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THE MISSIONARY SURVEY

W. C. SMITH, Managing Editor.

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THE ROLL OF HONOR.

"Watch it Grow."

The roll of churches having an average of one subscriber to The Missionary Survey for every five members, or better, has grown to such proportions that a rearrangement is necessary to make space. Positions not only as to section, but within the section, indicate relative percentages. The roll now contains 84 names. See if you can find your church's name there? If not, start a movement to put it on. The wide-awake church on missions will not be content to remain off.

Section 1.—(An average of one subscriber to less than two members): Palmetto, Fla.; Walters, Okla.

Section 2.—(An average of one subscriber to less than three members): Womble, Ark.; Batesville, Ark.; Ellenton, Fla.; Hyde Park (Tampa), Fla.; Umatilla, Fla.; Blacksburg, Va.; Jackson, Mo.; Mt. Airy, N. C.; Chipley, Fla.; Monoghan, (Greenville), S. C.

Section 3.—(An average of one subscriber to less than four members): Goodman, Miss.; Demopolis, Ala.; Jacksonville (Floyd), Va.; Evergreen, Ala.; Hamilton, Tex.; Laurel Hill, N. C.; Ida Mills, N. C.; Overbrook (Richmond), Va.; Edisto Island, S. C.; LaFayette, Ala.; Estill, S. C.; Plains (Zachary), La.; Dunedin, Fla.; Zion (Monticello), Fla.; Dublin, Va.; Ginter Park, (Richmond), Va.; Bethel (Staunton), Va.; Carrollton, Miss.; Gonzales, Tex.; James Island (Charleston), S. C.; San Benito, Tex.; Prescott, Ark.; Moorefield, W. Va.; Mizpah (Richmond), Va.; Farmington, Mo.; Concord, N. C.; Harlingen, Texas.

Section 4.—(An average of one subscriber to less than five members): Shuqulak, Miss.; Clarksville, Ga.; Humboldt, Tenn.; Wesson, Miss.; Talpa, Tex.; Gallatin, Tenn.; Ridgeland, Miss.; Dade City, Fla.; Canton, N. C.; Gotebo, Okla.; Ebenezer (Kenbridge), Va.; Benton, Ala.; Mullins, S. C.; Edenton, N. C.; Laredo, Tex.; Lexington, Miss.; DeQueen, Ark.; Wedgefield, S. C.; Hughesville, Mo.; Detroit, Tex.; Catherine, Ala.; Lock Willow, Va.; Bluefield, W. Va.; Churchville, Va.; Toyah, Tex.; Washington, N. C.; Trinity (Kansas City), Mo.; Morven, N. C.; Mossy Creek, Va.; Whiteville, N. C.

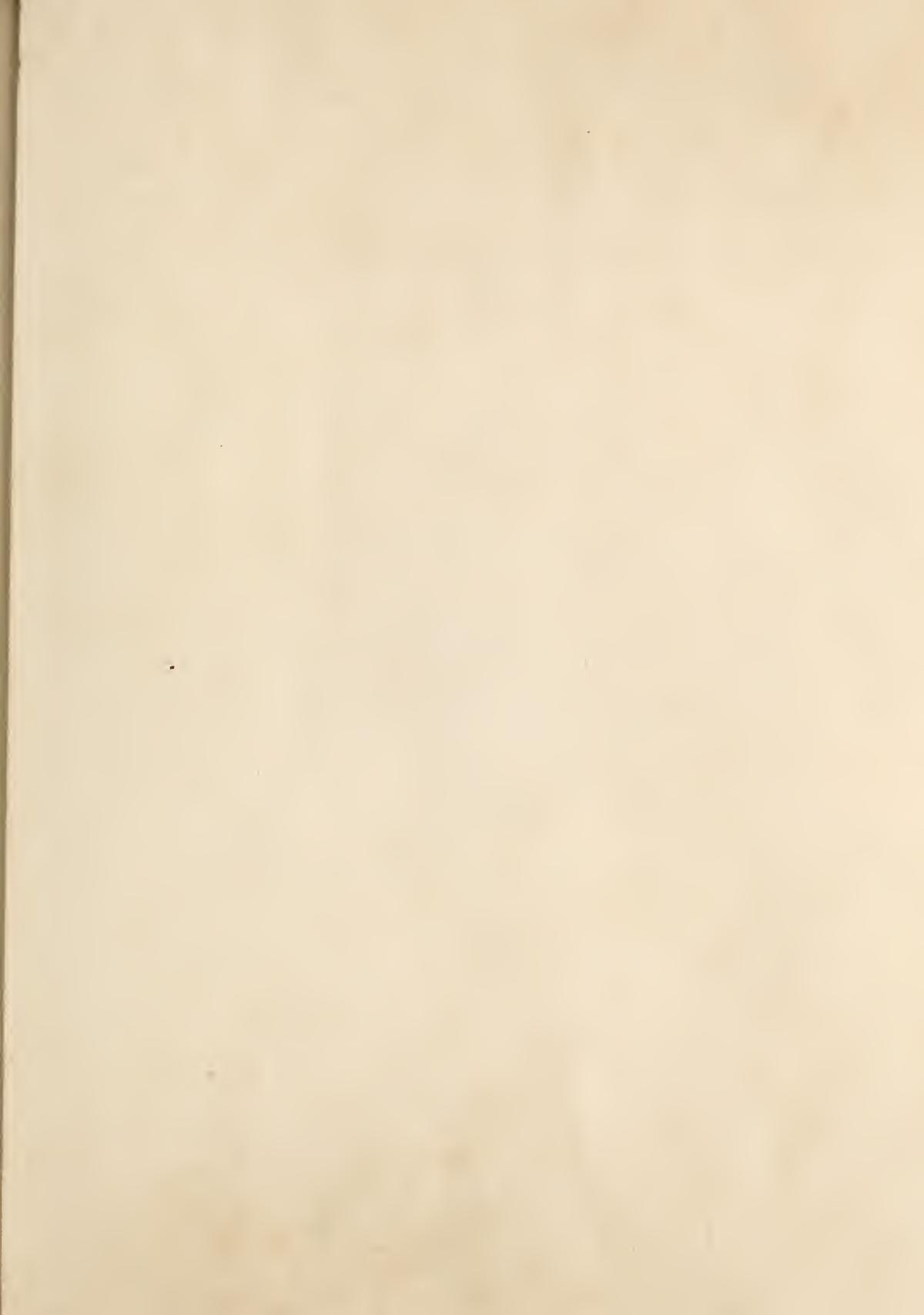
Section 5.—(An average of one subscriber to five members): Jonesboro, Ga.; Clearwater, Fla.; Oxford, Miss.; Bradentown, Fla.; Madison, Fla.; Marion Junction, Ala.; Montvale, Va.; Commerce, Tex.; New Providence, Va.; Okolono, Miss.; Ocala, Fla.; McGregor, Tex.; Chadbourn, N. C.; Covesville, Va. Greensboro, N. C. (First Church)

"Survey Week" brought two thousand new subscribers. Jack has advanced to the figure 27,500. If renewals had been more punctual, he could have indicated 500 more. Look well to the wrapper on your magazine and renew in advance.

In February we sent out 2,500 expiration notices. Just suppose everybody had noted the figures on the wrapper and sent in their renewals in January—say 30 days in advance—what would have happened? Why \$50.00 in postage alone would have been saved—to say nothing of the stationery and labor required to send out those notices.

Jack makes his most profound bow of gratitude to the faithful workers who helped him advance during Survey Week.







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

MONTHLY TOPIC—GENERAL REVIEW.

(Introduction to the Annual Report.)

The total number of additions reported from all of our fields is 4,059, which is 542 more than the number reported last year, and is an average of 38 to each ordained missionary. The average in our home field was not quite 10 to each ordained minister. In several of our fields political conditions have been greatly disturbed but the fear that such conditions would hinder the work have not been realized. On the contrary, the prevailing state of unrest and anxiety owing to the giving way of the foundations of many of the social and political structures to which they have been so long accustomed, seems only to have given the messengers of the gospel greater access to the minds and hearts of the people.

AFRICA.

At the outbreak of the European War we were greatly concerned lest this Mission should be entirely isolated by the stoppage of the usual steamer transportation from Antwerp to Matadi. We also feared that the calling home of Belgian Military Officers and the inability of Belgium to administer the colony might lead to native up-risings. Up to the present time, however, the native tribes have been entirely quiet, and a new line of communication from London to Matadi via Lisbon has been opened up. Our missionaries have had no trouble in traveling or in securing their usual supplies over this line.

The hunger of the gospel which the natives have been manifesting for several years past seems greater than ever and delegations continue to come to Luebo from outlying villages to which no missionary has ever gone, begging that gospel teachers be sent to them.

RELATIONS WITH THE STATE.

Our missionaries speak with great appreciation of the just and humane administration of the Belgian officials now stationed at Luebo, and of the pleasant relations existing

between them and the Mission. Before the breaking out of the European War the Government had been introducing many needed reforms in the Congo Provinces. Following a report of the Commission on Native Affairs an ordinance was passed by the Parliament with a view to the suppression of polygamy and requiring that marriage fees should be greatly reduced and that slave secondary wives should be declared free and allowed to marry at will.

INDUSTRIAL SCHOOL AND EXPERIMENTAL FARM.

The Industrial and Theological Training School made possible by the gift of Mr. R. G. Carson of Whiteville, N. C., was opened during the year, although the buildings have not yet been completed. As the result of this work it is expected that within a few years we will have a native ministry coming much nearer to the standard of our Presbyterian requirement than it has been possible to have heretofore.

Mr. Hillhouse reports that his first year's experiment with his farm succeeded beyond expectations. The promise of the government with reference to the donation of land and the furnishing of seeds and plants are fully carried out. Under the direction of Mr. Edmiston, who was an experienced gardener before he went to the Congo, an abundance of fine vegetables was produced all through the dry season. The introduction of pine apples, sugar cane, peanuts, South Carolina yams and a great variety of citrous fruits will not only make pleasanter living for the missionaries but will also open up lines of self-supporting work for the native people when their supplies of rubber and Ivory are exhausted, as is already the case in many places.

RESULTS OF THE WORK.

The number of baptisms reported for the year is 1 887, which is an increase of 559 over the number received last year. During the first eleven years of our work in Africa



The Presbytery of Minas.

the number of communing members received into the church was 1,181, which is 706 less than the number received in 1914. The total number of communing members now enrolled is 12,128.

BRAZIL.

Business conditions in Brazil were very much depressed before the outbreak of the European War. Since the war there has been an almost complete paralysis of industry which it is feared will make it impossible for the church to maintain the good record it has made heretofore in the matter of self-support. Even in good times the masses of the people in Northern Brazil are very poor. They have always been characterized by great liberality, however, in proportion to their slender means, and in this time of their distress they should have our deepest sympathy and our help.

The girls' school at Pernambuco has prospered in spite of the lack of all suitable equipment. It is the only evangelical school for girls in Northern Brazil. It has been patronized by the best people in Pernambuco, notwithstanding the fact that every patron is informed that the Presbyterian Catechism, Protestant hymns, and the Bible are taught daily to every pupil.

The great need of this school is a suitable building, so that there might be a boarding department and an industrial department in which girls could work their way through and be prepared for a life of more aggressive and effective gospel work than they can attain without such training.

LAVRAS SCHOOLS.

The Lavras Industrial School reports the most encouraging year in its history, especially in the spiritual results of the work. Twice during the year there were seasons of special religious interest, during which about forty of the pupils made profession of their faith. The State Government continues to show its appreciation of the work of the school by maintaining a number of scholarships in it, this being done with full knowledge that the teaching of the Bible from the Protestant point of view is an indispensable feature of the curriculum. Both the East and West Brazil Missions report an encouraging year in their work along all lines. The West Brazil Mission, however, has been earnestly calling for four additional evangelists for several years past, and until some help comes they will not be able to cover the large and interesting field that is assigned to them.

The force at Lavras is also weakened by the retirement of Prof. A. F. Shaw on account of Mrs. Shaw's failure of health. The school work will be seriously crippled until his place can be supplied.

The East and West Brazil Missions together report 1,140 communicants, of whom 148 were added during the year.

The North Brazil Mission reports 2,112 communicants, of whom 189 were added during the year. These figures are only those of churches under the care of our Missions. The total number of communicants in the Brazilian Presbyterian Church is about 15,000.

A LATIN AMERICAN CONFERENCE.

In deference to the views of the High Church Party in the Anglican Church the consideration of Missions in Latin America and other Roman Catholic countries had no place on the program of the Edinburgh Conference. This arrangement was by no means satisfactory to the large majority of those participating in that Conference, but was acquiesced in as being under all the circumstances the only practicable plan.

In order to bring the spiritual condition and needs of Latin America properly before our Protestant Christendom the Annual Conference of Mission Boards of North America is now arranging for a conference to be held at Panama in the month of February 1916, conducted on the same plan as that of the Edinburgh Conference, and covering all phases of the work in Latin America. It is to be hoped that as the result of this conference the vital importance of the real Christianization of these nominally Christian lands to the entire Christian propaganda may be understood as it has never been understood before.

The Executive Committee is participating in the work of arranging for this Conference and hopes to send to it two delegates from the Home Church and one from each of our Missions working in Latin America.

CHINA.

Political Situation.

The Chinese Republic which came on the stage with such a flourish of trumpets a short time ago seems now to be only a memory and not a very pleasant one. The Chinese Parliament proved utterly incompetent for accomplishing the task which it undertook and had to be disbanded in order that any form of government might be maintained. The President of the Republic appointed in its place an Advisory Council, with the view of securing from the Council just such advice as at any time he might wish to have. As the result of their advice he has gradually assumed full Imperial authority, so that he might now say of himself as Louis XIV said, "The State, it is I." The aftermath of the revolution has been the destruction of authority, the paralysis of trade, and the revival of brigandage on a scale never witnessed before, even in China.

OPPORTUNITY OF MISSION WORK.

Rev. P. Frank Price writes us, however, that through all the political disturbances of the past three years the opportunity to proclaim the gospel and to pursue the ordinary lines of missionary work has remained unchanged. There has never been access in China to so many classes of people as there is now, nor were there ever before so many agencies working unitedly for the promotion

of the gospel of Christ. Remarkable meetings for Government students and officials have been held in thirteen provincial capitals, similar to the one described in our historical report as being held in Hangchow. A total of 5,186 protestant missionaries and 17,879 Chinese workers are now at work, before all of whom there lies an open door. As the result of their work there are now 235,303 church members in full communion, and an additional Christian adherence of 256,209.

Special emphasis is being placed upon direct evangelistic work. The conviction that the field is ripe has seized the missionary leaders, and the China Continuation Committee is bending all its energies to unite the missionary bodies and the Chinese Christians in a great forward evangelistic movement.

Notwithstanding the fact that the European war has extended to China by the capture by the Japanese of the German stronghold at Tsingtau, very little disturbance of missionary work has occurred on that account. Our own Missions have lain entirely outside of the field of military operations.

American missionaries and the American churches have a special responsibility for China at the present time. It is to America that China now looks as her best friend, and American missionaries, because of their nationality, are the most popular and influential foreigners in the country. Also the income of all English and Continental Societies has been greatly reduced and that of some of the German Missions has been so affected that many of their institutions have had to be closed, and their missionaries are entirely cut off from their home support. Our Committee has joined other Mission Boards in instructing our missionaries not to allow any of the European missionaries thus affected who are working within the bounds of our territory to suffer for the necessities of life, but to provide such necessities and report the amounts required for that purpose to us.

As Dr. Price remarked, "From the standpoint of the need and opportunity there is every reason why the American Churches should do more than they have ever done before. It is the opportunity of the churches of the West to serve the waiting, weary millions of the new and struggling Republic of the East."

MEDICAL WORK.

An important event in connection with Medical Work in China was the Medical Commission sent out by the Rockefeller Foundation to examine medical conditions with a view to making grants of money for the purpose of providing medical relief. It seems probable that the Foundation will wish to use medical missionaries and mission hospitals already established as the



The Bradley Hospital.

starting point for carrying out its large plans for medical education and relief. The co-operation of our medical missionaries and mission hospitals in these plans will, of course, be conditioned on their retaining full control of their own work. It is hoped that one result of such co-operation will be that our hospitals will be able to obtain skilled native helpers more easily in future and that their facilities for doing satisfactory work may be increased.

One new hospital has been built at Tsing-Kiang-Pu during the year, and another is in process of erection at Hsuchoufu. The hospital at Haichow which was begun last year has been completed, and the fund raised by the children of the Church for the building of a hospital at Yencheng is in hand, ready to be used as soon as a medical missionary for that station can be secured. There are two medical men at each of the hospitals of Soochow, Kashing and Kiangyin. It is very necessary for the efficient conduct of the work that there should be two medical men

at every hospital. The Committee has found great difficulty in finding a sufficient number of medical men willing to give their lives to this work to supply all these needs.

UNION AND CO-OPERATION.

Our co-operative work with the Northern Presbyterian Mission in Hangchow College and with the Northern Presbyterians, the Methodist and the Foreign Christian Missions in Nanking has been harmonious and satisfactory.

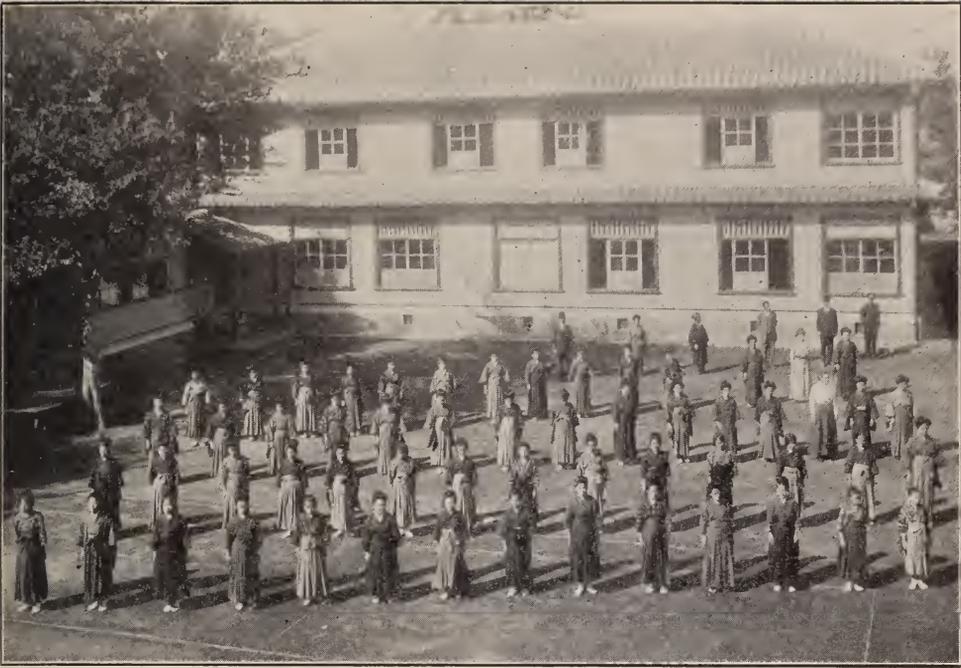
The movement towards closer unity and co-operation gathers strength from year to year. During the past year the Presbyterian Church in China in which churches founded by Presbyterian Missions have co-operated since 1907, took steps to constitute a General Assembly. In the matter of a doctrinal basis the proposals submitted to the Presbyteries recognized the right of the church in China to formulate its own creed. The Westminster Shorter catechism, however, was recommended as being an excellent digest of the doctrines now held in common, and it is believed that the Chinese Presbyterians who are naturally conservative in temperament and Calvinistic in type of mind will find the mental and spiritual atmosphere of the Shorter catechism congenial and will be glad to accept it in its main teachings when they come to formulate their own standards. Two thousand nine hundred and seven communicants are reported in the two China Missions, of whom 469 were added during the year.

CUBA.

Our work in Cuba for the past year signally illustrates the importance of having competent native leaders to supplement the work of the foreign missionary. In this field we have had three strong native ministers, all of them happily filled with an earnest evangelistic spirit, who have carried on a



Self-Help Students, Hangchow College.



Dormitory, Girls' School, Nagoya, Japan.

continuous campaign of evangelism, assisting each other in protracted meetings and carrying the gospel to every part of the field that they could possibly reach. As the result of their work and that of our faithful missionaries the number of additions to the church was just three times that which we reported last year, and represented a gain of 23 per cent. on the total membership. That is to say for every five members of the Cuban Presbyterian Church a new member was added during the year. In our home field not quite one member for every twenty was added to the communicant roll.

All our schools have been over-crowded and are rapidly turning out material for a Christian college, the establishment of which is now the most urgent need in this field. It is earnestly hoped that the various Christian denominations working in Cuba may soon see their way clear to the establishment of such an institution on a cooperative basis. A continuing urgent need of the Mission is a suitable building for the school at Caibarien, where Prof. Sims has been engaged for several years in the never-pleasing occupation of trying to make brick without straw.

Six hundred and twenty-four communicants are reported as connected with the churches in this field, of whom 117 were added during the present year.

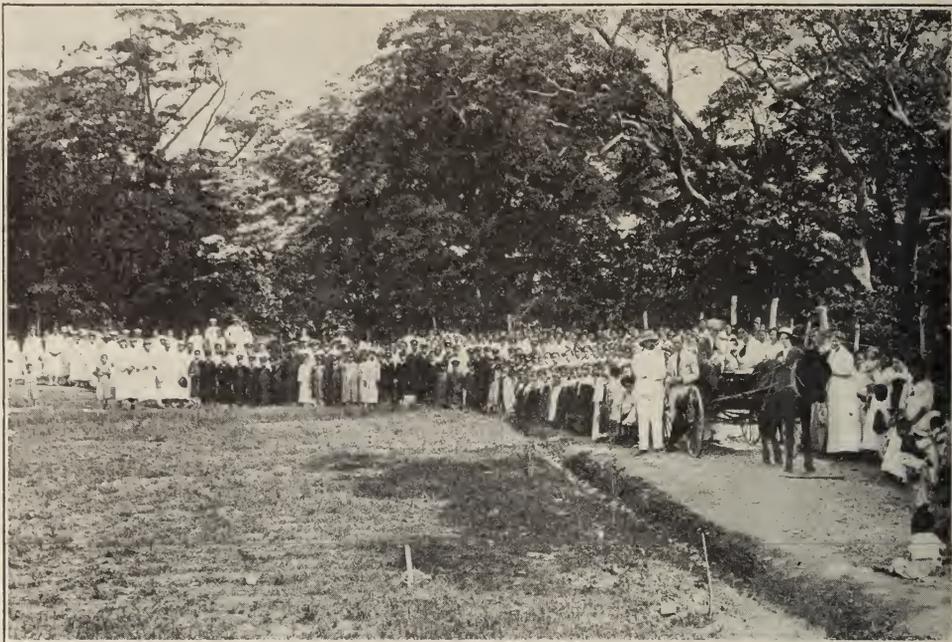
JAPAN-KOREA.

Japan and Korea now constitute one na-

tion politically. As this external union has been accomplished once for all, the welfare of both countries demands that the hostile feelings that have so long existed should be done away with as soon as possible and the two countries be bound together in unity of spirit and the bonds of peace.

THE CONSPIRACY CASE.

A step on the part of the Japanese Government that will probably contribute greatly to this end was the pardon and release from prison of the six Korean Christians who were convicted two years ago on a charge of conspiracy against the life of the Governor-General, on the same evidence on which ninety-nine other similarly indicted were acquitted. This action on the part of the Japanese Government also indicates an advance step in the real civilization of the Empire, having unquestionably been taken out of regard for the public opinion of the civilized world. It is probable that this act was due to the influence of the veteran Count Okuma, who in spite of his great age was induced to accept the office of Premier during the past year, and who is at once an ardent patriot and a keen critic of the defects in the national life. He has repeatedly expressed the opinion that religion is the foundation of national strength and, while not a professing Christian, has declared his belief that the indoctrination of the people



Soonchun Congregation, Saying Good-bye to Mr. and Mrs. Coit.

in Christian ethics is the only salvation for Japan.

EVANGELISTIC CAMPAIGN.

The President of the Imperial University writing in the Japan magazine for January says, "How to create a stronger aspiration after faith among the people is one of the pressing problems in Japan. Religion is an atmosphere to live in. What Japan lamentably lacks is this atmosphere."

In view of this apparent sense of need the Japan Continuation Committee has been earnestly seeking to promote the National Evangelistic Campaign. The leadership of this campaign is in the hands of the Japanese ministers and they are displaying great ability and enthusiasm in the work. The first meetings were held in the Takamatsu field of our Mission. Twelve visiting speakers took part and Mr. Hassell reports that much was accomplished in the way of breaking down prejudice, and in carrying the knowledge of what Christianity is into many places that had never before been reached. No large in-gatherings have as yet been made, but these are expected to come later as the result of the work now being done.

NAGOYA GIRLS' SCHOOL.

Our friends at Nagoya are rejoicing in the completion of the new buildings for the girls' school, the funds for which were given by the children of the Church in 1911. Of the ten graduates last year all except one

received baptism, and that one desired to receive it, but was refused permission by her father to do so.

THEOLOGICAL SCHOOL AT KOBE.

There were six graduates from the Theological School at Kobe, all of whom successfully passed the examination for licensure before Presbytery. They will make a substantial addition to our native evangelistic force.

The statistics sent by the Japan Mission do not indicate the full visible results of the work of the Mission inasmuch as many of those brought into the church directly or indirectly through the work of the missionaries are received into self-supporting churches and are reported in the statistics of the native church. There are now connected with churches under the care of our Mission 1,763 of whom 288 were added during the year. The total membership of the Church of Christ in Japan as given in the Japan Year Book is 89,347 of whom 6,848 were added during the year.

COUNCIL OF EVANGELICAL MISSIONS IN KOREA.

This Council held its third annual meeting in Seoul on September 2d. It was composed of delegates from all the Presbyterian and Methodist Missions, the British Evangelistic Mission, the British and American Bible Societies and the Young Men's Christian Association. It has especial care of the co-operative work of the various missionary

bodies. The preparation and printing of all Sunday-school literature, of the Union hymn book and the "Korea Mission Field," the only missionary periodical printed in English is in the hands of the Council.

The report made by the Council indicated a gratifying advance along all lines of work.

One feature particularly noticed was the very large increase in Bible distribution, the two Bible Societies reporting a total circulation of Scripture and parts of scriptures of more than one million copies.

An interesting feature of the meeting was the reception of Fraternal Delegates from the Council of Federated Missions in Japan. The addresses of these brethren helped the missionaries to see how closely identified were the interests of all those working for the establishment of the kingdom in all parts of the Japanese Empire.

We regard it as one mission of the Christian churches in Japan and Korea to help bring about such a state of friendly feeling as will make it possible for Korea to accept cheerfully her inevitable destiny as a part of the Japanese Empire, and as will secure for Korea such considerate treatment from Japan as will make her a loyal section of the Empire. The effort to accomplish this result by the measures employed by the military party and illustrated in the celebrated Conspiracy Case were, of course, doomed to failure.

SUNDAY-SCHOOL WORK.

The work of Sunday schools in heathen communities has been vigorously pushed during the year under the leadership of Mr. Swineheart, who is president of the Sunday-school Association of Korea. The value of this work cannot be over estimated. It greatly needs to be supplemented by the establishment of primary day schools in rural communities, for which our Mission asked an appropriation of \$5,000, which the Executive Committee greatly regretted its inability to make.

BIBLE INSTITUTES.

The efficiency of the rank and file of our Korean membership in evangelistic work has been greatly promoted by the Bible Institutes that have now been held for several years, and which were held this year with the same encouraging attendance and the same enthusiasm on the part of the students as heretofore. The usual program for these institutes was, day-break prayer-meeting, Bible study from breakfast till dinner, afternoons devoted to preaching in neighboring villages and personal work, and the evenings devoted to evangelistic services. The details of this work are interestingly told in our historical report.

The latest statistical reports from Korea show that there are working in Korea 395

foreign missionaries, of whom 128 are ordained, 1,103 Korean workers giving full time, and 2,343 organized churches. The communicant membership of all churches numbers 76,825, of whom 9,019 were added last year by baptism.

The number of communicants connected with the churches in our Mission are 7,792, of whom 845 were added during the year.

MEXICO.

The hope was entertained at one time that the triumph of the Constitutionlists and the elimination of the Huerta *regime* would mean the end of revolution for a time, at least, and the ushering in of a new day for Mexico. This hope has been sadly disappointed. The year ends with no apparent prospect of the restoration of peace and order.

By reason of the fact that our Mission territory is in the two northern border states of Tamaulipas and Nuevo Leon, it has been possible for our missionaries to keep their headquarters on the Texas side of the river and to make frequent visits to their fields. With such encouragement as they could give the native workers on these visits the work has been held together, and the story of it is told in a very interesting manner by Mrs. R. C. Morrow in the historical part of this report.

The animosity of the various revolutionary movements against the Roman Catholic Church has been manifested by harsh treatment of priests and nuns and the prohibition of church festivals and, in some cases, the confiscation of church property. While we do not regard this action of the revolutionary leaders as indicating any special receptivity on their part of true gospel teaching, and while we regard it as a matter to be condemned rather than approved by us, and



Revs. J. O. Shelby and H. L. Ross, on a 250-mile trip across Mexico.

likely to react unfavorably, as persecution always does, still we cannot see it in any other light than in this matter the Romish Church is simply reaping what it has sown in Mexico. It seems a curious circumstance that the Romish Church in the United States is now appealing to the American Government in behalf of religious toleration in Mexico, in the face of the letter of Pope Pius the IX to Maximilian, in which he urged that Roman Catholicism should be the only form of Christianity tolerated in his Empire, and that every dissenting form of worship should be excluded.

Our Washington Government is still resisting the clamorous demands for intervention made in some quarters, it would seem, with little regard for, or understanding of, the fearful consequences which such a step would entail. The testimony of our missionaries is that the peace policy of the President meets with their hearty and unanimous endorsement. It is possible at any time that circumstances might arise that would make the maintenance of this policy impracticable, but it is a matter of congratulation and for gratitude to God that it has been maintained thus far.

In the midst of all the anarchy that marks the present situation, the revolutionary movement has as its principal aim the overthrow of inherited privilege and the establishment of the rights of the common man. It is greatly to be hoped that in the not distant future a set of leaders may arise who will be able to make common cause in furthering this movement and in carrying it to a successful issue.

Meanwhile everything indicates that whenever the condition of the country shall

admit of the return of the missionaries to their fields they will find themselves in the midst of unprecedented opportunity. In so far as they have been able to reach the people in their brief visits to different parts of the field, they testify that, as never before, the people are in a frame of mind to receive the gospel message.

In the month of June a Conference of all the Missionary Societies working in Mexico was held in Cincinnati, at which measures were adopted looking to a complete re-adjustment of all the work and a re-distribution of territory, with the view of eliminating some of the over-lapping and duplication of work that is now going on and of reaching all of the neglected parts of the country. It was agreed at this conference that if satisfactory arrangements could be made with the Mission Board of the Society of Friends and that of the American Baptist Missionary Society to occupy the field now occupied by us in Northern Mexico, we would transfer our work to some territory contiguous to that now occupied by the Mission of the Presbyterian Church North, and carry on our work in co-operation with them. Owing to present disturbed conditions it has not been found practicable to take any steps towards carrying out this policy, but the Executive Committee believes it would contribute to the more speedy evangelization of the whole of Mexico and asks the approval of the General Assembly of the proposed plan whenever circumstances may admit of its being carried out.

The total number of communicants in this field is 1,234, of whom 116 were added during the year.

OUR AIM THIS YEAR.

JOHN I. ARMSTRONG, EDUCATIONAL SECRETARY OF FOREIGN MISSIONS.

THE hope of the Church is in the children. This statement like many other great truths is so familiar and so often repeated that it fails to stir people to action, and yet we must continue to repeat and repeat, hoping that somebody will be impressed and stirred to new effort.

What is true of the whole is true of each part. If the hope of the Church is in the children, the hope of each department of the work of the Church is in the children. Practically all of the ministers and missionaries and Sunday School teachers and church of-

ficers of the next generation are in the Sunday Schools now. If we want the work of the Church better done in the next generation it is necessary that we train the present Sunday School membership so that they will be able and willing to do the work better than it is now being done by us.

The Committee of Foreign Missions has a far-reaching plan for educating the scholars in the Sunday Schools in our work abroad. The plan is to study one country each year until all of the seven countries in which we are doing mission work have been studied. By

that time there will be a new generation of children in the Sunday Schools and much new material to teach them about our own work. The plan includes also studying something about the work that other churches are doing in these countries where we are working. It is hoped that many Sunday Schools will decide to study the Foreign Mission work for four or five Sundays during the year, the dates to be selected by them to suit their own convenience and the other plans that they have. This would be a regular Mission Study Course in the Sunday Schools and in four or five lessons the scholars could learn the main facts about the work. After some schools had tried the plan and found it useful and practicable, many other schools could be induced to adopt it, and the number would grow from year to year.

The country selected for this year is Japan, one of the most interesting countries to children that we have to study. Special interest will attach to Japan now because next year the World's Sunday School Association will hold its meeting in Tokyo. By the way, an exceedingly interesting book has just been published by the World's Sunday School Association called "A Sunday School Tour of the Orient." The book is profusely illustrated and will be sent to any address on receipt of fifty cents by Frank L. Brown, Secretary, 216 Metropolitan Tower, New York City.

An exercise to be used on Children's Day, May 30th, together with collection envelopes will be sent in April to all Sunday Schools, with a card asking the superintendents to let us know whether their schools want the optional programs and lessons on Japan to be used on other Sundays during the year. The aim for this year is three-fold and this is the first part of the aim, to have all the Sunday Schools studying our Japan Mission this year.

The second part of the aim is to have all the Sunday Schools giving to

the support of our Japan Mission this year. The Committee asks the Sunday Schools to raise \$25,000 for this purpose. This is the largest call that the Committee has made on the Sunday Schools for any one year. Last year they gave over \$13,000 to build the permanent equipment of Yencheng Station in China. This money has not yet been spent because the disturbed conditions brought about by the European War has made it impracticable to do work of this kind on the Mission fields, but no doubt the way will soon open up by which the work may go forward. We have many different kinds of work going on in our Japan Mission, and an account of all these different forms of work will be given in the Service for Children's Day and in the other services on Japan. Large use will be made of pictures, and maps and it is hoped that in very many Sunday schools the teachers will encourage their children to make Japanese scrapbooks. Our office will help with this by furnishing all the material we can gather together. The children will no doubt take great interest in deciding to raise a definite part of the \$25,000 and in working to raise it during the year. A beautiful lithographed certificate of stock will be issued to schools and classes and individuals. The \$25,000 is divided into five thousand shares of stock at \$5 each, and these shares will be issued in any whole number from one up. The raising of this money is the second part of our aim for the year.

We want the children of the Sunday Schools to feel that the Japan work for the Church Year, April 1st, 1915 to March 31st, 1916, is their work and that the workers in Japan during this time are their workers. In other words, that they are preaching the Gospel in Japan for this year through our missionaries and teaching the Gospel in Japan through our schools there. And now we come to the third part of the aim for the year. We want the prayers of the Sunday Schools and of

every member of every school for the Japan Mission during the year. Letters have come from missionaries in Japan saying how glad they are that the children will study about the work in Japan this year and how glad they are that the children will give to support the work in Japan this year, but urging us by all means to ask the children especially to pray for the work in Japan this year. These missionaries know that praying for the work in Japan is the most important thing that the children of the Sunday Schools can do and we want in every way possible to make the children realize this fact.

This then is the three-fold aim for

the year; Every Sunday School studying our Japan Mission; Every Sunday School giving to the support of our Japan Mission, and Every Sunday School praying for our Japan Mission. The Committee calls on every Sunday School to fall in line and to help with this great work to the limit of its ability and the Committee calls not only on the Sunday Schools, but on all those who can help with the work of the Sunday Schools in any way to support the plan heartily. A long pull, and a strong pull, and a pull all together will give us the best year we have ever had in our Sunday School work for Foreign Missions.

FARMING ON THE LULUA.

W. L. HILLHOUSE.

SO DIFFERENT it is from farming on the Oostanula in North Georgia, where the man with the mule and turning-plow, cultivator, mower and wagon, works and harvests his fields. Here the woman digs up the land, plants and cultivates it with the hoe and with a basket on her head gathers her little fields. Fortunately the land is not hard to till. They have

only "to tickle the soil and it laughs a harvest." It is sandy and soft and the rains are so abundant that the crops can divide the moisture with the weeds and still have plenty to keep them growing.

What the natives lived on before the introduction of manioc, corn, peas, and peanuts I do not know, for there are very few fruits, vegetables and nuts



Making bricks at Luebo. Messrs. Hillhouse and Edmiston.



Scene on the Lulua River, near Luebo.

indigenous to the country. What they had must have been very tough judging from their fine teeth and strong jaws. When they wish to cut a small vine or stick, they do not take the trouble to get a knife, but snap it apart with the teeth.

The natives do not grow a large variety. Wherever you find Baluba people you also find fields of manioc and corn and a few peas. The Bakete are great on peanuts. The Batetela make a specialty of rice and sugar cane. However, they do not make syrup, but only chew the stalk. No one tribe will grow all of these. On market days they come together by the thousands and do great trading, not only in these products, but also in dogs, cats, dried rats, fish, occasionally antelopes, their native-made pots hoes and so forth. It is a great day in the old town.

It was with the hope of improving the condition of the natives, of benefiting the colony, of growing more fruits and vegetables to reduce the high cost of living and to better the health of

the missionaries that a grant of land was asked of the Government on which to experiment with foreign seeds and plants. Two hundred and forty-seven acres were readily given and a promise of seeds and plants from all parts of the world. So far as requested the Government has fulfilled this promise. The land was selected on the Lulua River, two miles below the Mission. It is ideal for the purpose of experimenting, as there are slopes, high level land and low land with many springs of good water and branches where, under Mr. Edmiston's direction an abundance of fine vegetables was produced all through the dry season. Some beautiful ornamentals have come for the hospital grounds. Cocoanuts have been planted and are coming up. Three varieties of peanuts, especially valuable for making an oil which is a good substitute for lard, also olive oil (a great deal of the olive oil which comes from France is made of African peanuts), are planted and growing. Eighteen hundred pineapples will be bearing



Bishop Lambuth and Mrs. McKee, at the Market at Luebo.

next season. They frequently grow to weigh ten pounds and occasionally one will tip the scales at twelve pounds. No sugar is required with them as they are already a little too sweet. More than an acre has been planted in yellow potatoes brought from South Carolina. Several hundred plantain and banana plants are doing well and a field of sugar-cane has been started from which, after a year or two, we expect to make our syrup and brown sugar. A number of orange, lemon, lime, grape-fruit, paw-paw and other fruit trees have been planted on high land near the water so as to prolong the fruiting season as much as possible. Cotton seed from Georgia came up and grew well notwithstanding the army of bugs which ate the leaves raw and the worms which bored into the boles. However, some of the boles

opened and made a beautiful sample. The State has sent seven bushels of cotton seed which have been tested in the Lower Congo. Two kinds of American and two sorts of Egyptian cotton have resisted well the ravages of insects.

Agriculture must always be the principal occupation of this people. The rubber is gone and the ivory is finished; there are no minerals except a little iron ore and copper of questionable value. The diamonds being found along the upper Kassai are still an unknown quantity. What can the natives do with these minerals and what would they do with the diamonds if they had them? Since there is nothing to export, of which the State has not the monopoly, many of the traders are leaving the country and those who remain employ few men. The State is doing little work. Every day there are dozens of poor fellows asking for work. There are tens of thousands of men within a few days' walk of Luebo who could not get ten francs in cash in ten months. I have known some to carry a chicken or two a hundred and forty miles in the hope of getting a franc or two for them.

At noon the boys on the farm have lessons in the catechism, reading and writing.

Through the example of this form it is hoped to inspire the native with the desire to produce a greater variety of food stuffs both for his own consumption and later for exportation, by which means he will ultimately be enabled to sustain both schools and the native church.

OUR NEW TRAINING SCHOOL AT LUEBO.

LOUISE DIXON CRANE.

YOU have all been interested in and familiar with our "Pantops Girls' Home" at Luebo, but very few, no doubt, are familiar with the latest addition to our station, our

Training School, which has been made possible by the generosity of Mr. and Mrs. R. C. Carson of Charlotte. Though the buildings are not actually constructed as we hope they shall be,

yet we have begun in a small way what we hope will develop into a combination of an industrial training school and theological seminary.

Until last year each missionary had his own crowd of boys "sitting in his fence" as the boys called it. This plan had its advantages in that there was more chance for personal contact; however we decided that it could be more easily managed if all were put in one yard and all fared alike. So the plan now is for each missionary to keep four little boys in his yard to help around the house and let them get their food and clothes with the other boys. All other boys who come to us from the out-stations are passed on by a committee and entered in the boys home if considered satisfactory.

These boys rise for the six o'clock prayer-meeting after which they are sent to their peanut patches, cornfield, or whatever work they have. A former evangelist has general oversight over their work, sleeps in the same enclosure and is responsible to one of the missionaries for his own conduct of the home. After working for an hour and a half they come back to their breakfast of greens and native bread. The missionary in charge holds a short service with them and they are then marched to school. We have lately procured a drum for them to march by and they enjoy it as much as the boys at home. In the middle of the day, when we all have our midday *siesta*, they too have about two hours for their own freedom before the two o'clock service in the church. In the afternoon the theological students, who by the way are kept in a separate house from the other boys and who are older and more advanced in school, have their classes after which they too report for work with the other boys. Some of the latter have evangelistic work in the surrounding villages. After five o'clock all of them have their play time and supper time. Their days are

rather full but they seem very happy and contented.

All the boys, even the little fellows, are now making their own clothing. As the outfit consists of a shirt and a piece of cloth their sewing is not so elaborate. You would be surprised to find how easily they learn to sew. It is easier to teach them than it is to teach the girls and women. The cutting out of the garments is done by one of the ladies on the Mission who also superintends the work and does some of the stitching. However, most of the work is done by the childrens' hands. All have clothes just alike.—two blue shirts with white collar and bands and one white shirt with blue collar and bands, the sleeves coming above the elbows. The larger boys have trousers but make them entirely by themselves and by hand.

Some one at home asked one of our missionaries "Can those people learn anything?" The absurdity of the question! I wish you could come in and see our boys in school and see for yourselves that they can not only learn, but can by patient effort on the part of the teacher excel many of our boys at home. Lukumu, a little fellow who is my cook now, came to us eighteen months ago, a raw native. He began learning his letters and has now finished three readers and is reading Roman. He writes and spells very well and can add and subtract and is now learning the multiplication table. This progress has been made entirely under native teachers, and remember that we have school only two hours a day. This boy is not unusually bright but is a steady hard worker shown by the fact that he has learned how to cook during the same time, having advanced from position of "wood boy" to "Chef du cuisine." Then there is the case of Kacungu who came to Mutoto less than three years ago and asked to "sit in the fence" in order to get "wisdom." He had never come in contact with a missionary before. When the Training

School was started the Mutoto people sent this boy along with four others as their contingent. When he came to Luebo he had finished the "Parables of Christ" which is our Third Reader in our native schools. After studying here only a year and a half he has learned to read fluently, writes as well as most of our missionaries, taking care to his marks of punctuation, has learned arithmetic as far as Division of Integers, and can preach with unusual force for a mere boy. While the first of these cases is that of the average native who applies himself well to his work and gives thorough attention to his teachers, the other is the case of one of the more intelligent boys of whom we have a few.

Any quarrels or difficulties arising in their fence they report to one of the larger boys whom they choose as orderly for a week. Then once a week this

leader and all the boys come to the missionary in charge, who hears the "pallavers" and metes out the punishment.

There are about thirty boys in the Home at the present writing, but this number is to be increased, we hope, when supplies are forthcoming. This number makes a happy family. We hope that many of these little fellows will be our teachers and evangelists. Even if they do not remain long enough to finish the course of the regular evangelists they will probably go out as others have to teach in some dark corner where no evangelist is stationed. Quite often we find villages being taught by some little boy who "sat" at Luebo long enough to learn a hymn or two or possibly how to read. Oh that we might be as eager as they are to pass on our knowledge to those who have it not!

BETTER BABIES FOR AFRICA.

MISS MARGARET VAN LEAUCOURT (*Trained nurse of the Belgian Evangelical Societies*).

THE attention of the whole civilized world has recently been directed to the efforts being made to raise "better babies" and perhaps it would not be out of the way to relate something of similar efforts that are being undertaken in the Congo to check the appalling rate of infant mortality.

Many causes have contributed to this depopulation, for we are led to believe that the country once had an enormous population before the demoralizing effects of an unchristian civilization entered it.

Undoubtedly the ignorance of the mothers should be mentioned as one of the primary causes, yet even this cannot be responsible for such a terrible death rate as exists here.

We must look back at the larger and more powerful tribes whose riches were estimated according to the number of men and women and if they were nu-

merous they naturally held the place of supremacy in a land where might made right. Every effort was made to nourish the infants and give them a good physical training in order to prepare them for the dangers that beset them on every hand.

When a foreign master assumed control the only ambition they possessed was broken, men were taken from their tribes and forced to undergo the demoralizing effects of compulsory labor and the native chiefs lost their absolute autocratic authority.

Alcohol found its way into the country and became the source of terrible diseases which degraded men and caused women to sink lower into the depths of slavery.

It can be said to the disgrace of those who had come out here professing themselves to be the true spiritual leaders of the people, that they have introduced and spread broadcast over the

country a method by which the native can manufacture for himself a powerful alcoholic beverage which has become the source of much crime among both men and women. And as the people had become weakened by privation and excesses, all sorts of deadly diseases have seized them and entire villages have disappeared within a very few years.

Sleeping-sickness has also made terrible progress and frequently entire regions have been devastated by it, and the country was only sinking deeper and deeper into degradation and from one form of misery to another.

A committee has been formed in Belgium which has undertaken the work of reformation in the colony and they are devoting their best efforts to improve the moral conditions of the natives. This committee has at its head, Madam Vanderpeere, a woman of common sense and sound judgment who has given herself with untiring zeal to the alleviation of distress among the poorer classes of Brussels. This committee is composed of both Protestants and Catholics and are represented by the offices of vice-president and president, respectively. This committee has received the sanction and approval of the government and has received very substantial support from the authorities. Through the invaluable efforts of Madam Vanderpeere, this committee has extended its function so as to include all foreign women in the colony and she has rendered every material and moral assistance within her power to accomplish the purpose for which the committee was organized. She urges us to work together irrespective of denomination or creed for the mutual benefit of those among whom we labor.

This work which was begun only eighteen months ago has not yet become widely known among the Protestants and so far the Catholics are ahead of us in the work which is being carried on at present. It is needless to say that the Protestant societies with

their doctors, trained nurses and hospitals can be of invaluable assistance in carrying out the plans and purposes of this committee and thus enable our country to appreciate more fully the real value of the Protestant missions in the advancement of civilization. We have better means at our disposal and the members of our missions are more capable of accomplishing the desired result of the movement and let us hope that they may soon take full advantage of this excellent opportunity.

Every station should have a "Baby Show" at least once a week where the little ones can be weighed and examined and advice should be given to the mothers concerning the care of their children and all other such subjects which are absolutely new to them.

When one goes through the village about seven o'clock in the morning it is a sight to see all the infants from a few months old up to two years all standing in front of the house and receiving a thorough bath from a larger child, who supports him with one hand and with the other pours water from a gourd over his head while the little fellow stands blinded and spitting water from his mouth as he opens it to remonstrate with his cries only to have it filled sufficiently to strangle him. He is then left in this position till the process of evaporation dries him off while he shivers in the cold winds of the early morning. Bronchitis and pneumonia are very common during the dry season when the mornings are especially cool and if the infant manages to recover, through the kindness of providence, he is left in a weakened condition and made more liable to sickness and disease. Then, too, the children are turned loose to crawl in the dirt as soon as they have sufficient strength to do so and are thus allowed to place as much dirt and filth in their mouths as they can stand or rather cannot stand.

They are fed at any and all times and even if they cry from overfeeding

the mother knows of no other remedy to hush their cries than to administer another feeding to them. As soon as they become old enough to swallow they are stuffed with a coarse bread made of corn meal and manioc. The little fellows are laid flat of their backs in their mothers' laps and the process of stuffing is administered and if the helpless infant opens his mouth to resist he only increases the size of the bite that is forced down his throat.

About the only precaution that the native mother takes is to keep the baby in constant shade for about the first

six weeks after birth to shield him from the powerful rays of the sun.

But opportunity is given to us all as missionaries to be in constant touch with the native women who are far less teachable than the men because they hold more tenaciously to their old customs and superstitions. But I know that they are very sensitive to kind treatment and when they are treated as human beings they become astonishingly near to us and permit us to become guardians with them of that which is dearest to them, their children.

TSING KIANG PU GIRLS' SCHOOL.

MISS NELLIE SPRUNT.

A REPORT of the Girls' School since last January, when Miss Hall went home on furlough and the duties devolved on me, might read



Two teachers in the Tsing-Kiang-Pu Girls School

as if we had turned into a matrimonial bureau. Perhaps they are acting in the principle of "when the cat's away the mice will play."

Miss Hall had really not turned her back on us before we had our first wedding. That was last Chinese New Year. We have had another this fall, and now our loved teacher, who is quite a remarkable girl is contemplating taking the same step.

The marriage of these two girls from our school are the first Christian marriages we have had here in Tsing-Kwang-Pu, so they created quite an interest and experiment among our Christians.

In both cases the parties were betrothed in their youth and in both cases the parents of the girls had died when they were quite young, so they had been taken to the homes of their future husbands and had grown up there.

In the first instances the groom was the son of Mr. Graham's gateman. We helped them along with the arrangements, as it was the first Christian ceremony any of the people here had ever seen, and we wanted to make an example of it.

The woman's chapel in the Graham's yard was duly decorated for the occa-



North Kiangsu Mission Meeting at Picnic Dinner, Kuling, August, 1914.

sion and everything passed off very satisfactorily in spite of the dubious looks of the groom before hand when Mr. Graham was informing him in the order of ceremonies, and mentioned the singing of a hymn, he replied, "Mr. Graham, I won't be able to sing," as if to say, this puts an end to the whole affair.

The old ladies were so much pleased with this performance they began looking around for the next most likely candidate, and hit on the one, who really turned out to be the next.

This event took place this fall. After having seen one such affair the Chinese were fully able to run this themselves, so there was no interference on our part. This time the groom was one of Dr. Woods' assistants in the hospital. The wedding was solemnized in the new dispensary chapel, but I must say some features of the program were rather ludicrous from our point of view, but it passed off very nicely and we were glad to see their leaving off the old customs connected with heathenism, and adopting the Christian ideas. Both parties in this case are Christians, and let us hope they are going out to make a Christian home

which will be a shining example, and a power for good in our community.

Only a few days ago the foreign ladies of the station were invited by the bride to a feast. They are in very moderate circumstances, so they have only one room in a court with a number of other families.

We were delighted to see her room, though small, neat and clean with fresh white paper on the walls, quite a contrast to the dirty, untidy rooms of others in the same house.

I took courage from this, and said to myself that if our girls go out to make bright spots like this amidst all the filth and squalor around them, and to establish Christian homes, no labor spent on them will be in vain. A woman of this stamp has a wonderful opportunity in this land of uplifting her kind, and showing them the better way.

Our school is still small. We opened this fall with the same number, twenty, that we closed with in June. It was a surprise to me that we had even this many, as all the country around was under water at the time, and the poor people lost all their crops.

Of course, our aim is to get as much

of the Bible as possible into these children while they are under our control, and they do mighty well on the whole.

Many of them are trying, I believe to do what is right, but they have many stumbles and falls. When one

thinks of all that is behind them of ignorance and superstition, one knows it is only the power of God that can change them, and make them into vessels fit for the Master's use.

A WOMAN'S PRAYER.

MARY S. MATTHEWS.

OF ALL the wonderful resources God has so graciously placed at the command of those who work for Him surely none is so gracious and wonderful as prayer. It is the key that unlocks all of the rich treasuries of heaven and there is no hand that may not grasp it.

Yet how prone we are to neglect it! One of the strongest temptations that assails a missionary, or, I suppose, any Christian worker, is to become so absorbed in the work that he has no time for prayer—hence nervous breakdowns and much harm to the work. Who, alas, can claim he is free from guilt in this matter of neglect of prayer?

In a recent meeting for personal workers among the Chinese christian women, the question was brought up as to whether we should not give one-tenth of our time to prayer, and I think some are endeavoring to do this.

I am glad to believe that the Chinese Church is growing more and more alive to the value of prayer. Soon after the city was taken by the Revolutionists, the church in Hangechow spent three days in fasting and prayer, and God mercifully delivered the city from serious disturbances. Twice since, in times of great national crisis, the Christian Church in China has united in prayer and the Republic has been saved from war.

During a recent itinerating trip through the Teh-tsing District, we found that Pastor Liu had written out and posted in all the principal chapels a simple prayer and a doxology. It seemed to me this method of teaching

showed deep spiritual insight. Every Christian must pray and praise the Lord.

I enclose a copy of this prayer in Chinese characters, which when translated reads as follows:

A MORNING AND EVENING PRAYER.

O, Heavenly Father, pity me a sinner, and send down the Holy Spirit to open up my heart and make me believe in Jesus. Forgive my sins and when the day of death comes save my soul. In Jesus' name hear my prayer. Amen.

One of our difficult problems is how to present the Christian religion to those who hear it for the first time. Most Chinese Bible women used to begin by ridiculing and exposing idols. In some places there is now quite a reaction against this method, since it is supposed to create opposition to the new religion presented. It has also been claimed that this method has not been fruitful in securing converts. Still, before any new religion is adopted, there must be some destructive criticism of the old, and I believe that we are now reaping the harvest of the simple earnest preaching of those early Bible women.

Whatever one may think about idols, there is no question that all have sorrows and need help, from the great lady with her handsome jewels and silks, who with all her wealth, has many a heart ache and trouble of her own, to the poor women who work at silk winding or make paper money for idols, and whose life is one struggle for bare food and clothing.



Kan-tswen Chapel and Boarding School Building—Teacher and pupils at the landing.

So my Bible woman and I usually begin by telling the Chinese women of the Heavenly Father who loves and pities all, and who can deliver in all troubles and comfort in all sorrows. We urge them to begin to pray to Him at once. To fix the matter in their minds we use the printed form of a little prayer. During the three years of our evangelistic work we have distributed hundreds of these leaflets. This spring a blind, old woman over eighty years of age in the family of a Confucian scholar repeated this prayer to me and told me she believed in Jesus. Recently, a child of seven from our kindergarten died and the mother told me how comforted she was to hear him during his last hours murmur sentences from this prayer. She especially mentioned these words, "And in the day of death save my soul."

I, of course, have had a short experience in the direct evangelistic work, but I have been much strengthened in this method of first teaching by prayer by the following incident which was related to me by an experienced friend.

She said about twenty years ago a missionary visited a high class family near here one afternoon. She taught

the two little girls in the family a prayer and urged them to pray that night. They did so and continued to pray for many months afterward, though that was the first time they had ever heard the Gospel and they heard no more of it, for many years.

The elder of these little girls is now a Bible woman, the younger the matron of the Union Girls' High School and an earnest Christian worker, while the brother is a Presbyterian minister. They date the beginning of their faith from the incident mentioned above.

This prayer, which with a few slight variations, is used in all this section, was written about thirty years ago by one of our Christian women.

Among the first day school teachers employed by our Mission in Hangchow was a Mr. Yu and his son. Both were converted and became preachers. The wife of the elder Mr. Yu, however, was bitterly opposed to Christianity and used to revile and persecute her husband and son because they believed.

Afterwards she had a severe illness and the devotion and tenderness with which they cared for her during that time seemed to open her heart to the Gospel message. She longed to preach

the Gospel which she once despised, but she was never afterward very strong: It was a great grief to her that she could do so little for the Lord she loved. She spent much time in prayer. One day she called her son to her bedside and said: "Bring your paper and pen and write out a prayer for me. You know how I persecuted you and your father because you believed in Jesus, and now through God's grace I, also, have believed, and I long to do something for the Master, but, alas, I have no strength and no wis-

dom! But being a woman I know the hearts of women. Write me this little prayer for them. It is simple and easy to be understood. I have prayed that the Lord may accept it from me as service for Him and that He may use it to lead souls to Himself, and I command your prayers for the same object."

And the Master called His disciples and said, "Verily I say unto you this poor woman hath given more than they all—for she of her penury hath cast in all her living, even all that she had."

WORK AT TSING KIANG PU.

REV. J. R. GRAHAM.

THE work at this station was begun in the winter of 1888. It was then, with the exception of some work done by the China Inland Mission in Yangchow, and possibly a small work carried on by the Methodists in the same city, the only city opened for mission work between Chinkiang on the Yang Tse River and the work of the English, Baptists and Northern Presbyterians away up in the center of Shantung Province, a distance of nearly 400 miles. It was opened

with the distinct purpose of being used at first as a center from which to open up stations all through the northern end of this Kiangsu province. From the first the energies of the members of the station were largely taken up in trying to cover the whole field and doing what could be done to open the way for settling in new centers of work. The working members of the station have been drawn off to the new centers almost as fast as they could get a knowledge of the language



North-Kiangsu Mission "Standing Adjourned."



Tsing-Kiang-pu Singing Class, composed of boys in Boarding School and Orphanage. Mrs. J. R. Graham, the teacher, standing on the left.

—so that actual intensive work for the field which practically belongs to this particular station was almost impossible. But in the last few years with the final cutting off of Haichow to the north and Whai An and Yencheng to the east, we have been able to turn our attention entirely to the work for which we are actually responsible—and since then we have been glad to see—after the apparently resultless work of the past years, quite an improvement over the old conditions. We now have eight centres out from this city where services are held more or less regularly and where there are any where from one to 20 church members and inquirers who meet regularly for the study of the Bible. One result of not being able to cultivate our own territory more carefully was that until the last few years we did not have any good material from our own church members for a trained native help. We are now getting into the condition where we can look to our own field for helpers, and at present we have three men from our membership who are doing excellent work, and several others in preparation.

The country work covers a territory,

approximately 75x60 miles, and it would easily take all the time of three foreigners to oversee it, and work it as it should be worked, but of course we have not that number of men and we have to get along as best we can, concentrating here and there as seems to be indicated by the demand. We have quarterly communion here in the central stations, and all the country Christians and inquirers who are able to do so get in at that time. They seem to enjoy getting with a goodly number of other Christians—surrounded as they are by thousands of people who know nothing and care less about the things which are of interest to them. One can easily imagine what it means to them to foregather with a lot of those who believe and worship as they do.

The work in the town itself, is partly Evangelistic and partly Institutional. The Institutional work consists of Hospital, Boys and Girls Boarding Schools, and an orphanage. They are all doing excellent work and are being made to tell for Christianity. The writer has charge of the Boys' School. There has been an enrollment this year of about fifty boys. A large proportion of the older boys



Two of the orphans who have been, as a result of faithful study, transferred to the Station Boarding School. The boy on the left, "Enoch," came to us five years ago a ragged, dirty little fellow, practically a beggar, not able to read a word. He is now better educated than the average boy of 18 in the U. S. He will make a preacher or a good teacher some day.

are inquirers, or have been already baptized. The school is of grammar and high school grade, and the ordinary studies taught in those grades in Amer-

ica are also taught here, except that we do not, of course, teach ancient or European languages. Instead, much time is put on the study of their own language. Of course, we give prominence to Christian books, and the boys probably could stand a much better examination on the Bible and kindred subjects than most of the boys in your home school.

The Evangelistic work in the town is getting heavier every year. It means the preaching at the dispensary chapel when the daily clinics—four times a week—are held. As the patients begin coming early in the day, it gives an opportunity for a good long time of preaching. It is too much for one person and so a native helper takes his regular share in this part of the work. There are Bible classes meeting several times a week for both men and women. There are special services held on Sunday and during the week for men and women and children separately, and one large general meeting held for all on Sunday morning. There is a large Sunday-school at which all church members and inquirers and school children and any outsiders who care to come are expected to be present. If the regular attendants are not present they are usually questioned as to their reasons for absence. There has been, in late years, an enormous difference in the outward attitude of the people towards us personally, and also toward the gospel. We feel that we are in a position now—such as we have never been before—from which we can go forward with great hope and encouragement for the future.

The Management of the Missionary Survey desires to gratefully acknowledge the splendid service rendered during "Survey Week" by the Secretary of Literature and other officers of women's societies in securing new subscribers and making the campaign a successful one.

How ill this magazine would fare were it not for the women, may be easily imagined by any one watching the daily mail coming in with its steady stream of renewal and new subscriptions. About 90 per cent. of these letters are in a woman's handwriting.

THE OLD MISSIONARY'S SOLILOQUY.

REV. S. K. DODSON.

If I look back upon the years gone by,
There comes to mind the day so long
ago
When gloom and sadness filled my
youthful heart
Because that I must leave my native
land
To serve my Heavenly King in for-
eign climes.
Though then I loved my native coun-
try well,
And loathed to leave my dear ones and
my friends,
Yet duty to the King who rules on
High,
Inspired my mind to choose a foreign
home,
And tell to those who have not heard
before,
How Heaven's King, the Father of us
all
Did send His Son to die for sinful
man.

That day, now almost fifty years ago,
We started far away across the seas,
To labor for my King on distant
shores.
So at this last return to native soil,
I'd thought to spend declining years in
peace
Surrounded by the scenes of childhood
days.
Oh these inspiring scenes! Oh happy
home!
Withdrawn from yonder throbbing
city's noise
So short a way! Here in this quiet
dale
My loved ones live, and children's
children play
Around my feet or sit upon my knee.
E'en at this sunset hour, while fades
the glow
From yonder West, I hear them still
at play,
The dear sweet comrades of my later
life,

How painful would it be to leave you
now!
Yet deep within my heart a longing
stirs,
To go once more to that far Heathen
land,
To stand again upon those distant
shores
And tell the ancient story, ever new.

As now the sunset glow fades fast
away,
And darkness soon shall cover all the
land,
As summer green is fastly turning
brown,
And winter's chill comes slowly creep-
ing on,
So my remaining years I know are
few,
Now soon, it may be sooner than I
think,
The road of life runs through the
gates of death
Which close forever on this world of
time.

But happy though I be in this fair
land,
I cannot sit and fold my hands all day,
Or even to read the books I like so well,
And entertain the children that I love,
Appeases not the longing in my soul
To go again and toil in that far clime.
There in the harbor waits the sturdy
ship
To take me o'er the chafing churning
sea:
On it I must embark and sail away.
I still remember well that first long
sail
When days, and weeks, and months
were passed on board,
The food was sour and stale, and drink
was rare,
And roaring winds and furious dash-
ing waves
Made wild the seas, and soul and body
sick.

Then I was young and strong to brave
 the deep,
 And now, tho I be old, yet Caleb like,
 As then my strength, so now, to come
 and go.

Across the ocean's waste on those far
 shores

I see awaiting my return the men
 Who at my word left all to follow Him
 Who came from Heaven to earth lost
 men to save.

I see the Church, the first they built
 That stands near by the village on the
 hill;

And throngs that on the holy Sabbath
 morn

And mid-week night meet there to
 praise and pray.

From hearts so full of joy they sing
 their songs,

With words, sincere, they kneel and
 make their prayer.

And too, I see through all the country
 round

Small groups of those who've met to
 worship God;

Where, years ago not one believed the
 Lord,

But tried to drive the "Jesus man"
 away,

A thousand beckon me to come again.

I see the trail I trod through those long
 years,

I see it as it stretches on and on,

It winds by paddy fields and through
 the plain,

Along the slope that's clad with scrub-
 by pine.

And o'er the barren hills and far be-
 yond

Where high forbidding mountain pass-
 es rise

Before the weary traveler on his way.
 I see the Gospel messenger of peace

On some cold, blustery winter morn
 arise

And lead his pack-horse slow along
 this trail.

The hour of noon arrives; he eats in
 haste,

For fear the night will find him on the
 road;

He travels on; the mountain pass be-
 gins,

The clouds o'er hang, he cannot see
 the height,

And so as upward through the clouds
 he goes,

The swirling snow blows full against
 his face,

The sharp wind cuts, but on and on he
 climbs,

The summit gained at last, with thank-
 ful heart,

Then faster down the other side de-
 scends,

So thus the afternoon is worn away.

Near night the blinding storm is all
 passed through,

The sun, a reddened disc, with one last
 glow

Is seen just then low in the western
 sky.

Far down the valley, on a gentle slope,
 Appears the village which he seeks,

And near, the church, the village folks
 have built.

From humble huts, the smoke ascend-
 ing slow

Hangs drowsy in the winter evening
 air.

Far over head the gabbling geese are
 bound

To warmer, Southern climes; the short
 day's done,

The night comes on, but now the mes-
 senger

Is near his journey's end, and from
 their homes

The noisy children run to greet their
 guest,

Young men and fathers, too, their wel-
 come speak,

The elder matron and the shy young
 maid

Stand meekly by and gently bow to
 him.

Tho' tired and weary with the long
 day's tramp,

He stands that night before the eager
 throngs

And tells again how God so loved the world
That Jesus Christ he gave, to save from sin.
Thus day by day from town to town he goes,
The messenger of the old story true.
The night has fallen dark o'er all the land.

Tomorrow's dawn with eagerness I wait,
For with the morning light I start again
To far off lands to do the work I must.
Though long and cold the trail, I'll follow it
Until I die, or Jesus comes again.
Kwangju, Korea.

KOREA MISSION ITEMS.

REV. R. T. COIT.

OUR Korean Mission has, been having a siege of sickness, but God's hand has kept all the force so that there have been no losses.

Mrs. Daniel of Chunju and her son Frank both had pneumonia, but have recovered. Mrs. Reynolds is suffering with a nervous breakdown. Miss Winn was ill but was better at last report. Miss McQueen of Kwangju was operated on for appendicitis during the holidays but was able to take up her school duties at the opening of the Girl's School. Mrs. Talmage was also operated on for appendicitis, this making the sixth case of appendicitis in Kwangju, all following the bad example of Mr. Coit three years ago. John Hill was ill and was taken to Mokpo to be under the care of a foreign doc-

tor, Dr. Wilson being in this country on furlough.

Mr. Linton of Kunsan has been ill with typhoid fever, but has recovered. One of the Bull children has also been ill, so that the foreign doctor has had his hands full. As Dr. Wilson is away and the Dispensary at Mokpo was destroyed by fire with all the instruments and much medicine, most of these cases of sickness were under the care of Dr. Patterson of Kunsan.

The Preston children and Sara Timmons of Soonchun have the whooping cough.

NEW ARRIVALS.

Mr. and Mrs. Clark of Chunju have welcomed a young lady into their home. Mr. and Mrs. Talmage of Kwangju welcomed their third son on Christmas Day.

THE SUNDAY SCHOOL AT SA TU.

MRS. M. L. SWINEHEART.

THE boys of Sa Tu school have a distinct local pride in their little institution. Though most of them are from heathen homes, and attendance upon the Sunday services is not compulsory, not one of the day pupils was missing from last Sunday's service.

Perhaps you would like to know about a few of these boys personally.

If you were to step into the school you would probably smile audibly

when your eyes rested upon little "O Chay" (Number Five). He was married last fall to a girl in another village. And though she has never been brought to his home to live, Number Five, according to Korean custom must be distinguished from his companions, and as he is a married man now, though but twelve years old, must receive high talk when addressed. His hair is drawn up into a top-knot above his round, little face, and he wears a



Mr. Swinehart under the Bell Tower used on Sundays to notify heathen children of the day (both of them). See Kwangju in the distance.

tiny turned up bamboo hat, that would fit a doll, tied under his chin.

His trousers are white, while his jacket is a bright serise,—over all he wears a muslin over coat, of dark red lined with green. But never mind, gorgeous little Number Five is a most interesting listener when the teacher tells how God dealt with the Israelites.

Then, there are the six children of a widow,—a sewing woman who receives 12½ cents (gold) per day for six days in the week. The oldest son earns perhaps 50 cents per week, making bands of split bamboo for the famous Korean hats. The next son, 13 years old, goes to the mountain side each day and brings home the long grasses that make firewood for this little family. Last Sunday these children were all at Sunday-school with clean faces and hands, and combed heads. Two of the little fellows, the Kewpies, we call them, had freshly washed and ironed and padded clothes on, and the baby was darling in a red jacket with blue sleeves and a Scotch Tam O' Shanter (some one had given the mother) over one ear.

When you know that all Korean clothes must be ripped up, boiled a little without soap, and then pounded in cold water until spotless, and that it takes from three to ten hours of hard pounding upon the stone ironing boards with Indian clubs until they are dry, you will wonder with me at the mother's pride and industry that can thus turn out a self respecting family upon a Sunday morning.

This mother is a Christian, and this is what Christianity has done for her and her children.

Beside this bright little group sat others from homes where there is enough to eat, but where Christ is not known. Many of these were filthily dirty.

The teacher, Mr. Choi taught Joshua to the big boys in one corner, Que Nimmie, who came with me from the Girl's School took the little girls, while I had the smallest boys.

The whole building contains but 500 square feet, and as there were 83 crowded into it, you may know that we three teachers shouted like train callers to make ourselves heard.

I taught the "Temptation in the Wilderness."

"What is a temptation," I asked. "Its an examination in Hahnmoon (Chinese), I've had 'em," came the astonishing reply.

The American was stumped for a minute, until she reflected that the meaning of *trial*, *test* and *examination* in Korean can all be included in the word *temptation*.

"No, it isn't" she said emphatically, "A temptation is a bad thought,—how many of you know about that?"

A general look of comprehension and recognition passed among the boys, and the teacher continued, "Where do bad thoughts come from?" "Oh," said the whole class, in relief that attention was directed to a less personal question, "from God."

"Now that shows that you have answered without thinking. Bad thoughts come from the Evil One the Great Adversary."

"I know his name," spoke up a little boy with one eye, and he made in one palm with the fingers of the other hand the imaginary strokes that form the Hahnmoon for the character known to Koreans as the Prince of Devils.

"You're probably right" said the American, "but I don't know those characters from laundry marks. But I am sure of one thing, that every boy before me has been tempted by the Evil One who goes about seeking

whom He may devour in Korea. If you forget all else, remember this, that Christ is greater than all evil, and through his strength you may put away every temptation that so easily besets you. Now repeat the Golden Text after me, and you Rice Room, don't just make motions with your mouth, but listen with your ears for the sounds and think what you are saying. As we conclude, we are going to take up an offering to God as an expression of our love to Him. This will be for foreign missions to send the Bible to parts of Korea where boys like you have no chance to hear the Gospel."

The teacher with outward assurance, but inward misgivings boldly held out her hand to receive the offerings from those children of the poor before her. Her little faith was severely rebuked as six nips were dropped into her palm with hearty response. Their total value is six-tenths of an American cent, but each one of them will buy a small, a very small marble of candy. When one's diet consists entirely of rice and pickled turnips even a small piece of candy has a value all its own. These six nips the teacher exchanged for others, and sent the original ones to the Class in America who make possible this little school as a concrete proof of the fulfilment of the words, "And others seeing your good works, shall glorify your Father which is in Heaven."

JOHN THREE: SIXTEEN II —IN KOREA.

DR. W. H. FORSYTHE.

MRS. ANNABEL NISBET in a letter concerning the work in Korea says: "I wished several times that Mrs. Junkin could see how sweet and attractive her old home and yard (at Kunsan) looked; Dr. Patterson took me into the dining room to show me an old Korean timber in the ceiling that had Mr. Junkin's name and

John 3:16 on it in Hanmun (the native Korean script). They knocked the plastering off and this was uncovered. Dr. Patterson said he would not take lots for it."

It will be recalled that this home was one of the first foreign homes to be built by our mission in Korea. Previous to this Mr. and Mrs. Junkin had

lived in a small Korean house. In addition to living in native houses the missionaries were cut off from mail for long periods at times. They endured hardness as soldiers of our Lord and Saviour Jesus Christ, and their labour of love was not in vain.

Rev. W. M. Junkin was one of the most beloved of our Korean Mission. His happy disposition, sympathy for the people and rare comprehension of their life, language and needs, and his clear and effective presentation of the Gospel message won many to believe and love and serve our Lord and Saviour.

The message found inscribed on the Korean timber has found its way to

many a Korean heart to be inscribed upon their lives.

The simple grave of this well-beloved worker in the Master's vineyard, over-looks the beautiful bay at Kunsan, facing toward the setting sun. He rests from his labours and his works follow him. Not long before his unexpected death he wrote a friend of his work, "As I saw the eagerness with which the poor people feasted on the few crumbs of the Bread of Life that we could give them, how I thanked God that He did not let me miss the joy of being a missionary." Are there not some who read these words of this brave soldier of the cross, who like him will pray and work not to miss the joy of being a missionary? Acts 1:8.

A GREAT MOVEMENT IN NORTH KIANG SU.

REV. HUGH W. WHITE.

THE attention of the church has been centered on Yencheng station by the Childrens' Day collection. This interest will, I am sure, be intensified by the fact that the great in-gathering for which our General Assembly is praying, has already manifested itself in the Yenchen field.

As second causes for this we note:

(1). This station, while weak in missionary force, has from the first had a working force of Chinese Christians. It has been the policy of the station to treat these Christians, not as employees, but as co-workers, consulting them freely and depending on their judgment and their faithfulness. Their enthusiasm and hearty co-operation with one another and with the missionaries has much to do with this movement.

(2). Seed already sown. In some parts of this field there were a few who had begun to believe through the work of the Tsingkiangpu and Hwaiianfu missionaries. These welcomed us heartily, and were zealous workers from the start.

(3). In the adjoining territory of Antung under the China Inland Mission there is now a movement towards the church. In one year they examined a thousand applicants for baptism. This has somewhat influenced our field.

(4). Political conditions. All history shows that God has utilized ulterior circumstances to fallow the ground for his seed. So far as we can see, the Reformation could not have succeeded but for wicked Henry VIII and the Elector Philip of Bavaria. In China now the monarchial element is friendly, at least on the exterior, because it is European influence and money that have it in power. In our Funing field this element is especially friendly because the official sent there under this regime is a Hsuchoufu man, who is friendly to us and our Hsuchoufu Christians. On the other hand the Republican element has been humbled. In this field the people are intense Republicans. Among them are men who had read foreign infidel books and had been antagonistic, but now they are



Funing Christians assembled for Sacramental occasion. Mr. White in third row at left.

open to the Gospel. One young man of this class was put to death on the charge of treason. Now his little brother is in our school and one of the brightest pupils.

The Yencheng station has tried to use caution in conducting this work. No applicants for baptism were received for two years after the work was started. Since then they have been received only with caution. We came to this autumn with a membership of 47, nearly half of them having been received by transfer.

In the eastern part of the field apart from Mr. White's work, there is thus far no appreciable interest. But in other parts of the field many applicants for baptism have been examined, especially in the northern part, under the care of the Funing church session. In all this autumn thirty-five adults have been baptized, and four members received by transfer. This brings the membership at Yencheng and Funing up to 85. At one point the sole local

member and the workers decided to pray for twenty new members this fall. Wonderful to say, 120 were examined, and 18 baptized. These with two infants made exactly twenty new members.

When presbytery was meeting at Funing in October, a lady, Mrs. Peace, was received in the church. She is now one of the most effective workers. She is a lady of education and independent means. Before the session she showed a clear perception of truth and deep feeling. The session has asked her to act as a committee to organize a girls' school. She herself has promised a hundred dollars towards it, and a gentleman of the city has promised another hundred. Mrs. Peace is already having the desks made at her own expense, and has given liberally to other causes, such as the Tract Society at Shanghai.

A striking fact about this work is that, while some of the new Christians are very poor, yet there are some of

the better class coming forward. The Christians can read, and a few are well educated.

When the session was meeting at Funing, a gentleman came for examination whom nobody expected. He is a literary graduate of high rank, a leading citizen, and one who in the past had been hostile. During the examination to our amazement he suddenly broke down crying,—not ostentatiously, but quietly, evidently against his own volition. We do not suppose it was all spiritual concern. He had been humiliated a few days before in secular affairs. But even so, for a man of his standing to break down before a church session was a wonderful sight.

Requests are coming in from leading citizens in a number of large cities asking us to open work there. Good properties are offered at reasonable rates, and without opposition. Think of that when in nearly every city we have entered, there have been at least a few men of Belial to fight us over property questions. In reality this looks like the beginning of a mass movement towards the church, and it is based on study of God's Word. I only hope the Devil will not find means to break it up.

We who have the responsibility for this work feel our weakness. We deeply need your prayers for wisdom. Furthermore, the missionary force at Yencheng ought to be strengthened. We have only two evangelists. Both

of these are shortly due a furlough. Even at best what are two evangelists for such a work? As for the ladies' work, our wives cannot begin to keep up with it. We so much need a few single lady workers. In the medical work, we thank God for providing Dr. Hewett for a year, but somebody ought to be preparing to take it up as a permanency. We evangelists have started eight schools. We could not resist the imperative demand for Christian education. You school-teachers would chuckle, if you could see the 53 little fellows in the Tienhu school, as they line up and a diminutive officer of the day shrilly orders to "bout face," "forward march." But it is preposterous for two evangelists in their odd moments to organize a system of Christian education adequate for the needs of a state with a million or two million people. We need a professional teacher to give his whole time to it. Also this new development creates a great need in this field for buildings for chapels and schools at the out-stations. A thousand dollars together with the local contributions could secure a property where the educated classes would not be ashamed to sit down. Each out-station needs such a place. When our people saw the Korean and the African movements, they just got together, sent out workers, and equipped the work. Here is another great movement. Can you do the same?

WORK AT HWAIAN FU.

JOSEY U. WOODS.

IN our woman's work at Hwai-an-fu we have constantly to remind ourselves of the injunction, "Despise not the day of small things." The year that is past has been made up of such days, filled to the brim with the giving of the cup of hot tea (and the hour or two of conversation that goes with it), and the laborious laying of

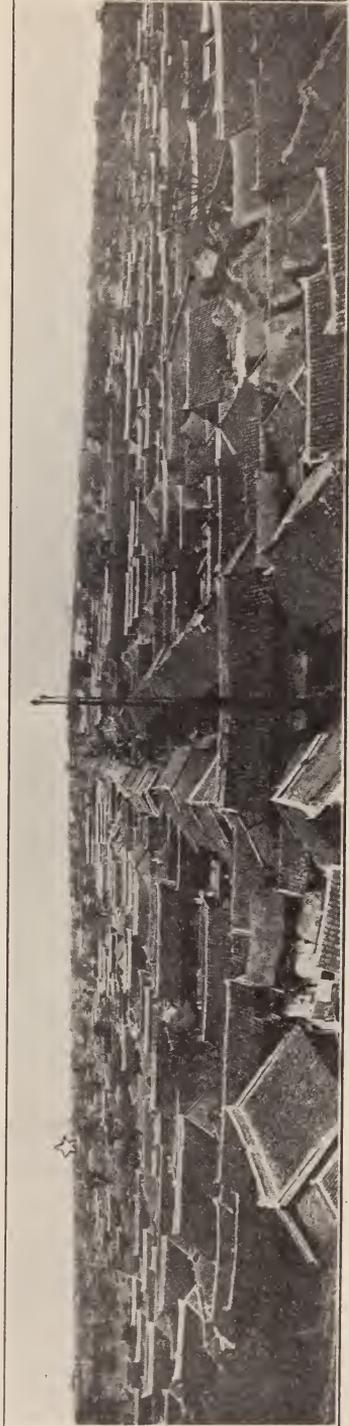
"line upon line," but it does not make a "good story" nor take long in the telling.

We are all aware that the three-fold aim of Y. M. C. A. work is often represented by the triangle. It is the equally appropriate symbol of the lines of missionary effort in all our stations.

That side of the triangle labelled

“body” has specially fallen to the lot of Mrs. Yates, who has ably handled all the medical work at Hwai-an. Though the clinic is officially opened twice a week, the sick, having found her out and knowing a good thing when they see it, keep her busy every day in the week and Sundays, too, with chair-calls, suicides, accidents and dressings galore. Isn't it wonderful what an intimate connection eyes and ears and throats have with the affections? And that the pulling of a tooth so promptly and efficaciously gladdens the heart? Even “before taking,” while the air is yet full of groans and pains and aches, there is a spirit of friendliness, trust, and intimacy in the waiting-room of the dispensary that is easily felt, and I enjoyed my hours Tuesdays and Fridays with the patients there, though I have never yet found a royal way to hold the attention of the crowd of women and babies. We give out hymns, prayers and tracts, talk from Mr. Blackstone's large colored Bible pictures and texts, sell quite a number of Gospels and Catechisms, and move from bench to bench for a personal word around, and always give the invitation to the services for the week. A large proportion of the patients have attended church this year, at least once, many oftener. By way of the clinics we have visited a number of new homes, and persuaded a few more girls to study the “Short Steps” at home.

Miss Wells has concentrated her attention on that side of the triangle called “mind.” Charity begins at home, and many hours a day have gone into storing her own with matter and sacred edict, during lengthy seances with the teacher. She there practices very successfully what she learns on a little class of beginners in Dr. Price's “Short Steps” twice a week, using “character-squares” and a branch of heavenly bamboo! On Sunday afternoons, after she has played organist, choir-leader, and policeman, she leaves, peace, quiet



Hwaiianfu, taken from the South Gate. The Star indicates about where the homes of the Woods' and Yates' families are located.

and joy behind her, as she takes all the children away to the one Sunday-school room, and teaches them hymns and verses and catechism for three-fourths of an hour—while we have women's classes.

The solid base of the triangle is "spirit" and here we all labor together by all means. For one pupil in Bible study, help with English is the fish-hook. The borrowed phonograph, the piano, the sewing machine, the doll, the meat-grinder and egg-beater, flower-seed, are all attractions and the guests go away with leaflets in their hands. We try to keep good books and magazines in constant circulation among our friends, and are hoping for a little library. There were six in the third book of Price this year, and one of these "graduated" into the weekly Bible class, which numbered six, too. We studied Matthew and Mark and part of the Shorter Catechism. We also had Matthew at our Thursday prayer-meetings. Mrs. Yates and Miss Wells took their turn in leading the opening exercises prayer-meeting day, and Mrs. Woods in giving the talk on the lesson. We memorized a title for each chapter and a verse from each chapter in Matthew, and these we reviewed from the beginning each week. The Wednesday service for women at Mr. Yates' South Gate chapel was one of the most interesting features of the year. We met with a large reception from the first, and crowded benches right up to the warm weather, and it

was a great joy to get in touch with a new set of women and have doors opened to us in a new neighborhood. We have not kept account of the number of visits paid in Chinese homes.

The sweetest thing of all is the different atmosphere that surrounds the babies in the Christian homes, and to see them before they can talk plainly at their beloved plays of church and Sunday-school. One tot of four is Miss Wells and performs skillfully on the bench in lieu of organ, another is Miss Woods, who stands up book in hand to "kiang." The small nephew of one of our Christian young men reported one night to his grandmother, "I got a whipping at school to-day and it must be because I didn't pray to the Heavenly Father this morning and I haven't been going to worship enough!" It seems from an old lady of ninety I met at clinic, that we barely missed being able to spend our summers complacently at the station on our "hills." I was laughing because of the name of our Hsien (hill), and nary a hill in all that flat as a pancake country. "Oh, yes," she replied, "of course—the root of the hill is here, you know. But our officials decided it would be unlucky for the city to have one, so they wouldn't allow it to grow." Unfortunately for us, then, we had to leave the station in the hands of the good old preacher, and flee the heat the first week in July. We are hoping to go back strengthened physically and spiritually, the first week in September.

GOD DOES ANSWER PRAYER.

REV. S. M. ERICKSON.

MURAMATSU SAN is a converted robber and ex-convict who maintains a home for discharged prisoners at Kobe. Some time ago he had to make a trip to Tokyo on business in connection with the Home. On asking his wife for money to make the trip, he found that

there was only one yen and seventy sen in the family purse, whereas the journey would require about ten yen. He had to be in Tokyo at a certain time and must leave at once. Before leaving home he and his wife prayed for the money. He took the seventy sen and left her the yen and started

for the station believing that the Lord would respond in some way. At the station he prayed again, but no money was on hand and the first train pulled out for the capital. The next express was due to leave in about four hours. Muramatsu San spent all this time at the station praying, confident that the Lord would hear his petition. Just a few minutes before the train was due a missionary, who knew Muramatsu San entered the station. Muramatsu asked "Where are you going?" "To Tokyo." was the response. "I, too, am going there," replied Muramatsu San. Then the missionary said, "By the way, I have ten yen for your work which I have been intending to hand you for some time." Then Muramatsu San related how he had been praying for the money to make the trip. This man believes that God does answer prayer.

Miyai San and I were out in the country on a little evangelistic trip, and while at the hotel he became reminiscent and told of some of his experiences while connected with the Okayama Orphanage. It was during the great famine in the North, and he had been sent to gather in some of the poor children for the Home. The Orphanage was already full and funds were scarce. What could be done? On reaching the famine district he found so many children in distress that his heart almost broke. Something must be done. He began to gather in children. A prayer went up as each new child was added, until he had 325 under his care to be conveyed from the North to Okayama. The Government railroad carried the children free. Miyai San was going south with 325 lively youngsters and many prayers for their welfare were ascending to the throne. How they could care for and feed them was a pressing problem, which could not be solved while en route. Late at night they all reached the Home tired and hungry. Some food was on hand which was eaten and then the youngsters all went to sleep. In



Minami Shin Machi Chapel, Takamatsu, Japan. The map was previously used in the Forward Movement in America.

the midst of the planning and praying a call was heard at the gate. It was a messenger boy. A cable had come from the Christian Herald bringing the news that \$2,500 was on the way to the Home. Miyai San says that God does answer prayer.

Some time ago I heard a Lutheran missionary relate the experience of Baba San who lives in Kyushu. The Russian war was on and all the young Japanese were going to the front. Baba San, too, wanted to go, but he was turned down as physically unfit. At first he was despondent and then he cast about to see what he could do to help. He was a Christian and could pray for the soldiers. His companions, as they went to the front, one by one were added to his list until he had 57 names. Every day he prayed for them, that God would watch over them and bring them home safely. Men were shot down indiscriminately. Thousands were slain. The war ended and the soldiers returned. As they came back he checked

his list. Every one of the 57 men returned home alive and well. These men told of many narrow escapes. "But, while men fell to the right and the left, strange to say we were safe." Baba San believes that God does answer prayer.

Christmas time brings quite a strain on the missionary's purse. There are so many that must be remembered. This year we had gone in rather heavily and still had two more places to think about. It just seemed impossible to do anything for lack of funds, but yet something had to be done. We decided prayerfully to go on with our

plans. This decision was come to while on the street. Just after I reached home the postman came with a registered letter. It contained God's answer, and the poor had a little Christmas cheer. God *does* answer prayer.

We have been praying for some time for a church building at Marugame. We just must have this building or stop growing at that place. As you read this testimony to the Father's interest in His children's earthly affairs, will you not join in our prayer to God for this building in Marugame? We believe God does answer prayer.

Takamatsu, Japan.

PERSONALIA.

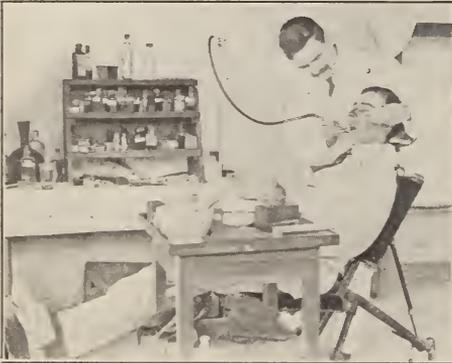
We have received the first number of a very attractive little magazine entitled "From Far Japan," edited by Rev. H. C. Ostrom and Mrs. S. M. Erickson, and to be issued "once a quarter or so." We suppose the "or so" part of the announcement indicates that the regularity of its quarterly appearance will depend upon the encouragement which

Ostrom contributes a suggestive article on "The Call of Present-day Japan." The best thing in the magazine is the following little poem from the gifted pen of the female editor:

"The call of those who sleep
And who do not dream;
The call of those who waking weep,
And do not deem
That morning's joy can end the bitter night;
The call from man to man
For Him Who is the Way, the Truth,
and Light,
We bring 'From Far Japan.'"

* * *

One of the most cheerful hearted men we have in our whole work is Mr.



"Steady now—it won't hurt much."

the editors receive. The price of the magazine is 40 cents a year in advance, payable by Universal Postal Order. The contents of the first number has been provided entirely by the editors, with the exception of a very interesting article by Dr. Chas. A. Logan: Mr.



"That doesn't hurt, does it?"

Thos. J. Arnold, Jr., who has for the past four years had charge of the business affairs of our African Mission at Luebo. We have never had the pleasure of publishing his photograph before, but we have just received one which we regard as one of the most unique and expressive "counterfeit presentations" of a man in a trying situation that we have ever seen. Since Dr. Pritchard left the field our missionaries have had no one to look after their dentistry and have suffered very considerably on that account. Recently Mr. Johnstone of the Congo Island Mission, whose regular business is preaching, but who also does some dental work as a side line paid a visit to Luebo. As the pictures indicate he evidently found something serious the matter in Mr. Arnold's mouth and proceeded to remedy the situation without regard to Mr. Arnold's personal feelings. We are reminded of a personal experience some years ago when a dentist, after going through some very painful operations in the writer's mouth remarked sympathetically, "I don't suppose there is anything in this world that hurts any worse than that," to which the reply that immediately suggested itself was, "No, and I don't believe there is anything in any other world that can surpass it."

It is with some misgivings that we publish these pictures, but we hope the subject of them will forgive us.

* * *

A letter from Prof. C. C. Knight of Lavras, written from Rio de Janeiro on January 28th, tells of a very sad affliction that was the cause of his being in Rio. The physicians have found it necessary to remove one of the eyes of his little boy on account of glioma, and he was quite anxious at the time of writing lest the disease, might attack the other eye.

Prof. Knight writes:

"The operation was performed here Tuesday of this week and now my lit-



Ouch!!!

tle boy with only one eye is playing by my side as though nothing happened. He is merry as usual, and when the eye is dressed is more patient than many a grown person would be. His lip may quiver a bit, but nothing more indicates anything out of the ordinary." These friends will have the deep sympathy of all our readers, we are sure, in this sore trial.

* * *

A letter from Rev. C. L. Crane announces his and Mrs. Crane's arrival in New York on March 9th, returning on furlough from Africa. They will go to Hickory, N. C., where Mrs. Crane's relatives live, and that will be their permanent address until further notice. We extend them a cordial welcome home and commend both of them to any of our churches who may wish to hear an interesting story of missionary work done under difficult and trying conditions.

* * *

Our Mr. Swinehart is chairman of the Executive Committee of the Sunday-school Association in Korea, and Mrs. Swinehart is his very efficient helper in that work. We call the at-



Leper Women in Kwangju Leper Hospital.

tion of our readers to her delightful description of a Sunday's experience at the school in Sa Tu. In his letter accompanying the letter Mr. Swinehart says:

"This Sunday-school is the one started a little over three years ago in the heathen village—and was the first Sunday-school especially for heathen children in Korea. Since that time these schools have grown until now we have perhaps 10,000 heathen children, or more correctly, 10,000 children in regular attendance on these Heathen Sunday-schools."

* * *

A letter from Rev. J. S. Nisbet informs us that he and Mrs. Nisbet expect to come home this summer and be with us at the Montreat Conference. Mr. Nisbet gives the following interesting item of news in regard to his work:

"You may not know that my field has called and now has working in it, its second pastor. We located one last fall, Mr. T. J. Chay, and year before last Mr. S. O. Im. These are both recently ordained ministers. They are

entirely supported by the churches. So by growing, my field has weakened. Do you see? It is like a family as the sons grow up and set up for themselves. They leave the home somewhat weakened. But we hope to fill the ranks and have another field ready for another pastor in about two more years. Were I not going home this year we might possibly get ready by next year."

* * *

A letter from Miss Elise Shepping informs us that a law has been passed in Korea requiring that all Trained Nurses hereafter sent to that country would be required to bring with them a certificate that they had passed an examination before their own State Board of Examiners and secured the right to use the title "Registered Nurse" after their signature. A good deal of stir has been created among the nurses already in Korea by another provision of the law requiring that they should pass a Government examination before being permitted to nurse in any hospital. We do not know what

motive inspired this action of the Japanese authorities in Korea, but it seems to us they might take some things for granted, and among them this, that there are a few small matters concerning which they were not specially created and brought on the stage at this particular age of the world to set the world aright.

She also sends us the picture of a cured and discharged leper, concerning whom she writes as follows:

"This boy is the first case of arrested leprosy, discharged as such in August, 1914 at Kwangju. He came in three years ago; had sores all over his body and large areas of anesthetized flesh. Now there are no ulcers or loss of sensation, and he is well and strong and able to do a good day's work. After leaving the hospital he was asked to report every three months if O. K. If not, to come back when ill. Up to date he is well, and was married last month. This picture was taken the day he was discharged from the hospital.

* * *

Rev. and Mrs. W. F. Junkin of the North Kiangsu Mission, who have been at home on furlough, are now returning, expecting to sail from San Francisco on the "Mongolia" on March 27th. Their visit home has been greatly enjoyed by their many friends and many of our churches have received missionary inspiration from the visits of Dr. Junkin while he was at home. Mrs. Junkin was in feeble health when she came home and has not been able to visit many of our churches and societies on that account. We are very glad to have a report from her examining physician which assures us that her health has been sufficiently restored to enable her to return to her work with safety.

* * *

A note from Rev. R. D. Bedinger, dated New York, March 13th, announced the arrival of himself and Dr. Coppedge on that day. Mr. Bedinger will go at once to his home in Phenix,



This boy is the first arrested case of Leprosy, discharged as such August, 1914, from our Kwangju Hospital, after 3 years' treatment. His body was covered with sores and large areas of anaesthetized flesh. Now there are no ulcers, no loss of sensation; he is well and strong and able to do a good day's work. He has reported to the hospital for examination at regular intervals since his discharge and there is no indication of a return of his disease. He was married a short time ago.

Va., which will be his permanent address until further notice. We have not learned at the time of this writing whether Dr. Coppedge will go first to his own home in Rockingham, N. C., or to Mrs. Coppedge's father's home at Rosedale, Miss., but an announcement of their permanent address will be duly made in the church papers. We had



Printing Plant of The Presbyterian Mission Press, with Chapel and Pastor's Residence, Shanghai.

urgent letters from members of the African Mission telling of the wonderful influence which Dr. Coppedge has acquired among both the natives and the Belgians and expressing the hope that he may return to the field as soon as

possible. We greatly hope that after a few months' rest in the home land he may be able to return.

* * *

An interesting side-light on things Chinese is given in a communication from Rev. J. Y. McGinnis under the heading, "Second-hand Coffins for Sale," concerning which he says:

"You would think that such a thing as is intimated in the above caption would be possible, if at all, in almost any other country rather than in China. Certainly I should never have guessed that such a thing could be possible in China.

But several weeks ago I saw some people actually removing the body from a coffin that had been used, but was still apparently new. They were removing the body and then were taking the coffin to pieces so as to be made over again. On the following day I saw the same thing being done at another place. This time they were removing the bones with a pair of tongs."

* * *

A note from Dr. Allen C. Hutcheson, written from Stanberry, Mo., where Mrs. Hutcheson's family reside, states that he has just undergone a successful surgical operation, from the effects of which he is now convalescing. We sincerely hope that no complications will arise and that this valuable worker



Dr. S. I. Woodbridge and Chen Chun Sheng, joint editors of the Chinese Christian Intelligencer, of Shanghai.

in our Mid-China Mission may be speedily restored to health. Present conditions in China are such that we can ill afford to lose any of our workers in that field, and least of all one of our well equipped doctors. Several trained nurses could just now be placed in our China Missions if we had them and had the means to send them out.

* * *

In our judgment it is probable that no two missionaries in China are wielding a wider or more powerful influence than the two Editors of the Chinese Christian Intelligencer, whose pictures are herewith submitted. The paper goes into twenty-one provinces in China and is sent to Chinese com-

munities in over a dozen foreign countries. There are hundreds and thousands of Chinese who get no news of what is going on in the world except what this paper brings to them, and with the news of what is going on in the world they also get the good news. The paper is now in its thirteenth year. There are over two hundred Chinese who contribute to its columns.

The paper is self-supporting at its present size, but it needs to be enlarged. The Presbyterian Mission Press by which it is published has grown to be a great institution and is sending out millions of copies of Bibles and Christian books and leaflet literature every year.

BOOK REVIEWS.

THE TRIAL AND DEATH OF JESUS CHRIST. By Prof. James Stalker, D. D., pp. 321; cloth. George H. Doran Company, New York. Price 50 cents net.

A devotional study of the experience of our Lord and Saviour when He faced the crisis for the world's redemption. In this work Dr. Stalker has supplied a valuable supplement to his life of Jesus Christ by a much more extended study of His last days upon earth. We agree with the Editor of The British Weekly that "It is a noble book."

THE GOSPEL OF THE DIVINE SACRIFICE. By the late Chas. Cuthbert Hall, D. D. cloth; 50 cents net. George H. Doran Company, New York.

The chapters in this volume are the lectures delivered on the Cole Foundation at Vanderbilt University some years ago. Many of those who were charmed with them when they were delivered will, we are sure, be glad to have them in this permanent form. They have been altered somewhat in form, but the substance is the same. The devout believer will find his love and faith quickened and warmed by a perusal of this work.

DO YOU KNOW?

1. In what ceiling is found a missionary's name and John 3:16?
2. How Korean clothes are washed.
3. Where they have only "to tickle the soil and it laughs a harvest?"
4. Why agriculture must always be the occupation of the Congo people?
5. Who asked to "sit on the fence" in order to "get wisdom?"
6. Why the native African bath for children is injurious?
7. Where a native Chinese woman is organizing a school?
8. What special service a converted reviler of the Christian religion was able to give?

9. What symbol can appropriately represent the missionary work?
10. Who was presented with a silver trowel and why?
11. Of some direct answers to prayer in Japan?
12. Where there are "second-hand coffins" for sale?
13. What is a very interesting new feature in our African Work?
14. What Special plans are being made for the work in Latin America?
15. What is the latest development in Presbyterian Work in China?
16. What strange plea the Roman Catholics are making in Mexico?

SENIOR FOREIGN MISSION PROGRAM FOR MAY, 1915.

ARRANGED BY MISS MARGARET MCNEILLY.

Topic—General View of the Field.
 Song—The Whole Wide for Jesus.
 Scripture Reading—Matt. 13:31-38.
 Prayer.
 Solo—Selected.
 Reading—Giving and With-holding.
 Talk—The Test for Discipleship.
 Topical—The Unity of the World Today.
 The Religious Impulse Behind all Growth.
 Messages from Some Fields:—
 Wanted—1,000 Chinese Teachers.
 Emperor Yoshihito's Gift.
 A Christian Korean View.
 Her Father's Will.
 Song—The Conqueror Has Come.
 Minutes.
 Roll Call—Answer with the name and station of a missionary.

Business.

Chain of prayer, closing with the Lord's Prayer in concert.

SUGGESTIONS.

"The Messages from Some Fields," are short, and should be given as news items, and not read.

The Missionary Review of the World for March 1915, is full of late news from the fields, especially China, Mexico, and Cuba. The leader might supplement some of these for the articles given in the program.

Use the Monthly Topic, in the current issue of *The Missionary Survey*, for late news and conditions in our fields.

The Annual Report will be ready in time for your use in the May meeting of your society. The Foreign Mission Committee will furnish this free on application.

NOTES FROM KOBE.

MRS. S. M. FULTON.

LAST fall on the 5th day of October, we were called to witness a very pretty ceremony—that of a little band of Christians here in Kobe known as the "Nunobiki Church," laying the "corner stone" of their new church building. Strange to say this was the first ceremony of this kind that I had ever seen.

After the Scripture reading and prayer, a copy of the Bible and a record containing the names of the church members were placed inside of the receptacle in the "corner stone," and another flat stone put over this as a covering. Then we were all surprised and interested, when Mrs. Myers (who had so faithfully worked with the women of this church making laundry bags and finding sales for them in America) was presented with a *wee silver trowel* and asked to "seal up the stone." It was a very pretty ceremony and a fitting way, we

thought, for these believers to express their thanks and recognition of what Mrs. Myers had done.

CHURCH DEDICATORIAL SERVICE.

Three months and nine days later, we were again invited to be present at the dedication of this church. That was doing things up quickly for the East!

This is a neat building with the room for worship on the second floor; the first floor to be used for Sunday-school work, kindergarten school, etc. On this occasion the pretty auditorium was filled with a representative body of Christians from many of the other churches in the city. We were reminded of that "upper room" to which our thoughts and hearts often revert. Dr. Mizokuchi preached a good sermon and we felt thankful for the way in which God is prospering His work here in Kobe.

From Mrs. A. C. Richardson, Richland, Ga.

The SURVEY has been of infinite value and a great spiritual uplift to me.



THANKSGIVING IN PYENGYANG.

PROF. WM. P. PARKER.

AS WE walk along the streets this time of the year our progress is likely to be obstructed again and again by the little Korean boys who are intent on spinning their rude home made tops, in which they show a good bit of skill, for they do not spin the tops as American children do, but they have a little whip with a rag string tied on its end with which they keep the top going for almost any length of time by striking it over and over, often sending it quite a distance by their blows. It does one good to see their keen enjoyment, takes

one back to the days not so very long ago of his own top-spinning, and makes one feel that the world isn't so wide after all and that children are children everywhere. It makes our hearts go out in pity to these little ones when we think of the little they have to bring happiness to them, and should make us doubly grateful to God for our own blessings without number. It is the glad time of the year, and even these children in their play are rendering thanks to the Father, and in their simplicity and poverty have more contentment than many a child better supplied



Tsing-Kiang-pu Orphans Making Pillow Lace.

with what we term the good things of life. And so we would not pity the Koreans for the lack of these merely physical good things except in the many cases of actual suffering but our hearts go out especially to the old and young because so many of them do not yet know about the love of the Giver of all things just for them, and how He gave His son to die that they might have eternal joy. And then when we

think how God has given us the blessed privilege of helping in bringing to them this greatest peace-giving message, when we think that He has permitted even us to help in spreading the good tidings of His wonderful love for the children of men, when we think of His goodness to us, surely our heartfelt gratitude to Him can know no bounds!

ANSWERS TO 44 HIDDEN MISSIONARIES IN APRIL NUMBER

- | | |
|-----------------------------|--------------------------|
| 1. Reed—Pernambuco. | 23. Woods—Hwaiianfu. |
| 2. Bull—Kusan. | 24. Cumming—Toyohashi. |
| 3. Shields—Nanking. | 25. Lynch—Tunghiang. |
| 4. Martin—Luebo. | 26. Harrison—Kunsan. |
| 5. Hawkins—Kashing. | 27. Stewart—Hangchow. |
| 6. French—Hangchow. | 28. White—Yencheng. |
| 7. Price—Nanking. | 29. Crane—Soonchun. |
| 8. Bell—Kwangju. | 30. Rice—Haichow. |
| 9. Fair—Luebo. | 31. Curd—Tokushima. |
| 10. Lacey—Tsingkiangpu. | 32. Fulton—Kobe. |
| 11. Cowan—Lavras. | 33. Eversole—Chunju. |
| 12. Wells—Hwaiianfu. | 34. Porter—Pernambuco. |
| 13. Armstrong—Bom Successo. | 35. Hall—Cuba. |
| 14. Preston—Soonchun. | 36. Baker—Lavras. |
| 15. Hill—Kwangju. | 37. Graham—Kwangju. |
| 16. Wilds—Luebo. | 38. Knight—Lavras. |
| 17. Painter—Pulaski, Va. | 39. Grafton—Hsuchoufu. |
| 18. Venable—Kashing. | 40. Monroe—Kochi. |
| 19. Beard—Soochow. | 41. See—Bom Successo. |
| 20. Maria Fearing—Luebo. | 42. Morrow—Montemorelos. |
| 21. Woodbridge—Shanghai. | 43. Shaw—Lavras. |
| 22. Little—Kiangyin. | 44. Shelby—Tula. |

THE WINNERS.

There was some good work done on the 44 Hidden Missionaries in the April Survey. Many perfect and nicely written lists came. It was fine to see how many young people could work out those names and properly locate the Missionaries. The story was entitled "What a Time!" Judging from the amount of good honest work done, making out those lists, the sequel could also be properly named "What a Time!" How about

it, you young contestants? Well, you did not all win the award, but you have the satisfaction of a better acquaintance with 44 of the finest kind of people—more than that, for many of them are married and you learned to know their companions, as well. Two girls reached the editor's desk first with perfect answers, namely: Margie Wakefield, Statesville, N. C. (for east of the River), and Lila Young Amis, of Batesville, Ark. (for west of the River).

ANSWERS TO THE 18 HIDDEN CONGO MISSIONARIES.

1. Smith. Washburn.
2. Fearing. Scott. Martin.
3. Coppedge. Hillhouse. Allen. Sieg. Wilds. Fair
4. McKee. Rochester. Arnold. Crane. Setzer, Stevens, Deyampert.

MISSIONARY PUZZLES.

As this is an "off" month,—being assigned to no special mission,—we have chosen a little different work for you this time, dear children.

I.

My first is in high, but not in low;
 My second is in and, but not in so;
 My third is in near, but not in far;
 My fourth is in grease, but not in tar;
 My fifth is in cold, but not in warm;
 My sixth is in head, but not in arm;
 My seventh is in oh, but not in my;
 My eighth is in wail, but not in cry.

My whole is the name of our oldest Foreign Mission Station.

II.

My first is in Eagle, but not in bird;
 My second is in beheld, but not in heard;
 My third is in lamb, but not in sheep;
 My fourth in awake, but not in sleep;
 My fifth in keepsake, but not in treasure;
 My sixth, not in standard, but in measure;
 My seventh in the, but not in but;
 My eighth in open, but not in shut;
 My ninth in sweet, also in sour;
 My tenth in pagoda, but not in bower;
 My eleventh in Italian, but not in French;
 My twelfth in tool, but not in wrench;
 My thirteenth in Adam, but not in Eve;

My fourteenth in living, also in leave;
 My whole is the very first medical work of any size undertaken by our church in foreign lands.

III.

Below you will find eleven men
 Who for missions toil and pray;
 What we could do without their help,
 I really cannot say!
 Tho' not in Home or Foreign Fields,
 They are the guiding hands;
 And let us not forget they need
 Our prayers dear Mission Bands.

(All these are familiar names on our "Survey" pages).

1. We visited the little village shop, a department store of one room, the farmers' favorite demesne. decorated with loafers of every description. Here news passes about; here, in case of death, the will is read; here the sweet strains of the Jew's harp entrance the ear.

2. The proprietor of this establishment, Philip Sims, was a stalwart young fellow,—broad of chest, erect as an arrow, with an arm strong as a blacksmith's, and a will, I am sure, unbroken in spite of his homely tasks.

3. Just now he was busy with a customer. "Yes'm, a gill of molasses ain't much, you see. That's right, mum, orris root is the most stylish perfumery just at present."

JUNIOR FOREIGN MISSION PROGRAM FOR MAY, 1915.

ARRANGED BY MISS MARGARET MCNEILLY.

Topic—The Children Who Have, and The Children Who Want.

Song—Hark 'Tis the Shepherd's Voice.

Scripture Reading—Luke 2:8-14.

Prayer—For the children of everyland.

Black-board Exercise—Our Marching Orders. Minutes.

Roll Call—Answer with the name of a missionary, and tell where stationed.

Business.

Song—Selected.

Recitation—Tell Forth the Story.

Stories—The Children of Japan.

Our Little Cuban Cousins.

What a Bad Girl Did.

Recitation—Little Workers.

Song—The Children's Missionary Hymn.

Prayer, closing with the 23rd Psalm in concert.

SUGGESTIONS.

This will be a good time to review the children on the fields. Let them tell, not only of the countries, but what our church is doing in each.

Impress verse 10, of the Scripture reading, on the children.

The black-board exercise is another of the "Missionary Chalk Talks" and has a picture that can be easily reproduced. If you have no blackboard, use a large piece of paper, and make a chart of it.

Try at each meeting to have the children make sentence prayers. Let them learn thus early to come to the Throne of Grace.

THE IMMIGRANT GIRL.

I coom to Ellis Island, one bright and sunny day.
 To bring me there, me brother had kindly paid me way.
 Ameriky's big govermint had built up there, they said,
 A place to welcome strangers. I thought I should be dead,
 A-climin' all the stairways an' passin' all the men
 Who looked at me, an' asked me a dozen questions. Then



Little Gretchen, from Germany.

One doctor pulled me eyelids, another pulled me hair.
 I almost up an' told him to "Please, sir, have a care!"
 The poor folks who were with me I pitied, for their child
 Was sick an' cryin' sadly; its mother nearly wild.
 They took it from her quickly, and sent it far away.
 The hospital received it. The mother had to stay
 And wait upon the island that night and many a day.
 They put me in a big cage as though I was a bear!
 I wouldn't bite 'em, surely. They needn't have a scare.
 I waited there an' waited. My friends they didn't come.
 The hours they dragged so slowly I wisht I was at home;
 For there they never caged me, without a bite or sup,
 As though I'd give 'em smallpox, or eat the children up!
 I thought I'd cry a little, when with a pleasant smile
 A lady said so kindly: "Come, stay with me a while."
 She put me on a tugboat, and took me to the land.
 Lace curtains and a door bell! Her house seemed very grand;
 A pretty supper table, with grace before you eat,
 A Christian girl makes happy; 'tis more than bread or meat!
 They prayed and sang the sweet tunes I'd heard my mother sing.
 Indeed, I felt as joyful and rich as any king.
 She telegraphed so quickly, an' told my friends to come.
 It was a blessed place, sure, that Immigrant Girls' Home!—*Selected.*

PUT YOURSELF IN HIS PLACE.

By G. B. ST. JOHN.

Many boys and girls do not know the children who live in the block next to them, or else they do not care to know them because they are foreigners.

Suppose that you should go to a foreign country to live, and the people there should call you "foreigners" and say that they would not have anything to do with you. Surely you would resent such treatment.

Over one million new people each year have lately been coming to our country to make it their home. They are settling in our big cities, in the smaller towns, and also

in the country. What fun it seems to be for some American boys to shout "Dagoes" or "Wops" after these strangers! Day after day many an Italian child goes home from school, sad and discouraged after hard work with new books in a new language. How many Polish children have come to their lonely mother when school was over, and said that the American children had called them "Polaks"!

How many Jewish or Hungarian or Bohemian boys stay outside a group of Americans, looking wistfully at a game of ball or

marbles or tag, wishing that they could get in! They know how to play tag, and they know other interesting games they could teach us Americans.

It would help a whole lot if every boy and girl who reads this paper would be friendly to these foreigners. If each boy would find a foreign boy and be his friend, he could show him the way to the library and help him choose his books; he could take him to Sabbath school; he could take him to the creek for a swim or to the pond for a skate in the winter. The girls could easily find ways to be neighborly to the girls from far away.

The fathers and mothers of these foreign boys and girls are just as fond of their children as American fathers and mothers are of theirs. They would be pleased indeed if their Francesco or little Gretchen had a warm friend in an American boy or girl.

Not long ago, in "Little Italy," a part of New York City, some Italian boys formed a club of their own. It was a fine club, and they had a motto: "To help each other." They made three rules which they promised to keep: "Not to enter a saloon. Not to swear. Not to gamble." These boys had not been long in this country, yet don't you think that any American boys might be proud of forming such a club? It is a tough neighborhood up there in "Little Italy," and the boys and girls play in the streets after school. Their homes are cold in winter and hot in summer, and there is nobody to meet them after school, for the mother is out working and does not get home until six o'clock.

So, boys and girls, won't you be friendly? Show these foreign brothers and sisters how to do things in the American way. Sometimes take them home with you and show them how your fathers and mothers do things, for every night these little foreigners tell their fathers and mothers about this wonderful country. Many of them sit up in the evenings and read aloud stories in English.—*From The Young Christian Worker.*

HELPING THE IMMIGRANTS.

Do you wonder sometimes how the Home Missionaries help immigrants? These little stories will show you.

"Here comes little Beda Alesia Seraphina from Sweden, tagged like an express parcel. She has traveled five thousand miles all by herself, and she is only eight years old. Though she cannot speak English, she is well taken care of, for she is met by a home missionary, and taken to an immigrant home, given a good rest, fresh clothing, and a big box of lunch, and sent to her grandmother in Nebraska.

"Then you see little Maria from Italy, holding tightly to her mother's hand, and



Smiling Giovanni, from Italy.

keeping close watch on her small brother Giovanni. What beautiful dark eyes they have, and what long, black lashes! They have not seen their father for three long years—not since 'brother' was a wee baby. The father came over here, where he has worked and saved until he has earned enough to send for his wife and children and bring them to America to make home happy for him. He has sent word to the Home missionaries to meet Maria and Giovanni and their mother, and it is well that he did so, for the poor mother is so excited by her long trip and by the strangeness of everything around her that she is almost sick with worry. The Home missionary cheers her, explains to her the questions which the officials ask before a foreigner can enter into our country, puts her on a train in care of the conductor, and the little family finally lands in the Pennsylvania town, where the happy Italian father is waiting for them.

"Then there is little Ivan from Russia; he would be called John in this country. He stares with wide open eyes and with a boy's interest at all the strange sights around him. He might tell you thrilling tales of Russia, of persecution and cruelty, of strange games, of bitter winter weather, and



Sturdy Ivan, from Russia.

long sleigh rides; but he cannot talk English. As he starts to speak to his father he gives a peculiar cough. His father looks anxious, and the medical inspector takes the boy away from the rest of the immigrants. Most of you know in a minute that Ivan has whooping cough. He cannot land in the United States until he has recovered, and his father does not know what in the world to do. He must start at once for a town in the West, where he has been promised work. He dare not spend his little money to keep his family in the East until Ivan is well. Here comes the Home missionary again. Ivan will be cared for tenderly in a hospital, without charge, until his whooping cough is gone, and then sent to his father, who can now go out West, sure that his son will be in good hands."—*Junior Epworth Herald*.

CAN YOU WRITE AS WELL IN ITALIAN?

This letter is from one of the children of the Pratt City Mission to Miss Cumming, who had to give up the work on account of her health. It shows how deeply many little foreign children love their teachers; indeed, almost worship them, and how strong is the influence of the teachers upon the mind and soul of these new-American young people.

My Dear Miss Cumming:

I gave your love to all the Sunday-school children, and they gave their love to you the very same. My mother is better and she's up from the bed, and so I do not feel well and so I cannot write good. Josie is not good at all she is getting bader and bader. Miss Cumming I been praying for you every night and morning, for you to come back.

Dear friend, the children are getting so bad they run around the rooms and then throw rocks at the door.

So I been praying for them every hour of the day that they may be good and better in Sunday-school. Miss Cumming my baby sister is getting so fat and pretty.

I want you to pray for me to be a good Christian of the Lord Jesus Christ that I may be saved.

Dear Miss Cumming, I been teaching that lady by me, and teached her the Comnannets, and about believing on the Lord Jesus Christ she will be saved. Mae Schillacl said that she wants you to come back, that she will come to Sunday-school. I been keeping the song book so careful, that nothing been happened to it. Joesphine is getting bad too, she don't want to come to Sunday-school.

My mother gives her love to you.

And I give my love to you the same as my mother.

Miss Rosie the lady that lives by me gives her love to you.

And my papa gives his love the same, he wishes for you to come back.

I want you to tell me all about Jesus in the letter.

Write back to me as soon you can.

Your truly and lovely friend,

Lena Tina.

HOW JUNIORS WORK.

The girls of the Westminster Junior Circle of the Hopkinsville, Ky., church are making a canvass of their congregation for new subscribers to the MISSIONARY SURVEY. They have just sent in 16 new names and advise there is a larger list to follow.

The Junior Missionary Society of Cottage Presbyterian church, Nashville, Tenn., is

making a canvass for subscriptions and has sent in a list of seven new ones already, with more to follow.

The Junior Endeavorers of the Second Presbyterian church of Charlotte, N. C., during "Survey Week" secured 31 subscriptions and say there are yet more to follow.

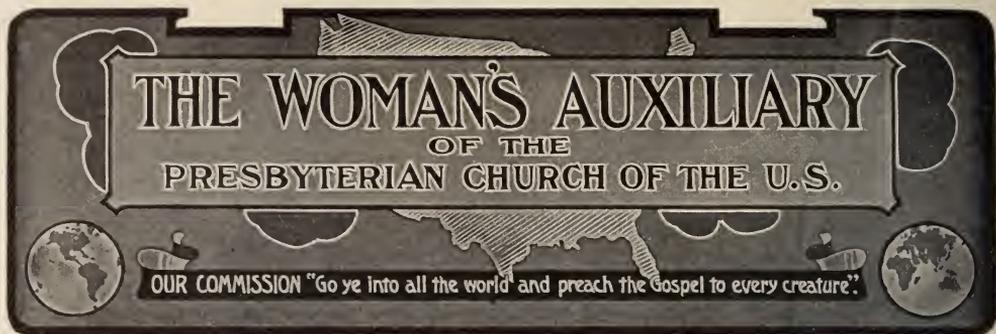
JUNIOR HOME MISSION PROGRAM.

- 1 Hymn—"Tell it out among the Nations."
- 2 The Apostles' Creed.
- 3 Prayer—That our eyes may be opened to see the spiritual as well as the physical need of many, all around us; and that, by our own kind acts, as well as by our prayers and gifts, we may take them the Good Tidings of Salvation.
- 4 Transaction of Business, with dispatch.
THE WHITE CROSS FOR ALL THE WORLD.
- 5 Hymn—"There's a Royal Banner Given for Display."
- 6 A Little Captive Maid who was a Missionary.
- 7 The White Cross in America.
- 8 Put Yourself in His Place.
- 9 Hymn—"We've a Story to Tell to the Nations."
- 10 Recitation—"The Immigrant Girl."
- 11 Helping the Immigrant.
- 12 The White Cross for Other Lands.
- 13 Hymn—"The Son of God Goes Forth to War."
- 14 Circle of Prayer—That we may see a Christ-needing soul in every Im-

- migrant; and that God will bless the Home Mission Committee and its missionaries as they hold up the White Cross of Christ in America,—that it may illumine the whole world.
- 6 Have a Primary teacher tell the story—2 Kings 5:1-19.
- 7 Get facts from the Annual Report and this Number about the work of the Assembly's Committee in holding up the White Cross of Christ in America.
- 8 & 11 Have the children themselves tell these stories, or similar ones.
- 12 Refer Briefly, as introductory, to the noble work of the Red Cross on the Bloody battlefields of Europe and Mexico, and then tell how some "Foreigners" converted in America have carried the White Cross of the Religion of Christ back to their home lands. See incidents in this Number; "Some Immigrant Neighbors," Chap. 9; and books mentioned under Senior Home Mission Program.



Little Celestials in a Pacific Coast Mission Kindergarten.



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

“HOUSECLEANING AND THE MISSIONARY SOCIETY” “A MONOLOGUE.”

THINGS do look fresh and clean. don't they? Somehow I always enjoy house cleaning! No matter how tired I am, I always think about how clean the house will be, with that nice fresh smell, and everything in order!”

“Do you know, Mrs. Brown, I have been thinking a good deal about our Missionary Society while I have been working so hard these past few days.”

“Yes, perhaps it *is* because I am the new President, but I have thought about it so much that I have almost imagined I was cleaning the Society as well as the house! No, hard work has not affected my head. I am just so interested in missions that everything I do to the house I imagine I am also doing to the Society.”

“Now, before I begin the real work of cleaning, I always look through all the closets and drawers and collect all the good garments that I think we will never need again, to give to some one who can use them.”

“Why not do the same thing with the belongings of our Missionary Society? Just think of all the good things we have had on our programs this year? Doesn't it seem a pity that only one society should enjoy them?”

“Why can't we arrange a 'traveling program' to be given by four or five of

our ladies, and visit some nearby country churches, which have no society, or a weak one, taking our program with us? I do not see why an automobile could not make this possible, and we might take along with us copies of the SURVEY of last year and any missionary books we do not need, as well as our own well filled lunch baskets, if the trip is long.”

“As I was taking the clothes out of the trunks and hanging them on the line to let them air, I found that my knitted shoulder cape was almost ruined by the moths! As I looked at it, I remembered that the last time I wore it was at the Summer School of Missions. I remember also the promises that I made to myself at that time and hadn't thought of since!. I guess some other members did pretty much the same way.”

“Let's bring out of storage our Good Resolutions, Patience, Forbearance and Sisterly Love. Let's hang them on the line of persistence, and let the sun of God's love shine on them so that the moths of Carelessness and Neglect will not destroy them.”

“Now you know, Mrs. Brown, there are lots of dusty cobwebs in the corners of our Society—Selfishness, Ignorance. Indifference and Laziness, too. Yes, just down-right *Laziness!* We

ought to get the big broom called determination and sweep every one of them clear out of sight. Not an easy task! No, indeed, but just think what a help it would be to the Society!"

"Then, let's polish the Missionary window glass until every member, old and young, can see not only into our village street but also to the hillside rising beyond, and the mountain top in the distance, and to the blue heavens stretching over the whole wide earth."

"Suppose we re-arrange the Society furniture. Let's carry out all tedious discussions, too lengthy papers and uninteresting talks and throw them on the junk pile. All hurried Bible readings and hasty, formal prayers, may be folded carefully and laid away. We hope we will not have to bring them out this year. On the floor let us spread a

rug woven of Faithfulness and Consecration. In the middle of the room we will put the broad, solid table of Mission Study, and on it the blooming, fragrant and carefully tended plant of 'Prepared Devotionals.' Carefully wipe all Excuses from the chairs of Individual Responsibility, and on the mantel place the bric-a-brac of the Social Hour."

"When all is ready throw open the windows that the pure air of God's promises may sweeten the room."

"Perhaps all this seems foolish to you, Mrs. Brown, but so many of us Missionary women are busy house-keepers and mothers that I pray every day: 'Lord, let us learn from the humble and lowly things of everyday life, a lesson of better service to Thee.'"

H. P. W.



"SCRUB OAK."

MAY F. POMEROY.

Springtime! and through the woods
beside the road,

The budding oaks spring into tender green;

As soft and sweet, as though the Master trod

Beneath their spreading branches
all unseen.

Glad summer comes! darkening their
tender hue,

Their grateful shade cheers many
a weary heart

That pauses in its rush and seeks to
view

The summer wood and walk awhile
apart.

A flame! a trill! awake, oh heart of
mine!

And watch earth's glories grow with
autumn's breath.

No dying this! this scarlet flame so
fine,

Oh may mine be as glorious a death!

"Useless," perchance men say this
growth to be,

"Clear up the land, that we may
plant and reap."

But learn a lesson from this humble
tree,

And in your heart its precepts closely
keep.

"In humbleness, Oh Lord! keep me
always,

Nor give me great renown nor station
high.

Let me but give my best for Thee each
day,

As changing years and seasons onward
fly."

A WOMAN'S PEACE MOVEMENT.

THE Missionary women of the United States, through a joint committee of the organized federation for both Home and Foreign Missions are calling on all Christian women for prayer and effort for the propagation of Peace throughout the world, as follows:—

"WOMEN AND WORLD PEACE."

We are suffering today not only in our sympathies with those who are involved in the awful war in Europe, but in the terror that to us also may come as suddenly the horror of war. The strongest, most stable governments have collapsed and the closest human relations have broken down while neutral nations and statesmen stand powerless to aid.

Women have found relief in knitting mufflers as did their grandmothers, but is there nothing that women can do really to help bring and preserve peace? Have they learned nothing in fifty years of the power of organized womanhood? Is there no place for our great women's missionary societies to fill in this crisis?

It was just after our own civil war when our country was poor and weak and not fully united, that God called the Christian women of America to carry His message of peace to the nations, and women's foreign missionary societies were born. Today there are forty such societies with a chain of peace stations extending around the world. Foreign missions being interpreted are just international friendliness, and world neighborliness, based on the love and teaching of the World Saviour. Statesmen and pacifists tell us of new plans and of international laws which will make war impossible. Poets have sung long of a "Federation of the world." God grant it. Yet while we have sympathy with every honest effort for better legislation for world peace we know in our hearts

that it will fail, unless back of human policies are the ideals and the power of Jesus Christ.

Because we are women and have good reason to hate and fear war and the sins responsible for war, because we represent the cause of constructive peace in our missionary societies; because we are Christians and still have faith in the power of God and His willingness to answer prayer, because we are summoned by every divine and human impulse into this fellowship of suffering, we urge immediate action. We do not need to form a new peace party since we have our efficient missionary organizations with all the machinery needed.

We do not propose to enter into the political side of the question, but will confine our efforts to a peace propaganda based on the teaching and spirit of Jesus. We submit no elaborate program, but we will promise to enlist individuals and societies for intercession. We will teach the children in our homes and churches, Christian ideals of peace and heroism. We will study the New Testament and accept its teachings concerning Peace. We will endeavor to promote the understanding and friendliness of the nations by thinking of none as alien, but all as children of our Heavenly Father.

Surely none will fail to respond to this timely and touching appeal.

A "Pageant of Peace" on very simple lines will be issued by the Central Committee on the United Study of Missions and will be on sale by the Auxiliary. It is hoped that this Pageant, illustrating Christian ideals of peace, may be given in many towns and villages in the early summer. It is more effective if given out of doors, and costumes can easily be devised. With small expense for programs and music a beautiful and impressive appeal for peace may be made.



Hello

Retiring Officers! Your successors need all the data you have collected during your term of office. Pass it on that they may work advisedly from the first.

New Officers! Magnify your office from the beginning of the one year for which you are elected. It may be necessary for you to resign before the time comes for you to retire. Begin the first month.

Veteran Officers! You who are succeeding yourselves have the added task of surpassing yourselves.

RULES FOR SUCCESS—ADAPTED.

MRS. E. C. MURRAY.

These things societies must do,
If they would keep their record true.
If they expect to live and grow,
Their church news they should always know.

So, their church paper they must take,
The MISSIONARY SURVEY not forsake;
Punctual, their meetings must attend,
Willing a helping hand to lend.

Prepared on call to lead in prayer,
And do good service anywhere.
Ready to give from God's own word,
A reason why they should be heard.

With knowledge then, exact and sure,
With faith and zeal, in work and prayer,
Their influence can never wane,
Success they will, and must attain.

HOW TO SECURE ATTENDANCE.

MRS. P. A. SIMPSON

HOW to interest women and get them to come to our Missionary Society is a most vital question to all Church workers. To awaken this interest and increase the attendance seems to depend primarily on human agencies, and we cannot ignore the fact that God has given us a very definite part in this world of His. The Spirit of God has surely descended on many of the women of His church in these latter days and they are made fit and willing to carry on this work.

Let us use common sense in our work. The women of this world are sometimes

wiser than the women of light in planning and carrying on their work. Suppose a social leader is going to have her club meet with her—does she depend upon her servant to prepare the parlors and arrange the flowers? Does she rely upon the hope that someone who comes may bring a stray bit of information for the program, or someone else may add a piano solo? No, indeed! She beautifies her parlors, sees to her program, secures a professional friend to play or sing, and perhaps ministers to the inner man by serving a very dainty refreshment. She calls

into service mind, body and pocket book, energy, skill, tact, expense and pains, and she has the crowd. Now, why should not a missionary society be just as interesting, just as pleasant?

Try this plan! Make your Missionary Society a live wire that sets on fire every soul that comes in reach of its influence. After all, it is the individual, personal effort that makes for success. Why are you a member of a missionary society? Is it because you love Christ and His cause and desire to see the spread of the gospel and the evangelization of the world in your generation? Are you giving the very best service of your heart? Do you attend regularly, give systematically? Are you willing to offer sentence prayers, strive to win new members by telling them what a helpful meeting your last one was? Do you try to take some disinterested woman with you? Is it your aim and object to get every woman in your church to become a member?

Now, if you are this kind of a member, and belong to a live society, make out your programs a year ahead, study to make them up well, because it is

necessary to have good programs well carried out by intelligent women.

To summarize the whole matter—have a fine program, systematic personal work, short Bible reading, definite prayer. Have business last, and don't leave out entirely the social feature. Use perseverance and patience, and don't be afraid to spend a little money on good literature and circulate it! Ignorance is the real reason for indifference and neglect. If you can become such a member as I have described, bear in mind one such good woman can make a society if she tries. But, you say, "All this means much work!" Of course, it does! Christ did not say "Go into my vineyard and rest in the shade." He said, "Go, work"—heart rending, sometimes unappreciated work, but rest will come to the faithful, sure and complete.

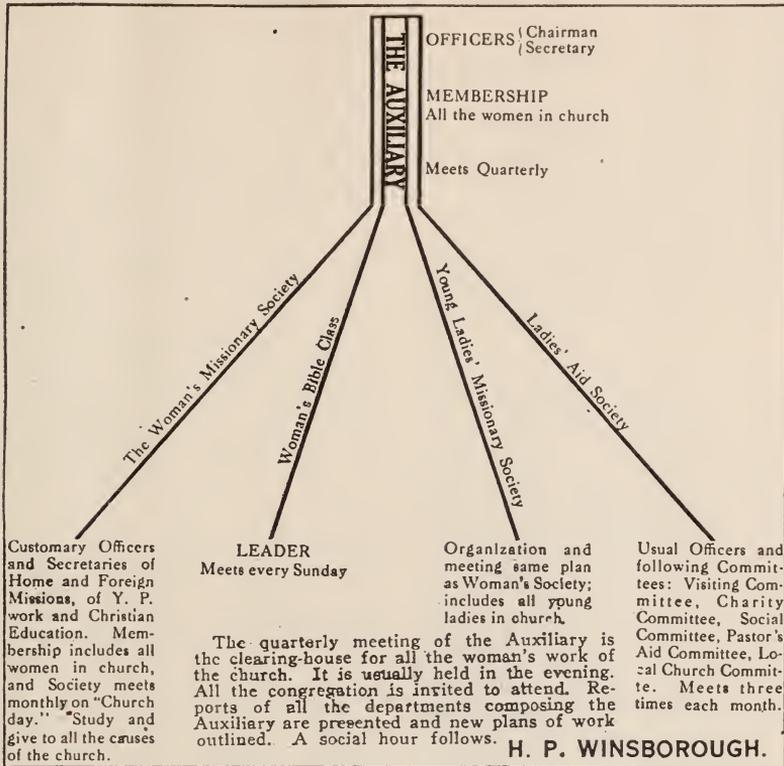
When Garibaldi was calling for troops to help set Italy free, some young men said, "What will be our reward?" "Reward," said Garibaldi, "privations, wounds, scars, perhaps death, but victory and liberty for Italy."
Laurens, S. C.

THE MOTHERS OF THE WORLD.

*"Lord, give the mothers of the world
More love to do their part;
That love which reaches not alone
The children made by birth their own,
But every childish heart.
Wake in their souls true motherhood,
Which aims at universal good."*

Selected.



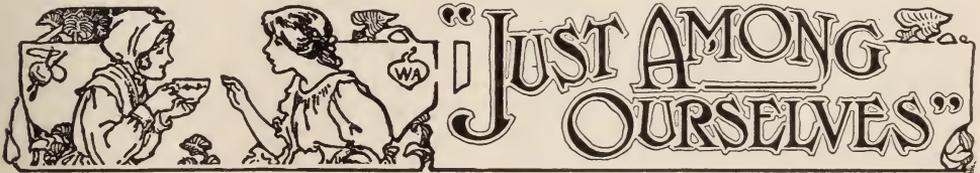


The above chart, taken from *The Missionary Review of the World* for February, plainly illustrates the plan for federating the Women's Societies in the local Church. This was omitted by mistake from the April number of the Survey, which contained articles on this subject.

WOMAN'S WORK IN THE LOCAL CHURCH.

The above chart, taken from the *Missionary Review of the World* for February, plainly illustrates the plan for federating the women's societies in

the Local Church. This was omitted by mistake from the April number, which contained articles on this subject.



Have you seen the new Year Books? If not, send 5c for a sample copy and see if you do not want your society to use them this year. They are most attractively printed in booklet form, contain programs for every month in the year, and concerning every cause of the church. There are many helpful suggestions regarding the conduct

of the meeting and blank spaces left for the names of those who are to carry out the programs. Abundant helps for each program will be supplied on request and the subject of each program corresponds with the subject which is made prominent that month in the *Survey*.

You will not regret ordering them for

your society—each member should have her own book.

The spring meetings of Presbyterials are in full swing, and fifty-six of these helpful and inspiring gatherings will be held between March and June. From the many sample programs sent to this office, there will be a rich feast of good things served to those fortunate enough to attend.

May we ask that the presidents will be on the lookout for helpful papers or new suggestions that may be passed on through the pages of the *Survey*? Send us some of your good things that others may share them.

A large number of societies have adopted the plan of the Central Organization in the local church, combining or federating the societies already existing, or in some cases reorganizing entirely.

We are anxious to hear from these societies, how they are organized and what the effect has been on the missionary work of the women—won't you write us about it?

Potomac Presbyterial has accomplished wonderful things under the efficient leadership of Mrs. H. N. Price. One reason for these good results is found in the called meetings of this Presbyterial. Immediately after Virginia Synodical in the fall, there is a called meeting to discuss the recommendations of the Synodical and their application to the work of the Presbyterial. In January another called meeting is for the purpose of rounding up the work before the end of the fiscal year, and to prepare for their spring meeting. All the societies send delegates to these meetings, all members are invited, the meeting is for one day only, and the hostess church serves luncheon to all.

For the past two years Mrs. Price has led a society of boys from 15 to 22 years old in Maryland Avenue Church, Baltimore. They are known as "The King's Knights" and meet every Sunday in the Church study. They have studied "In Red Man's Land" this year with great interest. When the society was organized not one boy had ever prayed in public. Now every member leads in prayer.

The girls' society in this church is named in honor of Mrs. Price's mother, the "Maria Walker Society." The girls from 18 to 20 years of age meet twice monthly, once to study "The Child in the Midst," the other meeting being given to sewing and work.

The "Coral Workers" Society of this church is a band of boys and girls from 8 to 12 years. Their work is the support of a girl in a mountain school.

Last year a convict camp of eighteen or twenty men and boys was established near Charlotte Court House, Va.

The superintendent of the Sabbath school in town, Mr. C. H. Hutcheson opened a Sunday-school among them taking teachers with him. A quartette was organized among the convicts and the sessions of the Sunday-school proved most interesting. The members were each given a Bible and on Christmas day the ladies of the church took them a dinner of turkey, ham, cakes, etc. The school lasted during the three months the convicts stayed in that neighborhood.

When they were leaving, one boy of 19 asked the superintendent of the Sunday-school if he might return and live with him when his sentence was served. To the surprise of all the boy appeared not long after and during the year which has elapsed since he has been a faithful servant.

Miss Emma Roberts conducted a Mission study class in New Orleans in February. Mrs. John L. Many writes of the class—"We are all enjoying Miss Roberts so much. We had 56 enrolled yesterday and over 60 in attendance—a larger number than we dared hope for. Miss Roberts is a fine leader."

Mrs. Donald McIver of Burlington, N. C. says:—

"The Auxiliary has been a great help throughout the year in various ways—especially have I found the prepared programs 'The Harvest Festival' and 'Program for Day of Prayer for Colleges' beautiful and appropriate."

We wonder how many societies agree with this one in thinking that these especial programs are well worth while. About 22,000 Harvest Programs and about 13,000 Programs of Prayer for Colleges were sent out from this office, but the requests for the Foreign Mission program this year were a disappointment to us, as we sent out only about 10,000 as against 23,000 last year. This may be because the societies are feeling that the March meeting is too full to admit of a special program and the time too short for an additional meeting. We would like to hear from other societies regarding the use of the especial program.

An interesting and unique society is in the Second Church, Washington, D. C. It is called the Woman's Auxiliary and is composed of the Congressional ladies, who are in Washington during the sessions of Congress.

One of the members writes as follows:

"We have two meetings each month and have voted that this year the second meeting each month shall be given over to mis-

sion study. Our Auxiliary furnishes the music for the church and helps in other ways, but we shall have something to contribute to missions."

Mrs. Wm. P. Borland of Missouri is a moving spirit in this society, and its president this year is Mrs. Robert Page, who for years was President of Fayetteville Presbyterian.

The work of the Louisville Colored Mission is growing by leaps and bounds. Dr John Little writes:—

"Our work has grown steadily and more rapidly during the past year than ever before in its history. It was necessary for us to have three Christmas entertainments in order to allow all of our pupils and their parents to come into our buildings. On an ordinary Sunday afternoon we cannot seat our entire school in the largest room in our building."

The following came from Texas a short time ago.

"Honor to whom honor is due."

"Some one remarked the other day, 'Do you realize our society has improved wonderfully in the last year and a half?'

'Of course it has,' was the rejoinder, 'Our president has been a very diligent one.'

"Whereupon our president looked embarrassed and answered, 'I attribute it to the fact that we have followed closely every suggestion and detail sent down by our Auxiliary office. Our whole Presbyterian has waked up since our main office has gotten in behind us.'

"And I believe she was right. We are very thankful for our Woman's Auxiliary."

The society of the First Presbyterian Church of Gastonia, N. C. is one of the oldest and best in the Presbyterian. The mem-

bers are ambitious and well informed and doing a splendid work both at home and abroad.

An interesting society.

The Neill McKay Foreign Missionary Society of Lillington, N. C. was founded nearly twenty-five years ago, during the ministry of the godly man whose name it bears. As the years have passed, one by one, the members have been called away until now the membership consists of Mrs. McKay and her little grandson. This society gives \$100 each year to Foreign Missions.

THE SARAH LAPSLEY MISSIONARY SOCIETY, ANNISTON, ALA.

The name of the Woman's Missionary Society of Anniston, Ala., has been changed to the Sarah Lapsley Society, in honor of the mother of Samuel N. Lapsley and the founder of the organization. The Society was organized by Mrs. Lapsley in 1889, a short time before her son went out to Africa.

She was the president from year to year until her removal to Virginia in 1910. She left a band of earnest and consecrated workers who enter heartily into all of the missionary enterprises of the Church.

Mrs. Geo. D. Booth, president of Meridian Presbyterian has had a series of conferences at several central points in her territory with most excellent results. At Biloxi there were five churches represented in the very attentive audience, while Hattiesburg had an attendance of forty-nine. The program was an explanation of the organized work by the president and talks on Bible Study and Missions by other speakers.

Such gatherings are excellent in promoting understanding of the plans for the year.

AN APPRECIATION.

"In the death of Dr. A. L. Phillips, the Woman's Auxiliary has lost a staunch and valued friend. In the strenuous days of organization, he was a wise counselor a generous helper, and an inspirer of hope and courage. Very

closely linked to our Woman's Work, was his splendid labor for Young People's Societies. We must put forth more than ever, earnest and faithful effort to realize his high vision."

From *Miss Sarah S. Keeler*, New Orleans, La.:

I wish herewith to renew my subscription to the MISSIONARY SURVEY, the best and most profitable of all magazines that I know of.

AMERICA - A FIELD - A FORCE

HOME MISSIONS

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

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

"HOME MISSIONS, MORE IMPORTANT."

THE claim is often made that Missions are so essentially one, that an awakening interest in Foreign Missions inevitably magnifies the importance of Home Missions, the result being that each reacts on the other, thus arousing greater interest in both these fundamental causes. This is exactly right; and we have illustrations of this fact in the testimony of the men who have toured the world and seen for themselves the triumphs of the Gospel through the instrumentality of Foreign Mission effort.

Dr. J. P. McCallie, who has been prominent in the Laymen's Movement, and was formerly Secretary of the Campaign Committee, recently visited the Orient for personal inspection of our mission fields, and voluntarily wrote the Executive Secretary of Home Missions immediately upon his return the following estimate and growing appreciation of Home Missions:

"I returned from the Orient more than ever impressed with the fact that we 'stay at homes' have been neglecting our opportunities here in the home field. I am determined to do more for Home Missions than I ever did before, and this is not because the Foreign Mission work has seemed less important, but because the Home Mission work has become more important than formerly. There is no logic in our paying men to go abroad to do our work for us and then sitting down and not

doing our own work right at our hands."

No less remarkable is the statement of Mr. W. T. Ellis, Editor of *The Continent*, who has toured the world as the representative of the great dailies, in order to investigate the Foreign Mission situation. He returned profoundly impressed with the magnificent work of missionaries in the Orient, which if anything, magnified in his esteem the importance of the home base. His judgment crystallized into two aphorisms, which have become classic, and will have permanent place in the consciousness of the Church:

"The entire christianization of North America is the greatest enterprise confronting the churches of the whole world;" and "The light that shines farthest, shines brightest at home."

At the Southern Baptist Convention in Baltimore, as Rev. F. B. Meyer stepped from the platform, a reporter of one of the daily papers said: "Mr. Meyer, you have just traveled around the world studying Foreign Missions; tell me what in your view is the greatest mission field in the world?" Quick as a flash came the reply, "The United States: because here you have all nationalities of the world centered."

It is not remarkable, therefore, that some of the largest givers to Foreign Missions are also among the most liberal supporters of Home Mission work. Was it not perfectly logical and natu-

ral that, after the interest awakened in Foreign Missions at Birmingham and Chattanooga, by the Laymen's Conventions, there should have been the great Convention at Memphis for Home Missions?

"Home Missions is not more important" than Foreign Missions. By no means; the comparison is not between these two; but Home Missions is comparatively more important than formerly in our Church. The incoming of millions from beyond the seas is creating a situation in our midst that is tending increasingly to blot out all distinctions, and cause the Church to return to the original meaning of the term, Missions. The wail of a lost soul is beginning to fall on ears sensitive to human need, no matter whence it comes.

One of the Commissioners at the last Assembly introduced into that body a voluntary resolution which was unanimously and heartily adopted, and is hereby quoted in order that the Church may realize that the Assembly itself adjudges that Home Missions is becoming increasingly "more important:"

"In view of the wide extent and varied operation of our Home Mission work, we recommend also that the As-



| | |
|--|-------------|
| Population of the United States | 92 Millions |
| Of this population those of foreign birth and foreign parentage number | 40 Millions |
| □ Protestant Christians | 21 Millions |
| ■ Roman Catholics and others | 14 Millions |
| ■ Without religious profession, including 12 million children | 57 Millions |

"There remaineth yet very much land to be possessed" - Josh. 13, 1.

sembly call upon all our people to give this great and vitally fundamental cause its proper place in all their thinking, praying and giving, so that this work and the workers engaged in it, may be recognized as deserving of equal honor and of equal importance with any department of the Church's activity."

The rising tide of Home Mission interest is being felt everywhere. The vision of the Church is broadening the scope of the work. The evangelistic spirit is spreading; and the Evangelistic Assembly should be the dawn of a new era, sweeping the whole Church into the current of a mighty effort for soul winning, both at home and abroad.

THE MAY SUBJECT—FOREIGNERS IN AMERICA.

THE Annual Report at last has come to its own, for our people finally have made the discovery that it is not merely a table of receipts and expenditures, but a living and breathing account of what the Church is doing through its Beneficence Committees in fulfillment of our Lord's command to preach the good tidings "to every creature."

So great was the demand last year for copies of the Annual Report of the Executive Committee of Home Missions that the edition was early exhausted. It was decided, therefore, not only to increase the number issued, but to make the report for 1914-15

fuller, and more of a handbook for current use. The Committee has sent copies to all our ministers; and, as far as our list gives the names, to those of our women who are Synodical or Presbyterial Secretaries of Assembly's Home Missions. Copies will be sent to others on application as long as the edition lasts.

The Report is stimulating reading. One illustration will serve: The report of Dr. W. H. Dodge, Chairman of Home Missions in Suwanee Presbytery, illustrates in a remarkable way the inestimable value of the timely aid given by the Assembly's Committee in Florida. Having been in close touch for

thirty years with the work of Home Missions in Florida. Dr. Dodge is qualified to speak with accuracy and authority concerning the causes and the growth of Presbyterianism in that State.

Within the meager space at our disposal in the MISSIONARY SURVEY, it is possible to give only a brief abstract of the Annual Report, and yet these few pages suffice to show how mightily the Lord has used this arm of our Church, and how potential are the opportunities now facing the Assembly's Home Mission Committee in all its departments.



As the May Home Mission subject is *Foreigners in America*, in the remaining pages facts and figures are presented that have a special bearing and importance at the present time. In

a word, this may be summed up as EDUCATION: The *Christian Education* of the foreigners who have cast in their lot with us. *Education* of the American people in the acceptance and improvement of the marvelous opportunities presented on every hand for fruitful work for the Master. *Education* of our choicest young people for far-reaching service through "Immigration Fellowships," by which Americans who decide to devote their lives to the evangelization of foreigners in America shall be given the added preparation of study abroad in the old homes of the various races and countries from which our immigrants come. *Education* in special theological and training schools of carefully chosen young people of foreign birth, where they will be fitted for more acceptable and valuable service among their own people in America.

TWO VALUABLE ADDITIONS TO THE WORK OF ASSEMBLY'S HOME MISSIONS.

The Executive Committee of Home Missions takes pleasure in introducing to the Church, through *The Missionary Survey*, our new superintendents of Mountain Work, and of Evangelism.

Both these gentlemen, by their past service, have been specially fitted in a providential way for their present responsible position. It is interesting to know that, though not natives of the same state, both received their theological training in Virginia, and later rendered valuable Home Mission and Evangelistic service in Kentucky.



Dr. Tyler was born in Bloomfield, Ky. He took the degrees of B. A. and M. A. at Central University, and is a graduate of the Union Theological Seminary, Virginia. It was also in Virginia, at Hampden-Sidney, that he won his wife, Miss Margaret Garland Stokes.

Most of Dr. Tyler's ministry has been spent in Central Kentucky, aside from a pastorate of about five years in Louisville, and his last pastorate at Moultrie, Ga.

Dr. Tyler has been always an evangelistic pastor, and has conducted most successful evangelistic services in Virginia and Georgia churches, as well as in Kentucky. He has also been given Home Mission service at

various times, and has shown by his labors his interest in Mountain Missions.



Dr. Miley is a native of Rockbridge County, Virginia. He received his training at Washington and Lee University, and graduated from the Union Theological Seminary, Virginia.

After two years' Mission work in Western Kentucky under the Synod's Evangelistic Committee, he became pastor of the church Marion, Ky., still giving much time to evangelistic and Home Mission work. During this pastorate of ten years there was a net increase of 150 per cent. in membership; and a net gain of 50 per cent. during the thirteen years of his pastorate at the Portland Avenue Church, Louisville, Ky.

For seven of these years Dr. Miley was also Supt. of Home Missions in Louisville Presbytery. The work was richly blessed in souls saved, churches organized, and each year was marked by the erection of a mission church; while the contributions to Presbyterian Home Missions made a phenomenal increase.

When called to his present office, Dr. Miley was Evangelist and Superintendent of Home Missions in Louisville Presbytery, and Chairman of Home Missions in the Kentucky Synod.



J. W. Tyler, D. D.



W. H. Miley, D. D.

A PRAYER.

BY JOHN DRINKWATER.

Lord, not for light in darkness do we pray,
Not that the veil be lifted from our eyes,
Nor that the slow ascension of our day
Be otherwise.

Not for a clearer vision of the things
Whereof the fashioning shall make us great,
Nor for remission of the peril and stings
Of time and fate.

Not for a fuller knowledge of the end
Whereto we travel, bruised yet unafraid,
Nor that the little healing that we lend
Shall be repaid.

Not these, O Lord. We would not break the
bars
Thy wisdom sets about us; we shall climb
Unfettered to the secrets of the stars
In thy good time.

We do not crave the high perception swift
When to refrain were well, and when fulfil,
Nor yet the understanding strong to sift
The good from ill.

Not these, O Lord. For these thou hast re-
vealed,
We know the golden season when to reap

The heavy-fruited treasure of the field,
The hour to sleep.

Not these. We know the hemlock from the
rose,
The pure from stained, the noble from the
base,
The tranquil holy light of truth that glows
On Pity's face.

We know the paths wherein our feet should
press,
Across our hearts are written thy decrees.
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribbed and edged with
steel,

To strike the blow!

Knowledge we ask not—knowledge thou
hast lent,
But Lord, the will—there lies our bitter
need,
Give us to build above the deep intent
The deed, the deed!

—*The Spectator.*

BRINGING REAL FREEDOM TO THE BOUND.

BY MISS AGNES AVERYT.

THE people who have come to us from foreign shores have heard that this is a country of freedom and hope. They come to us legally free, but bound by the chains of ignorance and superstition. This is the condition of almost all who come to us here. It is for us to help them learn the truth which shall set them free.

As a business proposition, it costs much less to do Foreign Mission work at home, rather than have to send our workers across the seas.

Wherever we have made a beginning, we have all the work our teachers and missionaries can do: all the pupils we have room to accomodate. We cannot see results from all our endeavors, but we are assured that the Lord is directing our work for Him.

We have at Ensley a central mission, another in the Steel Mill district, and a mission in Pratt City.

The first has a kindergarten, a primary, and a night school division, a primary, and a Night School division, and also an Italian church of about 20 members, the latter being in charge of

an Italian missionary, Rev. Agelo Mastrato. Mrs. E. V. Craig of Texas has come this year to live in the Mission Home, and has fitted up one room as a playroom and nursery for the little ones. Her work is of the greatest value to the Mission. This is planned so that the older sisters, who have to care for



Having a good time on May Day.



The Church and some of the Children, Ensley Mission.

the babies may come to school. We have three teachers in this school, and a Mission Sunday school is held here.

In the Steel Mill section, we have one teacher and a flourishing Sunday school. This is in a section at least a mile from any school or church. Hence our work is greatly needed there.

In Pratt City we have one teacher and several workers who help with the Sunday school, which is well attended. We have to work all the time in the face of fierce Catholic opposition, for the people with whom we labor are both uneducated and superstitious.

The events of this year show how much needs to be done to lead them to the Light, to do our part in training these poor and suffering people to walk in the footsteps of the Prince of Peace.
Emsley, Ala.

THE KIND OF INTERVENTION THAT WILL UPLIFT MEXICO.

REV. G. W. PLACK.

THE mud geyser, jingo talk of military intervention in Mexico, has not yet ceased to spout and sputter, but few take it seriously any longer. The hot-headed advocates of brute force have had no standing in the White House, nor in the counsels of American common sense and love of fair play. Nevertheless, the United States has intervened, and must continue for some years to intervene on a much higher plane than military invasion and conquest.

We have steadily refused to take advantage of a nation's weakness and to play one set of selfish interests over against another, which so easily unbalances toward war. "The watchful waiting policy" would be a good thing for all the world. We, the civically strong, have generously offered to bear the burdens of the civically weak. We have made reasonable, peaceable, patient appeal to essential justice and humanity before the eyes of all nations, until Mexico begins to believe, and will yet believe much more, that the United States is really her friend and not her enemy. When the world is again at peace it will enthusiastically praise the white-winged peace policy of President Wilson.

When the A. B. C. Conferences were in session, this was made plain: "First, the United States will not seek to gain a foot of Mexican territory, in any way nor under any pretext. When we have finished with Mexico, Mexico will be territorily intact. Second: No personal aggrandizement by American investors or adventurers or capitalists, or exploitation of that country, will be permitted. Legitimate business interests that seek to develop rather than to exploit, will be encouraged. Third: A settlement of the agrarian land question by constitutional means, such as that followed in New Zealand, for example, will be insisted on.

Interpreting the Monroe Doctrine as "unselfish friendship for our neighbors," President Wilson said: "I hold this to be a wonderful opportunity to prove to the world that the United States is not only human but humane: that we are actuated by no other motives than the betterment of the conditions of our unfortunate neighbor, and by the sincere desire to advance the cause of human liberty."

To understand the need of this noble kind of intervention, one must be reminded of the past and present conditions of Mexico. From the days of Cortez to Gutierrez, she has not had a really democratic or representative government. Eighty-five per cent. of the nation have been ruled by the other fifteen per cent., with an iron hand in more or less feudal form. These rich haciende owners or land barons have been in league with each other, and with the political Jesuits to maintain their power.

But the revolutions past and pending, from Madero to Villa, have deeply stirred the nation from meek suffering to vengeful action. As a consequence, these morally offensive parties have found it wise to expatriate themselves



Fleeing from New Laredo to the Texas side.



Wanton destruction at New Laredo, Texas.

and become refugees in Texas or Cuba, California or Spain. However chaotic and hopeless affairs may seem, however much the leaders of factions may clash for a time, all are practically agreed that representative government is impossible under the old regime. It is extremely doubtful if the rich landlords can ever repossess themselves of their former estates, or if the political priests can ever return to their former power.

President Wilson is now considered the most bigoted Protestant since Luther, because he will not intervene to restore those repudiated priests to Mexico. He is too true and shrewd a man not to see that the forces that are struggling for betterment and progress, cannot be helped that way. The people cannot get back to the land, nor educate their children, nor escape their material and moral impoverishment that way. Rome has been tried for four hundred years in old Mexico, and has been found woefully wanting. She has kept the people in dense ignorance and gross superstition by gaudy pagentries and fraudulent miracles. Priestly immoralities in the name of religion have only the more increased

untruthfulness, licentiousness, the degradation of the marriage tie. Virility of thought and a sense of the dignity of man, have been well-nigh destroyed.

As a result, the few who read and think are rationalists, neither churchmen nor atheists, more agnostic than antagonistic toward religion. They hold a strong respect for the model humanity of Christ, rejecting His deity. Protestantism has won for herself positive respect in Mexico, and a larger future opportunity because of her good works. Rome cannot save Mexico. Much the rather she must be saved from Rome to be saved at all. Rome has only beggared and degraded her "with power and signs and lying wonders, and with all the deceit of unrighteousness."

In the new era now beginning to dawn, Mexico has come to the parting of the ways. She will either drift into utter irreligion, or she will eagerly accept a religion that really regenerates. Experienced missionaries tell us that she is widely and deeply susceptible to the pure, simple gospel of Christ; after the present crisis will be more than ever! We trust very confidently that our Protestant churches will



Carranzista Soldiers. Our boys of the Tex.-Mex. are saved from this, to be soldiers of the King of Kings.

promptly and vigorously confirm the Wilsonian intervention, as soon as it is safe to enter the wide open door by planting churches, hospitals, wholesome religious literature and, most of all, establishing industrial schools at strategic points, such as the Texas-Mexican Industrial Institute at Kingsville, Texas

Why industrial training? If leading educators are stressing this thing for our American youth, how much more is it needed in a land where the great mass of the people have been materially, mentally, and morally pauperized for generations?

No better philanthropic or missionary work can be done by our Presbyterian Church today than rapidly to build up this noble school, as a feeder to every kind of Christian work in Texas and Mexico, and as a model for

similar schools in Mexico when the time is ripe for them.

Here is a recent word, one among many like it, by the State superintendent of public schools at Olympia, Wash. "The twentieth century is demanding a new ideal in education which calls for equal opportunity for every child. Vocational work supplies this ideal. It gives a pupil a purpose early in life, leads him to serious thought, and increases the mental powers more rapidly than any other course."

Mexico practically has no middle class of people, and no nation can be safe, strong and progressive without such a class. How can Mexico ever get a middle class without the dynamic of the gospel and industrial training? This means Wilsonian intervention carried out, and filled out, until poor, backward Mexico is uplifted. Will you help?

ABSTRACT OF ANNUAL REPORT.

*The Executive Committee of Home Missions.
For the Year Ending March 31, 1915.*

The ever increasing demands of the Cause, the development of the country, the opening of wide and effectual doors of usefulness, the unprecedented financial crisis caused by the European War situation, have all combined to tax the thought of the Executive

Committee and to strain its resources to the utmost limit.

Financial—Notwithstanding, these things however, it has been a year of remarkable record, characterized by many successes.

The receipts have once more exceeded any year of the past.

Spiritual—Beyond this material prosperity, that which prompts our most joyful note of praise is the fact that reports indicate that this has been the year of greatest blessings in the harvest of souls. The total additions on profession of faith for the entire Church, reported to the last Assembly, aggregated 16,149. In order to ascertain the additions on profession to our Home Mission churches, including Local and Assembly's, a circular was addressed to the Presbyterian Chairmen of our eighty-five Presbyteries, requesting reports for twelve months. By much correspondence we ascertained that the number was 6,822, being 42¼ per cent. of the whole. Further analysis revealed that 4,614 of these were received into the Home Mission churches aided by the Assembly's Executive Committee and its special Evangelists, being about 28¼ per cent. of the additions to the whole Church by profession.

Population—The Census Bureau estimates that the United States passed the 100,000,000 mark in population on April 1. If the same rate continues for another 100 years, it will reach the enormous number of 1,600,000,000. Since the largest increase is in the South and West, and, as this section contains the great Mississippi Valley and the fertile plains of the West, it would scarcely require prophetic vision to forecast our great future.

Panama Canal—More than fifty years ago Commodore Maury in a brilliant Report on the Isthmian Canal said: "When the Pacific and the Atlantic are united, in the Gulf of Mexico will center the commerce of the world." The Panama Exposition now in operation at San Francisco marks the fulfillment of the hopes of past centuries. What the trans-continental railroads did for our Pacific coast, the Panama Canal will do for the South American coast; and this vast stream of commerce will pour through the arteries of the South.

The Unfinished Task—The population of the South is at least 35,000,000. Statistics show that 12,000,000 of these are in the various branches of the Protestant and Catholic churches; but none but the "Judge of all the earth" can determine what proportion of these are saved, and the vast number both within and without the church yet to be reached for Christ. The census of 1910 startled us with the revelation that population and church membership each increased during the first ten years of the Twentieth Century exactly 21 per cent., indicating that the Church is only *marking time* at its task of Christianizing our own country.

EVANGELIZATION.

In accordance with the instructions of the last Assembly authorizing the selection of a Superintendent of Evangelism, the Executive Committee is pleased to report that it has secured the services of Rev. W. H. Miley, D. D., who was at the time serving as Evangelist of Louisville Presbytery. Dr. Miley entered upon his labors as Superintendent, November 1, 1914, and has been continuously engaged in evangelistic services and in planning simultaneous campaigns in great centers of population.

The report of Dr. Miley for the first few months of his incumbency indicates that he has conducted in person three meetings of two weeks each, in Kentucky, Tennessee and Florida, addressed four Synods, two Presbyteries and a number of individual churches.

General Evangelist—Rev. J. E. Thacker, General Evangelist, has been in great demand, and has given as much time as his strength would permit to various meetings in all parts of the Church. He, has been pre-eminently successful in a sustained effort pitched on an unusually high plane; and God has signally blessed his labors.

The following report gives a summary of the year's work:

411 sermons and addresses delivered, 7,441 expressed their purpose to live more for God's glory and the good of the Church 442 to unite with the church by letter, 1,257 professions, and 5 decisions to study for the ministry.

Prison Evangelist—Two years ago the Executive Committee made a new departure in the election of Rev. Geo. W. Crabtree as Prison Evangelist, to bring the gospel message to the criminal classes confined in jails and convict camps. Possessed of a sympathetic nature and a love of souls, he is well equipped for the task.

An Evangelistic Campaign—In 17 Presbyteries the Executive Committee aided in the support of Presbyterian Evangelists, giving their time exclusively to the work; and in some instances pastors were supported who gave part of their time to evangelistic services.

Evangelistic Literature—Literature breathing the evangelistic spirit has been circulated to stimulate the Church, and a most admirable pamphlet entitled "Suggestions to Presbyterian Evangelist Committees" has been prepared by the Chairman of The Subcommittee on Evangelism, Dr. R. O. Flinn.

SUSTENTATION.

In the widest signification of the term, the Executive Committee is engaged in Sustentation work in 40 of our 85 Presbyteries. Including the assistance given colored ministers and churches where they belong to white Presbyteries, the work of Sustentation

by the Executive Committee extends to more than half the Presbyteries, and to every Synod in the Assembly.

The greatest loss sustained by the Presbyterian Church has been through its inability to support its weak and struggling Churches in the critical period of their existence. The effectual remedy for this, would be sufficient funds to place an efficient Presbyterial pastor in charge of all the weak and vacant Churches in each Presbytery, until each has secured regular pastoral oversight.

THE FRONTIER.

In this survey of the field, the term "Frontier" must be allowed wider significance than the West, and yet must be restricted to the rapidly developing sections of our territory in such States as Florida, Louisiana, Arkansas, Oklahoma and Texas.

Florida—The Nestor of Presbyterianism in Florida, Dr. Wm. H. Dodge, furnishes this account of marvelous growth under the fostering care of Assembly's Home Missions: "The growth of the State has been great compared with the majority of Southern States, but the progress of the Presbyterian Church has far surpassed that of the State. In 1875 the Presbyterian Church numbered only 1,336 communicants, 27 churches and 18 ministers, total contributions, \$6,387. Practically all the Churches belonged to the Presbytery of Florida as now constituted, being the only Presbytery in the State, and then attached to the Synod of Georgia. The statistics of the Synod of Florida now show 8,500 communicants, 111 Churches, 63 ministers, and total contributions of \$157,560. Today there are one and one-half times more Presbyterians in Jacksonville alone than the entire State contained in 1875. Much of this marvelous growth has been due directly to Home Mission effort; and Florida Presbyterianism is indebted largely to the generous support which the Executive Committee has rendered. Notwithstanding our phenomenal growth, the need and promise are so great as to require the continued support of this aggressive agency of Home Mission operations."

Louisiana—In this Synod the greater part of our expenditure is in behalf of work among foreign-speaking people, which will be treated under that Department. The Romanists overshadow and dominate large sections of the State; and Protestantism is practically shut out of whole parishes, making it perhaps one of the most destitute Synods of the Church, as it is numerically one of the weakest.

Arkansas—Presbyterial Home Mission Chairmen in Arkansas report 1,600,000 population, at least one million being unchurched. There are ten counties in one

Presbytery without a Church of our faith and order, and six without a representative of any branch of the Presbyterian family. Great stretches of mountain country are practically destitute. One Presbyterial Chairman states that a new denomination could be organized in Arkansas, equal in number to all the present churches combined, without taking a member from any present church roll.

Oklahoma—The Synod of Oklahoma is still not only one of the youngest Synods in the General Assembly, but also one of the most hopeful. To conserve what has already been gained and to push forward into newer fields, will call for larger efforts and stronger men. The Synod at its last meeting determined to enter upon a more aggressive evangelistic effort. A superintendent Evangelist has been selected, who has entered upon his work.

Texas—In magnitude of area, and in extent of need, Texas is so extensive that it is practically impossible to do anything more than deal with a section as a specimen of the whole. It is enough at this time to fix attention upon the Panhandle section, an empire within itself, equal in area to any State east of the Mississippi River, containing almost 100,000 square miles. This territory belongs chiefly to Dallas and El Paso Presbyteries and contains only about 50 churches and 10 ministers. Perhaps not a dozen of these churches are self-supporting, and most are merely struggling for existence. Yet into this region populations are pouring. Whole counties are being settled, without a minister of the Presbyterian faith to care for "the multitudes scattered abroad as sheep having no shepherd." No section has been more neglected, and yet none has a brighter future for our Church. Doors are wide open, and "fields are white to the harvest."

Today Texas calls to the Presbyterian Church for the gospel and promises in return rich spiritual harvests. If we longer delay, the day of opportunity goes by forever; and the kingdom, which today might be ours, will be taken from us and given to others more ready to make the needed sacrifice for Christ and the Church.

New Mexico—across the border waits and beckons. Towns without churches are springing into existence. Two or three men are the entire force representing us. Why do the chariot wheels of our Church tarry so long?

MOUNTAIN MISSIONS.

Southwest from Pennsylvania to Alabama covering a section 500 by 300 miles, the mountains cut through the heart of our territory east of the Mississippi. Leaving out the cities and larger towns there remain about three million distinctively mountain

people, more or less destitute of Gospel privileges.

Dr. Guerrant—Notwithstanding the fact that feeble efforts had been put forth by the various Presbyteries to minister to this destitution, it was Dr. E. O. Guerrant who really discovered the mountaineers, and laid the foundation for permanent and systematic work in their behalf. Unaided for a dozen years, he had carried the burden which required for its support about \$14,000 a year. Bringing his Missions and 50 missionaries he committed them to the Presbyterian Church, and this sacred trust is now being faithfully executed. The work has grown to such large proportions as to require now nearly \$50,000 annually. Without Dr. Guerrant's wise counsel and sympathetic support the Executive Committee would have been utterly unable to handle the problem.

Dr. Tyler, Superintendent—Rev. W. E. Hudson, the first Superintendent of the work, resigned after nearly three years of faithful service, and the Executive Committee secured the services of Rev. J. W. Tyler, D. D., who has his headquarters at Danville, Ky. In all the Church there is perhaps no man more eminently qualified for this responsible position. He reports:

"Including Presbyterial and Synodical Schools, there are in round numbers 45 mountain schools and missions, though this report includes but 17 of our smaller schools, and 4 larger missions under the Assembly's Committee. These schools have had, during the half year, 54 workers for all the time, and 19 for a part of their time. They report 110 confessions of faith, and 47 additions by letter; with an enrollment of 1,984 in the Sunday-schools; visits made, 2,010; services of religious character held, 1,795. They report \$221 collected from 10 of the missions. The Superintendent, in six months has held 50 religious services, witnessed 75 professions of faith, received 157 persons into the Presbyterian Church. He has made 22 addresses on Mountain Missions and collected \$944.13 for the work."

Three new dormitories were erected by Dr. Guerrant's efforts at a cost of about \$8,000, and the 72 rooms were furnished by individuals and societies in the same way, chiefly by Women's Missionary Societies.

Ellen Wilson Memorial—While the Home Mission Conference was in session at Montreat, N. C., in August, news came of the death of Mrs. Woodrow Wilson. President and Mrs. Wilson were born and reared in our Church. Mrs. Wilson had manifested always a deep love for the Mountain people of the South, and was paying for the education of several boys and girls at the time of her death. She had even begun a movement to secure for a larger number of them better educational and religious advantages. It

was unanimously and appropriately decided therefore, at a meeting of the women at Montreat that steps be taken to carry out Mrs. Wilson's plan by establishing a Memorial to be known as "The Ellen Wilson Fund for the Christian Education of Mountain Youth."

The matter was presented to the President and his family, and received their most cordial approval. The Executive Committee of Home Missions has assisted in organizing a committee of women, and the movement will soon be worthily launched. The Fund will be held as Endowment, the interest of which shall be used for scholarships for worthy mountain boys and girls.

FOREIGN-SPEAKING PEOPLE.

The foreign-born population of the United States is 14,000,000, about one in every seven. If we add to this number the children of foreigners, the number will embrace about one-third the inhabitants of our country, or nearly as many people as are contained in all the Southern States. The problem of immigration is one which each year more vitally concerns the South. But it is not so much the number, as the character of the new immigration which constitutes its peril, coming now as they do from Southern Europe, from Catholic and decadent nations.

Mexicans—The following facts, culled from reports, are given in the language of the Evangelists themselves:

"Never before have we known such sympathetic, harmonious, self-sacrificing work, and probably never such rich fruits. The working force of the Presbytery was weakened by the transfer of Rev. W. S. Scott to Central Texas Presbytery, and later by the resignation of Rev. Reynaldo Avila as evangelist. It has become necessary to utilize students and lay workers to keep up the work. In April a distinct mission for the Mexicans was started at Taylor, under the care of the Presbytery of Central Texas. Mr. Scott had visited this portion of the State previously, and was able to organize a church with 43 members, two elders and two deacons, which soon increased to 75 members and three Sunday-schools.

"The large number of destitute refugees from Mexico has increased the membership in many places and added to the burdens of the pastors. On the other hand, we have had valuable help from a number of refugee missionaries of both the Northern and Southern branches of the Church, especially at Laredo, San Antonio, and the Industrial Institute at Kingsville."

"Rev. C. R. Womeldorf at El Paso, though almost isolated by the long distance from the other workers and churches, has a struggling but growing work in a strategic

place. Arrangements are being made to give him an equipment in the way of a new church building with institutional features.

"Rev. Elias Trevino of San Marcos has had a laborious year, which is impairing his usually strong health. He reports fine spiritual development in his people, and a number of converts—but many removals of members and much poverty among those remaining.

"Rev. Juan G. Cavazos of Corpus Christi is in charge of the Gulf Coast work. Kingsville is his newly-organized church. It has had a good growth in membership and finally has a house of worship.

"Rev. R. D. Campbell is in charge of the Mexican church in San Antonio, but necessarily gives only a small part of his time to the local work. The scattered condition of the congregation, the lack of a proper building, the poverty of many members, make a very heavy work. A number of new members have been received this year, 24 at the last communion. The needs are a good, centrally located house of worship, a Mexican pastor or assistant and a manse.

"Rev. Elias S. Rodriguez of Cuero, preaches at Gonzales, Edna and Thomaston. Edna is one of the new churches that has already lost many members by removal, but is receiving others in their stead. The work at Cuero has had some discouragements, but now gives good hope of being ready for organization soon.

"Rev. C. C. Acevedo has been in charge of the Laredo field since last May and has done excellent work. This is the best equipped Church in the Presbytery. Mr. Acevedo visits Darwin and Encinal where he has a fair number of members."

French—The Louisiana Purchase from France more than a century ago was our largest acquisition of territory at any one time, and brought a large number of foreign-speaking people into our national life. French is still the native tongue in whole towns and sections. Missions mostly for French people are maintained at a number of places and Rev. Nelson Blackburn, Rev. M. R. Paradis, Rev. D. M. Talmadge, Rev. Chas. L. Nourse, Rev. M. J. McLean, Rev. Jas. E. Fogartie and Rev. W. H. Perkins are working, some among the French and others among American Churches in the Presbytery of New Orleans

Italians—In New Orleans, Rev. C. Russo and his capable wife, Mrs. Mary Cosentino-Russo, conduct the work at Carondelet Street and Aubrey Street, while Italian Missions at Baton Rouge and Litcher have been established for the colonies settled at those places, with Rev. R. Maggio in charge.

At Kansas City, Mo., Rev. Thomas de Pamphilis is in charge of our Italian Church, now numbering 67. The additions

during the year have been 29. The benevolent contributions of the Church for the year amounted to \$119.55. It is the best equipped of all our foreign work, having a plant valued at \$16,000. The pastor goes every Monday to Lexington, Mo., and conducts service for the Italions at that place.

At Ensley and its contiguous territory in the Birmingham District, Alabama, we are operating our most extensive work for Italians. Rev. Angelo Mastrotto, a Waldensian is in charge of the work, and Rev. E. E. Washburn of Virginia, having volunteered to give his life to the work among foreigners in America, is associated with the Italian pastor. While learning the language he preaches in English to such as can understand.

Rev. J. A. Bryan, who gives much labor to the Mission, reports:

"The work at Ensley has taken permanency in the first organized Church of any denomination for Italian speaking people in the State of Alabama. The communicants are all grown people; number of members, 21; 3 ruling elders, 2 deacons. The children have all been dedicated to Christ in baptism. Some of the members come for miles to the services.

"We have a day school and a kindergarten and also a night school for young men at Ensley; where a splendid settlement work is being done. Work is maintained, too, among the foreigners at Pratt City, at Steel Mill Quarters, and at Thomas Furnace."

Waldensian—Closely allied to our Italian Missions are our ministrations in behalf of the Waldensian Colonies located in our bounds. The most important of these is at Valdese, N. C., where Rev. Emile H. Tron is pastor. He reports: "Our community is not very large, and our membership is about 110. Most of them are faithful to God so that we generally have good congregations. While we cannot extend our work very much, we may make it more intense.

The pity is that many of our boys and girls leave the settlement every year, and go to New York, Chicago, or other cities. We all feel very much indebted to the Presbyterian Church in the U. S., to which we are proud to belong."

Near Gainesville, Texas, is a Waldensian Church, known as Wolf Ridge, composed of 3 elders, 1 deacon and 57 members. The services are in English, and the Church is supplied by an American pastor. The people are faithful and devout.

Hungarians—In the Presbytery of New Orleans, the Hungarian Church near Hammond is served by a native pastor, Rev. Andrew Csontos, and has 4 elders and 67 communicants.

"In Virginia Rev. John Ujlaky, our Hungarian evangelist, preaches regularly at Osa-

ka, Dorchester, Toms Creek and Bondtown. He usually has from 40 to 60 in his congregations. Brother Ujlaky receives members into the Church, and baptizes them, though they have never been regularly organized and enrolled in our Presbytery. It does not seem practicable to do this at present as they are constantly moving about from operation to operation.

A petition signed by 159 Hungarians was forwarded to the Home Mission office in Atlanta, asking for an organization and the services of a pastor at Holden, W. Va. Rev. E. E. Von Pechy was secured, the First Presbyterian Church of Charleston, W. Va., assuming half the salary. The pastor makes this report: "The following are the facts concerning our Hungarian Congregation. Ordained 6 elders and 4 deacons, total membership at present, 31; the attendance both morning and afternoon, 25-35; while on communion service last Christmas, 52 communicants; of course, some from neighboring coal-mining places."

Bohemians—The following shows faithful and fruitful work of Rev. J. A. Kohout: "I have worked without any interruption in the First Bohemian Church at Prince George, Va.; and Seven Pines and Estes, out-stations: I had 63 services; 52 Sunday-school meetings, and 42 prayer meetings, children catechised and 14 added to our Church. Conducted 12 baptisms; 8 communion services; 3 funerals; made 130 family visits, sold 85 Bibles and New Testaments in 7 different languages; and besides other Christian literature. I try my best to encourage in every one of our families the old Biblical custom of having regular morning and evening family worship, and to lead the people to benevolence.

Cubans—The Mission among the 20,000 at Tampa has prospered under the ministry of

Rev. E. N. Someillan, and a church has been organized and arrangements are being made for erecting a house of worship on our splendid lot. "The average attendance upon preaching services on Sunday and Wednesday nights has been 45, with Sunday-school attendance averaging 72, Bible Class average, 8. We are holding cottage prayer meetings with an average of 25."

Germans—Notwithstanding the fact that the Germans outnumber all other immigrants in the United States, we have only three churches among them. Two in New Orleans are now self-supporting, and a small one in Georgia was organized a few years ago.

Chinese—The only distinctive mission for Orientals is under the faithful stewardship of Miss Anna M. Creevy in New Orleans. The place is owned by the Presbytery, and a Sabbath-school is conducted and reading room maintained. In some few of our Sabbath Schools, individual workers have shown zeal and enterprise in gathering a few Chinese pupils for instruction. They are in evidence in all our great cities, and should attract some of the missionary zeal of our church.

Indians—Our native Americans are logically enumerated among the foreign-speaking people, but the classification is illogical if we are dealing only with people of foreign birth. It is our oldest work, and has been a great credit to our Church, notwithstanding the diminishing roll. Indian Presbytery includes the Choctaws and Chickasaws, and is composed of 5 American and 10 native ministers, with 21 churches containing 600 members, 1,200 adherents, 12 Sabbath-schools, and one College for Girls.

Rev. E. Hotchkin, the Evangelist, himself the third generation of missionaries to the Indians, reports:

| Nationality | Missionaries | Churches & Missions | Membership | Sabbath Schools | Pupils | Church Property and Equipment | Annual Expenditures | Began Work |
|-------------|--------------|---------------------|------------|-----------------|--------|-------------------------------|---------------------|------------|
| Mexican | 13 | 24 | 1200 | 17 | 750 | \$40,000 | \$7,000 | 1892 |
| German | 3 | 3 | 451 | 2 | 400 | 40,000 | 3,000 | |
| French | 5 | 11 | 380 | 10 | 565 | 3,000 | 2,000 | |
| Hungarian | 3 | 11 | 326 | 2 | 48 | 3,000 | 2,800 | 1909 |
| Italian | 20 | 9 | 275 | 9 | 350 | 22,500 | 7,200 | 1908 |
| Cuban | 1 | 1 | 15 | 2 | 225 | 2,000 | 1,250 | 1908 |
| Syrian | 1 | 1 | | 1 | 20 | | | |
| Chinese | 1 | 1 | | 1 | 15 | | | |
| Spanish | | 1 | | | | | | 1911 |
| Bohemians | 1 | 3 | 66 | 1 | | 1,000 | 1,000 | 1910 |
| Indians | 29 | 18 | 600 | 10 | 400 | 20,000 | 4,000 | 1861 |
| | 76 | 84 | 3313 | 54 | 2773 | 130,500 | 28,250 | |

"The work in Indian Presbytery during the year has met with some measure of success. At the spring meeting at Pine Springs an evangelistic campaign reaching every church was planned. Encouraging meetings were conducted at 11 places. Our plans are along the following lines, the three "E's": Entertainment, Education, and Evangelism.

COLORED EVANGELIZATION.

The report of Rev. J. G. Snedecor, Superintendent of Colored Work, indicates that in a general way there has been progress along various lines:

"The Colored Churches grow slowly and at some points the work is rather discouraging, but an investigation recently made shows an increase of 6% on profession of faith, which is equal to the total gross average of the whole church. During the year, 195 have been received into our Colored Churches. Three new Churches have been erected with some assistance from the Executive Committee. The total colored membership in our 71 churches is about 2,800."

Institute—Stillman Institute at Tuscaloosa, Ala., is our most far-reaching work. It has had a successful year, though feeling the effects of the stringent times. Of the 54 students, 32 are candidates for the ministry, 15 being Presbyterians. The number of candidates is on the increase, which is an encouraging feature. The students contribute to their own support by working on the farm.

Conference—At the close of the term in June, a Conference of Colored ministers was held, the expense being borne largely by the Executive Committee. A similar conference will be conducted this year on a larger scale.

Louisville Mission—The work under Rev. John Little and Rev. Wm. H. Sheppard at Louisville, Ky., with institutional features, continues to prosper. A number have been added to the church; and the Sabbath-schools, taught by white teachers, have reached the largest enrollment in its history, with total of 675 pupils and 84 teachers. The girls are taught domestic science, and the boys trained in useful crafts.

Sabbath and Day Schools—Similar work on a smaller scale at Richmond, Va. under the care of Mr. Murray Grey, has been assisted by the Executive Committee, also at Atlanta, at Jacksonville, Fla., and at Tuscaloosa, Ala., Oxford Miss., Ruston, La., Memphis, Tenn., Decatur, Ga., etc. Day schools have been maintained at Abbeville, S. C., (with boarding department) Texarkana, Tex., Selma, Ala., Florence, S. C.

Reformatory—Remarkable work is being done at the Sam Daily Reformatory for colored youths, at Ralph, Ala. Negro criminals in their "teens," instead of being sen-

tenced to the chain gang, are sent to this school out in the country. It was begun by Sam Daily, a colored elder in our Church, interrupted slightly by his death, and is operated by his wife, assisted by Rev. A. D. Wilkinson.

MISSION SCHOOLS.

The influence of the Presbyterian Church on the world has been out of all proportion to its membership; and the explanation is due to its consistent policy of educating a trained leadership, accomplished largely through the instrumentality of its Mission Schools.

Goodland—The oldest Indian School is Goodland, near Hugo, Okla., which reaches back about 75 years. For many years it was strictly missionary and under the control of the Church. The altered situation in the management of Indian affairs necessitated changes in the conduct of Indian Mission Schools; and in order to obtain certain tribal funds for the school, the property is now held by a local Board of Trustees, largely Indians and independent, though all its members are Presbyterians. It has three teachers and 100 pupils, mostly orphan children. It has a modern equipment valued at \$20,000. The Institution serves a noble purpose and is commended to the benefactions of generous friends of Indian and Christian education.

Presbyterian College—The Oklahoma Presbyterian College grows in favor, and is the only Institution of high grade in that section of the state. President Morrison has displayed great financial skill in having gradually raised the standard of the school, while reducing the indebtedness to \$18,000. If this could be cleared, and a needed dormitory erected, the income and usefulness would be more than doubled.

The number of students reached 138, including 69 Indians; and the boarding department contained 88, its full capacity. Each year from 20 to 30 students of the college are received into the church, and it has flourishing missionary societies. Graduates are teaching in various schools, and its moral and spiritual influence is felt throughout the entire southern section of the state.

CHURCH ERECTION.

The growth of a new church depends, under the blessing of God, chiefly upon two factors, the services of an active pastor and the erection of a suitable house of worship. The Executive Committee is compelled to give preference to the former, and whenever its funds are unusually inadequate, Church Erection must suffer.

Moore Fund—The \$5,000 legacy of W. A. Moore for loans to feeble churches has aided in building 78 churches, and yet grown to

\$5,700; but is practically all lent at present. It is like bread cast on the waters, continually returning to become a blessing to new communities.

Manse Fund—By voluntary offerings, a Manse Fund was gathered several years ago, amounting to \$4,200, which has had a career similar to the Moore Fund, having assisted 28 churches, and increased to \$4,700. It has added to the comfort of many a pastor, and been instrumental in securing a minister for many churches, which without, it would have died of the Presbyterian disease of "vacancy."

Semi-Centennial Fund—To celebrate its 50th anniversary, the General Assembly authorized a fund of \$100,000, to encourage the building of churches of a better type, but the Church seemingly has not appreciated the need nor the opportunity offered by such a fund. About \$10,000 have been realized from Memorials and gifts, a similar amount probably has been written into wills, and a Christian philanthropist offers another \$10,000 as an inducement to the Church to complete this task. But it will require a new impetus to arouse the church to adequate effort.

THE COUNTRY CHURCH.

As it is manifestly mis-leading to account churches in towns of 2,500 as "country churches," a Questionnaire was sent to all our Presbyterian Chairmen asking for information as to churches strictly in the open country. The answers classified show that of our 3,430 churches, at least 1,355 are strictly country churches, being 39½ per cent. of the whole. Of these, 1,084 had pastors, being 80 per cent.; 464 of the latter were served by absentee pastors, being 43 per cent.; 271 were vacant, being 20 per cent.; 170 were reported as dying, being 12½ per cent.; 867 were growing, being 64 per cent.; 49 were abandoned, being 3.2-3 per cent. The total abandoned, vacant, dying, or served by absentee pastors are 954, being 70½ per cent.

The remedies proposed for the resuscitation of the country church are more faithful and strict Presbyterian oversight and control, evangelistic meetings, evangelistic pastors, and special courses in our Theological Seminaries or summer Institutes, for equipping a specially trained ministry for meeting the changed conditions of country

life, which are disastrously affecting the church of the open country.

Equipment—The Executive Committee received sufficient amounts to give a modest equipment, but entirely insufficient, to our Cuban Mission at Tampa, Fla., and to our Mexican Mission at El Paso, Texas. If we add to this the voluntary offerings which were made through Dr. E. O. Guerrant for the erection of three dormitories in the mountains, amounting to nearly \$10,000, it will be seen that it has been the best year of our experience, in securing needed buildings for growing missions. It is, however, only a mere beginning. It is impossible to conserve our best results unless we furnish our workers with suitable houses in which to gather their converts.

DEFINITE POLICY.

The Executive Committee proposes to encourage and revitalize the Afro-American Synod for Colored People, having its Presbyteries represented in the Assembly, and to create a greater Stillman Institute to train a capable ministry; to develop its Mountain System of schools, co-ordinating them through the instrumentality of the Appalachian Synod, if it should be organized; to keep in touch with the immigrant forces coming in greater numbers into our bounds; and to administer to the needs of the destitute whether on the far distant frontier of the West, or in the disintegrating rural churches of the East.

At the same time, the Committee will not advance faster than the Church authorizes by supplying the means. The schedule of needs it submitted to the Systematic Beneficence Committee, which was examined critically and fixed at \$333,000, was unanimously approved by the General Assembly. If the Executive Committee should appropriate immediately the entire amount thus needed to meet the calls upon it, in all probability it would result in an indebtedness at the close of the year amounting to \$100,000. For this reason the Committee will promise only such amounts as it can reasonably hope to secure, but will use the entire amount wisely if the Church will furnish it. The need exists; and the Church should not handicap the Committee of Home Missions because it conducts its work on a cash basis and refuses to embarrass the Church by involving itself and the Church in debt.

TREASURER'S REPORT ON HOME MISSIONS.

| | 1915 | 1914 |
|----------------------------|-------------------------|-------------------|
| Churches | \$ 95,684.17 | \$ 86,607.87 |
| Sunday Schools | 6,498.60 | 5,440.36 |
| Missionary Societies | 17,345.54 | 11,506.44 |
| Miscellaneous | 48,038.12 | 65,116.16 |
| | <u>167,566.43</u> | <u>168,670.83</u> |
| | A. N. SHARP, Treasurer. | |

SENIOR HOME MISSION PROGRAM.

- 1 Hymn—"From the Cross, Uplifted High!"
- 2 The Lord's Prayer.
- 3 Transaction of Business.
A HOME MISSIONARY SURVEY.
- 4 Our Christian Heritage:
By Whom Given, Deut. 5:6; Unconquered Territory, Deut. 1:6-8; For What Purpose, Gen. 12:2; Promise of Help, Deut. 32:9-12; Terms of Possession, Psa. 105:45; Not for Ourselves Alone, Hab. 2:14; But for all the World, John 3:16.
- 5 Survey of the Field, by Groups:
Sustentation, Church Erection, Evangelization.
The West, the Southern Mountains.
Foreign-speaking People, Indians, Negroes.
Mission Schools.
- 6 Recitation—"A Prayer."
- 7 Prayer—For the great work of Assembly's Home Missions, and its 607 workers; that we may do our part in sustaining them.
- 8 How We May Help the Immigrant.
- 9 The Immigrant's Place in World Missions.
- 10 Luther's Hymn—"A Mighty Fortress is our God."
- 11 Circle of Prayer—That God's people may be steadfast.

Notes:

4 & 5. Assign in advance. See Annual Report of the Assembly's Home Mission Committee for 5. Have reports brief and given in a sprightly way.

8 & 9. See articles in this Number: "Immigrant Forces," Shriver; "The Immigrant Tide—Its Ebb and Flow," Steiner; "Antonio the Galley Slave," Arrighi; and other recent good books on Immigration. Consult Junior Program.

L

NEW BOOKS.

FROM ALIEN TO CITIZEN, By Edward A. Steiner, author of "The Broken Wall," "The Immigrant Tide—Its Ebb and Flow," "On the Trail of the Immigrant," etc. Illustrated, pp. 332, price \$1.50. Published by Fleming H. Revell Co., New York City.

If you are a bit tired and, therefore, somewhat pessimistic; if the unholy spectacle in Europe inclines you to the belief that the most cultured species of mankind is savage at heart; if you are fearful lest American Institutions will not be able to withstand the shock of perhaps increased immigration after the war is over; if you have read missionary books from the missionary's viewpoint only—read "From Alien to Citizen." Become personally acquainted with Edward A. Steiner, a man whose optimism has withstood assaults that most probably would have been fatal, dear Reader, to both yourself and your optimism.

In this book Prof. Steiner bares his heart. He tells the story of his struggles as an immigrant youth, though a "university man," to rise out of the horrible pit and miry clay into which America so often thrusts her candidates for citizenship.

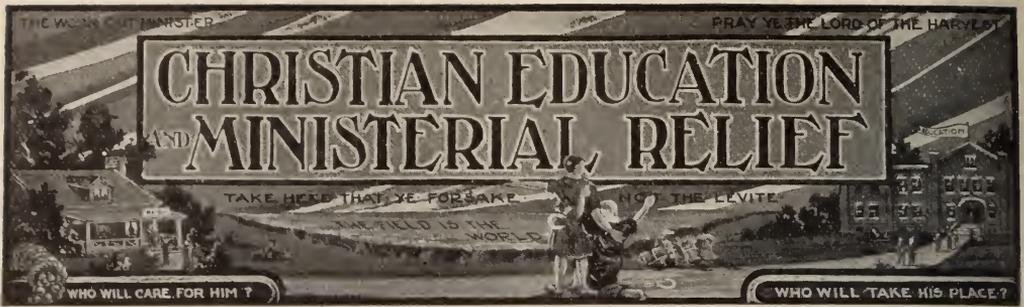
From the first chapter, where the Jewish lad of the Carpathian Mountains is undismayed at the curiously interpreted prophecy of a fortune-telling parrot, to the now grown man, the famous Professor of Applied Christianity, at Grinnell College, Iowa, and his characteristic petition "*Just this one thing I ask, that I keep faith unto the end,*" there is not a dry paragraph.

"From Alien to Citizen" is an interesting book to read alone, and it has the rare quality of being a charming book to read aloud, either in the family circle or at a missionary meeting.

IN CAMP AND TEEPEE, by Mrs. Elizabeth M. Page. Illustrated, Fleming H. Revell & Co., pp. 245, net \$1.00.

No Indian romance, not even "The Last of the Mohicans," is more fascinating; and yet this is simply a story, beautifully told, of the Dutch Reformed Mission among some of the most famous Indian tribes. The characters are people we know well, such as Rev. Frank H. Wright, Dr. and Mrs. Walter Roe, Henry Roe Cloud, Mrs. L. L. Legters, etc. Problems, incidents and information crowd its pages. The mescal bean, Indian traits, the story of the Apache prisoners of war, Geronimo, their Chief, quaint Quanah Parker, Henry Roe Cloud, graduate of Yale, hold the attention undivided. Harold Begbie could secure new and striking illustrations from this narrative, of "twice-born men," marvelous proofs of the power of the Gospel.

There are scenes when the most callous reader will not be able to see the printed page for the blinding tears. Every friend of the Indian should possess a copy of this book for free circulation. Every Sabbath School library should keep on hand a few copies for the young people. The Missionary Society could make no better investment, for conveying information and cultivating the missionary spirit.



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.

OUR CHURCH AND EDUCATION.

BY THE REV. WALTER W. MOORE, D. D. LL. D.
President of Union Theological Seminary.

IN CONNECTION with the meeting of the General Assembly in Atlanta in 1913, there was held one of the largest conferences of the Educators ever assembled in our Church. In the following summer, at Montreat the Ad Interim Committee on Education met and again called in conference a large number of the leaders of the educational work of the Church. The Kansas City Assembly was known as an Educational Assembly. Another Ad Interim Committee assembled in Montreat last summer and a large gathering of educators considered with them the educational work of the Church.

During this time the MISSIONARY SURVEY, *The Union Seminary Review*, and all the weekly Church papers have devoted much space to the consideration of educational problems. Conferences have been held in the Presbyteries and Synods. In addition to this the Executive Committee of Christian Education has also issued thousands of pages of literature and compiled the comprehensive book, "Our Presbyterian Educational Institutions." These are all indications of what we believe to be an unprecedented quickening of interest among our ministers and the people in the fundament-

al and vital work of Christian Education.

This awakening comes none too soon. The Presbyterian Church was once the greatest educational force in this country. She is still a great educational factor, but she has lost her primacy. Other denominations have of late outstripped her. We rejoice in their progress, but it is to our discredit that latterly we have not shown equal wisdom, zeal and enterprise. We have forfeited the leading place in education which was once indisputably ours. We have not even kept abreast of some of our sister churches. We have made some progress, but relatively we have fallen behind.

That the Presbyterian Church should bring up the rear of the procession in educational work is an anomaly not to be endured. Her place is at the head of the column. We, therefore, welcome the signs of the awakening of our people on this subject. Their thorough awakening is all that is needed to guarantee the recovery of our primacy in education. We believe that we still have the most thoroughly educated ministry. We believe that we have the most substantial and well trained membership. We certainly have the financial resources. The gifts of our people

to other causes show that we are far in the lead in the matter of liberality. Therefore we repeat that what is now needed to restore our Church to her rightful place in Christian education is to show our people their opportunity and to formulate some broad-minded and far-reaching plans for harmonious, concerted, church-wide effort.

Heretofore we have worked too much at cross purposes. Yet in spite of our individualistic, haphazard, go-as-you-please methods, we have developed many useful institutions. But our people do not even know what our educational assets are. These need to be tabulated, exhibited, and homologized. There has been at times unseemly and hurtful rivalry between our institutions instead of co-operation. We must learn to do team work. We must or-

ganize a system of Church schools and colleges in which every individual institution shall have its proper place in relation to every other.

Further, if we would awaken and maintain the interest of all our people in their Church schools, they must be given the opportunity to contribute regularly to their support, just as they do to such causes as Home and Foreign Missions. The Church institutions should be given a place in the annual budget of every congregation. If this is done the day is not distant when the Presbyterian Church will resume her historic position as the leader in education.

Finally, let our people remember that Christian education is not only necessary to the well-being of the Church but to the very existence of the Church.

Richmond, Va.

WHO KILLED THE PLAN?

Who killed the Plan?

"I," said the Critic,
"I knew how to hit it,
I killed the Plan."

Who killed the Plan?

"I," the Bore said,
"I talked it dead,
I killed the Plan."

Who killed the Plan?

"I," said the Sloth,
"I lagged and was loth,
And I killed the Plan."

Who killed the Plan?

"I," said Ambition,
"With my selfish vision
I killed the Plan."

Who killed the Plan?

"I," said the Crank,
"With my nonsense rank
I killed the Plan."

THE LEADERSHIP NEEDED.

Extracts from an address on "The New Leadership," by Prof. J. Gray McAllister, of

the Presbyterian Theological Seminary of Kentucky).

THE ministry has been always called to leadership. The very titles applied in scripture to the man who stands in this office are conclusive on this point. He is appointed of God to oversee and shepherd the flock of Christ, to minister to their personal needs, to govern in the house of God, to stand as an ambassador of Christ, to push out into other regions, there to sound out the evangel of God's wondrous loving kindness, to proclaim

the mighty gospel of God's grace, to teach the great truths of His revelation and dispense His sovereign mysteries. All of this he is bidden to do without thought of selfish ambition or of being other than the true servant of others; but all of this, nevertheless, as the divinely appointed leader of men in vast spiritual concerns. Every true minister in the ranks today is ready to ask with the first man of his time, "Who is sufficient for these things?" but no

true minister can evade the fact that his commission and the just expectation of the people whom he serves make it imperative that he shall lead and not follow in the work committed to his hands by the Great Shepherd and Bishop of men's souls.

Possibly we are in danger of losing sight of this fact in the swift march of events in recent years. What of the uprising of men in the churches and the service throughout the land of an increasing number of consecrated laymen? God multiply their numbers and speed their work a hundredfold.

But let us never be betrayed into thinking that because the men of the

church are coming into their heritage of service in the kingdom the ministry is no longer needed. The very opposite is true. This awakening and enlistment of compact bodies of men thrust upon the minister a leadership he can not and dare not shirk. He is the chosen captain of these companies of men, and his captaincy must be of no mean order. It must be sane, progressive, virile. The advancing standards of education and the complex problems of our time and land present other reasons for a captaincy of this sort. The minister is now forced to be, as never before, a leader among men.

Louisville, Ky.

"WHATEVER HE WOULD LIKE TO HAVE ME DO."

BY REV. JOHN G. GEBHARD, D. D.

EVERY active member of a Christian Endeavor Society, including intermediate and junior members, is expected to make this promise: "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do."

There are some things which our Lord would like to have every member do and for which every member is manifestly qualified, if in good health. Every Christian Endeavorer can make it "the rule of his life to pray and to read the Bible every day." He can be present at all the meetings of the Society and at all the regular public services of his church.

At this point we come to something which our Lord would like to have His people do, but for which they are not all equally fitted. The members promise to take some part, aside from singing, in every meeting of the society. As the Holy Spirit has distributed gifts among men according to His wisdom, some are qualified to do well what others can do but indifferently. A boy who is retiring and slow of speech among his school friends and play

mates can hardly be expected to lead with readiness and efficiency in the prayers and testimonies of the Endeavor meetings. On the other hand, a Christian young man who is full of vivacity and wit in social and athletic life, should faithfully cultivate his gifts in witness bearing for Christ.

Happily, whatever He would most like to have done has been made unmistakably clear in the Word of God. When our Saviour stood up in the synagogue of His home of Nazareth, He opened the Old Testament Scriptures and found the place where His commission was recorded, in these words: "The Spirit of the Lord's upon me, because He hath anointed Me to preach the gospel." He gave Himself to no problems of statecraft or of commercial life of construction or engineering, of worldly wealth or power, but prayerfully and carefully selected twelve men, that they might be with Him and that He might send them forth to preach.

After His resurrection, He said to the assembled disciples. "As the Father hath sent Me, even so I send you." "Go ye into all the world and preach the

gospel to every creature." It cannot be pressed home too emphatically that what Jesus Christ most wants His people to do is to preach the gospel. There is no uncertainty, there is no ambiguity about His teachings on this point. Always, everywhere, preaching the gospel of the Kingdom is given the foremost place by our Saviour in His program of service to be rendered by His Church.

The main point with every individual Christian is what part Jesus Christ would like to have him take in this supreme duty. Broadly speaking, there are but two ways of obeying this command to preach the gospel, doing it one's self or helping others to do it. Undoubtedly the great majority of the gospel preachers of the immediate future are now members of our young people's societies and those societies should receive the best help which pastors and wise and consecrated lay Christians can give them in determining just what Jesus Christ would like to have their individual members do in seeking to carry out the Great Commission.

It is to be feared that right here the young people have not received from the Church at large the attention and counsel, the guidance and prayers without which they cannot properly decide this momentous question. It would be hard to measure the amount of time and work and money expended by our congregations on matters of church building and furnishing and decorating, on fine organs and artistic windows and sweet-toned bells; but it would not be at all difficult to find scores of churches which have not devoted a single day of time or a single dollar of money to a serious consideration of the prospective fitness of their youths for becoming preachers of the gospel, the work which, above all others, our Lord most wants to have done. The Master did not lay chief emphasis upon

the volunteering of the young men for service, but upon the duty of praying the Lord of the harvest to send forth laborers into His harvest.

That our churches are not as well supplied with as bright and promising young men as have been the pride of past generations, who shall dare to assert? That the problems of the church and the world do not challenge the most heroic spirit of love and loyalty is beyond all dispute. That the doors of opportunity have not only swung wide open but have been carried entirely off their hinges in great world-fields of effort is perfectly patent to every one with eyes to read. That the promises of God to take care of those who, with whole-souled devotion, seek first His kingdom and His righteousness, are as good as new, a great cloud of witnesses joyously testified today.

What we need is to stop contracting that all-inclusive word "whatever," making it apply only to reading the Bible, praying, attendance at meetings and "taking part" from one to three minutes. Every strong, gifted boy or youth who is honestly striving to be and to do what will most please his Lord and Master Jesus Christ, should be faithfully, seriously challenged by his church to show good reason, if he can, why in his case "whatever" should not mean preaching the gospel.

If a young man clearly lacks the proper qualifications, it would be unwise and cruel to encourage him to undertake such a life work. If a church never shows itself really interested in what was of supreme interest to its great Head, it is a serious question how much life such a church really has. But if a church, while prayerfully waiting on God for efficient laborers for His vineyard, is led to lay its hand in love upon the head of one of its sons, urging upon his fitness for the great calling and pledging him its faithful support, where is the young man who can resist the appeal?

INVESTMENTS IN LIVES.

BY HENRY H. SWEETS, SECRETARY.

THE clearest call of the age is for a larger number of capable, trained spiritual leaders—men and women who see the need of the world, who know the power of God to meet the need, and who have the ability to point the world with all its need to the all-sufficient God.

We all recognize the demand for a large increase in the number of efficient ministers and ordained missionaries. For years our church has sent out from all of her theological seminaries into the ranks of our ministry only a few more men than have been removed by death or retired on account of old age or disease. Hundreds of doors are open to us in the homeland and the call comes with ever increasing urgency from the ends of the earth. The cruel, wasting war that is working such havoc in Europe has already decreased the number of Christian leaders and removed many who were preparing to swell the ranks of the missionaries of the cross. In a larger degree than ever before the world must look to America for leadership. Today, as never before, strong men and women are needed as leaders in the fields of activity other than the ministry. In the past the minister has been compelled to bear much of the burden. The other officers of the Church and the members have not wholly fulfilled the purposes of God in their lives—many of them have not had the proper training to enable them to do so. The Church needs well trained men as elders and deacons, as Sunday school superintendents and teachers, as leaders among men and boys. She needs thoroughly prepared women as officers of societies, as teachers at home and abroad, and leaders among women and girls.

Many of the men of this busy, prosperous time have gone money mad. Their minds and energies have been almost wholly given over to business.

They are so busy laying up treasure for this life they think little of the life which is to come and of their responsibility before God for the coming of His kingdom in the earth. Many of the women have fallen victims of the awful malady of social insanity. They are wholly consumed by society. They are frittering away their time, dissipating their energies and destroying their influence in the home, the church and the world by a selfish indulgence in the sinful, effervescent pleasures of this life.

But there has come a great awakening among the young men and young women of our church. Hundreds of the choicest and best of our youth have been brought to the realization of the fact that every man's life is a plan of God, and they are endeavoring to prepare themselves so that His purpose may be fulfilled in their lives.

Many of these come from poor homes. They are without sufficient resources to secure the needed education. They should not be allowed to go into their life's work unprepared, when a little timely aid will enable them to receive a higher education in one of our Presbyterian Colleges.

To meet this need The Student Loan Fund has been established. Already one hundred and seven of the bright promising girls and boys of our church, recommended by pastors and sessions, have been enabled to enter college by means of a loan of one hundred dollars a year—the maximum amount of loan for a period of four years. Some of them have already graduated and have gone out as leaders among men and women. Some of them are now returning the money borrowed, and it is being used to help other worthy students.

One of the young men aided by a loan has just written: "Had there not been a Loan Fund, I could never have gone to college, as I can get very little

help from my home. I am working for my board. I shall graduate in June and shall always feel that I owe the church much more than the amount of the money borrowed."

One of the girls writes: "It is impossible to say just how much the Loan Fund has done for me. It has made a way for me to go to college—a thing that could never have been thought of at our home if we could not have had the help. The education and experience I have received has already given me a broader and better outlook and will make me more useful throughout life. The Fund has made possible for me what was only a dream and a hope. I shall never forget the benefit."

A letter from one of our pastors contains these words: "I know of no feature of education that produces greater results for the amount invested. The Loan Fund will enable many boys and girls to secure an education who otherwise would be defeated."

One of our wide-awake College Presidents writes: "I am convinced that The Loan Fund is one of the best things our Church has ever undertaken. We have in our institution several cases

which will convince anyone of its beneficial effects. The improvement shown in these girls, and their promise of future usefulness, are convincing proof of the need of this Fund and the good it is doing. I wish it could be multiplied ten-fold."

During the year about twenty applications had to be declined because the entire Fund had been pledged. We must have a larger fund. We call upon our church, Sunday schools, societies, and individuals to help us at this time of need. Four hundred dollars, paid as convenient, will erect a "Memorial Scholarship Fund" which will help a boy or girl through one of our Presbyterian Colleges, and when repaid will help another and then another. Can you think of any better investment than this?

We will be glad to receive any amount, however small, from anyone who wishes to invest any of God's money in the lives of the youth of our church.

Send such funds to Mr. John Stites, Treasurer, Fifth and Market Sts., Louisville, Ky.

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—Adapted.

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Ibanche. 1897. *Miss Annie R. V. Wilson. Miss Mada McCutchan.
 Rev. and Mrs. J. McC. Sieg. Rev. and Mrs. R. J. McMullen. Miss M. M. Johnston.
 Rev. and Mrs. A. L. Edmiston (c) Mr. and Mrs. J. M. Wilson. Miss B. McRobert.
 Rev. and Mrs. H. M. Washburn. Miss Rebecca E. Wilson. **Tsing-kiang-pu. 1897.**
Luebo. 1891. †Mr. S. C. Farrlor. Rev. and *Mrs. J. R. Graham, Jr.
 Rev. W. M. Morrison. Rev. G. W. Painter, Pulaski, Va. Dr. and Mrs. James B. Woods.
 Rev. and *Mrs. Motte Martin. Rev. and *Mrs. J. M. Blain. Rev. and Mrs. A. A. Talbot.
 *Dr. and Mrs. L. J. Coppedge. Rev. S. I. Woodbridge. *Miss Jessie D. Hall.
 Rev. and Mrs. L. A. DeYampert (c). **Kashang. 1895.** Miss Sallie M. Lacy.
 Miss Maria Fearing (c). Rev. and Mrs. W. H. Hudson. Rev. Lyle M. Moffett.
 *Rev. and Mrs. C. L. Crane. Dr. and Mrs. W. H. Venable. Miss Nellie Sprunt.
 Mr. T. J. Arnold, Jr. Miss Elizabeth Talbot. Miss Agnes Woods.
 Mr. and Mrs. W. B. Scott. Rev. and Mrs. Lowry Davis. **Haichow. 1908.**
 *Mr. and Mrs. A. H. Setzer. Miss Irene Hawkins. *Rev. and Mrs. J. W. Vinson.
 Miss Elda M. Fair. Dr. and Mrs. A. C. Hutcheson. L. S. Morgan, M. D.
 Rev. and Mrs. R. F. Cleveland. Miss Elizabeth Corriher. Mrs. L. S. Morgan, M. D.
 Rev. and Mrs. N. G. Stevens. **Kiangyin. 1895.** Rev. and Mrs. A. D. Rice.
 Mr. W. L. Hillhouse. Rev. and Mrs. L. I. Moffett. **CUBA MISSION. [10]**
 Rev. T. C. Vinson. *Rev. and Mrs. Lacy L. Little. Mrs. J. G. Hall.
 *Rev. S. H. Wilds. Dr. and Mrs. Geo. C. Worth. Miss M. E. Craig.
 Dr. T. H. Sixrud. Mr. and Mrs. Andrew Allison. †Rev. H. B. Someilian.
Muteto. 1912. Miss Rida Jourouman. **Caibarien. 1891.**
 *Rev. and Mrs. Geo. T. McKee. Mrs. Anna McG. Sykes. Miss Mary I. Alexander.
 Rev. A. A. Rochester. (c). Miss Ida M. Albaugh. Rev. and Mrs. R. L. Wharton.
 Rev. and Mrs. J. W. Allen. *Miss Carrie L. Moffett. Mr. and Mrs. E. R. Sims.
 Rev. Plumer Smith. Miss Mildred Watkins. **Placetas. 1909.**
Lusambo. 1913. Dr. F. R. Crawford. Rev. & Mrs. John MacWilliams.
 *Rev. Robt. D. Bedinger. **Nanking.** †Miss Janie Evans Patterson.
 Rev. and Mrs. A. C. McKinnon. *Rev. and Mrs. J. L. Stuart. **Camajuani. 1910.**
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 E. **Lavras. 1903.** Rev. and Mrs. P. F. Price. †Rev. and Mrs. Ezequiel D.
 Rev. and Mrs. S. R. Gammon. **Soochow. 1872.** Torres.
 Miss Charlotte Kemper. Rev. J. W. Davis. **Sagua. 1914.**
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 Mrs. H. S. Allyn, M. D. Dr. J. P. Mooney. Gonzales.
 Mrs. H. S. Allyn. Miss S. E. Fleming. **JAPAN MISSION. [32]**
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 Mr. B. H. Hunnicutt. Miss Gertrude Sloan. Rev. and Mrs. S. P. Fulton.
 Miss R. Caroline Kilgore. Mrs. M. P. McCormick. Rev. and *Mrs. H. W. Myers.
 †Mr. F. F. Baker. *Rev. and Mrs. P. C. DuBose. Rev. and Mrs. W. McS. Buchanan.
 Mrs. Kate B. Cowan. Rev. R. A. Haden. **Kochi. 1885.**
Bom Sucesso. *Mrs. R. A. Haden. Rev. and Mrs. W. B. McIlwaine.
 Miss Ruth See. Miss Helen M. Howard. *Rev. and Mrs. H. H. Munroe.
 *Mrs. D. G. Armstrong. Miss Millie S. Beard. Miss Estelle Lumpkin.
W. BRAZIL MISSION. [10] **Changchow. 1912.** Miss Annie H. Dowd.
 W. **Ytu. 1909.** Rev. C. H. Smith. **Nagoya. 1897.**
 Rev. and Mrs. Jas. P. Smith. **NORTH KIANGSU MISSION. [62]** Rev. and Mrs. W. C. Buchanan.
Braganca. 1907. **Chinkiang. 1883.** Miss Charlotte Thompson.
 Rev. and Mrs. Gaston Boyle. Rev. and Mrs. A. Sydenstricker. Miss Lelia G. Kirtland.
Campinas. 1899. Rev. and Mrs. J. W. Paxton. Rev. and Mrs. R. E. McAlpine.
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Itapetinga. 1912. Rev. and Mrs. F. C. Crenshaw. **Susaki. 1898.**
 Rev. and Mrs. R. D. Daffin. Miss Pearl Sydenstricker. Rev. and Mrs. J. W. Moore.
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 Miss Margaret Douglas. Rev. and Mrs. Geo. P. Stevens. **Toyohashi. 1902.**
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 Rev. and Mrs. W. C. Porter. Rev. and Mrs. O. V. Armstrong. Rev. L. C. McC. Smythe.
Canhotinho. **Hwaianf. 1904.** **Okazaki. 1912.**
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 Rev. and Mrs. H. Maxcy Smith. Dr. and Mrs. T. H. Daniel.
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 Miss Kittle McMullen. Rev. and Mrs. W. M. Clark.
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 Mrs. J. L. Stuart, Sr. Miss Susanne A. Colton.
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