. They did seem to know so little, not only of the word, but of the value of cleanliness and the right care and training of children. But they had a desire to know. They not only tried to learn at that time, but year after year requests have come for classes and meetings to be held at that church. The mother of the leader said, "That is the way for us to go forward." They sent representatives to Bible Institutes and usually several men and women attend the station classes. They have prayed, studied and worked. Now the church is about twice as large in numbers, many have learned to read, they have developed wonderfully in the knowledge of spiritual things. With this have come improvements in the home life. It is one of the few churches in this circuit which has a session, and which has a school for its girls. Also



Chunju Woman's Bible Institute. (Mrs. McCutchen in charge.)

several students have been sent to the Chunju boarding schools. This church contributes to the helper's salary, and other church causes, including Foreign Missions.

"And he shall be like a tree planted by the river of water, that bringeth forth fruit in his season."

"Thy word is a lamp unto my feet and a light unto my path."

ON THE MEXICAN BORDER.

MRS. R. C. MORROW.

THIS time three years ago we were at Montreat enjoying everything that it affords, and the Mission suggested that we take our furlough and go this summer, as it is our regular time, but we decided to wait until we can return with the good news that our building is finished and we are again at work in regular school routine. But if we stick to that purpose "quien sabe" when we shall ever return.

If Mr. Morrow gets permission to resume work on the building I must go back with him. There are opportunities to reach the people with the gospel that we have never had before. The town has been burned and sacked three times, all the wealthy people have either gone or lost their money, sickness and pestilence have been raging, and yet Mr. Morrow says that on his last trip the congregations were larger than ever. We have been helping the Red Cross in relief work and every time we give beans or medicine there is an opportunity to give the gospel. Mr. Morrow gave medicine to one fam-

ily in which the mother and three children were ill with smallpox and the father in bed for three months with stomach trouble. They had nothing to eat but roasting ears. Later, the mother came over to the school looking for work for her son. Mr. Morrow gave all of his own rice and oatmeal to the doctor to make gruels for sick babies. There is always a tender spot in a mother's heart toward one who saves the baby's life. Don't you see how I long to be there to do my share? Of course we are not wasting our time here; Mexicans come in streams to my door looking for work; times are hard. I pay the little girl who works for us only 50 cents a week, and she is glad to stay for that, as she is getting good food.

Mr. Morrow preaches here two Sundays in the month and other towns on the alternate Sundays. He is learning to preach while he is "watchfully waiting." *I think* he is about ready to be ordained. He enjoys studying, but misses the manual labor of the farm, which was so beneficial to his system.

San Benito, Texas.

NOTES FROM SUTSIEN.

MRS. B. C. PATTERSON.

How Chinese Settle Rows.

Scene 1—On my way to the dispensary one afternoon, I was eye witness to a man knocking his wife down, and kicking her twice.

She immediately jumped up and went with me about 3 squares, cursing and screaming, on her way to the home of some relative.

Scene 2—As I returned from the clinic, she had also returned, with a man, who was talking things true Chinese style. She was sitting by saying nothing.

Scene 3—About two hours later I again passed the home. All was quiet. The crowd had dispersed, and she was washing clothes as though nothing had happened.

"Well," I thought, "the Chinese are ahead of us in settling disputes. A row like that in America would have meant divorce."

HOW GLIBLY THE CHINAMAN CAN FALSIFY.
A bride was brought to the dispensary to have her hand and wrist treated, which were badly swollen. She had only been in her husband's home five days. They said

an abscess was developing. I said "no, she has been hurt." The bride and her sister-in-law were both very emphatic that she had not been hurt.

The Chinaman will often respond to suggestions, so I tried that plan—Perhaps she had fallen, or she had been beaten or she had worked too hard, perhaps the native doctor had run needles in her arm, but all to no purpose. They had a very emphatic negative to all my suggestions. So I gave in and treated the arm as though an abscess was developing.

After they were gone, a woman who knew them told me that the bride had been stolen by robbers and sold to her husband for seven diao, about \$3.00, U. S. money.

So evidently her wrist had been injured by the robbers pulling her about.

It seems incomprehensible that a girl could be sold on the streets of Sutsien as

publicly as that. As I found out afterwards, her home is just 30 miles away.

POISONING FROM NIGHTSHADE.

There is a weed here, probably a variety of nightshade, that is very poisonous.

Simply handling it without eating it, will produce symptoms in a mild degree.

The first cases I saw were most interesting from a medical point of view, for I had no data from which to make a diagnosis. The patient was brought with face, neck and hands terribly swollen. The eyelids were swollen until impossible to open them.

The eyelids swell very rapidly. One patient came alone, and her lids shut while at the clinic,—tight, so she could not see. I hired a boy to lead her home.

I have always felt God guided me in treating these patients, for I got the antidote first trial. By the next morning the patient could open her eyes, and other swelling correspondingly improved.

NORTH SOOCHOW STATION, 1915.

DR. J. R. WILKINSON.

THE pioneer work in what is now called the Dzang Dzoh Out Station field was done by Miss Sloan. The field is now in charge of Rev. R. A. Haden.

When the evangelistic work of the North Soochow Station was taken over, September, 1908, by Rev. R. A. Haden, there was one Christian in that field, Mrs. Dzi, who received her training from Mrs. Wilkinson, whom she served many years as nurse. There was no organized work. The first distant out station was opened early in 1909 at Dong Fong Gyao, the home of Mrs. Dzi. In 1910, Mr. Yin Teh Zen and his young wife, were stationed at Hotsen, a market town three miles distant from Dong Fong Gyao, Mr. Yin was thus placed in charge of these two chapels.

In November, 1913, a church was organized by a committee of Soochow Presbytery at Hotsen with two elders, two deacons and 48 members. All the members in that field and from four chapels joined that church. There are now 66 members of the Hotsen Church; two elders, two deacons, five chapels or preaching places: two day schools,

with 36 pupils; forty enquirers; two Sunday schools, of which all the congregations are members, two preaching evangelists, and two recognized preachers, who do almost entirely voluntary work.

Loh-m established as out station in 1908, is really a sub-station of the central Station. Consequently all who have been received into the church have been received at the Elizabeth Blake Hospital Church. There has been a successful day school there under Mrs. Wilkinson's care since 1910.

Po Dzang. This place has become the center of work for the North Eastern field instead of Dzahba, which has been continued as a sub-station.

There is one preaching evangelist in charge of this field; four Christians; twenty enquirers; one Sunday school; two chapels.

Thus in the whole field there are: Three evangelists, seventy Christians, two elders and two deacons, three day schools, two voluntary preachers, sixty enquirers, three Sunday schools, and eight chapels.

Soochow.

REACHING THE FARMERS IN JAPAN.

REV. H. W. MYERS.

Of the fifty million people of Japan, it is estimated that ten millions live in towns and cities where Christian work is carried on, and forty millions in the country villages that have hardly been touched. A few evangelists and missionaries are doing successful work among the country people, but as yet this work is hardly started.

REASONS FOR THIS NEGLECT.

It is hard to say why Christian work in Japan should have been pressed in the towns to the neglect of the country, but the following reasons may be mentioned:

1. Residence of missionaries was long limited to the cities, and travel restricted.
2. The missionaries followed the lines of least resistance.
3. It has seemed a wise policy to strike at important centers first.
4. The country people are apt to be more conservative and harder to reach than others.
5. The farmers are so busy that they have little time to hear. It is often ten o'clock before an audience will gather in a country village.

NEEDS OF THE WORK.

To reach this vast population a large in-

crease in the number of our missionaries is the first need. This is no time for cutting down our forces or standing still in Japan. Naturally, one missionary cannot reach as many people scattered in the country as if they were massed in a city, so we need a large increase in our numbers. We need a *hundred and sixty-five* new missionaries for our Southern Presbyterian field alone. This would allow one married couple and one single missionary for each group of fifty thousand, which is surely not excessive.

A second need for this work is to get four or five Japanese evangelists associated with each evangelistic missionary. These should be located in the county seats and important towns, and from these towns as centers they could evangelize the surrounding country in company with the missionaries. One great aim of our Japan mission is to raise up a native ministry through our Kobe Theological School.

A third need is a suitable equipment. It is not easy to catch fish with bare hooks. Magic lanterns have proved very successful in drawing a crowd that would not come to hear a sermon. Christian books and news-



Our youngest Sunday School in Kobe, Japan. In the center are Seminary students, Saito and Yamazaki, also Mrs. Yamazaki. The photograph was taken in the yard of Walter McS Buchanan's home, at the farewell meeting for the students who graduated June 9, 1915. Mrs. Buchanan and three of her children also appear in the picture.



A country road in Japan. A "pullman" carriage and single passenger. Also a farmer with his buckets of fertilizer.

papers will carry the word to those who will not come to hear. Tracts are being distributed by the tens of thousands at a comparatively small expense. A number of missionaries, notably Dr. Pieters, have adopted the plan of publishing a series of Christian articles in the daily papers. This method is rather expensive, but is already bearing good fruit.

Of course, most of these people are simple peasants with nothing more than a common school education, so nothing abstruse or philosophical will reach them. An abstract theological dissertation or a learned philosophical disquisition will never convert the farmers of Japan. Whether sermon or tract, it must be concrete, practical and simple. It must get down to the level of their everyday thoughts and interests, and above all must point them to Jesus Christ as a living Savior. The message must be backed by a living faith and exemplified by a holy life before it can make an impression upon Japan's millions.

To reach the farmers of Japan at least a *thousand* new missionaries are needed. They need not be intellectual giants, but they must have a living message of salvation, and they must be willing to endure hardness for Jesus Christ.

Lexington, Mo.

THE GEORGE C. SMITH GIRLS' SCHOOL.

DR. J. R. WILKINSON.

THE total enrollment for 1915 has been 74 pupils. There are three graduates in the Grammar school and six in the Primary. The total number of Alumnae is ten in the Grammar school. All are teaching in our own and other schools. We are constantly receiving calls for teachers but have not been able to supply the demand.

Miss Fleming has recovered from her fall and is enjoying a fair amount of health. She still devotes several hours a day to her English classes and one in Psalms.

Miss Irene McCain arrived in March 1915 and has already begun active work even while studying the language.

Miss Beard, after a year's work has rendered invaluable services to the school. She began at once to build up

her department and now has sixteen music pupils. She is also aiding in the evangelistic work and furnishing music for the hospital services.

Miss Alice Davis continues her classes in Bible and English in her usual thorough and efficient manner.

The Industrial Department under Miss Gretchen Hirseland is in a most flourishing condition. Every girl is taught some form of work, crocheting, knitting, sewing or embroidering. Hand-made lace will be added to this work in the fall.

Our corps of native teachers is very fine. Miss W. Z. Nyin is Lady Principal. She exercises great care in the personal supervision of the school. She also aids greatly in the evangelistic work. Miss S. T. Nyin and Mrs. Dzi

help in the literary work. Prof. T. S. Tsar teaches higher mathematics and the sciences.

The moral tone of the school is excellent. There are 24 church members, 10 enquirers, 20 members of the Christian Endeavor Societies, and 24 of the Y. W. C. A. Last year we sent ten delegates to the Y. W. C. A. Conference.

In all 74 girls have united with the Church from the school since the boarding school began. Even among the younger girls a strong religious spirit exists. They have bands and prayer-meetings of their own and many of them become enquirers at a very early age.

Soochow.

EVANGELISTIC WORK AT ELIZABETH BLAKE HOSPITAL.

DR. J. R. WILKINSON.

HERE is at the hospital a church of 107 communicants, three elders, two deacons, 22 baptized children. There is regular Sunday school work at three places with 22 teachers and 190 pupils. There are two Christian Endeavor Societies, one for young men—20 members; one for young women—40 members. Regular Bible classes, composed of the medical students and pupils in the school for female trained nurses, there is an attendance of thirty. A regular course of study is pursued using mainly translations of Blakeslee's text books. In the Geo. C. Smith boarding school for girls which is closely connected with the hospital church, great emphasis is laid upon teaching the Bible and Shorter catechism. Sacred music is thoroughly taught and the singing is excellent. Daily prayers are held at 9 A. M. in the woman's hospital and at 7:30 P. M. in the large hospital chapel. These prayers are led largely by the Chinese Christians.

Dr. Davis is, by appointment of Soochow Presbytery, acting pastor. He preaches regularly, teaches Bible classes, visits the wards, superintends the distribution of Christian literature. Dr. Wilkinson is superintendent of the hospital, and an elder in the Church. He is director of the religious work in the hospital and personally conducts a service every Sabbath in the hospital chapel; is also secretary of the Sunday school. Mr. Kao is Dr. Wilkinson's personal teacher and Chinese evangelistic helper. He is specially charged with the work in the male hospital. Dr. Wu, the Chinese physician, is an elder in the church and Sunday school superintendent.

Miss Sloan has a line of work among the women of her Bible school and the pupils of the street chapel Sunday school. She spends several hours a day teaching the women, and her labors are exceedingly valuable and increasingly efficient.

Soochow.

LETTER FROM MISS AGNES WOODS.

I HAVE been intending to write for some time and let the friends know of our safe arrival and of the voyage over. We left the 6th of February on the Siberia and thoroughly enjoyed the trip over despite the first few days of discomfort. In Honolulu we were delightfully entertained by a Mr. Trent, a cousin of Annie Wilson's. He very kindly met us at the wharf and

took us in his big car all over the island.

The two weeks to Japan passed away very quickly as they have the habit of doing on ship-board, and before we realized it we were in sight of the peerless Fugi and were drawing into Yokohama harbor.

The next morning eight of us took the train for Tokyo where we spent a

most delightful day sight-seeing and riding to our heart's content in the cunning little 'riskshaws.

At Kobe our party broke up and we all took our various paths for our adopted countries. We of the China party reached Shanghai safely and the first glimpses of the lights of Shanghai were not only a familiar but also a very welcome sight to me; for I felt that I was now really coming home. The home welcome was there waiting for us and the family reunion was, needless to say, as happy as they make them.

To tell you of my impressions would be rather misleading as all this life and work is very familiar to my China childhood. They would more nearly be my re-impressions, for I have my impressions all right. One thing I was struck with was the growth of our work. It is good to get away sometimes and just see what has been done. When I left China our schools were mere beginnings and there was no attempt at a boarding department. Now we have fine flourishing boys' and girls' school and are gathering in quite a crowd of the young people of the city and of the country round about. Then the class of people is different from what it was when I was here. Then we only could secure the very lowest class and the higher and better class of people seemed to be perfectly indifferent to the gospel message and to be unable to realize that it had any meaning for them. Now things are quite different. To my surprise the first Sunday I saw as a deacon, one of the gentry, who had been utterly indifferent to the gospel formerly. The same way with the native church. We then had only a handful; not enough to organize, and the rank and file of the converts then were unable to receive much responsibility, but now we have a regularly organized church that is steadily growing and the members are awakening to their responsibilities and duties as never before.

The work is in every way encourag-

ing. The people seem to be so much more responsive than they used to be and are willing to hear and talk over the matter much more readily than formerly. Our hospital is a great channel for good in the community. We have people not only from the city, but also from the surrounding country and as each patient brings a friend or maybe many friends and cousins there is a great opportunity to tell them the gospel and to awaken their interest. We have had a crowded hospital this spring and have reached and been able to help quite a number of poor pitiful sufferers. About a month ago Dr. Woods was called out into the country to see an emergency case. It proved to be the adjutant-general for that region who had been shot by robbers. Fortunately he was called in time and was able to save the poor fellow who is now on the high-road to recovery. The city was a two days' journey from here and is one that is in great need of the gospel. The officials were most pleasant and he found there the opportunity of telling them the wonderful story of the Cross. May it be an earnest of what is to come, we pray, for the official class of China is sadly in need of reformation.

My first days are naturally spent in study. For although I have a great advantage in being able to understand the language, yet the written language is still as much of a mystery as to a new-comer. However, after the first month of grind I began to catch on and now find it a very fascinating study. Day by day more of my native tongue is coming back to me and I am beginning to feel much more at home. For, needless to say, it is a great trial to me not to be able to talk.

Just at the end I would like to make an earnest plea for a nurse for our hospital. Dr. Woodson is doing two men's work now and Mrs. Woods has had to undertake the care of the women's ward and the duties of a nurse in lieu of one.

Oh, if there were only some fine young women who are anxious to be useful and to amount to something, here is

certainly the chance, and we would be all so glad to see her.

Tsing Kiang pu.

CHUNJU BOYS' SCHOOL.

F. M. EVERSOLE.

DURING the season which closed March 24, 1915, there was a total enrollment of 79 boys. Of this number 29 were full church members, 10 were non-Christians, and 30 were classed as adherents, most of them being small boys from Christian homes. An additional teacher was procured and the course of study advanced so as to conform more nearly to the course of study worked out by the Educational Senate and approved by the Educational Department of the Government. This year there were four graduates, three of whom are now attending schools of higher grade.

Although the main purpose of a mission school is to train boys who shall be the backbone of the church in the days to come, that purpose is of no effect unless there are in the school, boys to be trained. From the foundation of the school various methods have regularly been in use for the carrying out of the main purpose, so that all we needed to do was to continue the use of those means. However, from various causes the attendance at school has fallen far below what it should have been. In seeking to remedy that defect, it seemed that the main difficulty was to provide ways and means by which to help boys from poor Christian families. How to help only those who needed help only to the extent that they needed help; how to render this help so as not to injure the character of the recipient, how to make a little money go a long way and do a big

amount of good; that has been the problem that has most perplexed and interested me during the past session. That some progress has been made can be seen from the fact that although double the number of boys have been helped on proportionately the same appropriation, the session of 1914-15 closed with \$1.75 to the good as compared with a deficit of \$79 on January 1, 1914. The boys must work for every cent of help given, and even then they do not receive that cent. The basis is so many hours of work for such and such help; e. g. tuition in primary department, 50 hours' work.

Say, just look down there at that fine potato patch, strawberry bed, garlic bed, and enough red pepper plants to burn up hundreds of Americans. Red pepper is to the Korean what salt is to the American. The boys have done the work in planting and caring for all that garden "truck."

Last summer and fall enough was raised to supply the boarding department table with vegetables till the end of March of this year, besides what was sold to help buy salt, ginger, etc., used in making the "kimchi" or kraut out of the cabbage raised.

In view of the contempt with which the Korean gentlemen—and would be gentlemen—look down upon all manual labor and manual laborers, I have been completely surprised by the good spirit with which the boys have engaged in this work of gardening, grading, road-making, etc. *Chunju.*

"A NORMAL DAY IN CHUNJU HOSPITAL"

DR. THOMAS H. DANIEL.

THIS, the mid-summertime, is the busiest season of the year with the Koreans, as they are now planting out their rice, and under this

pressure of work any attention to the sick ones or bringing them for treatment is deferred to a more convenient time. As I am writing up today's work,

therefore, it is not a special day at all, but is just to give you an idea of what an ordinary day in the hospital is.

At 8:30 the hospital evangelist and helpers conduct prayers in the wards with the patients and at 9 o'clock rounds are started, and if you can stand it I will ask you to go with me.

In the east ward of the men's department the first case is a young man who has had a very severe case of lumbago but is almost well now. Next to him is a Japanese with appendicitis, not likely to recover without operation, but his old father has not consented yet. If you are a doctor I wish you were really with me as we see the next case, for a consultation would be most acceptable, but that is a luxury we rarely enjoy. The case is probably an abscess of the liver, but a positive diagnosis has not yet been made. In the adjoining bed is a man who was operated on last week for empyema. He is improving rapidly, as are the two other patients—little boys, both of whom had to have their legs amputated—one above and one below the knee.

Going now to the north ward we have first a man who came in last week with pneumonia. He passed the crisis 3 days ago and is now doing well. The next two patients are post-operative cataract cases. One of them has some vision but the result is not one we are proud of. The other one was very satisfactory. Passing a case of amputation ready for removal of stitches today and another of typhoid who is now running normal temperature and begging for something more to eat, we come to the south side. Here we have 4 Japanese men—none of them of especial interest—hookworm, typhoid, malaria and tubercular abscess.

That finishes the men's ward and going upstairs we have first, in one of the private rooms, a Japanese woman admitted yesterday and suffering much. The tentative diagnosis is gall stones, but that is rare out here, and we are not sure of it. In the ward are two

Japanese and three Koreans. One of the Japanese is the wife of a captain of the gendarmes, and was operated on last week for a deep abdominal abscess. She is making a splendid recovery, and as the gendarmes are really the ones in authority in all legal matters, it is very convenient to have their good will in a place where there is so much red tape to be gone through with.

The other Japanese is a baby just a year old, whose mother died this spring of tuberculosis and who was brought to the hospital in very bad condition 3 weeks ago. No food had suited it, but it is now about straight and the father is beaming.

Of the three Koreans, two are convalescent post-operative cases, one of them a goitre: and the last is a little ten-year old girl to be operated on this morning for a hare-lip, and that operation is next on the program. As we have only one for this morning it is soon over and then the helpers go about their jobs—some for dressings, two for blood examinations and other laboratory work, and others for whatever may have been assigned during rounds. At this time we see patients who have been referred from the previous day's clinics for special treatment and eye examinations, and also any that may come in for private consultation. Most of these latter are Japanese. The Japanese have been coming to us in increasing numbers for the past few months and we now have eight of them as in-patients and average about ten daily at the clinics in spite of the fact that they have a large well equipped Government Hospital in the city.

As soon as the consultation hour is over there is a call to be paid in the city. Outside calls are not accepted as a rule, but this woman was too sick to be moved when first seen, and so I have been going to see her daily for about two weeks.

Dinner hour has now come and then at 2 P. M. the clinic starts. Today the number of patients is not large—about

45—and nothing of special interest. Evangelists in both the men's and women's rooms talk to the patients as they wait. Today's list of troubles are just about an average—indigestion, blood diseases, malaria, children's diseases, sore eyes and a large and varied

assortment of ulcers, sores, etc. There are no cases today for admission to the hospital. As soon as clinic is over, rounds are again made in the hospital and about six o'clock the routine work of the day is over.

Chunju.

PERSONALIA.

The friends of Rev. and Mrs. H. M. Washburn will sympathize very deeply with them in the great sorrow which came to them on May 21st in the death of their little boy. Mr. Washburn writes: "He had been so well and happy and such a joy to his mother while I was away on the road and she was left alone so much. I cannot speak of the real joy there was to me when, after six or seven weeks alone on the road, I would come back to the station and find my little laughing blue-eyed boy to greet me with his smiles." It is not the physical hardship of missionary life in Africa, or anywhere else, that constitutes its real trial, but experiences like this which come to them in their loneliness and isolation. We are sure it is true, however, that the farther they are from home and friends when such things come to them, the nearer they are to Him on whose errand they have gone, and Who knows how to give them the oil of joy for mourning and the garment of praise for the spirit of heaviness.

We are glad to present herewith the attractive picture of the Clark family of Chunju, Korea. The editor knew "Willie Munroe's" mother before she was married. He is now the dignified father of these two beautiful children. Mrs. Clark was Miss Ada Hamilton of Covington, Ky. They were married and went to the field in 1909. The two children are Carter, six and one-half years, and Frances Adair, age five months. The grandfather of these two is Rev. W. A. Clark, who has been

for forty years an earnest and faithful minister of our church.

The following were booked to sail on the Mongolia, August 25th: For China, Dr. and Mrs. Robert B. Price and Miss Florence Nickels, new missionaries, and Rev. and Mrs. J. W. Vinson and Miss Jessie D. Hall, returning from furlough. For Korea, Miss Ella Graham returning from furlough.

The following missionaries gathered at Montreat during our Missionary Conference, August 9-16, have greatly enjoyed each other and have given very great pleasure to the large crowd of people from all parts of the Church who were present to hear their thrilling



Mr. and Mrs. W. M. Clark, Carter Clark, aged 6½, and Frances Adair Clark, five months old, of Chunju, Korea.

stories of their work in the foreign field:

From Japan, Rev. and Mrs. H. H. Munroe, Rev. H. W. Myers and Miss Maria Atkinson.

From China, Rev. and Mrs. J. R. Graham, Miss Josephine Woods, Miss Carrie L. Moffett, Mrs. J. Mercer Blain and Miss Annie R. Wilson.

From Brazil, Rev. and Mrs. Alva Hardie.

From Mexico, Miss Alice McClelland.

From Cuba, Miss Edith Houston.

From Africa, Rev. and Mrs. N. G. Stevens, Rev. R. D. Bedinger, Rev. C. L. Crane and Mrs. Mott Martin.

From Korea, Rev. and Mrs. J. S. Nisbet, and Miss Ella Graham.

From Porto Rico, Miss Janet H. Houston.

Miss Janet Houston has kindly consented to write her impressions of the Conference for this number of THE SURVEY, for which we all extend to her our cordial thanks.

We regret to learn that the seventh case of appendicitis has developed in the Korean Mission in the person of Miss Shepping. Mrs. Talmage writes that she has been very ill, but was convalescing at the time her letter was written on June 25th. It would seem that there ought to be some investigation of the food which our Korean missionaries are living on. Such an epidemic of appendicitis must have some common cause in the case of those affected.

They are greatly encouraged in the work at Kwangju. Several elders have recently been ordained in the country churches, and the local church is about to call a native pastor.

Dr. J. W. Hewett of Yencheng, China, writes us of a beggar who has had both feet amputated as the result of frostbite. He is trying to support himself by making netting for hammocks and for tennis courts. Like everything the Chinese do by hand, he does this very skilfully. Dr. Hewett

says it is wonderful how he has brightened up since he began this work. The Chinese are naturally industrious and enjoy their work, and never weary like the Westerner at monotony. Dr. Hewett would be glad to correspond with any friends who would like to order some of this netting. Anyone who does so will do a good deed in helping a Christian brother, and we are ready to guarantee beforehand that both quality and price of the netting will be satisfactory.

On July 23rd, out of the blue and trailing clouds of glory, Charles L. Crane, Jr., future missionary to Africa, entered upon his earthly career. We greet him with best wishes for a long and useful life, and extend to the happy parents our cordial congratulations.

Dr. Wilson of Kwangju writes, "the hospital at Kwangju is full, and I hope as soon as this wretched war is over we may be able to enlarge it so as to accommodate those who are waiting to enter. Nearly everyone who enters becomes a Christian."

The special object for prayer noted in the Year Book of Prayer for July



Miss Florence Nickles, Due West, S. C.

26th was "For Africa: That the dominion of Christ may soon extend over that part of the dark continent entrusted to our Church." It is a coincident worthy of note that on that day there sailed from New York for the reinforcement of the Africa Mission, Rev. and Mrs. W. F. McElroy, Rev. and Mrs. C. T. Wharton, Mr. and Mrs. C. R. Stegall, Dr. Robert R. King, Mr. B. M. Schlotter and Miss Katie Russell.

This party goes first to Lisbon and thence across by the Canary Islands to the mouth of the Congo. By the time this number of THE SURVEY is published they ought to be well on their

way up the Congo toward Luebo. Their route lies entirely outside of the war zone, and we do not consider that they incur any serious risk of travel on account of the war.

There will be great rejoicing in the Africa Mission on account of the return with this party, of Dr. and Mrs. Coppedge, whose going back was a matter of great uncertainty up to within almost the day of sailing. We are sure they will have an "abundant entrance" when they arrive. This will be true of the new missionaries, also, but will be especially true in the case of Dr. and Mrs. Coppedge.

RULING ELDERS IN KOREA.

REV. S. K. DODSON.

PERHAPS the office of Ruling Elder is exalted in no other place more than it is in Korea. As the Koreans make more of a church office (and I think rightly so), than is usually the case at home, we try to be very careful to select only those men who are qualified for the position.

Before any church can elect elders, permission to do so must first be gotten from Presbytery, after which the local congregation proceeds to elect by ballot the man or men of their choice. But this does not mean that the pastor in charge of that church or of the field in which the church is, can go ahead according to his own mind and ordain and install those who have been selected. Oh, no, Presbytery is not done with them yet by any manner of means. They must study for six months a course of study prescribed by Presbytery, including the Shorter Catechism, Confession of Faith, the Presbyterian Form of Government, the whole of the Bible, etc. At the end of the six months, what is known as the Field Overseeing Committee examines them on these subjects and also on their state of experimental religion. This committee is appointed by Presbytery and

has the power to decide as to the merits of those who come up for examination. If the examination is found satisfactory, the committee appoints a day for the ordination and installation at which at least one member of the committee must be present.

I never will forget during my first year in the Seminary, when I went out to a certain country church to preach. After the sermon I called on one of the elders to pray, thinking that of course all elders led in public prayer. But what was my surprise to find after service that this was the first time he had ever done such a thing. On another occasion, I called on a man who was an elder and superintendent of the Sunday school; after service he requested that I would not ask him to do that again. If I should tell the Koreans that there are elders in the church at home who won't lead in public prayer, they could never understand how such a thing can be, for I do not know of a male member of the church in all of our field who won't do this. Are there not some things that our great and glorious church at home even can learn from the young church in Korea?

DO YOU KNOW?

1. How many members in the Protestant Churches in Korea?
2. How many of these are Presbyterians?
3. What new regulations have been adopted by the Japanese Government with reference to education?
4. What exception to these regulations is made in the case of Mission Schools?
5. Give a running sketch of a day's work in a Korean hospital.
6. What missionary work is the Korean Presbyterian Church carrying on?
7. How do the Korean missionaries' children amuse themselves?
8. How much must the churches give to Foreign Missions in October to make our contributions equal to those of last year?

AN EPISODE.

REV. C. K. CUMMING.

SEVERAL years ago the wife of an official in the Department of Education was baptized in our church, here in Toyohashi. She had a sister living about two miles from here, who was also a married woman, and the Christian frequently urged the sister to become a believer also. The husband of the second woman was a bad man, and would often beat his wife. Not only so, he permitted himself to become enamoured of another woman whom he brought to his own home, to supplant his wife. In despair she fled from the house when an opportunity permitted, taking with her her three little children. Her mother, who was living with her, also left at the same time.

It so happened that we have a preaching chapel in the town to which they went. The wife who left her home with her children soon came to want. She had no money and no way of making enough to support five people; and she was driven to despair. In her desperation she left her home one afternoon with one of her children (as she herself afterward related), intending to drown herself in a small river near by.

It so chanced ("It chanced, Eternal God that chance did guide"), that just as she was on the bridge with this purpose in view, I passed by going out to this town for an evening service.

The woman saw me and exclaimed to herself: "Ah, there goes a missionary! It may be that there is a preaching place somewhere near here. I will go back and try to find out whether or not there is such a place, and I will go to hear what he has to say. It may be that I can find some solace in this teaching that my sister used to tell me about."

As I was preaching in the evening I noticed that quite a nice looking woman came up to the front and took a seat upon the mats and listened very attentively until the end. After the meeting was over, I went up to speak to her, and she at once began to tell me that she was in great distress. I got her to tell her story to the Evangelist also, and promised to bring Mrs. Cumming out to see her. In a few days Mrs. Cumming and one of the leading Christian women of the Church went out to see her and learned more particularly about her condition.

It was thought that the best way in which we could help her was to bring her to Toyohashi, where she would have larger opportunities for securing work. And this we did. She is a woman of education and has fortunately secured some position in a school.

The husband demanded the children, and so two or three months ago, she had to give them up to him, and she is now alone with her mother.

She is now seeking the way and was here at my house yesterday, as one of a class of "inquirers."

"And I will bring the blind by a way that they knew not: I will lead them in paths that they have not known. I will make darkness light be-

fore them and crooked things straight. These things will I do unto them and *not forsake them.*"

May the Lord graciously bring her *out into the Light.*

Toyohashi, Japan.

SENIOR PROGRAM FOR OCTOBER, 1915.

Arranged by MISS MARGARET MCNEILLY.
TOPIC—Korea.

- Hymn—"In the Cross of Christ I Glory."
- Scripture Reading—Psalm 121.
- Prayer.
- Minutes.
- Roll Call—Answer with a verse of Scripture on TRUST.
- Business.
- Solo—Selected.
- Reading—The "Poor Heathen."
- Topical—Spirit Worship in Korea:
 - A Korean Version of "It makes all the Difference in the World Whose Ox is Gored."
 - The Soonchun Button Factory.
 - A Korean Christian Nobleman.
- Song—All Hail the Power of Jesus' Name.
- Prayer—closing with the Lord's Prayer in concert.

SUGGESTIONS:

From the Annual Report of the Foreign

Missions Committee, get Items on Our Work in Korea.

Appoint a Reporter to give the Latest News from Korea in the current issue of THE SURVEY.

After each article is given, have a short prayer offered for any need that presents itself.

October is a good month to plan the winter's work. Don't forget the Mission Study Class. Plan to have specific prayer. Whenever possible, organize Prayer Bands.

* * * * *

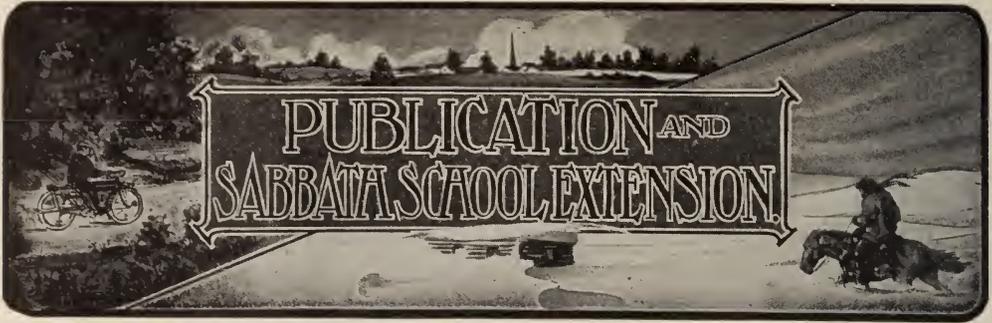
The above program with material to carry it out, may be obtained from the Executive Committee of Foreign Missions, 154 Fifth Ave. N., Nashville, Tenn. Single program 10c. Subscription for one year, \$1.00. These programs are regularly mailed out on the 15th of each month, for use the succeeding month.

COMPARATIVE STATEMENT FOREIGN MISSIONS.

Receipts Applicable to Regular Appropriation:			
August	1915	1914	
Churches	\$ 9,496.48	\$ 7,947.87	
Churches Japan	6.09		
Sunday Schools	241.16	248.29	
Sunday Schools Japan	1,469.47		
Societies	2,295.29		
Societies Japan	12.85		
Miscellaneous Donations	2,673.91	928.75	
	<hr/>	<hr/>	
Legacies	16,195.25	11,450.82	
	<hr/>	<hr/>	
	\$ 16,195.25	\$ 11,450.82	
Five Months, April 1st, 1915, to August 31st, 1915:			
1915	1914		
Churches	\$ 77,107.56	\$ 77,158.31	
Churches Japan	17.62		
Sunday Schools	2,323.71	3,242.49	
Sunday Schools Japan	9,017.72		

Societies	16,581.75	19,415.47
Societies Japan	91.38	
Miscellaneous Donations	10,377.89	13,944.88
Miscellaneous Donations Japan	2.12	
	<hr/>	<hr/>
Legacies	1,889.43	8,684.44
	<hr/>	<hr/>
	\$117,409.18	\$122,445.59
Appropriation for Fiscal Year ending March 31, 1916	\$506,646.27	
Deficit, March 31, 1915	63,286.98	
	<hr/>	<hr/>
		\$569,933.25

Amount Needed Each Month, \$47,500.00.
The receipts from contributions and legacies for objects outside the budget for the five months period are \$15,025.88.
Nashville, Tennessee, August 31, 1915.
EDWIN F. WILLIS,
Treasurer.



Branch Department at
 Texarkana, Ark-Tex.

PUBLISHING HOUSE,
 6-8 North Sixth Street, Richmond, Va.

RALLY DAY—BANNER SCHOOLS.

Every year the Publication Committee awards a handsome silk and gold banner to the Sunday school in each Presbytery making the largest *per capita* offering on Rally Day to the Cause of Sunday School Extension. Making the award, not by the amount of offering as a whole, but by the amount given *per member*, puts all schools, large, small or medium, on the same footing.

In some presbyteries the contest for this banner and the distinction and satisfaction of making a liberal offering which go with it, has been sharp, and in a few instances quite close. Interest bids fair to be high this month and many of the banners will likely change hands. The offering should, in each case, be forwarded promptly to Mr. R. E. Magill, the treasurer of the fund, at Richmond, Va.

Below are the names of the Sunday schools which hold the banners in their respective presbyteries since the 1914 Rally Day:

BANNER SCHOOLS FOR 1914.

ALABAMA.

Central	Rock Zion
East	West Point, Ga.
Mobile	Brewton
North	Tuscumbia
Tuscaloosa	Uniontown

ARKANSAS

Arkansas	Marianna
Ouachita	Camden 1st
Pine Bluff	Pine Bluff 2d
Washburn	Bentonville.

FLORIDA

Florida	Quincy
St. Johns	Lakeland 1st
Suwanee	Ocala

GEORGIA

Athens	Elberton
Atlanta	Georgia Ave.
Augusta	Waynesboro
Cherokee	Marietta 1st
Macon	Thomasville
Savannah	Flemington

Ebenezer
 Louisville
 Muhlenburg
 Paducah
 Transylvania
 W. Lexington

Louisiana
 New Orleans
 Red River

Columbia
 Holston
 Knoxville
 Memphis
 Nashville

Brazos
 Brownwood
 Cen. Tex.
 Dallas
 Eastern Tex. 1st
 El Paso
 Ft. Worth
 Paris
 Western Tex.

Abingdon
 East Hanover
 Greenbrier
 Kanawha
 Lexington
 Montgomery
 Norfolk
 Potomac
 Roanoke
 Tygarts Valley
 West Hanover
 Winchester

KENTUCKY

Vanceburg
 Elizabethtown
 Greenville 1st
 Marian
 Paint Lick
 Walnut Hill

LOUISIANA

Alexandria
 Slidell
 Dixie

TENNESSEE

Gregory Chapel
 Cold Spring
 Sweetwater
 Covington
 Cripple Creek

TEXAS

Somerville
 1st Coleman
 McGregor
 Quanah
 Palestine
 Toyah
 Mineral Wells
 1st Commerce
 Yorktown

VIRGINIA

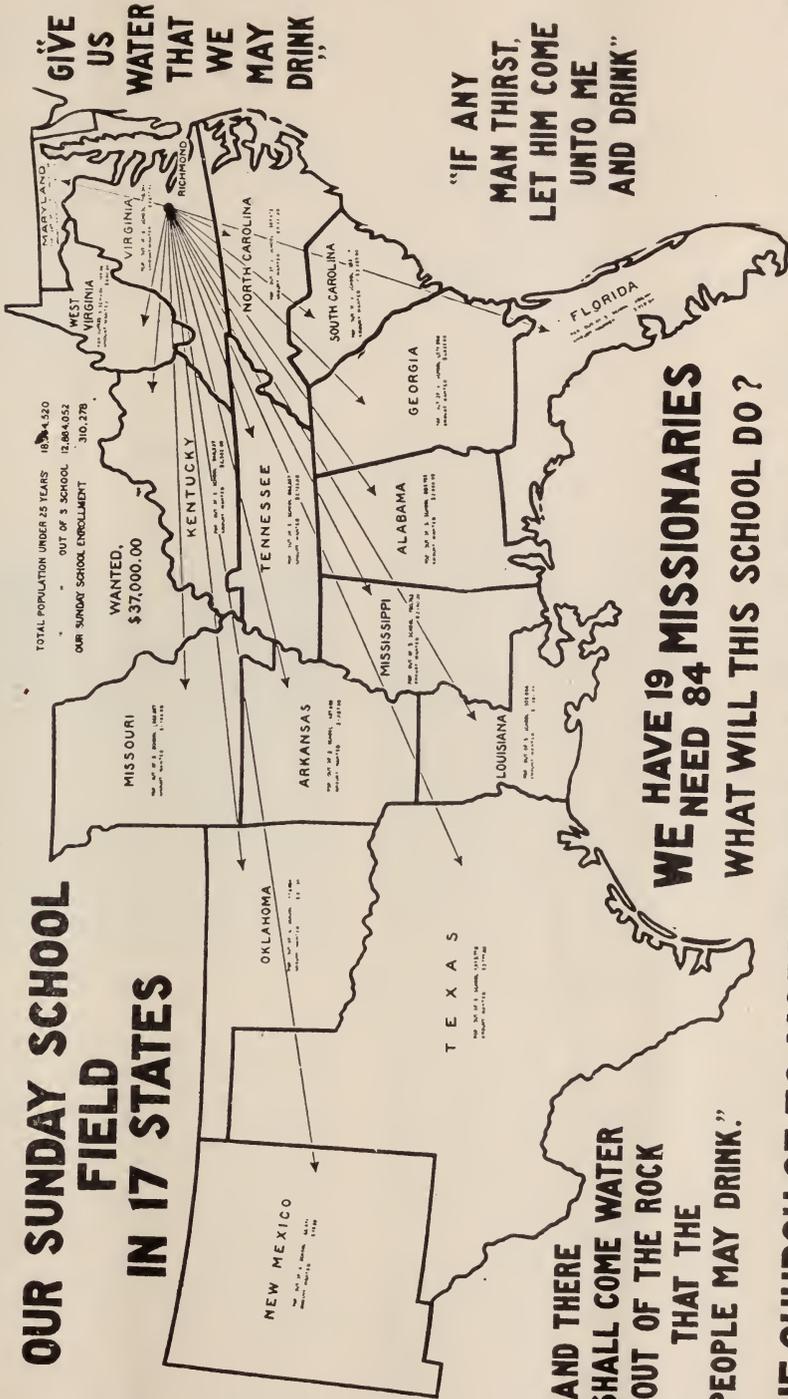
Galax
 Ginter Park
 Old Fort Springs
 Pleasant Flats
 Bethel
 Bramwell
 2nd Norfolk
 2nd Washington
 Houston
 Harperton
 Waddell
 Stones Chapel Berryville

RALLY DAY October 3rd 1915.

OUR SUNDAY SCHOOL FIELD IN 17 STATES

TOTAL POPULATION UNDER 25 YEARS 18,443,520
OUT OF 3 SCHOOLS 12,084,052
OUR SUNDAY SCHOOL ENROLLMENT 310,278

WANTED,
\$37,000.00



GIVE US WATER THAT WE MAY DRINK

"IF ANY MAN THIRST, LET HIM COME UNTO ME AND DRINK"

WE HAVE 19 MISSIONARIES
WE NEED 84 MISSIONARIES
WHAT WILL THIS SCHOOL DO ?

"AND THERE SHALL COME WATER OUT OF THE ROCK THAT THE PEOPLE MAY DRINK."

"THE CHURCH OF TO-MORROW WALKS IN THE BOYS AND GIRLS OF TO-DAY."

	MISSISSIPPI	Fayetteville	McPherson
Central	Durant	Kings Mt.	Dallas
East Miss.	Pontotoc	Mecklenburg	1st Monroe
Ethel	Alex Mem	Orange	Mt. Airy
Meridian	Prentis	Wilmington	South River
Mississippi	Oldenburg		
North Miss.	Sardis		
	MISSOURI	Durant	Caddo
Lafayette	1st Lee's Summit	Indian	New Bennington
Missouri	Benton City	Mangum	Broadway
Palmyra	Monroe City		
Potisi	1st Jackson		
St. Louis	Wentzville	Bethel	Ebenezer
Upper Missouri	1st St. Joseph	Charleston	James Island
		Congaree	Longtown
		Enoree	Nazareth
		Harmony	McDowell
		Pee Dee	McColl
		Piedmont	Mt. Pleasant
		S. Carolina	Greenwood
	N. CAROLINA		
Albemarle	Olivet		
Asheville	Brevard		
Concord	Newton		

BUTTON AND I TOGETHER!

By R. WALLER BLAIN, S. S. Missionary.

Button is the Texas pony which carries me around through this big Presbytery of West Texas organizing Sunday schools, helping me to make real the slogan of the Sunday school missionary—Exploration, Visitation, Organization and Nurture. This Sunday school extension work can be used, under the blessing of God, to change the lives of individuals and to give higher ideals to the homes and community.

The other day I was at a social of one of my country Sunday schools, and where do you think it was held?—but first I must tell you a bit about the Sunday school. Five years ago a school was started at a little station on the prairie where none had been for sometime. The need was great, the people were anxious for a school, but no leader was in sight. One man whose reputation was that of a rough, profane "cow man" came in all kindness and advised against starting the work, saying it would be impossible to keep it up; possibly it could be run for a few weeks. A visit later from the evangelist resulted in a church organization. An organized class kept the school going for some time, and now after five years, though small, it is still prospering. Three members of the "cow man's" family united with the church, the whole family is interested in the Sunday school, and it was at their house the social was held.

Over at another place is a little girl named Temple, whose life has been made happy by a neighboring Sunday school. She has a pretty certificate for reciting the introduction to the Shorter Catechism, and both father and mother have joined the church. As long as they could afford it, the "*Christian Observer*" was taken, and whenever she can get a stray copy, Temple simply de-



Button and I.

vours it. Who can estimate the change in the lives of these three through the starting of this little school?

Once, before the Committee let me have Button, I was driving two Spanish ponies and had spent most of my energy whipping "Bronco" and "Mansita," who were very slow and very shabby, when I stopped at the house of a foreigner. It was just dusk, but I had not noticed the time, nor the fowls about me ready to go to bed. After talking awhile I started to drive off, and my buggy was full of the old Italian's chickens roosting all over its dilapidated frame!

On an exceedingly hot afternoon I went out to see a farmer as to his taking the leadership of a new Sunday school, and was overtaken by a "Norther." The family of

eight children were crowded in a little three-room house. The wedging in of the family at the supper table—seated on a bench set against the wall—required some slight experience in packing, and the squeezing process brought forth some yells from one little fellow who got caught before he fell into place. Such was the hospitality of these friends though, that I was given a room and bed to myself. The next morning was rather cold, so chairs were taken to the stable lot and a fire made. While the mother got breakfast on the one stove in the house, the rest of us kept warm by toasting first one side and then the other.

Accepting an urgent invitation from the head of a household, I spent one Sunday night on a bed made up on the floor of the kitchen-dining room, which I insisted upon doing rather than stay in the room with the family. The bed was comfortable, but the family was also entertaining a pet jack-rabbit, and he was jailed in a closet at my head. He seemed to resent being shut up and spent the night doing gymnastic stunts, which didn't help *my* slumbers.

A test of endurance came one night when I couldn't find lodging anywhere except at a Mexican's house in little old Santa Maria down on the Rio Grande. Here I was perched on a high cot, but the fleas had preceded me and taken possession. They showed a very mean spirit, attacking not only me, but the dog. Before morning the pup showed the white feather and ran with yelps of pain. The memory of that visit stayed with me for some time.

After eating my dinner at the table of a German saloon keeper down in South Texas, where I had to board while starting the Sunday school in the little village, I began on what I supposed was my dessert, a saucer of what I thought was good clabber. I enjoyed it so thoroughly I remarked on

its richness, and discovered I had eaten up what the wife had put on the table for butter. My reputation was not hurt, though, for that little Sunday school is still prospering after four years' existence.

But time would fail me to tell of other experiences Button and I have had together. There was a thirteen mile trip when we fought immense mosquitoes all the way, a walk of the same length during the Rio Grande flood, and once Button ran from a scourge of little black flies after I had opened a gate from one pasture to another, and I chased him for a mile. There are times when the fierce dry winds go through us as much as the "Northers" do, when we get caught in the open far from shelter, when the thick black mud is too much for even Button's sturdy legs to pull through, when we are out and out discouraged—the field is so big, the distance so great and time so fleeting—when it seems as if the day's effort has nothing to show, but there are others when the prairie is alive with flowers—those wonderful Texas wild flowers, whose perfume is stiflingly sweet, when weather and roads are right, and Button lifts his head and trots gaily away, as if he too realized that there is no other work in the world just quite the same as that of a Sunday school missionary. We know that there are people whom we can reach in a friendly way no one else can; that we are preparing the way for the evangelist, and later the organized church and the regular minister; that we are as true pioneers as was Daniel Boone or ever a Foreign Missionary; that back of us is that strong, helpful arm of the Church—our headquarters, and it comes to us with a little catch of the throat, for fear we should somewhere fail:

"There is no other one by whom this work can best be done in the right way."

YOUNG PEOPLE'S WORK—A WAY OUT.

ANNA BRANCH BINFORD.

Have you ever been to a three-ring circus? Do you remember the absolute confusion of mind, body and spirit that resulted from trying to keep up with all three rings at the same time? If you have this memory it may make clearer to you the state of mind of the teen age boys and girls in our church at the present time. They are literally being pulled to pieces by the numerous appeals for membership and service which are coming to them from all sides.

A glance at this picture (see next page), which came to our office some months ago, will help you to realize this three-ring circus effect.

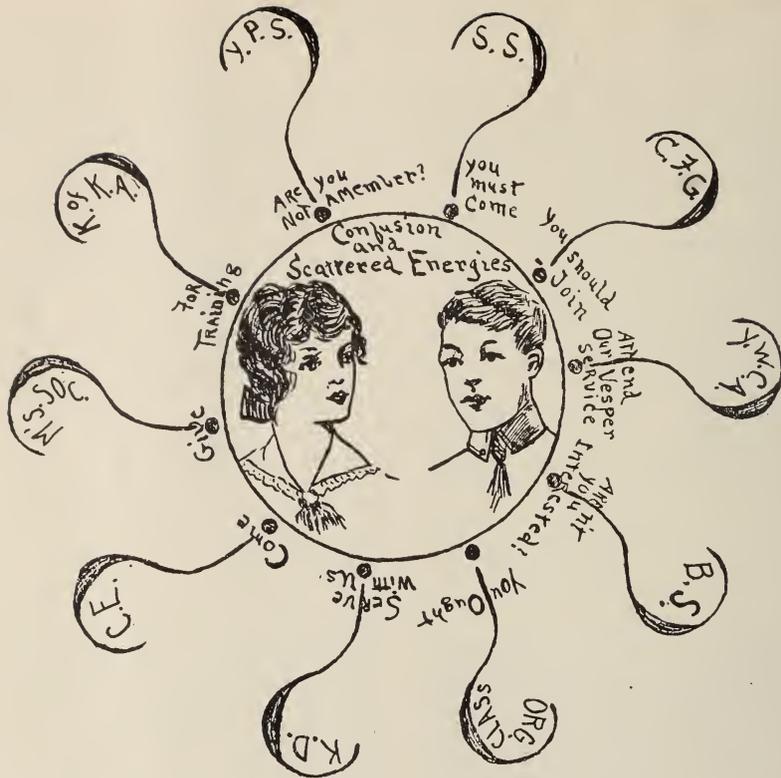
Every leader who has attempted to corral the young people of the local church has come face to face with this divided interest

problem, and has realized with tremendous force that correlating of work is necessary if the best results are to be obtained.

This is the great duty of a Secretary of Young People's work in Synodical, Presbyterian and Local Church so, if any of you have taken that position and are clamoring for something to do, here is enough to keep you out of mischief for the next five years.

Who should occupy this position of Secretary of Young People's work in Synodical, and Presbyterian? There are three splendid possibilities.

First: A young college woman, fresh from a splendid training, with wide awake eyes, mental and physical, and all the exuberant possibilities of youth. These college



girls are finding vent for their passion for service outside of their church. Why? Every student of the situation must admit it is because the church is not giving them a chance to do.

Second: An unmarried woman, who has retained her interests in all things pertaining to youth and youth itself; whose personality, experience, and social position gives her the force that is needed to interest young people.

Third: A married woman, whose children are old enough not to require constant attention and whose circumstances are such that her hands are to some extent free to serve.

What should the Secretary of Young People's Work do?

- Discover.
- Develop.

In the word *discover* lies the test of your Presbyterian Secretary's ability to measure up to her job. Give her six months, if necessary, but require that she shall find in every local church a person suitable to correlate and conserve the work for young people in that church. The person may often be found outside of any activity existing in that church. Remember that the work that this local Secretary will be called to do requires intelligence, charm, tact and the truest kind of consecration—the kind that enables one to do real team work. The con-

secration that enables one to help, not hinder; to "instruct without insulting."

The *discovering* is the hard part of the duty, for with the knowledge that the Presbyterian Secretary must have before she even begins to enter into any other duties, it will not be difficult for her to develop in regard to each individual local problem, the Secretary in the local church whom she is trying to lead to higher and fuller usefulness.

In the city in which I live there is one main line of railroad travel to Washington. Though these tracks are used by four great railroad companies, so far no paralleling road has been built. A few years ago such a road was proposed and was the absorbing topic of newspaper discussion for many months. During the time of this discussion, a business man of the city, who has more horse sense than book knowledge, went into the office of a leading lawyer, with this query: "Say M., what is this I hear about paralyzing the R. F. & P. railroad? Of course he had gotten the words badly mixed and yet, after all, wasn't what he said pretty nearly true? Because whenever we parallel an activity we are paralyzing it and ourselves.

To avoid both paralleling and paralyzing the work for young people, every church must have a definite Program—but we need to remember that program has a small and

a large meaning, and many leaders look only at the small meaning. They think that a program means the hymns, the prayers, the business and the speechifying of some individual meeting. There are so many programs of this kind in this very magazine, in *Onward*, and in *Junior Life*, that surely no leader need sprain her brain on this kind of a program.

But Program in its large sense—that's a very different thing; are any of us overlooking that, and because of this overlooking, are our young people being drawn this way, and that way, and especially the way that leads apart from loyalty to their own church?

This difficulty is not peculiar to our own Southern Presbyterian Church. Students of the young people activities and movements all over the United States and Canada have been giving close attention for years to this matter. The results of this close attention are given in the Fifty-fourth Annual Report of the Executive Committee of Publication, from which the following vital facts and suggestions are quoted:

There is a growing spirit of questioning amongst many of our workers as to whether the Sunday school may not be able to provide for the needs of the young people in religious instruction and training in such an adequate and acceptable way as to render the organization of young people's societies superfluous. For some time it has seemed as if this might be done, certainly with reference to churches where the young people's societies have no history back of them. We have not as yet solved the problem of the young people's society. There seems to be a lack of interest in this work, a lack of leadership, and societies already existing are languishing, and few new ones are being organized. Efficient Bible classes are growing by leaps and bounds. The new organized class is doing the same work that the society has been doing alone up to the present. We cannot do without the influences which both the society and Sunday school bring to us. Where there is no society the Sunday school should provide for the development of its young people mentally, physically, socially and religiously, through classes meeting on Sunday separately and during the week either separately or together. Where both organized class and society are working together in the same church, there should be an agreement that the class will take some things and the young people's society some other things to do. The whole subject has been investigated by a committee representing the Sunday School Council and the report of this Committee is printed herewith as embodying the matured convictions of experts upon this question.

REPORT OF COMMITTEE OF THE SUNDAY SCHOOL
COUNCIL ON YOUNG PEOPLE'S WORK.

"The Committee on Young People's Work has considered the present complex situation in our Church life regarding its young people, and in view of this situation—

(1) The committee recommends that in churches where there already exists a Sunday school, Young People's Society and other organizations for young people, the work of these organizations be correlated in such a way that it be supplemental, not conflicting or competing.

(2) The committee believes that the ideal is one inclusive organization of and by all the young people of the local church.

(3) The committee believes that the program of study and activities of our young people should develop them on the four side of their nature—physical, social, mental, religious. These should include Bible study, the cultivation of the devotional life, Christian culture and training for leadership and service through missions, stewardship, extension, recreation, community work, citizenship and evangelism.

(4) Where the Sunday school is the only agency in the church at work for young people, it should provide all necessary instruction and training through a department made up of classes organized for specific tasks and individual training, these classes to meet *separately* in Sunday school for instruction; to meet together weekly under the young people's own management for prayer, praise and testimony; to meet separately or together for through-the-week activities.

(5) Where there are both a Sunday school and a Young People's Society or other organizations for young people we recommend there be a committee, composed of the presidents and teachers of the young people's classes, the officers of the young people's organizations and the pastor of the local church. This committee shall determine the program of study and activities in order to prevent overlapping and duplication of effort.

(6) We offer to such committees the following suggestive program:

A. In the Sunday School.

INSTRUCTION:

- (1) *Bible Study*—including Biblical Geography, Biblical History and Literature and Christian Doctrine.
- (2) Teach the Ideals and Duties of a Christian—at home, at school, at work, in the church, and in the world.
- (3) Preparatory Teacher Training.

ACTIVITIES:

Through-the-week Activities for Personal and Class Development.

B. In the Young People's Society.

Devotional Meeting.
Common Social Life.

*Evangelism.**Inspirational Instruction.*

- (1) Missions.
- (2) Temperance.
- (3) Worship.
- (4) Community Problems.
- (5) Citizenship.
- (6) Denominational Life.

The Committee on Young People's Work would impress upon such correlating committees that the purpose of all instruction in both the Sunday school and the Young People's Society is to lead the young people to intelligent Christian service in the church and community."

These suggestions have been endorsed by the General Assembly, and are, therefore, the standard which the Committee on Young People's Work are setting up for 1916.

Both of the plans given under four and five—

(4) Where the Sunday school is the only agency in the church at work for young people, it should provide all necessary instruction and training through a department made up of classes organized for specific tasks and individual training, these classes to meet *separately* in Sunday school for instruction; to meet together weekly under the young people's own management for prayer, praise and testimony; to meet separately or together for through-the-week activities.

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Link all the Teen Age Activities of a church. The advantage of so linking are many:

First—No waste.

Second—Elimination of the older people

who cripple self-expression among the young people.

Third—It lets the young people do.

Fourth—It abides by *the* law of a boy or girl's life, which is loyalty to *the* gang—not loyalty to five, six, seven or eight gangs.

Does this seem radical?

Does it seem very difficult?

Think through it carefully and you will find that the first is not true, but *all* your thinking, and *all* your planning and *all* your study will never make it anything but difficult. You would not want it to be anything but difficult. It's the big jobs that call for great leaders, and no other kind of leader can do this kind of work for the church of tomorrow, as it walks in the boys and girls of today.

Don't get discouraged. Remember that all young people's work is educational, and, therefore, slow. Growth that counts is never very rapid. Keep steadily before you the great aim.

Do you remember the story of the three children, playing in a beautiful garden, with flowers, and trees, and fruit and all that made for joy? Suddenly there appeared one who warned them that a dangerous serpent lurked among all the brightness of the garden. At the first alarm, one child with dreadful screaming, ran swiftly away from the garden. The second child climbed quickly to a great boulder, and drawing his feet carefully beneath him, and exulting in his own safety, began to reason about the thing and question why anything evil should have been allowed amid so much beauty. But the third child wasted no time in screaming, nor running, nor securing his own safety; he stooped and grasped a stone, and with head erect, said, "Show me the serpent, and I'll kill it."

Fellow workers, is not that the aim for all our work for young people? Is your work and mine placing in their hearts and minds and bodies the ability, and in their hands the stone of Christ-likeness, which enables them to kill the evil?

WHAT A PICTURE DID.

CAMERON JOHNSON.

Last spring when I was down in Rock Hill, S. C., one day I took The McAlpine Quartette to the studio and had a group picture of those charming damsels made to send to their parents in Japan. The same group appeared on the cover of the August SURVEY and carried its smiling greeting to all the churches. In one Southern town it made a great impression on a friend of the cause, inasmuch that each of the maidens received a delightful surprise of a check for \$20.00. Not only so, but the littlest sister back in Japan and another sister in another city, were similarly remembered. Imagine

the glad and grateful hearts that resulted on both sides of the world from this act of loving kindness. Such kindnesses toward the children of our missionaries, separated from their parents, bring a double joy to the actual recipients as well as to the far-away parents bearing the heat and burden of the day.

Another sequel to the picture is the fact that The Quartette was invited to a Home Coming Week to furnish the sweet vocal music, and, incidentally, to enjoy a delightful vacation of a week at one of our large rural churches.



THREE KOREAN TALES.

WM. P. PARKER.

IN A recent assignment in my English class I had the students hand in some stories of Korea as they had heard them. Of these I give three below, having made some necessary corrections in spelling and grammar.

A ROBBER AND A JINRICKSHAW MAN.

By AN PYENG KUNE.

An old rich man, being in a hurry, got together much money, and rode in a jinrickshaw on a trip of about ten li in the night. Now on the road was a very quiet place where many robbers assembled, and these robbers would terrify travelers, and steal their money and kill them. When the old rich man arrived at this place he saw many fine tall trees growing, and suddenly there came out from the forest a man who stood up in the road. The man was tall, and had covered all his face but his eyes with something, and he held a sword in his hand. He came near the jinrickshaw and cried, "Give me your money!" The old man was frightened when he saw the robber, but the jinrickshaw man was a wise man. Yet, having no arms, they could not fight the robber. The jinrickshaw man calmly stood still, and took out his tobacco and smoked it, saying, "Oh, are you a robber? I am too. I always wanted to get a rich man to ride in my rickshaw, so when I met this man tonight I brought him here to kill him and get his money." And the jinrickshaw man continued to sit on the ground and smoke. The rich

man was very frightened indeed to find there were two robbers instead of one, and was thinking, "I have no plan and cannot stand against them, so I must give them all my money and escape with my life; that will be a capital scheme." Then the robber said, "Oh, are you also a robber? So we can carry off his money and divide it between us. Will that not be well?" "Yes," said the jinrickshaw man, "We are having good luck tonight. Now, lend me your sword." And taking the weapon from the robber with one hand the jinrickshaw man let the old rich man down with his other hand, turning on the robber suddenly with upheld sword, and crying out, "A robber is here!" And now the robber being without arms was terrified and ran away into the forest. So the old rich man kept his money, and escaped from the savage robber by the wisdom of the jinrickshaw man.

A STORY OF THE TIGER OF KOREA.

By CHOI KYUNG HAK.

Many years ago there was a hunter who lived in Korea. One day he said to his wife, "I am going to hunt the tiger in the mountain forest far from here." Then his wife was very sorrowful, for she could not go with him, so she told him to be careful and come back very soon again. But the hunter never returned to his home.

Soon after the hunter left, there was born to the woman a son, who grew and

became strong, and at the age of twelve years went to the common school for his lessons. Then many of the students began laughing at the boy, saying, "This boy never saw his father." And so the hunter's son, filled with shame, came back home and inquired of his mother about his father, saying that he would not go back to school till he had seen his father. Then the mother told the story of how her husband had gone to hunt the tiger and had never returned, so the boy guessed that his father had met his death from the tiger, and determined to have vengeance. So he did not go to school, but trained himself for a long time to be a hunter.

One day the boy said to his mother, "I am going out to hunt the tiger as my father did." When the mother heard it she was very grieved, and said, "If you go out as your father did and do not come back again, how can I live in this world?" But the boy said good-bye to his mother and started off from his home going into the mountain forest where his father had met his death. And at last he came to a cottage where an old man lived and prepared to spend the night. But at supper there was only meat to eat, so the boy knew that his host was not a man at all, but a tiger turned into a man, so the boy raised his gun and shot the tiger dead. In the cottage he found many guns, and one with his father's name on it;

so he knew that he had avenged his father, and he returned home.

THE STORY OF A MEDDLING BOY.

BY KIM CHYONG HYEN.

Once there was a meddlesome boy called "Shadow," who always tried to take part with his companions in everything they did. But one day the boys wanted to have a feast without Shadow's knowing it, so they all went off to a little cabin in a glen. Of course they did not tell Shadow, but he felt that they had gone somewhere, and started out to find them. At last he came to the glen, and was making for the cabin, for he guessed that the boys were in it, when he saw a tiger sitting in front of the door. Carefully walking up behind the tiger, he pushed it into the room among the boys. The tiger being very frightened, jumped around all over the room, and then ran out as fast as it could. All the boys were terrified almost to death and lost their senses, but after a minute one got up and tried to count the boys, finding one missing. They all were very sad over the loss, but after that they all began to count and found they were all there. At this they were astonished and confused, when Shadow came into the room and said, "When one of you counts, why doesn't he count himself in too?" Then the boys knew that they had been badly frightened, and they all laughed heartily.

WHY THE FROG IS FLAT.

LILLIAN AUSTIN.

THE children of America are indebted to "Uncle Remus" for quite a lot of interesting information about animals; for instance—"why the bear's tail is short," etc.; but there is one thing I don't believe "Uncle Remus" tells; at least I never knew it till I came to Korea—and that is, "why the frog is flat." I wonder if any of you know? This is the way the Koreans tell it:

Once upon a time a tiger, rabbit and

frog were boasting about their ages. The tiger said, "I am one hundred years old." The rabbit said, "I am three hundred years old." The old frog, opening and shutting his eyes, trying to look wise, said, "What's that you say—how old are you? Why my son is as old as the rabbit and I have a grandson as old as the tiger." The tiger and rabbit realized he had beaten them, so they plotted together as to how they might get the best of the frog. Finally they de-



Some future Chinese recruits. The children of Tsing Kiang Pu Station. It was one of these youngsters who signified his intention of being a missionary when he grew up, but thinks he will be a missionary **on furlough.**

cided that each one would put up the same amount of money and buy some bread, put it in a round basket, take it up on a high hill and roll it down. They would all start together, and the one who reached the bottom first would eat the bread. They put it up to the frog and he agreed. So on a certain day they all went to the top of the hill and rolled the basket down. Then the race began. Of course the tiger and rabbit could run very swiftly so they

reached the bottom of the hill before the basket. As the basket rolled down the lid became unfastened and the bread fell out piece by piece. The frog hopping along calmly stopped at each piece and ate it up. When the rabbit and tiger found the basket empty and saw that the frog had beaten them again they were so angry that they both jumped on the poor old frog and stamped him. From that time to this the frog has been flat!

CHUNJU AT PLAY.

MRS. W. M. CLARK.

THE social life of Chunju Station is very pleasant because the community is large enough to admit of a number of varied amusements. First and best of all is the tennis court, perched on a hill overlooking the city, with a beautiful view of mountain and valley. There are seats for the onlookers under the shade of the pines. From early spring until almost Christmas we enjoy the fine exercise and jolly companionship.

The children's favorite amusement just now is horseback riding. All of



On the Clark's lawn.

the Mission horses are resting from their labors during the heated season, and every afternoon when it is not raining, you may see the boys and girls riding singly or by twos around through the compound; someone says, "let's gallop"—and before you know

what is up, off they go with no sign of wobbling or fear, out of sight and then back again.

With all these and many other happy occasions, we have no excuse for dullness due to "all work and no play."

AN IDOL, A POEM, A MISSIONARY MESSAGE AND A VERY YOUNG WRITER AND ARTIST.

Here is an original poem and freehand drawing by Dunbar Ogden, Jr., the 12-year-old son of the Central Church's (Atlanta) greatly beloved pastor. The boy's aunt, Mrs. Anna G. Sykes, of Kiangyin, China, at his earnest request, procured and sent to him an idol, and the story of its purchase from a famine sufferer—not a Christian—so fired the little fellow's imagination and roused his sympathy that he was moved to write the verses and sketch of the idol for the SURVEY.—Editor.)

"THE GODDESS OF MERCY."

This is a horrid idol from
A country far away,
Where little children worshipped it
A thousand years, they say.

But of the baby Jesus, they
Have never, never heard;
And when you hear them talking, you
Can't understand a word.

For this is quaint old China land,
So far across the sea.
And Jesus loves these children, just
As much as you and me.

We send the missionaries to
Tell them of His love,
And of His tender mercies as
He watches from above.



"The Goddess of Mercy." Done by Dunbar Ogden, Jr., just turning twelve.



JUNIOR PROGRAM FOR OCTOBER, 1915.

Arranged by MISS MARGARET McNEILLY.

TOPIC—*Korea.*

Song—I'll be a Sunbeam for Jesus.
 Scripture Reading—Matt. 5:1-16.
 Prayer.
 Minutes.
 Roll Call—Answer with the name of a missionary in Korea.
 Business.
 Song—Selected.
 Recitation—Pray! Work! Go!
 Some Reasons Why.
 Three Korean Tales:
 1. A Robber and a Jinrickshaw Man.
 2. A Story of the Tiger of Korea.
 3. The Story of a Meddling Boy.
 Recitation—Song of the Joyous Missionary.
 Song—Jesus Loves Me.
 Prayer—closing with the 23d Psalm in concert.

SUGGESTIONS:

In "Some Reasons Why," let the leaflet be clipped apart and distributed among the children. Let the leader ask the question, and the children give the answers. The answers might be numbered, and called for in rotation.

The children should be familiar with the Tales, and tell them to the Band.

Do not forget to have a map of Korea, and see how many of the children can tell at what station the missionaries, whom they mention, are located.

* * * * *

The above program with material to carry it out, may be obtained from the Executive Committee of Foreign Missions, 154 Fifth Ave. N., Nashville, Tenn. Single program 10c. Subscription for one year, \$1.00. Programs are issued the 15th of each month for use the succeeding month.

PUNGENT PAGES FROM TOM'S DIARY.

Which Tell a Church Erection Story Founded on Fact.

Friday, Aug. 1st. Got here today. Our moving only came yesterday, and we had to eat dinner out of some pie-pans and a tin-cup. It was just like a pic-nic, and I don't see why Mamma cried after Papa went down town. The people next door have a goat. Their boy's name is Mike.

Saturday, 2d. I don't like this place some, and I don't see why Papa left Topton; 'cause everybody liked him, and our big church was full of crying people when he went away. They say forty thousand people live here, but not one person speaks to Papa on the street. I guess they don't know he's a missionary, and has come so many miles to start a church in this town. We're going to have church in a hall. Papa made me put all the old paper scattered on the floor in a barrel. I'm going to sell it and buy a goat. It was awful hard carrying chairs up the narrow steps to the third story. Papa bought a soap box to put on a table for a pulpit. He says he'll cover it with a cloth. People must like to go to church if they climb up those steep steps. I'm awful tired, and old Topton is lots better'n this new place.

Sunday, 3d. We went to church early. Papa put a big card outside the door telling there was church up in the hall. Mamma fixed the cover for the box, only it didn't cover it all. We had no church books, they hadn't come yet. But some people came. All the chairs was full, and they made some

seats with two boards on chairs. Papa shook hands with everybody after church. One man said he was from Nashville. Two little girls and their mother said they'd come to the new Sunday school. They was from Baltimore. Some was from Richmond, and three from Charleston. At dinner Papa said: "Well, I call that a splendid beginning. I think we will have forty members from the start." In the evening there was nine members in the hall, not counting our family. Papa had the blues.

Saturday, 30th. That goat butted my arm so I couldn't write. Lettie and Sallie go to school now, and our house is fixed up. Mamma says I must make up my mind to like this place, so as to help her like it. There was tears in her eyes when she said it. Papa goes out every afternoon "to make calls." Last night he showed Mamma his worn-out shoes, but he said smiling: "I've got a list now of forty-six Presbyterian families, and a gentleman gave me \$25 for a pulpit, today." I wonder why Papa's coat looks so shiny?

Sunday, 31st. We had an organ and singing in church today, I counted fifty-two there. Our new Sunday school was after church. Mamma had one class and Miss Lucas from Atlanta, had us boys, me and Mike and Geo. Muller and his brother. There was some little kids in another class.

Thursday, Oct. 23d. The Missionary Superintendent came yesterday. Papa told



Lovington, N. M., 75 miles from the railroad. Our courageous missionary has brought his family here to "grow up with the town."

Mamma that maybe we'd get a church of our own now. They was away all day. Mamma told Mrs. Muller that she hoped he'd buy a manse too, for \$35 a month rent for a little six-roomed house made a big hole in the salary the Home Mission Committee paid.

Friday, May 6th. Papa took me to see them moving a house from the front to the back of our new church lot. We're going to live in it, soon's it's fixed. They're digging a big hole for the cellar of the new church.

Wednesday 11th. Mamma says she thinks collecting money for churches makes people bald. Papa's forehead reaches nearly to his collar, but he was real jolly today, for Mr. Nolton in the Bank subscribed \$500. When he laughs in the evening, then we know people gave money for the church. Sometimes he sits all evening with his head between his hands.

Saturday, June 11th. All the carpenters stopped work on the church. They said: "The boss hadn't any more money." It looks inside just like a barn, 'cause there's no floor nor plastering. Papa said at dinner: "I know I can't collect another dollar in this town, for I've been everywhere. And yet we must finish the church, because \$15 a month hall rent, and the interest on the money borrowed to buy this lot, will be too much for our little congregation. What to do, I don't know." He and Mamma went over in the church. They was there over an hour, sitting on two nail kegs, talking.

Sunday, 12th. Pop asked the church session to meet at our house tomorrow.

Tuesday, 14th. After supper the session went over in the church. I heard 'em say it would take a thousand dollars to finish it. Mamma sent me to bed, but there was a stove-pipe hole in the floor, and I listened. They was praying, and old Mr. Kunkle was saying: "Oh, Lord, in Thy wisdom lead us to friends who will help us. Thou hast brought us so far, we pray Thee to show us how this Thy house may be finished." Mam-

ma found me on the floor. I guess I fell asleep.

Wednesday, 15th. Papa rushed into the room today with a little paper book, shouting to Mamma, "Mollie, our prayers are heard. I think we can borrow enough from the Atlanta Committee to finish our church. Why didn't I think of it before? See, here is a list of the churches they helped to build last year. I'll write at once." Mamma told me how this Committee gave Home Mission churches like ours, money to use; part of it a donation—that means a free gift—and part of it a loan, that you have to pay a little interest on. When the loan is paid back it is sent out again to help others. If I had money that's what I'd be—a Home Mission Society.

Monday, July 4th. They put a mortgage on the church two weeks ago—I didn't see 'em do it, and I can't find where it is—and Papa sent off to the Home Mission Committee a big envelope tied with red tape and splotches of sealing wax on it; and today he got back a thousand dollars from them. It was the gift and the loan he'd been talking and praying about. Hurrah for the Home Missions Committee.

Sunday, Nov. 5th. Our new church was dedicated today. It was jam full of people. It is a beauty and everybody says so. Papa says, "She's just as pretty as a swan on a lake." Anyhow, we're out of that old hall, and the Home Mission Erection Fund did it! —Adapted.

* * * * *

The Executive Committee of Home Missions, through its Sustentation Department, is assisting pastors in needy fields; and, through its Church Erection Department, is helping weak congregations build houses of worship.

The remarkable growth of our work in the West proves the importance of this cause, and the fields neglected or deserted, prove the need of more generous assistance.

Will you not help this Committee in its work of helping others?

WHAT CHILDREN CAN DO FOR THEIR COUNTRY.

The fields are all white, and the reapers
are few;
We children are willing, but what can
we do
To work for our Lord in His harvest?

Our hands are so small and our words are
so weak;
We cannot teach others; How, then shall
we seek
To work for our Lord in His harvest?

We'll work by our prayers, by the offerings
we bring,
By small self-denials; the least little thing
May work for our Lord in His harvest.

And then by and by, as the years pass at
length;
We too, may be reapers and go in our
strength
To work for our Lord in His harvest.

—Selected.



"We just love these Junior Home Mission Books."

HOME MISSIONS AND THE JUNIORS.

A program prepared by MISS BARBARA E. LAMBDIN.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. *Psa. 126:6.*

1. Song—"O Beautiful for Spacious Skies."
2. Prayer—Of thanksgiving for our land; for those whose sacrifice and toil transformed the wilderness, and planted schools and churches; that we each may gladly labor that others may have these same blessings.
3. Prompt transaction of Business.
WESTERN HARVEST FIELDS.
4. Motion Song—"Sowing the Seed."
5. The Sower and the Seed. *Mark 4:1-9.*
6. Recitation—"What can Children do for Their Country?"
7. A Memory Picture—Toiling and Rejoicing in Western Harvest Fields.
8. Memory Verse—Recited together.
9. Song—"O Where are the Reapers?"
10. What Tom said about Home Missions in the West.
11. Motion Song—"In the Harvest Field."
12. Prayer—For all the work of Christ in the West. Close with sentence prayers by the children.

NOTES.

1. Words and music of this beautiful new national hymn will be furnished free on re-

quest. Write to the Executive Committee of Home Missions, 1522 Hurt Building, Atlanta, Ga.

3. See notes under Senior Program, regarding this and other items. See also Miss Kirk's suggestions for Junior Classes.

4, 11. No. 4 may be sung as a duet or quartette, or even recited; No. 11, by all together, marching.

6. Have several recite this in concert.

7. Tell a brief story of early days, touching on the brave and faithful work of pioneer home missionaries. As the pictures are pasted on, mention (or have the children do it) incidents of present-day conditions and Christian work in the West. Make the story progressive, as indicated in Senior program. Provide a large sheet of cardboard, paste, and pictures. For extra copy of this Number, address the Managing Editor, P. O. Box 1176, Richmond, Va. If announced in advance, the children will bring pictures of Western and Harvest scenes. If possible, enlist the help of the mothers in preparing this program, and invite them to attend the meeting. Nos. 8 and 9 may be used while the picture is being formed.

AMERICA - A FIELD - A FORCE

HOME MISSIONS

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

MISS BARBARA E. LAMBIN, LITERARY EDITOR.
HURT BUILDING, ATLANTA, GA.

THE STRATEGIC WEST!

These articles from the men on the outposts of our Church are not written merely to fill space, or to amuse. They are written for the calm purpose of acquainting you with actual conditions in Home Mission Fields.

Compulsion is laid upon these splendid men to lift up their voices, prophetic-like, that the realization may be truer, not only of the exceeding fruitfulness of our missionary operations in the West, the benefits of which every department of the work of our denomination is sharing, but of the need of more sympathetic and gracious co-operation on the part of the Church, if past efforts are to be conserved, unoccupied territory reached, and souls saved.

This work is yours, these people call to you, O man and woman of the Church, for the Good News of salvation! What is to be your answer?

MORMONISM UNVEILED.

THE Secretary of Home Missions made a visit recently to Salt Lake City, where he had opportunity to investigate Mormonism on its native heath, and to study it at close range.

The city is beautifully laid out and has many magnificent buildings. The valley, surrounded by snow-capped mountains, though once a desert, has been made to "blossom as the rose," and presents to the eye a landscape of marvellous beauty with its irrigated farms and lovely shade trees.

As several hundred thousand visitors pass through the city each season, nothing is left undone to make a favorable impression for the followers of Joseph Smith. In other cities, saucy children hurled epithets at the tourists, but here they had been taught to shout: "Welcome to our city!" The railroad officials in many places show irritation

at the annoyance caused by thoughtless tourists, but here they are not only polite, but kind in their attentions, almost to a fault. Kindness of this character is made to count, and is credited on the ledger in the interest of Mormonism.

As *all roads lead to Rome*, so every edge is made to cut, everything is laid under tribute, and every business in the city is made to bear indirect testimony to Mormonism. If you ride in one of the sight-seeing cars, an official conductor will not only point out the principal places of interest, but will ring in Mormonism with all the adroitness of a Jesuit.

Mormonism is not simply a religion, it is a great civil, economic, and political power. Joseph Smith is not only President of the Church, but of most other great enterprises. The Oregon Short Line Railroad is practically a Mormon institution. The Zion Mer-

cantile Co-operative Store is owned by the Church, and conducted by Mormon capital for Church profit, and it transacts business annually amounting to millions of dollars. The great banking house is a Mormon affair. The sugar-beet industry is absolutely in the hands of the Church. Add the immense profits of these monopolies to their well-managed tithing system, and you have the secret of the enormous resources for the purpose of propagating their faith.

Exactly at twelve o'clock each day a grand organ recital is given in the Tabernacle by a famous organist "at the expense of the Church," to show its great interest in the pleasurable gratification of the curiosity and music-loving disposition of the tourist. The Bureau of Information, nearby, on the Temple grounds, gives each tourist the most courteous attention, as well as well selected tracts on Mormonism. About every twenty minutes in the day a party of tourists, gathered in this Bureau, starts for a visit to the buildings, in charge of a shrewd guide, sometimes a woman and sometimes a priest. The party is first halted at the Monument of the Sea-Gulls, and told a marvellous story of the miraculous salvation of the crop of the first Mormon farmers from destruction by crickets, through sudden and Divine intervention, by means of numerous sea-gulls. The insidious suggestion is that Mormonism is under special Divine Providence. The party is admitted to the Tabernacle, elliptical in form, seating ten thousand people, and the wonderful acoustic properties of the building demonstrated by causing the party to hear a pin drop two hundred feet away. The suggestion is shrewdly intimated that Brigham Young was Divinely inspired to build. The bronze statues of Joseph Smith and his brother Hyrum are shown, and the story told of the golden plates from which was translated the Book of Mormon, the narrative closing with the

"cruel martyrdom" of the saintly brothers.

The symbolism of the Temple is explained to the advantage of Mormonism, and apologies profuse are rendered for allowing no Gentiles to enter its sacred precincts, but the edge of disappointment is taken off by the assurance that not even all Mormons, but only the very best, are admitted. The object of the Temple is explained. They who are worthy of entering, and are married within its sacred walls, are sealed for time and eternity. Mormons married elsewhere are only united for the present life. "Baptism for the dead" is performed in the Temple for the sake of those who died without this privilege; and, as baptism is essential to salvation, good Mormons are baptized as proxies. The dead who accept the offer of salvation and ratify this baptism are thus enabled to escape from the Mormon Purgatory to Paradise.

On every hand, with one accord, they tell the tourist that polygamy is no longer practiced with the sanction of the Church. They admit that some Mormon priests still secretly perform the ceremony for plural marriages, but the Church is not responsible. The writer, not being satisfied on this subject, questioned certain lawyers residing in Salt Lake City, who assured him that polygamy was still practiced, but not openly. They say there are numbers of young women, unmarried, who are rearing families, and that there is



The Mormon Temple, and the Bureau of Information, under its shadow.

no disgrace attached because the community understands that these are secret plural marriages.

The celebrated Eccles case was being tried during the time of our visit, and the Salt Lake papers were full of the details. The mother of Albert Eccles denied the plural marriage before the Court of Investigation in Washington, D. C., several years ago, because the Church so commanded, but now she swears that it was a plural marriage and that Albert is the son of the millionaire, David Eccles. The courts decided in his favor, and it is said that Mormonism will receive 10 per cent. of his entire inheritance, as the Church backed his case, and two-thirds of the jury were Mormons.

One special building is always pointed out. The "official" Mormon guide informed us that it was built by Congress as a home for plural wives when polygamy was abolished, but that only one wife availed herself of the opportunity to leave her polygamous husband. The "priest" guide on the Temple grounds assured us that it was built by a Home Missionary Society of

the East, and *not* by Congress; but all made the same point, that it was wasted sympathy and money, for plural wives were happy and contented.

They never failed to institute a parallel between Utah and the Holy Land. Just as Palestine had its Dead Sea, so Utah has its Salt Lake. Palestine has the Sea of Galilee, and Utah its fresh water lake. In both countries, the two are connected by a River Jordan. As the Holy Land had its wisest of men, Solomon, with his plural wives, so Utah has its wisest man, Brigham Young, with his 19 wives and 52 children.

Mormonism is intensely missionary in its propaganda. Its two thousand missionaries are fanatics. The South is its most fertile field. Even Atlanta has one or two Mormon churches, and there is scarcely a home anywhere in the East that has not been invaded by a Mormon missionary with its proselyting tracts. Why is not the Church as active in propagating the truth as this false faith is in scattering its pernicious doctrines?

IMPRESSIONS OF HOME MISSIONS IN TEXAS.

REV. W. H. MINTER.

FOUR months' residence in Texas hardly qualifies one to speak as an expert. But as my opportunity for impressions has been limited, so my space for expressions has also been kindly limited.

Prominent among my impressions of Home Mission work in Texas is that of progress—progress through struggle, and doubtless mistakes—but progress. There is something here to show for it. This Synod, with its one female and two male colleges, its theological seminary, its ten presbyteries, 208 preachers and 35,000 members, is a lively, lusty band. This showing as to results will appear the greater when we consider how operative is the law of

the survival of the fittest, as to churches out here. It is one thing to organize a church and another a harder thing, not simply to keep it organized, but also to keep it from mortal dissolution. Progress, progress under handicap, sustained and substantial progress, is here and pleads louder than fine words.

Another impression is that of need, of great need—need of more churches and Sunday schools, more preachers and workers, more money and faith and sacrifice. It is a mistake to think that Texas is over-churched or glutted with the gospel, as before coming to Texas, I had been told. Instances of over-churching may, of course, be found, but

each such instance can probably be matched with ten communities of spiritual destitution.

Yes, I say, the need! The need of Texas for the gospel, for more of the gospel, especially for more of the strong virile, positive, meaty, Presbyterian kind, that looms large and appealing on the Texas landscape.

Almost the chief impression that has come to me, has been that of the difficulties that beset and surround the work of Home Missions—difficulties of distance and isolation, of race and language, of religion, irreligion and false religions; difficulties growing out of the presence of the saloon, and the so large absence of the Sabbath, as well as difficulties arising from the versatility and power of the Texas Devil, who seems to be several notches ahead of the old North Carolina article

(which indeed is no small compliment to the former aforesaid personage).

And it seems beyond doubt that, but for the timely assistance and the wise co-operation of the Assembly's Home Missions there would be today no Presbyterianism in Texas of the present active, hopeful variety, which is indeed a militant folk, and who are gladly accorded an honorable place in our beloved Zion. His is in truth a flinty heart, who sees how God has blessed this important branch of our Church's work in the past, who sees the whitening and expanding fields of the present, and who catches so much as a fair glimpse of the possibilities of the future, without feeling thrills chasing each other up his spinal column, and without resolving to have as much as he can of stock in this benign and Divine work.

Austin, Texas.

A CHURCH ERECTION MOVEMENT.

REV. E. S. LOWRANCE.



A Church Erection Movement.

ABOVE is shown the Presbyterian Church and new manse at Iowa Park, Texas. The picture represents one of the greatest needs in our Home Mission work in the West—Homes—both for congregations and ministers. Out here, where lumber is high and houses scarce, it is no easy task to house a congregation and a minister; yet I wish I could show how essential this is to the growth and stability of our work. Ministers justly hesitate to undertake work in these homeless fields, and any Presbyterian Chairman of Home Missions will tell you that it is just as hard to retain them.

The field represented above is typical.

Outside of this point there is not a church building or house of any kind owned by our Church at either of the eight struggling organizations grouped with this. At one point we borrow the Christian church, at another the Baptist lend their building to us, at two other points we use the Methodist churches, and at the remainder, when we have a service, we take what we can get. These brethren very kindly provide for us a place to worship if they are not using their own, and we owe them much and are grateful to them; but often, especially in the summer when we would like to hold a protracted meeting, they are using their

church, and our work is at least retarded.

We believe that if the church at large could only know how embarrassing this practice is, and how uncertain are our services at many points, there would be a more determined effort in behalf of church erection. On an average of every two months we receive a letter from the Elder, or some one at one of these points saying, "The church will be used on our Sunday this month. It seems that we cannot have a service."

What shall we do? The General Assembly authorized that \$100,000 be raised for a Church Erection Fund, as a celebration of the fiftieth anniversary of our Church. A large hearted Christian of our Texas Synod recently promised a liberal amount to this work if the Church would raise this amount; but all efforts have so far met with little response from the church at large.

Should this work be made a regular cause of the church, and a column set apart for it in the minutes? Could it be better accomplished by a special effort? Some of our Presbyteries have organized within their own bounds, at one time or another, "A Church Erection Society," and these have been wonderfully fruitful for the small effort put forth.

The plan was to enlist as many members as possible who would be willing to give one dollar for every new church or manse erected within the Presby-

tery; provided, first, that not more than four calls be made in one year; second, that the amount expended was not to exceed \$2,000 on a church, or \$1,000 on a manse; and third, that the local church was always to raise at least as much. There is much to be said in favor of such a plan. In many ways it has advantages over the "Loan Fund." These weak churches hesitate to borrow, because they strain every effort to build, and if they carry on the work, their hands will be full.

Now, think of a minister in our Western land with four struggling organizations, salary one thousand dollars per year, no manse, one church building at the place where he resides, in the entire group. I ask, does not such a work demand our aid?

A minister supplying a Home Mission field without a manse, was forced to move four times in eighteen months—then he quit. Yet in all this there is little complaining. The spirit of cheerfulness abounds.

It is glorious to have part in building the waste places of Zion, in a country whose future is as full of promise as ours, and it is wonderful that so much has been accomplished, but now more than ever we need to house our people and our ministers. Let us do it and do it quickly, that we lose not our hold.

Iowa Park, Texas.

THE ISOLATION AND RESPONSIBILITY OF A BORDER PRESBYTERY.

REV. W. L. DOWNING.

FEW of the ministers, fewer laymen, and still fewer women of the Presbyterian Church in the United States have an adequate conception of the remoteness and great distances for even local travel, of our most Western work.

El Paso Presbytery is "on the map"—yes, on a large part of the map—but its eastern border is approximately two thousand miles of ordinary rail-



"There is no place so silent as the desert."



The Overland Express, to Lovington, N. M. El Paso Presbytery.

way travel from the eastern shores of Virginia and Maryland. Missionary vision sees two thousand miles as the distance to a Foreign field. Really this Presbytery is foreign as to distance, and in some sense and measure also foreign as to conditions. But it is classified as Home in territory.

El Paso Presbytery should be known to the church at large, first, as to its isolation; second, as to its responsibilities; and third, as to its work and needs.

Meetings of the Synod of Texas are meagerly attended by the ministers and almost not at all by elders of El Paso Presbytery. This fact is to be explained reasonably by the fact of distance and consequent expense of travel, as also the long periods of time from home. Seldom less than five hundred miles, and most frequently more, would be the distance necessary to be traveled by representatives, with several changes of roads and consequent delay.

Notwithstanding, it has able pastors, and ministers of large experience, success and wide observation, and splendid live laymen, active women, and fine young people's societies, yet it is scarcely known at Kerrville, the site of the Presbyterian Encampment of Texas. Whether the distance of six to eight hundred miles intervening, or a want of mutual recognition is the prime reason, the fact of either geographical or practical ecclesiastical isolation stands

boldly out as a barrier between El Paso Presbytery and Kerrville. As to Montreat, attendance would be practically out of the question. If it were a thousand miles nearer home it would still be half a thousand distant. Thus as to popular inspirational touch, El Paso Presbytery has only its own resources. It has never been programmed elsewhere.

It is practically three hundred miles from most of the Presbytery's territory to a real college of any kind, church or state. It is five hundred miles from most of the families of the Presbytery to the nearest Presbyterian College. This is educational isolation.

On one side, the geographical touch is with a Foreign field; on another, it is only with other denominations.

As to responsibilities, El Paso Presbytery is "up against" facts and necessities big enough for large force and effort. First it is responsible for a large church and work in a live and growing city of 60,000 people, a Gate City of the Republic. Second, for a work and problem in another important city of eight to ten thousand. Then it must maintain and is maintaining the only Presbyterian work in nine or ten splendid and important towns of two thousand to thirty-five hundred population. Then it has organized work in more than a dozen other smaller towns and centers. It also has partially occupied

fields and large responsibilities in many communities, some of them without organized work of any kind by any church.

The writer of this is the only resident pastor of any denomination in a county of three thousand people. He has to do some work in other counties also. Eight ordained ministers and one candidate are having to do the preaching, with the assistance of one or two elders in all this Presbytery. The travel of these ministers is all the way from a minimum of sixty miles horseback, to several hundred by rail or auto between appointments. The Chairman of the Home Missions Committee has just returned home from a thousand mile tour of the Presbytery. He preached several times and met with two sessions and one congregation, convened for the business of securing pastors. Within the past few months, he has conducted burial services in two small towns with forty to one hundred people present, where no regular services are held by any minister. The Home Missions Committee for the Presbytery has recently had to abandon some important

points where it has tried to work, for want of both means and men. And yet the work is of necessity enlarging. One new church has just been organized. Several evangelistic meetings have been held recently with large numbers of conversions and most encouraging growth in membership. Many of the churches have adopted the "every member canvass" system with envelopes. Some live campaigns have been conducted. Sunday schools are growing, and women's societies are active. Several young people's societies are doing fine work, and children's bands are organized in several churches.

The above are simple facts, plainly stated, and speak their own message of work and need to the church at large. The need of more ministers, missionary workers and an evangelist, is because of the need of more financial resources. Yet the begging spirit is not among us.

The Atlanta Committee is helping nobly in this great work, and would do still more if its financial ability were greater.

Barstow, Texas.

HOME MISSION WEEK.

November 21-28, 1915.

All Churches and Societies should begin now to think and plan for the proper observance of Home Mission Week. At that time, the attention of all the Protestant churches in America will be centered upon the religious needs of our own country.

Home Mission Week has become one of the most interesting and profitable events of the entire church year. Let us make the occasion this fall the biggest and most successful missionary celebration that our Church has ever had.

Mission Study Classes will be an important aid in the accomplishment of this worthy aim. Announcement was made in the September Number of the splendid new text-books offered for both Senior and Junior courses; and further information and suggestions will be found elsewhere in this Number.

The Executive Committee of Home Missions will be glad to render every assistance to churches and societies in making Home Mission Week a success. Full information concerning programs and literature will be given later.



WE CROSS THE PRAIRIE.

JOHN GREENLEAF WHITTIER.

We cross the prairie, as of old
 Our fathers crossed the sea,
 To make the West, as they the East,
 The homestead of the free.

We're flowing from our native hills,
 As our free rivers flow;
 The blessing of our Mother-land
 Is on us as we go.

We go to plant our common schools,
 On distant prairie swells;
 To give the Sabbaths of the wild,
 The music of her bells.

Upbearing, like the ark of God,
 The Bible in our van;
 We go to test the truth of God
 Against the greed of man.

We'll tread the prairie, as of old
 Our fathers sailed the sea;
 And make the West, as they the East,
 The homestead of the free.

PRAY FOR REAPERS.

MARY HAMLIN MAXWELL.

Saints of God, the dawn is brightening,
 Token of our coming Lord;
 O'er the earth the field is whitening;
 Louder rings the Master's word;
 Pray for reapers in the harvest of the
 Lord.

Now, O Lord, fulfill Thy pleasure,
 Breathe upon Thy chosen band,
 And, with Pentecostal measure,
 Send forth reapers o'er our land;
 Faithful reapers gathering sheaves for
 Thy right hand.

Broad the shadow of our nation,
 Eager millions hither roam;
 Lo! they wait for Thy salvation;
 Come, Lord Jesus, quickly come;
 By Thy Spirit, bring Thy ransomed peo-
 ple home.

Soon shall end the time of weeping,
 Soon the reaping time will come;
 Heaven and earth together keeping
 God's eternal Harvest-Home.
 Saints and angels, shout the world's great
 Harvest Home.



AMONG THE ALABAMA INDIANS.

REV. C. W. CHAMBERS.

OF THIS tribe of American Indians, numbering 212, practically all are either communicants of the Presbyterian Church, or baptized non-communicants. As a people they are loyal to their church and their lives are governed by the principles of Christianity.

Their Chief is an elder of positive Christian character, and who acts as our principal interpreter.

They are always ready to help each other in times of sickness or other adversity, and contribute liberally, according to their means, both to their own support and to the benevolent causes of the church. They have a share in the "Lapsley" Congo Boat, the Yengcheng Hospital, and now they are doing Mission Study of our work in Japan, with a view to taking a share in that.

Our Sabbath school is kept up during the whole year, and the attendance averages about 125. Weather which is so inclement that the people in the neighboring towns do not think of leaving home, brings our attendance down to 50 or 60, though many live a mile or two from the church and must cross a creek to get here.

Quite a goodly number of the Sabbath school children are now showing a lively interest in studying the catechism. Two girls, fourteen and eighteen years of age, have recently memorized and recited perfectly the Shorter Catechism, several have finished the Child's Catechism, and others are studying them. Considering the difficulties they labor under, it is certainly remarkable how well they do in committing the Catechism to memory, and in grasping at least parts of the truths contained in them.

For several years we have had no "slow fever," pneumonia, typhoid and other diseases, that were formerly prevalent, and often fatal. Tuberculosis in



"Nine Little Injun Boys," Alabama Indians, Kiam, Texas.

this tribe, as with other Indians, is still the disease to which they are most susceptible. Deaths from this cause average about two a year. Owing to conditions in the village, we have been unable to isolate the cases as they develop, and their extreme poverty encourages the spread of the disease, and prevents their being placed under the proper regimen.

There has been a slight increase in the census in the fifteen years that we have been among these people. Doubtless one reason for their improved physical condition is the decrease in the use of alcoholic drinks among them. We have not heard of a person being drunk in the village for more than a year.

Those friends who know of the unusual distress caused by excessive rains in the spring, the drought in the summer and consequent crop failures of last year, will be glad to know that they got through the winter without one person starving to death, though some must have been near that extremity. We received for their relief, in response to appeals made, about \$150, besides liberal supplies of clothing, which contributed much to their comfort during the winter months. The money was spent for seed oats, corn and potatoes, and for relieving immediate distress. At the time of receiving the gifts, we tried to thank each person or society contributing, but we wish now again

to say that we and the Indians sincerely appreciate what was done for them. Your beneficence could not have been placed to better advantage. We feel that in some respects the work is in more promising condition than ever before, but unless something is done

for these Indians in the way of more and better land, their progress in material things will always be limited. We earnestly ask a continuance of your interest and prayers in behalf of our work.

Kiam, Texas.

OUR FARTHEST HOME MISSION FIELD.

REV. EDGAR G. GAMMON.

THE commissioner who traveled the greatest number of miles to attend the last General Assembly was Rev. S. M. Glasgow of Mercedes, Texas. We had to ride 2,002 miles, though Mercedes is not the farthest away of our towns, being located near the center of the Rio Grande Valley. The entire southern border of our field touches the Rio Grande. In all but the name, we are in a foreign country, and we live among foreign people. All these towns have their Mexican population, who greatly outnumber the Americans. One advantage that the distance of our field gives us is the pleasure of working side by side with our Foreign Mission force. Some of them are always with us, and since the revolution has assumed such large proportions, practically our entire force have been working along the border, among the many Mexicans on this side of the river.

THE PROBLEMS.

One of the hardest problems of our work in the Southwest, is that we are laboring among a people who have not yet settled. The population is still shifting, which makes steady constructive work very difficult. People of decided talent come into a town, and often we succeed in getting them. But almost over night our new friends have departed. Several times, when young in this work, the temptation was great to think that the time had come when we could "rest on our oars" because of the new blood received. It

did not take long, however, to realize that this was a sad mistake.

Rev. W. A. Ross, the inveterate worker of the Foreign force, is constantly on the go in a somewhat vain effort to keep up with moving congregations. No member of the Home force has ever seen him catch a train except after a hard run. At such times there is always quite a distance between the sprinting missionary and the fag end of his coat; so he has come to be known among us as "Coat-tail" Ross. While all this affords the Home force much amusement, doubtless anyone of them could truthfully answer to the same name, for the work among our own people also demands rapid movement. Though the population is becoming more stable, the sudden departure sometimes of our strongest membership is a problem difficult to overcome.

Another problem, and not an unusual one, is our inability to be in more than one place at a time. We have an established work in eight towns, cover-



Covenanters of the Harlingen church.

ing a distance of about fifty miles, and at present have only three men to keep it going. Had we more men, this difficult problem could soon be taken care of.

The people themselves constitute the third problem. It might be supposed that in this new country there would be many undesirable citizens. There are some, of course, but for the most part they are a splendid class, the equal of those to be found anywhere. However, as the vast majority of the people come with the one idea of making money and of making it fast, and in view of the fact that they have not done it, they do present a problem to the Christian worker. Land and crops absorb the thought, not only of the unconverted, but of Christians as well. Many who formerly were faithful in their church work, since coming to this distant place, have simply let it go. Being far from their old homes, with new people, many of whom have always been indifferent to spiritual things, in a border country where things are looser than they have been accustomed to, some apparently forget themselves. As a result, religion in the home is scarce, the Sabbath is fearfully desecrated, and the work of the church is made exceedingly difficult. There has been a marked change

for the better in this respect, but there is still large room for improvement.

So much for a few of the problems. Now what of

THE PROSPECTS.

The Home Mission projects of our Church are glorious in their prospects. The next few years will prove that there is no richer nor more desirable farming section in the United States than this strip of land known as the lower Rio Grande Valley. With irrigation, its productive power is almost incredible, while the climate for almost the entire year is delightful. Home seekers are coming in by the train loads. Numbers have bought land, so that the valley is now well populated, and a large part is in cultivation. With such a fertile land, salubrious climate, and desirable population, the prospects of this section are unusually bright. Recognizing this, the Presbytery of Western Texas promptly invested in this work, and though so young, the results have fully justified the investment. When the problems of the country are solved, and the people regain their feet, if our work is adequately sustained, the results certainly bid fair to be most gratifying.

Harlingen, Texas.



Rev. Edgar G. Gammon, Harlingen, Tex.

Rev. Geo. C. Moore, San Benito, Tex.

Rev. Samuel M. Glasgow, Mercedes, Tex.

Three of the men who have responded to the call of the West.

THE COUNTRY CHURCH IN THE WEST.

REV. W. T. MATTHEWS.

THE most important question for the Presbyterian Church to consider is the country church. Having had a Foreign Mission Assembly, a Home Mission Assembly, then an Educational, and an Evangelistic Assembly, the last General Assembly was overturned to designate the next as the "Rural Church Assembly." While this was not granted, as a compromise, a Committee was appointed to prepare a program on the Country Church for the next Assembly.

The country is the Church's recruiting ground; her base of supply. Abolish the farm, and the city perishes. Abolish the country church, and the city church declines. Neglect it, and the denominations will sooner or later fail. In our towns and cities there are hardly enough religious people reared to keep the work alive, and the constant influx of fresh country blood is a necessity.

In Paris Presbytery, which is perhaps better than the average Western Presbytery in the matter of rural work, out of a territory comprising 21 counties, 12,556 square miles, with a population of 502,778 people, we have only 12 country churches. This is one country church to each 1,042 square miles, or one to each 41,898 of population.

One of the chief factors operating against the country work, is the ceaseless flux of the country people to the town. The land is owned largely by the man who has left it and moved to

the city, or by grafters and Trust Companies. It is worked, therefore, largely by negroes or white tenants, who are constantly moving, shifting their location from year to year.

Under such conditions it is almost impossible to maintain organized work. This Western country needs land owners and home builders. It might be a gracious thing for the Church to establish a land agency, to colonize land purchasers and encourage the establishment of Christian homes and Christian schools.

A few years ago a colony of Waldensians settled in Western North Carolina, in a poor section, and with no means to begin with. Though in great poverty, they began at once to plan for a house of worship, and soon had a church built of stone, quarried and placed in position by their own hands. What these people did, others can do.

Another obstacle to the success of the rural church is the lack of advantages in the country, especially in the West. Town and city offer better houses, equipped with every convenience that modern science and ingenuity can devise to lighten the burden of house-keeping. On the farm, in the vast majority of cases, while the men out-of-doors are working with labor-saving machines, the women in-doors are toiling unrelieved, just as their mothers and grandmothers did before them. It is not to be wondered, therefore, that women prefer the town or city.

The schools, too, are poorly equipped. It has been estimated that 20,000,000 children are in the schools of the United States, and of these, 15,000,000 are in the country schools, yet the city spends twice as much for equipment and teachers. The schooling of the average country boy costs \$13 per year, while the city spends \$32 annually on each pupil. Consequently, some of the



A country church in the west.

best country people move to town to give their children improved educational advantages.

The belief that the city gives better church and religious advantages has also operated against the country. This is not necessarily true, however. There may be no handsome decorations, no pipe organ, no trained and paid choir, nor Sunday night musicals, and no multiplicity of organizations, yet that does not argue a lack of real religious privileges. The simple service, the gospel preaching, and the religious influences, without the temptations of city life, are all calculated to produce stronger religious characters. Many of us remember the large congregations of the past in the country, where well-to-do farmers reared their families, sending their children off to the best schools and colleges, children who became afterward the very backbone and brain of the city church. It took a preacher of ability and consecration to meet the demands of such an educated community. He was not expected to entertain the people with science, philosophy or politics—there rang from the pulpit every Sabbath a clear gospel note. It meant something, too, for whole communities to assemble and recite to the country pastor that matchless compendium of Biblical truth—the Shorter Catechism. It is not surprising then that from the country congregations have come the larger per cent. of consecrated men and women, whose lives have blessed the Church and the world.

The difficulty of getting suitable pastors imperils the country church. Some "country parsons" have quit the country, and gone with their congregations to town to live, in many cases preceding the congregation in the move. So prevalent, too, is the opinion that it is a sort of reflection upon a man's intellectual ability to serve a country church, that he will often accept less salary and preach to fewer

people in order to be a city pastor. The Church has not exalted the country church to the position it deserves, nor honored the man who is willing to make the sacrifice necessary to do the country work.

Three things militate against getting and keeping men in this kind of Home Mission work:

The small salary that the field and the Presbytery combined give, is generally so inadequate that the preacher has to study domestic economy more than systematic theology.

Other churches and Presbyteries often offer special inducements to take away a man who is a phenomenal success in a hard field.

Perhaps most potent of all is the discrimination that the Church makes against the Home Missionary, who is thought to have taken up this work because a failure elsewhere. When he gives his life to this special cause,—the Mountains, the Mexican work, or the far-off West, little interest is felt by the Church at large. He is not invited to the prominent pulpits before he leaves for his field. He is not provided with a typewriter, a kodak, a graphophone, a supply of apparel sufficient for several years; his wife is not paid a salary, his income is not increased with



Where the Gospel is gladly heard.

the birth of each child; he is never given a long vacation and expenses paid. He often toils on in his obscure position, unappreciated and unnoticed by the Church.

The Church is largely responsible, therefore, for the lack of attractiveness of the Home Mission work, and until she changes her attitude in this respect it will be difficult to secure and hold good men in these needy fields.

The Home Mission cause demands our best men. The work is hard, and is becoming more complex even in the country. With the advantages of good

roads, autos, and the facilities of travel, the young people often spend the Lord's day in pleasure and dissipation, neglecting Sabbath school and church.

No work of the Church calls more loudly for men of the highest ability—of genuine culture—strong men, with hearts all aglow with enthusiasm for their work, and impelled by real love for souls. This is the supreme human need of the great unoccupied rural districts of Paris Presbytery and the Synod of Texas.

Mt. Pleasant, Texas.

BRIGHTENING PROSPECTS IN OKLAHOMA.

REV. ERSKINE BRANTLEY.

THE work in Oklahoma presents many interesting phases and the feeling is growing that we look out upon brighter prospects in this field. Possibilities that never existed in other places confront us here. As in every new state, pioneer missionary work enlists the energies of the true minister of Christ.

There are, however, elements in the present problem perhaps not met with in earlier Home Mission fields. The railroads, the many conveniences of modern life, the system of education, the multiplication of denominations, the overflow of preachers of all denominations not suited to the work, and in too many cases not fit for the work, the curious feelings abroad that tempt men to express too much their crude notions, and the inconveniences always encountered in a new country, are matters to be reckoned with in the conduct of the work of all the churches. Earnest men of all denominations are trying to solve these problems.

Notwithstanding the difficulties, the work of the Lord is going forward. The Synod of Oklahoma, at its last meeting, undertook the work of Synodical evangelism, and Dr. J. M. Clark was elected Superintendent Evangelist

by the Synod's Committee. Some 43 definite professions of faith, 535 re-consecrations, 37 church letters brought from their hiding places, six pastors settled in needy fields, \$209 raised to carry on the work, 195 sermons preached, 19 churches visited and strengthened, are among the results accomplished in about six months. Besides these labors of the Synodical Evangelist, efforts have been made by some of our pastors that have resulted in substantial gains for the cause of Christ. Rev. C. C. Anderson of Hugo spent his vacation in the effort to revive one church that had been dropped from the rolls of the Presbytery, and succeeded in organizing two others in new places, adding some 48 new names to the membership of Durant Presbytery. The encouragement met with by brethren who have given voluntary service outside their own fields, has caused a greater interest in the work in the Presbytery at large. The field is ripe for earnest endeavor.

The time has passed for thinking that any kind of man will do for this work. Only strong men can accomplish great things. The Church needs a larger view and a truer perspective. This is perhaps the only pioneer territory within the bounds of the General



Rev. W. J. B. Lloyd, appointed missionary to the Indians in 1870, and still actively engaged in the work.

Assembly. That is to say it is the newest and the most needy and the responsibility of our Church in relation to this field is great. Very nobly, indeed, has the Church met this responsibility in the past. There is every indication that she will do so in the future. We should never get the idea that any one else can do the work in any part of our territory as well as our own Church can do it. No one can do our work. "The field is the world"; this country is part of the world, and therefore our field. The Southern Presbyterian Church will have work to do until every soul on the earth has been brought to Christ, or it has no mission. We need men who feel this, to do the work here.

The needs of this field are greater because the opportunities are greater. The rural districts are practically un- touched, and we need men for them. Every district has a school, and educational interests are not being neglected. We need, therefore, well educated and thoughtful men for leaders. Presbyterian preachers make good leaders. They have been trained to think and without being obtrusive they may exert a wide influence for righteousness.

Readiness to accept the teachings of the Presbyterian Church is evident from the fact that in many places most

of the people now forming the membership of our church were not reared in that belief. Others whose ancestors were Presbyterian, find that in this new country it is easier to come back to the "mother church" than when amid their former surroundings. The teachings of earlier years and the familiar tradition of the stern old Presbyterian fathers, call them back to the old Church. The objection sometimes raised to our standards that they drive people away from our fold does not hold true. Here again we find need for the Presbyterian Church. The opposite views have had the field so long that their emptiness has been thoroughly tested.

With its unchanged Standards, its ministry still sound in doctrine, its practical life directed, theoretically at least, according to the canons of the early fathers, with its adaptability to every situation, the Southern Presbyterian Church doubtless has been called to this hour. It needs to awake.

Perhaps human life will never again flow in the same channels as heretofore. The task of the Church has greatly enlarged in these latter days. The decrease in the influx of foreign peoples to our shores gives time for the effort to overtake the task allotted us in this great Home Mission enterprise. Prudence, patriotism, and self-preservation call for such exertions as will place our Church in a position to meet with hopefulness the mighty task. When immigration was so enormous, a few years ago, the task seemed impossible. In several more years it may seem a thousand-fold more hopeless. Oklahoma itself presents all the claims necessary to arouse a great church on the eve of a great revival. If we could lift up our eyes to the triumph of Jesus, and share in spirit that victory, discouragement would give way to joy in the assurance of our God that through the Redeemer "all the earth shall be filled with the glory of the Lord."

Antlers, Okla.

THE LAND OF THE FAIR GOD.

REV. J. W. MOSELEY, JR.

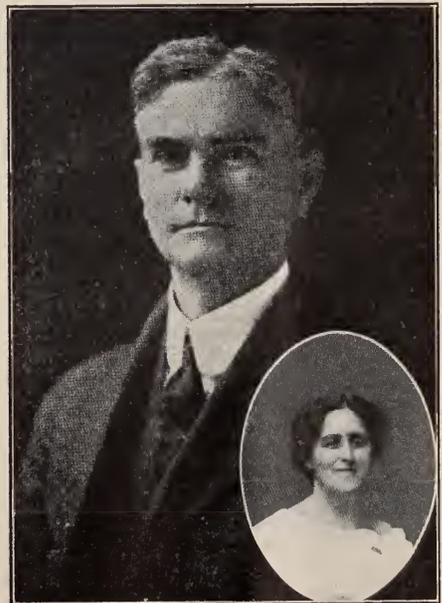
OKLAHOMA CITY is the fastest growing city in the world today! You smile. Dare you face the facts? The census population of 1910 was 64,205. The incontrovertible inferential estimate of 1915 is 76,000.

What facts substantiate the inference? Read carefully. The daily public school attendance in 1910 averaged 6,371; for 1915, 10,358—an increase of 63 per cent. The postal receipts for 1910 were \$309,000; for 1915, \$469,000—an increase of 56 per cent. Office floor space in 1910, 300,000 sq. ft.; in 1915, 900,000 sq. ft.—an increase of 200 per cent. In 1910 there were two fireproof hotels; in 1915, nine—an increase of 350 per cent. The bank clearings in 1912 were \$85,000,000; in 1914, \$102,862,000; in 1915, \$125,933,000. The deposits of State and National banks in 1912, \$11,600,000; in 1915, \$15,086,220.—an increase of 30 per cent. Building operations are going on in every direction. It may be the cozy cottage of the satisfied artisan, or the \$1,500,000 capitol building of the growing State.

This growth of the capitol city is indicative of the whole State. An era of superlative progress is in process. Think of these things! Oklahoma oil output in 1909, \$17,685,000; in 1914, \$80,000,000. The wheat yields in 1909, 14,000,000 bushels; in 1914, 49,975,000 bushels. The oat yield in 1909, 16,606,000 bushels; in 1914, 33,103,000 bushels. The cotton yield in 1909, 555,700 bales; 1914, 1,254,000 bales. These are not the figures of the booster, but the cold facts of the government. In Oklahoma are to be found 2,000,000 virile people. They occupy a country that has been for unnumbered milleniums the richest spot, in the best climate, that the world affords. It is inevitable that a great dominating people will be developed in this land of "The Fair God." The supreme issue is, "Will they dominate the nation in the interest of truth and

righteousness?" They will, if evangelized by forward-looking men. Men have a vision beyond the trivial things of time.

Every Protestant denomination of America, however great or small, is under some moral compulsion to evangelize its part of the Oklahoma population. This must be done to stem the tide of practical atheism that is threatening to submerge the Commonwealth. This can be accomplished only by herculean efforts of the whole Protestant Church. There are millions of men and women in Oklahoma. The Christians are only thousands. Every Presbyterian and Reformed Church has a strenuous part to play, not for sectional or sectarian ends, but to meet the Christ-commanded commission to evangelize the home land for His Kingdom and His crown rights. No American Presbyterian Church has any right to shift its burden in this great American Commonwealth. There is no Presbyterian



Rev. J. W. Moseley, Jr., and Mrs. Moseley.

competition or overlapping in Oklahoma. There are thousands of country communities, villages, towns and cities, and so far as is discoverable there is but one town in the State with two Presbyterian Churches. There is now perfect concord, with hearty and sincere co-operation between the Synods and Presbyteries.

The Synod of Oklahoma, U. S. should have at once 25 more men and \$25,000 to meet in a meager way the demands that are instant. The Chairman of the Committee of Home Mission in Mangum Presbytery writes as follows, in reply to a modest request for financial help: The office reminds me continually that under present conditions we have no money for extras." This means no advance so far as the Atlanta office is concerned. It is not the fault of the Atlanta office, but of the ministers who man the strong churches. They will not hear the voice of God calling for more Home Mission money. The Atlanta Committee knows that Oklahoma needs \$50,000 a year for its work, and it would be an easy matter if the \$324,000 placed upon the Church for this cause was contributed. Only a little over half of this amount comes to Atlanta.

The fault is somewhere. A cursory examination of the Assembly statistics will quickly disclose the pathetic failure of the leaders to respect the principle of systematic giving, or the voice

of the Church as heard in the actions of the General Assembly. Many of the strongest churches, under the leadership of pastor and sessions, are practically independent. They appropriate all the greatness and glory of the Assembly without returning any *quid pro quo*. I have a church in mind that contributed last year (1915) to the five Assembly causes, \$803. It was distributed as follows: Foreign Missions, \$562; Assembly Home Missions, \$25; Christian Education and Ministerial Relief, \$120; Sunday School Extension and Publication, \$86; Bible Cause, \$10. If this had been distributed according to the Assembly's percentage plan the distribution would have been as follows: Foreign Missions, \$433.62; Assembly Home Missions, \$216.81; Christian Education and Ministerial Relief, \$112.42; Sunday School Extension and Publication, \$32.12; Bible Cause, \$8.03. Such a distribution as this would indicate complete loyalty to the Assembly. But better still, it would have given that church a part and portion in the worthy work of evangelizing the home land. The day must soon come when the work of the Assembly shall be looked upon as a unity that includes the five Assembly causes. When that day comes, then the day of haphazard and debt will be over. When that day comes, the great cause of Assembly Home Missions will come into its own.

Lawton, Okla.

REPORT OF TREASURER OF ASSEMBLY'S HOME MISSIONS.

APRIL 1ST 1915 TO AUGUST 31ST 1915.

Receipts from	1915	1914	Increase	Decrease.
Churches	\$26,139.17	\$28,474.19		\$2,335.02
Sabbath Schools	2,298.86	2,715.10		416.24
Missionary Societies	3,471.43	2,974.90	\$496.53	
Miscellaneous	10,415.76	13,176.05		\$2,760.29
	<u>\$42,325.22</u>	<u>\$47,340.24</u>	<u>\$496.53</u>	<u>\$5,511.55</u>
Less				\$ 496.53
Net decrease				\$5,015.02

THE NEW RULING OF THE INDIAN OFFICE—AS IT AFFECTS OUR WORK.

PRES. W. B. MORRISON.

I FEEL that our friends in the Church at large should know that our schools in Oklahoma, working among the Indians, are facing a crisis this year, and are needing the support of the Church as never before.

As may be known to many of our people, the school funds of the Choctaws and Chickasaws are held in a common account by the United States Government, and heretofore the Government has made payments toward the education of Indian pupils in nearly all the schools of the Eastern part of Oklahoma private and state schools as well.

This arrangement has been very unsatisfactory to the Indians, as they resent the fact that their own funds are held by the Government and doled out, not as the tribes desire, but as the Interior Department wills. According to treaties, these funds should have been long ago pro-rated with certain safeguards to the full-blood Indian, but nothing has been done yet. The result has been that the Roman Catholic school has secured by far the larger part of the Indian school funds thus doled out.

Against this procedure, a systematic campaign has been waged, and this summer, the Comptroller of the Treasury has ruled that no more Indian money shall be paid to pupils in other than government schools proper. I believe this to be eminently wise, and a body blow to the Catholic activities in Oklahoma.

At the same time, until an apportionment of their funds is made to the Indians, many of them will be deprived of school privileges. A number of our very best Indian girls will be unable, without help, to return to Durant college. Thus our schools will suffer, our work will be interfered with, and we



Who will help this "Indian File" reach Durant? The primary class at Goodland. All full-bloods.

shall not reach those in whom the Church at large is specially interested.

To meet this situation, we must have for this year a number of scholarships at \$50.00, to be used in the most needy cases. I hope and pray that our people will respond to this immediate need. The scholarships may be paid by installment throughout the session, but we should know your intention at once.

A great service to Christian education could be done by the establishment of scholarships for white girls also. In Durant college we give all possible opportunities for self-help, and yet every year we have appeals, often pitiful, from a far greater number than we can aid—young women who desire to attend this Christian college, but are restrained by poverty. A \$50 scholarship would make it possible for many of them to attain their desire.

Here are rich possibilities of small investments, with returns measured in terms of Christian character and influence where these precious realities are sorely needed.

Durant, Oklahoma.

PRACTICAL SUGGESTIONS FOR TEACHING.

"All Along the Trail."

By MISS MARY WALLACE KIRK.

The study course for Juniors, "All Along the Trail," is most suggestive in its conception, and lends itself readily to an attractive as well as instructive presentation of the subject of Home Missions to Children. The aim or purpose of such a course is to bring the children into sympathetic interest with those who are less fortunate, and to implant the spirit of service in their minds and hearts.

A WORD TO LEADERS.

Leaders of children's groups have a responsibility which is only equalled by the greatness of their opportunity. The leader in the first place must be willing to give the time and preparation necessary to maintaining the interest of the children and presenting the subject in an interesting and instructive way. She should have a copy of the text-book and "Teachers' Manual" several weeks in advance, for a subject should be well in hand before given to children. No scanty or half-hearted preparation will suffice.

HOW TO ORGANIZE.

Send an attractive invitation, written either on the back of a paper flag or on one of the post cards that can be secured from our Home Mission Committee, to all the children in the congregation between the ages of nine and twelve. This first meeting should be a party, the nature of which will be left to the leader to determine. Splendid plans which can be adopted, are given in the "Teachers' Manual." Present the study to the children at this time and enlist their interest, so they will purchase the text-books, which should be on sale. Give them a peep into the joys that await them, by hinting at the interesting stories

that are to be told, the good "make-believe times," the pasting and painting of memory books and posters.

PREPARATION PRIOR TO BEGINNING COURSE.

An outline map of the United States is essential for getting the best results in this class, so one should be secured. Have the children's memory books all alike and ready for use at the first meeting after the party. The material for an interesting poster to be built up as the course progresses, should be gotten together. First secure a large square of cardboard, white or colored, in the center of which paste a picture of Christ blessing the little children. Under the picture, print "Suffer the Little Children to Come Unto Me, and Forbid Them not, for of Such is the Kingdom of God." Cut from magazines or any available source, pictures (colored if possible), of Indians, Eskimos, little Negroes, Mountain children, Immigrants, Japs and Chinese. As the study progresses, the children should paste pictures around the central picture of Christ, printing below each group, "Shall these come too?"

With this suggested study and equipment we are ready to begin the course. Plans for the presentation of the individual chapters will be discussed in the two following articles of this series.

SUGGESTED BOOKS FOR USE OF LEADERS.

"In Camp and Teepee," Page; "Goodbird the Indian," Wilson; "Winning the Oregon Country," Farris; "Negro Life in the South," Weatherford; "The Upward Path," Helm; "The Parish of the Pines," Whipple; "The Galax Gatherers," Guerrant; "On the Trail of the Immigrant," Steiner; "The Broken Wall," Steiner; "The Promised Land," Antin.

HOME MISSION STUDY CLASS.

Information is the key to interest. If the Church were properly informed of the needs of the work and the opportunities for service, the means for meeting the increasing demands of Home Missions would rarely be lacking. In a campaign of Missionary Education, perhaps nothing is so fruitful in results as a Home Mission Study Class, properly taught.

If the object is to know more specifically the work of our own Church, use "At Our Own Door," which still holds the first place and is used as a text-book in our Theological Seminaries. Voluntary testimonials are still pouring into the Home Mission Office,

telling of the interest and profit the classes are receiving from its use. Be sure to get the revised edition, which contains the new chapter on Immigration, and brings the facts and figures down to date.

If a text-book on the general subject of Home Mission is preferred, consider the two newest: "The Churches at Work," by Rev. C. L. White, and "Home Missions in Action," by Edith H. Allen, for Seniors; and "Along the Trail," by Sarah Gertrude Pomeroy, for Juniors. The Presbyterian Publication Committee, of Richmond, Va., will promptly fill all orders for any book on the market.

CAN YOU TELL?

1. Mention some incidents of a recent visit to Salt Lake City.
2. What is the chief impression made upon Dr. Minter by Home Missions in the West?
3. Why did a minister in a Home Mission field move four times in 18 months?
4. Why are the meetings of the Synod of Texas meagerly attended by the ministers and elders of El Paso Presbytery?
5. How have the Alabama Indians in Texas manifested their interest in the Foreign Mission work of our Church?
6. Mention a few of the problems of the work in Western Texas Presbytery.
7. What advantages has the city-reared man or woman over the country-bred person? Vice versa?
8. What erroneous view regarding the Southern Presbyterian Church has been proved false after thorough testing?
9. How did a certain church, last year, contribute to five Assembly causes? How should its beneficent funds have been apportioned?
10. How can we help in the crisis affecting our Indian work?
11. Mention the new Home Mission Study Books, Senior and Junior?

SENIOR HOME MISSION PROGRAM.

Prepared by BARBARA E. LAMB DIN.

He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. Eccle. 11:4, 6.

1. Hymn—"Awake, my Soul."
2. Announcement of text for the meeting.
3. Prayer—Of thanks for the "unspeakable gift" of God; that He accepts our service; that we may see the urgent needs of our own land, and do our utmost to meet them; for the extension and strengthening of all labors for Him.
4. Business Expedition.
WESTERN PROGRESSION.
5. Recitation—"We Cross the Prairies."
6. First Impressions of a Newcomer.
7. About Sowing and Reaping. 2 Cor., 9.
8. Rural and Border Sections in the West.
9. Indian News.
10. "Pray for Reapers"—Recitation or Song.
11. Gathering and Housing the Texas Harvest.
12. The Fair Prospects in Oklahoma.
13. Circle of Prayer—For those who are enduring hardness in our great Western country; for more laborers; for more and better churches and manses; that we may do our share in bringing needed help to the Lord's cause in the West.

blackboard, or a poster. Recite, or read it all together.

4. In expediting business, do not neglect arrangements for Home Mission Study class, to begin at once; for Home Mission Week in November; the fall campaign for THE MISSIONARY SURVEY, and for increased co-operation in Assembly's Home Missions.

10. May be sung to "Regent Square," repeating "Pray for Reapers."

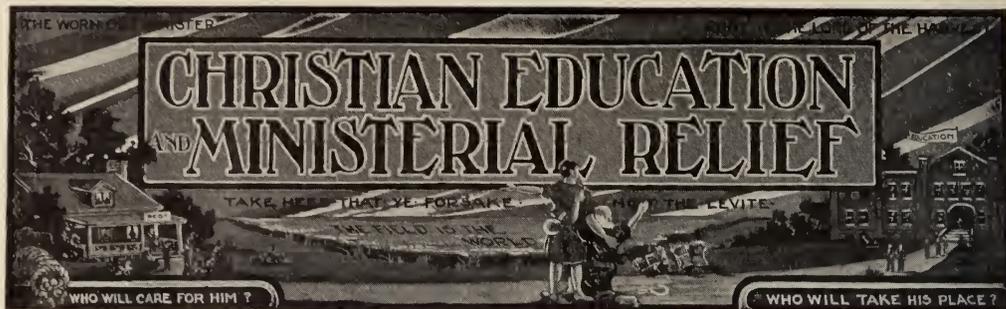
Limit all numbers to three minutes. For information, see No. 6, Minter; 8, Downing, Gammon, Matthews; 9, Chambers, Morrison; 11, Lowrance, other sources; 12, Brantley, Moseley.

Maintain a crisp "Western spirit" throughout the meeting, but not to the exclusion of the devotional element. Cereal decorations will emphasize the Harvest appeal. If there is time, add "As a Boy saw Home Missions in the West," from Junior Dept., "Tom's Diary."

A copy of "The Frontier," by S. M. Glasgow (5c., Committee of Publication), will assist in cultivating the "Western spirit" and give intensely interesting information about the work in the West.

NOTES.

1. Have the text (above) written on the



Address All Communications Relating to
This Department to

REV. HENRY H. SWEETS, D. D., SECRETARY,
122 Fourth Avenue, Louisville, Ky.

Make All Remittances to

MR. JOHN STITES, TREASURER,
Fifth and Market Streets, Louisville, Ky.

THE LIFE ANNUITY PLAN—ENDOWMENT FUND OF MINISTERIAL RELIEF.

Presbyterian Church in the United States.

BUSINESS AND BENEVOLENCE.

THE Executive Committee of Christian Education and Ministerial Relief desires to put before its friends a plan of mutual benefit. It combines business and benevolence in that it offers at once an opportunity for profitable investment and generous giving. In brief, the Annuity Plan is this: The Committee will receive amounts of \$100 or more, paying interest on the same during the life of the annuitant. At his or her death the money falls to the Committee without further obligation.

The amount of interest which the annuitant receives will be 5 or 6 per cent. per annum. The interest will be paid annually, semi-annually, or quarterly, as agreed. A bond is executed for the payment of the interest, properly signed and bearing the seal of the Executive Committee.

LARGE INCOME.

The income is larger than from almost any other safe investment. The rate of taxes in most places is at least 2 per cent., from which you are free when you place your money with the Executive Committee on the Annuity Plan. This added to the interest you

receive, makes your income equal to 7 or 8 per cent. in other forms of investment. The income is fixed. It is absolutely certain. It cannot decrease. This is one of the great advantages of the Annuity Plan.

SAFETY.

This department of the Presbyterian Church in the United States is as safe as the government. It is incorporated under the laws of the commonwealth of Kentucky. It has investments of more than \$300,000, besides a growing annual income. A bond of this Committee is absolutely good. A government bond is no better. This bond is free from risks, which are unavoidable in other forms of investment, and free from any kind of speculation.

PERMANENCE.

Your money will bear interest every day throughout your life. Most investments are liable to expire within a few years or to change in value. Reinvestments are often perplexing, safe and satisfactory ones being difficult to secure. All uncertainties are avoided by the Annuity Plan.

CONVENIENCE.

The interest is promptly mailed when due. There are no taxes, no re-



Reading from left to right. At rear (standing)—Walter L. Lingle, A. E. Spencer, W. M. Hunter, J. C. Shive, J. L. Caldwell, T. H. McConnell, T. E. P. Woods, D. M. Douglas, C. C. Carson, C. M. Richards, M. E. Melvin, J. S. Foster, T. W. Lingle, J. R. Dobyms, Walter W. Moore, William J. Martin. Front row—H. B. Moore, Henry H. Sweets, W. A. Ganfield, W. McF. Alexander, F. H. Barron, J. P. Robertson, D. S. Gage, E. D. McDougall, J. G. Venable, George J. Ramsey, William Dinwiddie, W. J. Caldwell.

pairs, no insurance, no interest or rent to collect, no reinvestment, no cost of agent or attorney's fees.

MONEY DOES GOOD.

The annuitants not only have a regular income but they can rejoice in knowing that their money is safely invested and that at their death it will go to relieve the pressing needs of the enfeebled ministers of our church and the needy widows and orphans of our deceased ministers. Some liberal friends, who are deeply interested in this Christ-like work, have offered to pay the interest of bonds up to a certain amount for a period of time. By this arrangement the annuitant will receive 5 or 6 per cent. and a similar amount will go into the Annual Fund of Ministerial Relief which will bring joy and comfort into the refined but needy homes of our Presbyterian ministers.

BETTER THAN A BEQUEST.

Money placed in the Annuity Fund

begins its usefulness at once. There is no will to be made and possibly set aside by the courts. Courts will not set aside this Annuity bond; it has been tested. There is no danger that money will be diverted from the use to which it has been devoted. There is no cost or delay in settlement. It makes it possible for you to enjoy a good income through life, at the same time to minister now to these needy Presbyterian ministers' homes and to know that after you are gone that which you have left behind will continue this blessed work and will lay up for you treasures in Heaven.

Full particulars concerning Life Annuity Bonds and the Endowment Fund of Ministerial Relief may be had by writing to Rev. Henry H. Sweets, Secretary for Ministerial Relief of the Presbyterian Church in the United States, 122 South Fourth Avenue, Louisville, Ky.

ON THE WESTERN SLOPE.

HENRY H. SWEETS, Secretary.

IN GEORGE H. HEPWORTH'S little book, "Hiram Golf's Religion," is a narrative which contains enough of truth and pathos to awaken

a busy church to a keener sense of her obligation and privilege. The scene is the New England manufacturing village, Woodbine. The persons are the

faithful old pastor worn out with incessant toil, whose weary feet have already entered the path leading down the western slope to "the valley of the Shadow of Death," and the self-denying young minister who has arrived to succeed him.

"To the pastorate of one of the village churches my friend, John Jessig, was called some years since. He had a larger opportunity, but chose that one. A young man, well equipped for the Master's service, filled with that divine earnestness which love of humanity always inspires, but which greed of fame never gives, he welcomed the invitation to a narrow field of labor. 'I want to learn how the great heart of man beats,' he said, 'and they can tell me the secret in Woodbine as well as elsewhere.

"The Reverend Robert Flood, his predecessor, gave him the only thing he had to give—advice. The kindly old gentleman had been retired on account of advancing age, after forty years of patient and spiritually prosperous toil. It is a young man's world,

though, and when one has watched the frosts of sixty winters, he must step aside with such grace as he can summon. So the parish made Robert Flood pastor emeritus, without salary, or rather with such slender and uncertain income as an occasional donation party affords.

"When crippled by long service there is hardly a green spot on the earth for a white-haired minister, unless he finds it in the cemetery. He is admired until he says 'Amen!' in his farewell sermon, and after that comes neglect. If he can go to heaven at once, all is well; if he insists on living, his last days are full of sorrow and pain."

The call goes forth from the General Assembly for offerings for the cause of Ministerial Relief. May we not have the assistance from every church, Sabbath school, society and individual in ministering to Him who has said, "Inasmuch as ye did it unto one of these, My brethren, even these least, ye did it unto Me?"

122 S. Fourth Ave., Louisville, Ky.

RECEIPTS FOR CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

During the first five months of the year, from April 1st to August 31st, there has been forwarded to the Louisville office, for Christian Education and Ministerial Relief, \$25,824.77. This is a decrease of \$4,682.79 from the amount received during the corresponding months last year.

Doubtless many treasurers of churches, Sunday schools and societies have money in the treasury that is intended for this work. We earnestly urge that all such funds be sent at once to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

A FAITHFUL MINISTER.

There is a temptation to the minister to neglect the great truths of the gospel and to make his message gravitate around the passing problems of the day. Mr. William Jennings Bryan, former Secretary of State, has put in a striking and concise way the true conception of a faithful minister of the Word. He says: "I desire my minister to preach every Sunday the simple gospel. 'The Old, Old Story' never wearies the av-

erage congregation, if it comes from a devout mind with preparation in the message. My ideal sermon is one which has an appeal to the unconverted and a spiritual uplift for the Christian. I want my minister to be abreast of the times on all new theological questions and research, but I do not want him to bring them into the pulpit. I have formed certain fixed views of Christ, His Gospel and the inspiration of the Bible

from a careful reading of that Book of books and of the Shorter Catechism, and it will not make me a better Christian or profit my spiritual life to unsettle these views by a discussion in the pulpit of new theories of Christ and the Holy Scriptures. Finally, I want my minister to act upon the belief that Christ's Gospel is the surest cure of all social and political evils, and that his

best method of promoting temperance, social morality and good citizenship, is to bring men into the Church. In a word, I want my minister to emphasize in his life work the declaration of the most successful preacher, Paul. 'It pleased God by the foolishness of preaching to save them that believe.'

DR. CHAPMAN'S APPEAL TO MOTHERS.

"When God started a nation, He began with a home," said Dr. J. Wilbur Chapman at a meeting in Bethany Presbyterian Church, Philadelphia, where over 3,000 men and women had gathered to hear his noted sermon, "An Old-fashioned Home."

"We find that God began with Abraham. It takes a single sentence to tell the reason: 'For I know him, that he will command his children and his household after him.'

"The father is the priest in his household, but a man can never be what he ought to be until he is a Christian.

"Two great principles must prevail in every home, authority and example. And in order to command, we must ourselves be controlled.

"If we are to set before our children and our household the right example, I find we cannot begin too soon. The home is rather a training school for eternity. It may be the poorest house imaginable, but if it

is serving its mission it is a place of joy. We have an idea, some of us, that our homes are for display. They are not. They are to drill our boys and girls for an unending eternity. God pity us if we miss the one aim. The two mightiest agencies," said Dr. Chapman, "in the home are, first, the mother, and, second, the father. Four things every mother must understand. First, you must be a Christian. The memory of my mother's Christian life was more to me than if she had left me a million dollars. Second, every mother must be absolutely consistent. Third, every mother must be prayerful. No matter what confusion there may be in your home, prayer will right it. Fourth, every mother must study her Bible. There is not any love in the world like a mother's love. There is not anything like a mother's love to engender love. You love your boy. He may break your heart, but he will never get away from your love."

A SUNSET SONG.

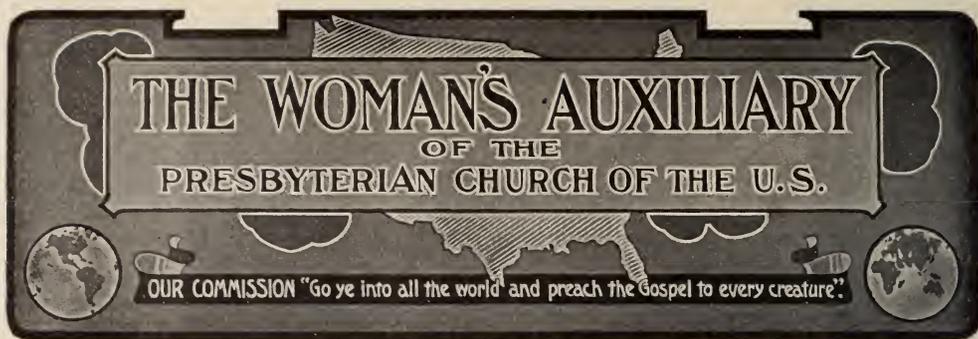
REV. E. STUART BEST, D. D.

The eightieth milestone's close at hand,
The pearly gates I see,
I hear the harps of an angel band,
They sing sweet songs to me.

"No more the dreary desert roam,
Thy Savior comes to lead thee home."

I'm willing, Lord, to labor here,
Keep toiling till the sun goes down,
'Midst cherished friends and loved ones
dear,
'Tis joy to gain a fadeless crown.
Then, Savior, when the prize is won,
Oh, let me hear Thee say, "Well done!"





MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, Corner Peachtree and Tenth Streets.
Atlanta, Ga.

"That in all things He might have the pre-eminence."

PLANS FOR THE WINTER'S WORK.

VACATION season is past, faces are turned homeward, and plans for the work of the winter are being discussed.

Missionary societies are anxious to know just the schedule that will be recommended for their activities.

The general theme for study this year, as agreed upon by the Committee of Twenty-Eight, representing both Home and Foreign Missions is

THE CHURCH AND THE NATION.

In the Home Mission Text book, "Home Missions in Action," by Edith H. Allen, deals with the constructive work done by Home Missions in America. The Junior Book, "All Along the Trail," follows somewhat similar lines, and is a most attractive study book for young people.

The Foreign Mission study book is "The King's Highway," by Mrs. Helen B. Montgomery. It is a story of a visit to mission fields by the author and is told in the usual happy style characteristic of this gifted writer.

"Around the World with Jack and Janet" is a charming story of the same trip told for children by one of the young ladies of the same party.

Home Mission Week will be November 21-28. The text book, "Home Missions in Action," is most interesting, and is divided into six chapters. The study class, therefore, should plan for

at least six weeks' study aside from the organization meeting.

Your study should culminate in a Rally Day, during Home Mission Week, so you will readily see that the class should be organized and at work by the middle of October.

"PLANS."

Do not fail to study this important department of missions at this time. Each study book ordered from our Publication Committee (35c.) will be accompanied by a free leaflet outlining our own work in connection with the general theme of the work. Let every live society in the Church plan for a Home Mission Study Class.

Foreign Mission season will be the first three weeks in February. The Foreign Mission Study book this year is "The King's Highway," by Mrs. Montgomery. It will also be accompanied by a leaflet on our denominational work by Dr. H. F. Williams.

Plans for this season will be in January SURVEY.

The Day of Prayer for Schools and Colleges will be Thursday, February 24th. All the societies in a church should unite in observing this important occasion.

While the date of Survey Week has not been definitely fixed, it will probably be during March. This week of effort for our splendid magazine should

bring much greater results than last year.

What society can complain of dull meetings and lack of interest with all this inspiring work before us?

The resourceful president will at once grasp the opportunity to add zest to the work of her society by including these special seasons in her year's program.

MONTREAT IN AUGUST.

OUR LADY MISSIONARIES.

LAST year at Montreat there happened to be three days intervening between the Home and Foreign Mission conferences, which were not definitely assigned to any special purpose.

We asked for the Auditorium for these days in which we might hear our lady missionaries tell of their work. The meetings were so successful that we were promised a similar period each year.

On August 9th we heard Miss Averyt tell of the Italian Mission at Ensley, Ala. Mrs. Wells told of the work at Highland College in the Kentucky Mountains. Miss Nellie Hall told of mission Sunday schools in the mountains, and Mrs. John Little related stories of the work among the Negroes of Louisville, Ky.

On Tuesday and Wednesday, we heard of Korea from Mrs. Nisbet and Miss Graham; of China from Mrs. Jas. R. Graham and Miss Annie Wilson; of Japan from Mrs. Munroe; of Africa from Mrs. Motte Martin, and from Cuba and Mexico from Misses Janet and Edith Houston; others present were: Mrs. J. M. Blain, Miss Carrie Moffett and Miss Josie Woods from China, Miss Atkinson from Japan and Mrs. Stevens from Africa.

The reports from these workers were thrillingly interesting and the Auditorium was filled with eager listeners.

THE PAGEANT.

On Monday night a Missionary Pageant was given, entitled, "Christ in America." This was written by Laura Sherer Copenhaver, but the text was adjusted and adapted to represent our own denominational work by Miss Carrie Lee Campbell.

Its presentation at Montreat was marked by a deep spirit of devotion and it made a profound impression upon the crowded audience. The requests for the denominational version were so many that the Home Mission Committee have had it published, and the Auxiliary can supply them at 10 cents each.

MISSIONARY LUNCHEON.

On Tuesday, August 10th, a formal luncheon was tendered the visiting lady missionaries, both Home and Foreign, numbering twenty-seven.

One hundred women sat down in the dining room of the Alba Hotel, which had been beautifully decorated with ferns and flowers for this, the gala occasion of the summer. All serious thoughts were cast aside for the time, and fun and merriment reigned supreme. Toasts and responses were, of course, the order of the day, and the following ladies responded gracefully and wittily to the subjects assigned them:

"Our Guests"—Mrs. Walter Lingle.

"Montreat"—Mrs. R. C. Anderson.

"Our Furlough"—Mrs. Motte Martin.

"The Brethren, bless 'em"—Miss Pattie Watkins.

"Home, Sweet Home"—Mrs. J. R. Graham.

Dignified missionary women though they were, all seemed to know the tune of Tipperary, and joined heartily in the chorus to the following song, composed for the occasion by Miss Carrie Lee Campbell, and sung by Mrs. Bauman:

"OUR CHURCH'S WORK."

Up to Montreat women came with loving hearts and true,

Where they'd find out how to live and
 what they ought to do;
 Learning who's who, what is what, and
 where their money'd go,
 But when they knew how great the
 work, some of them said, Oh! Oh!

Chorus.

Here's fifty-four to Doctor Chester;
 Twenty-seven to Atlanta go;
 And Richmond we would remember;
 And the "Sweet's" man we know.
 Good-bye all our dollars,
 For the Church's Work four-square;
 It's a long, long time we've been de-
 ciding;
 But our heart's right there.

How can we take all this home to those
 we've left behind?
 How can we make others see all things
 that here we find?

Sisters, it is up to us to find a loving
 way,
 To tell to all our stay-at-homes just
 what the Assemblies say.

All our work at home must be built on
 a four-square plan,
 So we'll be as little biased as ever we
 can;
 Home Missions, and Foreign Missions,
 Publication, too,
 For Louisville, Kentucky, we a fairer
 part must do.

The luncheon closed with all stand-
 ing to join in one verse of "Blest be the
 tie that binds."

It was the unanimous request of all
 present that the luncheon become an
 annual affair, and arrangements be
 made for not less than one hundred and
 fifty guests.

THREE MINUTE TALKS IN LITERATURE.

Mrs. Robert G. Lowry, the gifted and in-
 dustrious Secretary of Literature of West
 Leington Presbyterial, sends the following
 helpful suggestions for a three-minute talk
 by the Secretary of Literature at each meet-
 ing of the local missionary society.

Mrs. Lowry takes it for granted that of
 course every society has such an officer. No
 one tries to live without food today, and
 why should the missionary society attempt
 the impossible feat of growing without nour-
 ishment?

It is also assumed that when the society
 has this useful officer it wishes to give her
 an opportunity to tell what "Bill of fare"
 she has prepared for that especial feast.

Topics for "three-minute talks" for Sec-
 retary of Literature for twelve monthly
 missionary meetings.

1. The New Year of Service: Present Plans, Better Plans, Results.
2. The Value of Literature. Can a woman be called interested in missions who does not read mission literature?
3. Are we in our societies interesting our fellow Christians in mission literature?
4. Who receives most benefit from the Mission Study Class?
5. The Use of the Year Book of Prayer, and the Prayer Power in the Church.
6. The Best Member of the Missionary Society.
7. Why should we study about missions?

8. The Contingent Fund for Literature. How a fund to purchase the best literature promotes mission intelligence.
9. The Literature Committee. How a good Literature Committee can assist the Secretary of Literature in two minutes selecting a good mission library for the Missionary Society.
10. The inspirational literature of the month.
11. Modern Attitude to Missions.
12. Map Talk.

HELPFUL LITERATURE.

No missionary worker can afford to miss reading these leaflets.

A Little Maid Who Went into All the World02
Christian Women and Evangelism.....	Free
Different Ways We Treat Them	Free
Elawella (An Indian story).....	.02
History of the Woman's Auxiliary.....	.05
Industrial Work of our Southern Pres- byterian Missions Abroad	Free
It is Time You Should Know	Free
Mormonism in the South02
The Synod and the Synodical	Free
Team Work in Missionary Societies.....	.02
Third Annual Report of the Woman's Auxiliary	Free
What Home Mission Money Will Do....	Free
What Practical Good to Societies and Presbyterials is derived from the Woman's Auxiliary	Free
Why?	Free
Year Book of Programs05

The Women Who Didn't and Those Who Did02
 The Devotional in the Missionary Society02
 Prayer Life of the Individual01
 Prayer Life of Two Bible Women..... .01
 Results of the Prayer Life01
 What is First in a Christian Woman's

Life?02
 Blessing Boxes 1½c. each.
 "Christ in America"—A Missionary Pa-
 geant10

The missionary demonstration created much favorable comment on its presentation at Montreat—is adapted to young ladies society, or Sunday school class.

NORTH CAROLINA SYNODICAL.

THE North Carolina Synodical held its annual meeting at Montreat, just preceding the Summer School of Missions. Because of this the sessions were given up entirely to methods and business. Most excellent reports were presented by the Recording Secretary as well as by the Secretaries of Causes.

It was with deep regret that the Synodical learned that its first and only president, Mrs. Jackson Johnson would not consider re-election.

Mrs. Johnson has done a notable work for her church in North Carolina, first as president for many years of Wilmington Presbyterial, and later for three years as Synodical president. Her rare judgment and good sense, coupled with consecration and devotion to her Church have made her an ideal officer, and her impress has been indelibly stamped on the work of her State.

The new president, Mrs. W. B. Ramsey, is well known and loved in North Carolina, as the gifted President of Concord Presbyterial. A woman of rare personal charm and deep religious experience, she will lead her State on to still greater achievements in the Master's service. North Carolina Synodical is fortunate in her choice of presidents.

It has been most encouraging to observe how our foreign lady missionaries, almost without exception, approve of and rejoice in the organization of the Woman's Auxiliary.

They seem to realize even more than we of the homeland, the advantage of united effort in missionary work. The following is from one of our most valued and intelligent supporters, Mrs. J. Mercer Blain, of China, who has so endeared herself to the hearts of all:

**WHAT THE BIBLE SAYS
OF UNITED EFFORT.**

"And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight. Lev. 26:8.

Five chase one hundred (20 each)
 One hundred chase ten thousand (100 each).

"How should one chase a thousand, and two put ten thousand to flight?" Deut. 32:30.

One chases one thousand—
 Do two chase two thousand?
 Two chase ten thousand!

When you have doubled your workers you have increased your power five times!



The Synodical of North Carolina, Montreat, July 19, 1915.

Miss Alma O. Pearce of New Orleans, La., writes:
 "I always read the SURVEY with great interest and hope that you will soon reach the 50,000 mark."

UNCOMMON SERVICE.

It is true, and it is a great comfort that it is true, that the giving of a glass of water can please God, and the sweeping of a room can glorify Him. But woe be to us if we are content with small service. Too much thought of little things belittles. We should "attempt great things for God." Caleb said, "Give me this mountain;" Mary broke the alabaster box that was exceeding precious; the disciples left all to follow Jesus, and counted it joy to suffer for His sake. Let us not be easily content. The note of heroism should be in our battles with sin, in our speaking, in our giving, in our serving. Our King deserves and expects kingliness.

THE SYNODICAL OF MISSISSIPPI.

BELHAVEN COLLEGE at Jackson was the place selected for the 1915 meeting of the Mississippi Synodical. The training School for Christian Workers was in session at the time, and thus the Synodical Workers had the added pleasure of attending the night session of this interesting gathering.

Every Presbyterial was represented and the program was filled with helpful plans and suggestions for increasing the usefulness of the Presbyterial to the local society.

Young People's work was considered under the plan of a Round Table conducted by the Synodical Secretary of Young People's work. Foreign and Home Missions were both emphasized in original ways by the Secretaries of those causes.

Christian Education was the subject of a beautiful demonstration showing the cause and its various branches as a golden candelabra.

The display of literature was unusually fine. This Synodical is especially fortunate in possessing a Secretary who is an enthusiast on missionary literature, and who knows how to present it in attractive form.

Mrs. H. M. Sydenstricker, the only president Mississippi has had, conducted the meetings with grace and dispatch, and a spirit of deep consecration marked the sessions.

The report of Mississippi shows that the work is going forward with encouraging rapidity, and the splendid band of workers in the Synodical and Presbyterial deserve highest commendation for their intelligent and consecrated service.

A HINT TO OTHERS.

The Presbyterian women of the West are making a serious effort to keep pace with the proverbial "spirit of the West." Mrs. Atwood Risner writes that, among other evidences of progress, the Durant Presbyterial had, at its last meeting, the largest attendance ever enrolled. It is shaping its work according

to the "Auxiliary Plan," and though a new organization in a young Synod, is earnestly trying to "come up with our part of the Lord's work in the West." As a step in that direction a scholarship was taken in the Oklahoma Presbyterian College for Girls at Durant.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

- AFRICA-CONGO MISSION [37]
AFRICA.
Ibanche. 1897.
Rev. and Mrs. H. M. Washburn
Luebo. 1891.
Rev. W. M. Morrison.
Rev. and *Mrs. Motte Martin.
*Dr. and Mrs. L. J. Coppedge.
Rev. and Mrs. A. L. Edmiston (c)
*Rev. and Mrs. L. A. DeYampert (c).
*Miss Maria Fearing (c.)
*Rev. and Mrs. C. L. Crane,
Mr. T. J. Arnold, Jr.
†Mr. and Mrs. W. B. Scott.
Miss Elda M. Fair.
*Rev. and Mrs. N. G. Stevens.
Mr. W. L. Hillhouse.
Pev. T. C. Vinson.
Rev. S. H. Wilds.
Dr. T. Th. Stixrud.
Rev. and Mrs. A. C. McKinnon.
†Mr. T. Daumery.
Rev. and Mrs. J. W. Allen.
Mutoto. 1912.
*Rev. and Mrs. Geo. T. McKee.
Rev. A. A. Rochester (c).
Rev. Plumer Smith.
Lusambo. 1913.
Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. R. F. Cleveland.
*Rev. Robt. D. Bedinger.
E. BRAZIL MISSION. [14]
Lavras. 1893.
Rev. and Mrs. S. R. Cammon.
Miss Charlotte Kemper.
*Mr. and Mrs. A. F. Shaw.
Rev. H. S. Allyn, M. D.
Mrs. II. S. Allyn.
Mr. and Mrs. C. C. Knight.
Mr. B. H. Hunnicutt.
Miss R. Caroline Kilgore.
†Mr. F. F. Baker.
Piumhy. 1896.
Mrs. Kate B. Cowan.
Bom Sucesso.
Miss Ruth See.
*Mrs. D. G. Armstrong.
W. BRAZIL MISSION [10]
Ytu. 1909.
Rev. and Mrs. Jas. P. Smith.
Braganca. 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.
Miss Eliza M. Reed.
Pernambuco. 1873.
Miss Margaret Douglas.
Miss Edmonia R. Martin.
Rev. and Mrs. W. C. Porter.
Canhotinho.
Dr. G. W. Butler.
Mrs. G. W. Butler.
MID-CHINA MISSION. [70]
Tungchiang. 1904.
Rev. and Mrs. J. Y. McGinnis.
Rev. and Mrs. H. Maxcy Smith.
Miss R. Elinore Lynch.
Miss Kittie McMullen.
Haugchow. 1867.
Mrs. J. L. Stuart, Sr.
*Miss E. B. French.
Miss Emma Broadman.
Miss Mary S. Matthews.
Miss Venie J. Lee, M. D.
*Rev. and Mrs. Warren H. Stuart.
*Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
†Mr. S. C. Farrior.
Rev. G. W. Painter, Pulaski, Va.
Rev. and *Mrs. J. M. Blain.
Shanghai.
Rev. S. I. Woodbridge.
Kashing. 1895.
Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable.
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
*Dr. and Mrs. A. C. Hutcheson.
Miss Elizabeth Corriher.
Kiangyin. 1895.
Rev. and Mrs. L. I. Moffett.
*Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
Miss Rida Jourofman.
Mrs. Anna McG. Sykes.
Miss Ida M. Albaugh.
*Miss Carrie L. Moffett.
Miss Mildred Watkins.
Dr. F. R. Crawford
Nanking.
*Rev. and Mrs. J. L. Stuart.
Dr. and Mrs. R. T. Shields.
Rev. and Mrs. P. F. Price.
Soochow. 1872.
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 Helen M. Howard.
Miss Millie S. Beard.
Miss Irene McCain.
Changchow. 1912.
Rev. C. H. Smith.
NORTH KIANGSU MISSION. [62]
Chinkiang. 1883.
Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.
Miss Pearl Sydenstricker.
Taichow. 1908.
Rev. and Mrs. C. N. Caldwell.
Rev. and Mrs. T. L. Harnsberger.
Hsuehoutu. 1897.
Rev. Mark B. Grier.
Mrs. Mark B. Grier, M. D.
Dr. A. A. McFadyen.
Rev. and Mrs. Thos. B. Grafton.
Rev. and Mrs. Geo. P. Stevens.
Rev. and Mrs. F. A. Brown.
Rev. and Mrs. O. V. Armstrong.
Hwaiianfu. 1904.
Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.
Miss Lily Woods.
Yencheng. 1909.
Rev. and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.
Sutsien. 1893.
Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert
Tsing-king-pu. 1887.
*Rev. & Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.
*Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Rev. Lyle M. Moffett.
Miss Nellie Sprunt.
Miss Agnes Woods.
Haichow. 1808.
*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]
Cardenas. 1899.
Mrs. J. G. Hall.
Miss M. E. Craig.
†Rev. H. B. Someillan.
Caibarien. 1891.
Miss Mary I. Alexander.
Rev. and Mrs. R. L. Wharton.
Mr. and Mrs. E. R. Sims.
Rev. and Mrs. John MacWilliams
Placetas. 1909.
†Miss Janie Evans Patterson.
Camajuani. 1910.
Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres.
Sagua. 1914.
†Rev. and Mrs. Juan Orts y Gonzales.
JAPAN MISSION. [38]
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. McIlwaine.
*Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.
Nagoya. 1867.
Rev. and Mrs. W. C. Buchanan.
Miss Charlotte Thompson.
Miss Lelia G. Kirtland.
Rev. and Mrs. R. E. McAlpine.
Miss Elizabeth O. Buchanan.
Susaki. 1898.
Rev. and Mrs. J. W. Moore.
Takamatsu. 1898.
Rev. and Mrs. S. M. Erickson.
Rev. and Mrs. A. P. Hassell.
*Miss M. J. Atkinson.
Tokushima. 1889.
Rev. and Mrs. C. A. Logan.
Miss Lillian W. Curd.
Rev. and Mrs. H. C. Ostrom.
Toyoashi. 1902.
Rev. and *Mrs. C. K. Cumming.
Rev. L. C. McC. Smythe.
Okazaki. 1912.
Miss Florence Patton.
Miss Annie V. Patton.
KOREAN MISSION. [76]
Chunju. 1896.
Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel.
Rev. and Mrs. L. O. McCutchen.
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. Kestler.

Chunju—Con.
Miss Lillian Austin.
Mr. and Mrs. F. M. Eversole.
Kunsan. 1896.
Rev. and Mrs. Wm. F. Bull.
*Miss Julia Dysart.
*Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. John McEachern.
Mr. Wm. A. Linton.
Miss Elise J. Shepping.
Miss Sadie Buckland.
Rev. and Mrs. W. B. Harrison.
Kwangju. 1898.
Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary L. Dodson.
Mrs. C. C. Owen.
Rev. and Mrs. P. B. Hill.
*Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Mr. and Mrs. Wm. P. Parker.
Mokpo. 1898.
Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
Rev. and Mrs. J. S. Nisbet.

Miss Ada McMurphy.
Miss Lillie O. Lathrop.
Dr. and Mrs. R. S. Leadingham.
Rev. and Mrs. L. T. Newland.
Soonchun. 1913.
Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.
*Miss Meta L. Biggar.
Miss Lavalette Dupuy.
Miss Anna L. Greer.
Rev. and Mrs. C. H. Pratt.
Dr. and Mrs. H. L. Timmons.
Rev. and Mrs. J. C. Crane.
MEXICO MISSION. [11]
Linares. 1887.
Rev. and Mrs. H. L. Ross.
Matamoros. 1874.
Miss Alice J. McClelland.
San Benito, Texas.
Miss Anne E. Dysart.
Brownsville, Texas.
Rev. and Mrs. W. A. Ross.
Montemorelos. 1884.
Mr. and Mrs. R. C. Morrow.
C. Victoria. 1880.
Miss E. V. Lee.
Tula. 1912.
Rev. and Mrs. J. O. Shelby.
UNASSIGNED LIST. [4]
China.
Miss Nettie McMullen.

Japan.
Rev. and Mrs. J. W. Hassell.
Korea.
Rev. T. E. Wilson
RETIRED LIST. [10]
Brazil.
Mrs. F. V. Rodrigues.
Mrs. R. P. Baird.
China.
Rev. and Mrs. Geo. Hudson.
Cuba.
Miss Janet H. Houston.
Rev. and Mrs. J. T. Hall.
Japan.
Miss C. E. Stirling.
Mrs. L. R. Price.
Korea.
Dr. W. H. Forsythe.
Miss Jean Forsythe.
Missions, 10.
Occupied stations, 53.
Missionaries, 339.
Associate workers, 8.
*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.
†Associate workers.
‡For postoffice address, etc., see net page.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa.
E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."
W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetinga, 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—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rie 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." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via "Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, via Chinkiang, China." For Hwaiianfu—"Care Southern Presbyterian Mission, Hwaiianfu—via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."
CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."
JAPAN.—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari, Province, Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."
KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."
MEXICO MISSION—For Linares—"Linares, Nueo, Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."

FORM OF LEGACY.

To Executive Committee of Foreign Missions of the Presbyterian Church in the United States, Incorporated;

"I give and bequeath to the Executive Committee of Foreign Missions of the Presbyterian Church in the United States (incorporated under the laws of the State of Tennessee), (here name the amount of the bequest) to be used for the Foreign Mission work to said Church, which is popularly known as the Southern Presbyterian Church."

Legacies of this kind in Mississippi are barred by the Constitution of the State. Gifts before death are safer than legacies.

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