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# THE MISSIONARY SURVEY

W. C. Smith, Managing Editor.

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Vol. V.

June, 1915.

Number 6.

## HOME MISSIONS:

Mission Schools.....	403
"Who Bids for the Children?".....	405
"Is It Well With the Child?".....	405
Progress and Blessing at Nacoochee. Rev. John Knox Coit.....	406
The Grundy Presbyterian School, Grundy, Va. Rev. F. E. Clark.....	407
The Latest Message From Dr. Guerrant.....	408
The Highland College, Guerrant, Ky. Mrs. Rose Martin Wells.....	408
Stuart Robinson College, Rev. H. S. Henderson.....	410
Beechwood Seminary. Miss Louise DuBose.....	411
Worth While Work at Canyon Falls. Miss Caroline Handley.....	412
The Banner Elk School. Rev. Edgar Tufts.....	414
A Letter and a Postscript from Plumtree School, N. C. Rev. J. P. Hall.....	415
News From Our Oklahoma Schools.....	416
"Can You Tell?".....	417
Book Reviews.....	417
Senior Home Mission Program. Miss Barbara E. Lambdin.....	418
Report of Treasurer of Assembly's Home Missions for April, 1915.....	418
Preaching Christ in a Lumber Town. Rev. J. G. M. Ramsey.....	419
Christian Work for Orientals in America. Rev. George W. Hinman.....	420
No Man Liveth to Himself.....	420

## THE JUNIORS:

"Let the Little Ones Come Unto Me." Mrs. M. Hood.....	421
Shall We make this Dream Come True? Mr. S. B. McLane.....	422
Junior Home Mission Program. Miss Barbara E. Lambdin.....	423
Just a Little Sunbeam.....	424
Some Strange Notions of the Chinese. Miss Lillian Wells.....	425
Answers to May Puzzles.....	425
Entertaining Korean Boys. Prof. Wm. P. Parker.....	426
Junior Foreign Mission Program for June, 1915. Miss Margaret McNeilly.....	427
Orphanage Work at Tsing Kiang Pu. Miss Sallie M. Lacy.....	427

## FOREIGN MISSIONS:

Monthly Topic—Educational and Industrial Missions.....	428
The Value of Christian Influence. Rev. R. G. Stevens.....	432
A Contrast. T. C. Vinson.....	434
Notes From Soonchun. Rev. Charles H. Pratt.....	437
To the Women of Korea. Rev. L. T. Newland.....	438
The Kunsan Bible Class for Women. Mrs. M. L. Swinehart.....	439
Work at Suchien. Mrs. J. W. Bradley.....	440
A Chinese Wedding A La Republic. Mrs. Geo. P. Stevens.....	441
Our North Kiangsu Field. Rev. B. C. Patterson, D. D.....	443
Religious Work at Elizabeth Blake Hospital. Rev. John W. Davis, D. D.....	445
An Introduction.....	445
"My Master Met Me.".....	448
Southern Missionary News Bureau.....	448
Personalia.....	450
Woman and New China. Rt. Rev. D. Trumbull Huntington, D. D.....	455
Do You Know.....	458
Senior Foreign Mission Program for June, 1915. Miss Margaret McNeilly.....	458
High Water Mark in Canhotinho. Rev. G. W. Butler.....	459

## CHRISTIAN EDUCATION AND MINISTERIAL RELIEF:

Abstract Fifth Annual Report of the Executive Committee of Christian Education and Ministerial Relief.....	460
Receipts for April for Christian Education and Ministerial Relief.....	468

## THE WOMAN'S AUXILIARY:

Democracy in the Missionary Society.....	469
Literature.....	470
Montreat.....	471
Outline of Program.....	471
Our Expected Guests.....	472
"Just Among Ourselves.".....	472

## PUBLICATION AND SABBATH SCHOOL EXTENSION:

A Story of Expansion and Progress.....	474
Put Yourself in Their Place. R. E. Magill.....	475
Sunday School Conference and Young People's Work Period.....	476
The Montreat Program for 1914.....	477

## THE ROLL OF HONOR

Twelve churches were added to the Roll of Honor in April, as follows:

Section 2.—Indianola, Miss.

Section 3.—Harrods Creek, Ky., Camden, Ark., Spartanburg, S. C. (Second Church).

Section 4.—Palmyra, Mo., Colorado, Texas.

Section 5.—Cobbs Mill, N. C., Hopkinsville, Ky., Commerce, Ga., San Marcos, Texas, Westminster, S. C., and Jackson, Miss.

This brings the total of churches having secured an average of one subscription to the *MISSIONARY SURVEY* to every five members or better, up to 96. Eighty-four churches were listed on this page in the May number. The Roll of Honor has gotten too large now to publish *in toto* each month, so hereafter, except on stated occasions, only the new additions to the Roll will appear here.

Several large churches have recently attained to this distinction, notably Jackson, Miss. (First) with a membership of 400 and Greensboro, N. C. (First) with 817 members. The Greensboro list

of 164 subscriptions in one letter was the largest single list ever received at this office. Mrs. Robt. G. Vaughan who, as chairman of the Committee appointed by the Woman's Auxiliary of the Greensboro First Church, so thoroughly and successfully conducted the campaign for subscriptions, has with her assistants done the *MISSIONARY SURVEY* a distinct service by demonstrating the fact

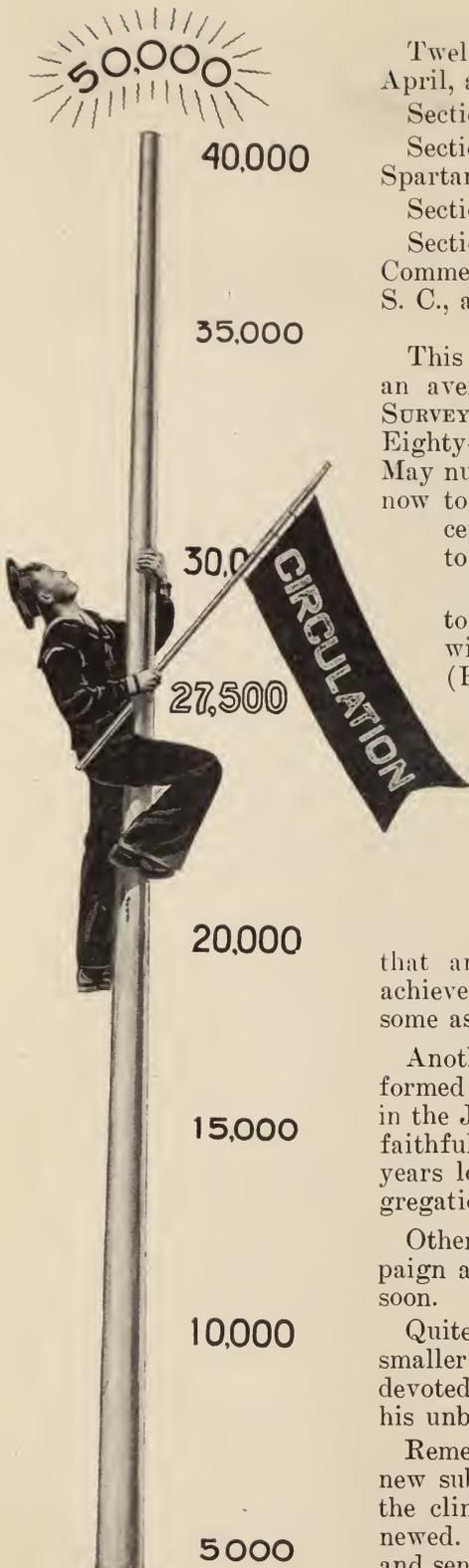
that an ideal circulation of the magazine can be achieved in a large church. It has been considered by some as an impracticable undertaking.

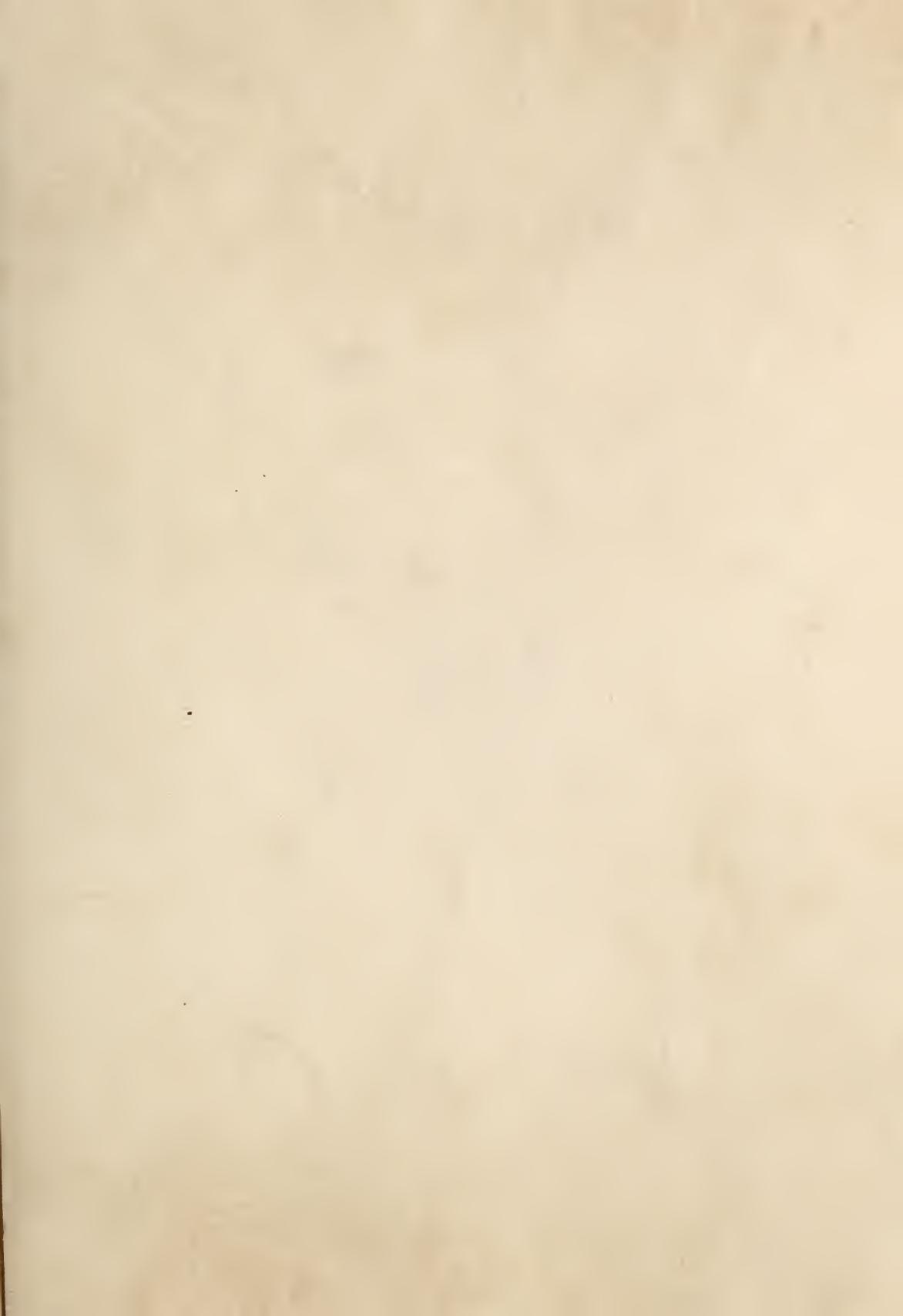
Another splendid service in circulation has been performed by Mrs. W. N. Cheney's Sunday School Class in the Jackson, Miss. First Church, supplementing the faithful work of Miss Duling who has for a number of years looked after the *SURVEY*'s interest in that congregation, putting Jackson on the Honor Roll.

Other large churches are now making a similar campaign and their names will doubtless adorn this page soon.

Quite as faithful work has been done in some of the smaller churches, and the untiring efforts of Jack's devoted friends in congregations of all sizes call forth his unbounded gratitude.

Remember, *renewals* must be watched for as well as new subscriptions. A new subscription fails to boost the climber if there is an expiration beside it unrenewed. Look at the date on your magazine wrapper and send your renewal before the subscription expires.









AMERICA - A FIELD - A FORCE

HOME MISSIONS

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

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

## MISSION SCHOOLS.

### INDIRECT INFLUENCES.

"Fear not the bigot's haughty rule  
When close by the church stands the school;  
Nor dread the tyrant's petty frown  
When near the school the church is found."

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

This statement of the annual report on Home Missions for the past year requires little argument in the way of vindication, but is capable of infinite amplification by way of illustration and application. Intelligent membership and trained leadership have made the Presbyterian Church the educative denomination of Christendom, a fact well nigh universally recognized. Its rigid standards have prevented it from securing popular hold upon the masses, and its membership roll for this reason will not measure in length with some others, but it has gradually elevated the common standard. It has led most, if not all, denominations in the fight for constitutional liberty, in per capita for benevolences, in Foreign Missions, and in the support of great undenominational enterprises such as the Bible cause.

At one time the Presbyterian Church led the world in educational institutions, but by some singular and unaccountable short-sightedness, it has fallen behind in the race for pre-eminence in the chief thing which has made it great and which gave the denomination the leadership.

However, by means of its numerous Mission Schools, it is beginning to retrieve lost ground, and at the same time propagate its faith and distinctive principles in communities where otherwise it could scarcely hope to obtain a hearing and foothold.

Denominational advantage is by no means its chief consideration, for its Mission Schools are ministering to human needs most effectively. In far distant mountain coves and in destitute communities these schools are rescuing the submerged and backward classes and giving them a chance in life. The Executive Committee of Home Missions is supporting in whole or in part, thirty mountain schools, ten among foreign speaking peoples, and six for colored people, including Stillman Institute, making a total of 46 schools, with more than 3,000 pupils.

Ten years ago it had practically no schools except among the Indians. Now its educational system for reaching the needy is requiring more of the funds of the committee than the great West, which at one time was its only Home Mission problem and responsi-

bility. Does the church appreciate this magnificent field of usefulness; and will it give its hearty and increasing support in this splendid sphere of service?

“AT A VENTURE.”

“A certain man drew a bow at a venture and—.” Never was there an act seemingly more trivial and accidental; and yet God guided the arrow. It was the human agency for the fulfilment of prophecy, and for bringing to pass the decree “fore-ordained for His own glory,” which affected the welfare of a nation.

God still guides human affairs, using a trivial word, an editorial pen, the printed page, the consecrated means of His people, etc., for His glory and the service of humanity. Possibly He is guiding the eye of some reader at this time, and influencing a responsive heart to supply the needs of His work.

At Smoky Mountain Seminary, far from congenial companionship and comfortable homes, two young women live alone in the second story of the building, the lower story of which is the school room, which has been the means of the intellectual awakening of many mountain children, and which is also used for Sabbath-school and preaching services. These two Christian women not only do all their own work, but are compelled to carry all the water used up a very steep hill for a distance of several hundred yards. Just above them, on a steep mountain side, is a crystal fountain. It would take only a few hundred feet of iron pipe to conduct the stream into their

humble abode and save both time and wearisome work. Would some kind, sympathetic Christian friend like to supply this need?

Highland Institute, in Bloody Breat-hitt County, Ky., has several hundred pupils and seven or eight teachers. It has a hospital, school building, two dormitories and a refectory. Yet all the water for teachers and boarders must be drawn by hand and occupy vessels, thus catching dust and engendering health. Some funds have been promised for water works, and a friend will install the plant without charge for his services. Possibly another hundred dollars would secure the water works system. Who will volunteer the additional funds?

Stuart Robinson College, near the head waters of the Kentucky River, is Dr. Guerrant's newest and in his judgment, his greatest enterprise. The school building, dormitory, furnishing, etc., cost several thousand dollars. It has a splendid faculty and 130 students. It has no refectory. Only about ten boarders can be accommodated in the dining room at a sitting. Just a few hundred dollars would give this noble institute its most needed equipment, without which its next year's work will be seriously handicapped. Will some kind philanthropist or Woman's Society assume this need?

We have no method of securing the funds so urgently required, except by laying these needs before God's kind-hearted children, and trust Him to guide the arrow as we draw the bow “at a venture.”

## THE FRONT COVER PICTURE

On the front of this magazine appears a not uncommon scene in the mountain districts. Sometimes an entire family may be seen riding to church on one horse's back. But this particular picture carries peculiar interest in the fact that the young woman, at the time of the photograph, was returning to her husband after several years' separation, the reconciliation having been effected by one of our home missionaries, who walked nine miles across the mountain to carry the proposals of peace which were accepted.



### “WHO BIDS FOR THE CHILDREN ”

Who bids for the little children—  
Body and soul and brain?  
Who bids for the little children—  
Young, and without a stain?  
“Will no one bid,” said the children,  
“For our souls, so pure and white,  
And fit for all good and evil  
The world on their page may write?”

“We bid,” said Pest and Famine,  
“We bid for life and limb;  
Fever and pain and squalor  
Their bright young eyes shall dim;  
When the children grow too many,  
We’ll nurse them as our own,  
And hide them in secret places,  
Where none may hear their moan.”

“And I’ll bid higher and higher,”  
Said Crime, with a wolfish grin,  
“For I love to lead the children  
Through the pleasant paths of sin.  
They shall swarm in the streets to pilfer,

They shall plague the broad highway,  
Till they grow too old for pity;  
Just right for the law to slay!

“Give me the little children,  
Ye rich, ye good, ye wise,  
And let the busy world spin round  
While you shut your idle eyes;  
And your judges shall have work,  
And your lawyers wag the tongue,  
And the jailers and policemen  
Shall be fathers to the young.”

“Oh! shame!” said true Religion,  
“Oh! shame, that this should be!  
I’ll take the little children—  
Oh! give them all to me.  
I’ll raise them up in kindness  
From the mire in which they’ve trod;  
I’ll teach them words of blessing,  
And lead them up to God.”

—Exchange.

### “IS IT WELL WITH THE CHILD?”

The question of Israel’s great prophet is the question of the age. One greater than Elisha taught the world the worth of the child. He who has ears to hear can still catch, in accents sweet and strong, stealing over the Galilean hills the wondrous invita-

tion—“Suffer little children to come unto me, and forbid them not for of such is the Kingdom of Heaven.” Jesus Christ, born a babe in Bethlehem is the friend of little children. No one can be a follower of Him and not care for the welfare of the child.

## PROGRESS AND BLESSING AT NACOOCHEE.

REV. JOHN KNOX COIT.

**A**N AGED educator once remarked to me that those who would engage in the task of training the young must be prepared to pay the price of success in constant sacrifice. Often he will be tempted to despair, but if he persists, God will allow him to see enough of successful results to keep his faith from growing cold, or his courage from failing.

"He who would lift a soul from vice,

And lead the way to better lands—  
Must part his raiment, share his slice,

And oft' with weary bleeding hands,  
Pave the long way with sacrifice."

Many times are we reminded of the truth of this at Nacoochee.

The past year has been one of unusual demands along many lines. Decided growth has marked every department of Nacoochee's effort.

We have had sore testings—much joy and blessing.

At the close of last year's work, one of our older girls from the boarding department, on her way home, visited for two weeks in the home of an uncle, a mountain lumberman. He was so pleased with her progress that he came to see me during the summer, saying frankly that he wanted to help a school doing work like that. To make the story short, Mr. Finger gave material for the erection of a long-needed domestic science building. Finger Hall, a beautiful structure, is now completed except the painting. It comfortably houses the domestic science, sewing, household arts and music departments.

One of the imperative necessities at the close of last year's session was a boys' dormitory. A fund for the securing of a building to be called The Hoyt Memorial Dormitory, was started by friends of Dr. F. H. Hoyt, a veteran soldier of the Cross, widely known and loved throughout this section of the State, who recently passed to his

reward from his home in Cornelia, Ga. The first payments have been made on this building, and during the whole of the year now closing, it has been filled to overflowing with needy boys.

Another imperative necessity which faced us was the installation of a system of water works. During the long drouth every one of our wells failed, the situation was desperate! The first offering for this work was \$10, which came unsolicited from a worker who had little to give. A friend in North Carolina offered \$250, upon condition that a similar amount be given by friends in Georgia. In October, a little over \$500 was collected in cash for this purpose. During the cold days of November, December and January, our boys toiled. We now have complete the first installment, consisting of an abundant well supply, pumping station, 3,000 gallon tank, with pipe connections to faucets in the kitchens, laundry, domestic science building, barn, cottage, boys' dormitory and on the school grounds.

It will take another \$500 to complete the system and make it of largest value to Nacoochee Institute. One friend, a lady in Atlanta, has \$150 for this purpose. Who will help us secure this and finish our task?

God does answer prayer. Not only for material things, but for spiritual blessings. All our working forces have the spiritual welfare of our students at heart, and pray constantly. Recently one of our twelve-year-old lads, in a sentence prayer at the Covenanter Band meeting, summed up in a word the desire of Nacoochee's workers. He prayed most earnestly, "O Lord don't let none of us be agin ye (against you). Let us—all of us—be fer ye (for you.)" Within two months the lad had his prayer answered in a blessed way. Rev. Fritz Ranschenberg, of



The Domestic Science building at Nacoochee.



The Dormitory girls at Nacoochee

College Park, Ga., preached during a week of special services. One by one our young people came, until every one had accepted the Saviour. Twenty-four united with the Nacoochee Presbyterian Church, upon profession of their faith. A number united by letter. Four little ones were presented for baptism, and the Lord's people

gathered about His table. Some present expressed the feeling that this closing Communion service was the most inspiring and impressive occasion of their experience. Heaven seemed very near to our beautiful Valley that day.

*Sautee, Ga.*

## THE GRUNDY PRESBYTERIAN SCHOOL, GRUNDY, VA.

REV. F. E. CLARK.

**I**T WOULD doubtless take some time to locate a school where the opportunities would anything like measure up to what they are here. We started the Grundy School before the fire of education had gone very far, but in the past six years great interest has been aroused in the education of the youths of the country.

We are not only arousing interest, but we are planting deep-root the permanent desire for complete education. And this would not be what it ought to be if ours were not a Christian institution. It is truly the Churches' instrument or right arm in this country. It ought to be everywhere.

We are more thoroughly convinced than ever before, after seven years' experience, that the only affective way of reaching the mountain section for usefulness and for Christ is through the school.

We have had this year the very best



The hope of the Mountains—Grundy School Girls.



Fine material for future manhood.

school we have ever had, but we were not in shape adequately to take care of our pupils. It is our prayer that we so unite our mountain work that we may do what is so sorely needed to be done.

It is not our purpose or desire to

make extravagant use of money, but to have adequate facilities in equipment, that we may do in the most economical way the work at hand. To this end we need a new dormitory, and our present one should be thoroughly renovated and repaired. It will take something like twelve thousand dollars to accomplish this, or to equip the Grundy School as we feel absolutely necessary, in order to properly carry on the work.

We have had to rent a building this year to take care of our boys. Even then we have turned down several pupils. Will not those who read of our school lend us a helping hand? Send your contribution to Rev. F. E. Clark, Grundy, Va.

## THE LATEST MESSAGE FROM DR. GUERRANT

MORE HELPERS!

**W**E ARE embarrassed by the number of volunteers for service in our Mountain Missions. Not because we do not need them, but because we have no means to give them even a bare living. They ask no more.

There is a vast region yet unevangelized, beyond all our Missions, which

ought to be occupied. These poor people send us petitions for mission teachers and preachers, but we have no means for their support.

God has plenty of money in somebody's hands. Is it in yours? Look and see. Better not keep it, as Ananias did, and die, as Dives did.

## THE HIGHLAND COLLEGE, GUERRANT, KY.

MRS. ROSE MARTIN WELLS, *Principal.*

**T**HIS school was founded a few years ago in Breathitt, the most notorious county in Kentucky. Moreover, it was located on what, in Highland vernacular, was the "Law-breakinest creek in the county," and prophecies were rife that it could not live, but would be "shot-up."

Upon our arrival in June, 1909, we found on the campus a school building with the interior unfinished, and three crude plank cottages. The campus was overgrown with grass, and on the densely wooded mountain-side opposite the hoot owls made the night weird

and lonesome. Only two or three houses were in the vicinity.

Twelve children came to Sunday-school the first Sunday; twenty-five entered school the first day. For many weeks no person joined us at prayer meeting. Thirty-five men, women and children had been enrolled as charter members of Highland Presbyterian Church, but not one had an adequate conception of the meaning of church loyalty; probably not one comprehended the manner of life that should be lived by a child of God. Not only dense ignorance existed in regard to

the Presbyterian Church, but intense prejudice. Work, fishing and hunting went forward on the Sabbath as on other days.

These conditions have not all been eliminated, but great changes have come to pass. The schoolhouse has been finished and enlarged. Two beautiful dormitories, "Julia Broadhead Dormitory" for boys, and "Leona Blake Hall" for girls, have been erected. The latter contains the spacious dining room where all the students eat, and also the kitchen, laundry and store-room. There are also a delightful little hospital with eight beds and a cottage for the doctor.

But it is not the material improvement which makes our hearts glad, although these things have come only through much labor and tears, patience and prayer! It is our beautiful boys and girls' upon whom it has pleased God to pour out His Spirit, that are to us an unfailling joy and an everlasting reward. One cannot fail to be impressed with the beauty and womanly qualities of our girls, nor with their cheerful obedience, whether in the making of biscuit, ironing of clothes, practicing a song, or learning a Latin verb. The spirit pervading our school was aptly expressed by one of the girls in a recent letter to a friend: "Of course, I enjoyed my stay at home, but it was really good to get back to Highland again. There seems to be such a spirit of love between everyone here, that it does not seem like a mixture of variously assorted boys and girls, with tastes and ideals far apart; but more like a Christian family, where everyone agrees, and all is harmonious."

As for the boys, one scarcely knows how to speak of them. My mind harks back a few brief years, when almost every boy in his teens carried a pistol and a whiskey bottle, and the feudist spirit was rampant? As I write, my mind's eye looks upon the two groups of boys in the dormitory, the



Highland College girls.

smaller boys in one study hall, the larger ones in another. Among them all, there is only one who is not a professing Christian. In their midst, one no longer remembers that he is in the land of feuds and fights. I think there is scarcely, in all the land, a group of boys living more worthily for their Lord and Master. Most of them speak and pray in the meetings, several are candidates for the ministry. What, indeed, "hath God wrought?"

Yet, this joy is not unmixed. In all these Missions we have many bitter things to contend with. The physical difficulties are great. At the present writing, February 1st, we have been shut in for many weeks by snow, ice, floods and impassable roads. Yet I have always felt that the physical discouragements were trifling compared to the spiritual. But few changes can be effected in the older people, and for every boy and girl regenerated and pushed up to higher levels, there must be expended much love and many prayers and tears. The mountain boy has not only the city boy's temptations of drink, gambling and impurity, but very often he must stand entirely alone in all his endeavors. He must be a Christian, though his father and grandfather were not, he must be a total abstainer, though no man of his people ever was. As one of them tragically put it, "I am alone; there is no one but me."

We who have local charge of this school, wish to see it a place where

these brave mountain boys and girls shall be especially trained for efficiency in the Christian life. We want to send them forth to their homes, and to the ordinary vocations of life, as God's men and God's women. But above all, do we wish to teach in our school the Word of God and the tenets of our Church, and to bring to these brave young people God's call to special service. We believe that in the fastnesses of these hills are boys destined to become mighty men of God and the spiritual and civic leaders of the next generation.

We, therefore, do not cease to pray that no boy in whom slumbers these latent possibilities will be permitted to live out the span of his life, and hear no voice calling him to awaken into fullness of life.

Many of our most worthy boys and girls are in the school through the means of scholarships. With the children who have scholarships we can carry out most fully our designs and purposes. Therefore, we are in an earnest campaign for scholarships. We are trusting that we will be able to secure thirty for the next session. After much careful consideration, we have set the price of these scholarships at \$80, \$60 for board and \$20 for tuition. So far the Lord is greatly blessing us, and to date about half of these are in view and we have just commenced the campaign. May the Lord abundantly bless us and send us the needed scholarships to give to these promising boys and girls the means of preparation for His service.

*Guerrant, Ky.*

## STUART ROBINSON COLLEGE.

REV. H. S. HENDERSON.



Little Elizabeth Howard, daughter of the Matron at Stuart Robinson College.

**N**ESTLING among the beautiful mountains in the farthest Cumberlandlands is the latest educational institution of our Church. The Stuart Robinson College at Blackey, Kentucky, is eighty miles beyond the Highland College and the Canyon Falls Academy.

We have just concluded our second session, with an enrollment of 167 mountain boys and girls. They are the brightest children I have ever seen, and have responded wonderfully to the faithful work of our seven teachers. We have devoted a good part of our time to learning hymns from our Assembly song book, and memorizing portions of the Bible. It would do the heart of any one good to hear these children sing at our chapel exercises each morning. At the close of school two beautiful Bibles and eight Testaments were presented to pupils for memorizing large portions of God's Word.

Mr. Thos. B. Talbot, our Sunday

School missionary, was with us last Sunday when, after the evening service, one of our small boys recited the Child's Catechism absolutely perfectly. A large class of boys and girls will be ready soon to recite the Catechisms.

We now have on our campus of a little over four acres, the main school building, containing class-rooms and the Burnett Chapel; our new Mary Rose Dormitory, just completed and furnished, with twenty-four rooms and two halls, and two nice cottages. We are very sorely in need of another cottage this summer to serve as a kitchen and dining hall, and are praying that our friends will make it possible for us to have this building.

Before we began our work here there had never been a Sunday School in the country, and the occasional free



Mary Rose Dormitory in Winter.

school was worse than no school. Now the children and many of the older people are interested in the Sunday School work, and are giving their hearty support to the school.

The prayers of the people of our Church and their aid are asked in the great work we are attempting to do here in this farthest Mountain Mission.

*Blackey, Ky.*

## BEECHWOOD SEMINARY.

MISS LOUISE DUBOSE.

**J**UST two weeks until commencement! How we have counted the months, weeks, days—for nine long months? Not by any means—for nine of the shortest, busiest months anyone ever spent! As we stand in these closing days we wonder where they have gone.

Another year's work ended! We say it reverently, tremulously, sadly. Reverently, because the Master has intrusted to us this service for Him; tremulously, for the wonderful possibilities it held; and sadly, as we realize how many opportunities we have let slip.

It has been a splendid year. As we contrast it with last, with all its sickness and sorrow, our hearts go up to God in deepest gratitude and praise for His goodness to us.

It has indeed been an encouraging year from start to finish. First, our beautiful new Carrie Reaves Dormitory, by the kindness and generosity of the friends of this work, was built and furnished for us. It is a splendid

building and beautifully located on the side of a rather steep hill. The view from it is ideal. People have been so good in sending us such lovely things for it—nice bed clothes, linens, etc.

Many have taken rooms as a memorial to some friend or loved one, and furnished them outright. We are still "rather weak" on the furnishing question, though. The matron told me some time ago that she simply did not know what we should do for table linen. She was so tragic about the matter that I have expected ever since to see the meals served from the bare table. As for pillows! Well, we have just about half enough. It is a question with us as to "who gets the pillow." I have to give up mine every time we have a guest. I never realized before what a blessing it was to have a pillow all the time. These are our dire needs, but we are sadly lacking in rugs, curtains, etc., etc.

This dormitory was intended for girls, but as so many boys applied for board and there was no available place



A Winter Scene. View from the new Carrie Reaves Dormitory.

elsewhere, we put them in here on the first floor, and the girls have the second. Having them with us all the time in this close intimate manner enables us to reach our boys and girls in a way that otherwise would be impossible. It is most interesting to see them develop. They are so bright and eager, so ready to grasp ideas, and to profit by advice or suggestions. It really seems a shame not to give all the opportunities possible to children like these, who are so quick to take advantage of all they can get.

Another blessing we have had this year is our well. Good kind friends

who heard how we actually suffered last year for water, came to our rescue; and now we have all we want or need. It may sound very simple, but it was far from that, and we certainly thank God from the depths of our hearts for this precious gift.

Our school has progressed beautifully this year. In spite of all the terrible weather we have had the attendance never dragged even in the worst.

One thing I am especially proud of is the Domestic Science Department, under Miss Norma Harris. She certainly is teaching the girls to be good home-makers. Last year we had the best exhibition from that department I almost ever saw; and the girls are so eager about their work, and so intensely interested in it.

But the crowning blessing of the whole year came at the beginning. Rev. J. B. Meacham, of Moultrie, Ga., assisted our pastor, Rev. Thoe. S. Smylie, in a ten days' meeting. It was beautiful to see so many people coming out for Christ. But the best of it all is to see how they are keeping true to Him day by day.

Our Church is doing a great work here, and sowing seed that will some day bring forth a harvest for His Kingdom.

*Heidelberg, Ky.*

## WORTH WHILE WORK AT CANYON FALLS

MISS CAROLINE HANDLEY.

**W**HILE missionary work in the mountains is full of hardships and difficulties, it is a great worth-while work. God is blessing it and we have joy in His service. Our Sunday School was good all winter. In spite of the awful roads, we averaged 75. We have one boy, now in his third year of perfect attendance, and several others whose record is nearly as good.

Our little Christian Endeavor Society is growing. Once a month we have a little Endeavor Social, and the

children enjoy it hugely. One girl told me that since her little brothers belonged to the Endeavor, they read the Bible and say their prayers every night—something they had never done before, and they are now trying to live the Christ life. Is not that worth while?

Every Wednesday night we have prayer-meeting, with a good attendance most of the time. Our Teacher Training Class is also very helpful.

Our Mothers' meetings are splendid

and how these poor mothers do seem to appreciate it—some have to walk quite a distance through the mud and carry their babies all the way. At our last meeting there were seven babies, and some of the mothers had not seen each other for twenty years, though living within three miles. One woman remarked that she had not been any place since she was married except right around home (her oldest child is seventeen), and said that she could hardly wait for the day to come. They have just finished making a quilt, and are now starting carpet rags for rugs. There is so little of joy in their lives that they can truly say after one of these gatherings, "We have had the best time we ever had." Is the work worth while? A thousand times yes! These women themselves are worth while—they only need a chance!

We have had a good day school, too. Miss Walker is a "general" among the people, and Miss Everts certainly has proved a notable "engineer" in higher work and with the large girls and boys. She has almost made a gentleman of the worst boy in the country, and he is now such a help to us. Miss Richards is a splendid Bible teacher in English, 4th grade, reading, etc. I work entirely with the little folks, and am hoping and praying to see some fine men from the primary.

School closed last Friday night. We had an attractive entertainment and a crowded house—nearly three hundred people! The children did well, and we were proud of them. Some men who had been drinking caused a little disorder, but in spite of it all, had a nice time. We teach domestic science, sewing and music, as well as the regular studies, and Bible daily.

The property here is in a deplorable condition—the fences down, cottage roof leaks terribly. I have to put something over my trunk to keep my clothes dry. And the place needs painting. There are other repairs and needs, too many to mention, that a



Some of the Primaries. The boy and girl on the right won Dr. Guerrant's medals and other prizes.

little money could supply. We ought to set an example to the people in this respect, but it is impossible with the means at our command.

I have one little fellow ten years old, "the pride and joy of my heart," and my right arm! When he came last year there was such a look of stupidity on his face! For three months he seemed a hopeless case. He sat with his mouth open, gazing at me as if I were a wild animal, and whenever I spoke to him, would tremble all over. By every means I could devise, I finally won his confidence, and from then on his look of stupidity left. Now he is the most handsome boy in the room, very gentlemanly and thoughtful. Last Sunday he led in our little



This family group shows the then unawakened boy.



Celebrating Washington's Birthday.

Endeavor meeting. This house was too small for my joy! His home a year ago was totally deficient in the essentials of a home. To-day it shows evidence of care. There are eight in the family, and five are at school doing good work. They are regular at Sunday-school, too; and before they did not care! I have been greatly hon-

ored by the baby being named for me. I got her a white outfit, and she is too cute for anything. Her "Ma" says she is the "purtiest young'un" she has ever had. Of course I agree, and say that she must be raised to be a fine girl.

Dr. Guerrant offered a medal for the most ladylike girl, and the most gentlemanly boy, to be decided by vote of the children. Of course, I was delighted to have both medals won by my primary youngsters, one of them being the little boy whose transformation I have mentioned.

Perhaps I am too proud of my little folks. One of my co-workers said, "You have the only smart children. The rest of us cannot claim any future presidents, governors or great men, for all are in your room—in your opinion, anyway!"

*Canyon Falls, Ky.*

## THE BANNER ELK SCHOOL.

IN, OF, FOR THE MOUNTAINS.

REV. EDGAR TUFTS.

If the young people in the mountains, especially the girls, are ever given a Christian education, it must be given by schools that are in the mountains. This for three reasons: First, they are not able to attend the schools in other sections. Second, their parents are generally opposed to their daughters' leaving home, and more or less indifferent, if not actually opposed, to anything like higher education for girls. Third, even if they were able and their parents did not object, the timidity and bashfulness that are the natural results of a long isolated life, would form a barrier that many of them could never overcome.

The Lees-McRae Institute had its beginning in a small summer school, taught by two women, for no further guarantee than their expenses. The next step was when the evangelist gathered around an open fire a handful of these girls and boys during the winter months of 1899, and endeavored further to stimulate their minds to higher ideals in life. The first public appeal for help toward establishing a boarding department was made in the Presbyterian Church at Banner Elk, and the first donation in land was made by one of the oldest inhabitants of the Valley. This precedent of first

asking the people at home to help before asking others, has ever been continued, and has created sympathy and interest in the institution which have been of inestimable value.

Lees-McRae Institute has two departments, one for girls, at Banner Elk, and one for boys, at Plumtree, separated by a distance of eighteen miles.

The Boys' Department opens in the fall and closes in the spring. The Girls' Department reverses the order, and opens in the spring and closes in December. This tends to break down the too frequent custom among the mountain people of putting the girls on the farm during the summer, and it greatly reduces the cost of supplies and fuel. It is pleasanter, too, at this altitude, about 400 feet, permitting out-door exercise and mountain climbing impossible in the severe winter months.

The course of instruction is arranged with the needs of the mountains in view. It includes thorough instruction in the Bible, music and industrial work, with a course in nursing taught by the school physician.

Grace Hospital is a beautiful building, equipped with complete operating room and laboratory. Men and women are living to-



Summertime in the North Carolina Mountains.

day who but for this hospital probably would be dead. Scores of others have been helped, for it is the only hospital in this section. It also affords occasional opportunity for the older girls to get practical experience in caring for the sick.

There are now ten children in the Grandfather Orphans' Home, named in honor of old Grandfather Mountain, and others are asking to be taken.

The Vocational High School Department embraces vocational training along several practical lines, preparatory work for college, and a Teachers' Training course, with special reference to Sunday-school work.

The Elk River that flows through the

school property, is formed mainly by the conjunction of three small streams from divergent directions. So the support of the school comes mainly from three sources: The small tuition fees, the contributions from societies and individuals, and products from the gardens and dairy.

Our greatest immediate needs are an endowment fund, be it ever so small; a support fund for the Orphans' Home—it costs \$7 per month to support and educate a child; furniture for eight more rooms in the Orphans' Home; and a small motor printing press.

*Banner Elk, N. C.*

## A LETTER AND A POSTSCRIPT FROM PLUMTREE SCHOOL, N. C.

REV. J. P. HALL.

Several weeks ago, after I had gotten the "farm crew" cleaned up and off for Sunday-school, I started out to Oaks Knob, to preach at Dasser Hughes.

The air was filled with blowing snow, and the signs of green trees twisted off along the trail told of severer currents from the Little Yellow Mountains.

We overtook a crowd coming up from Powder Mill. They were making the mountain with such ease and strength that I said to the only woman along that she was brave to try the mountain on such a rough day. Thereupon the young husband put in

that he had the best woman in the mountains—that they had "lived together for three months without saying a cross word at each other," thus furnishing convincing evidence of peaceful home life.

We came by Jerry McKinney's, where others had stopped in, and the little bare-footed children were out on the rough frozen ground that hurt through even our shoes. Jerry McKinney does better now. Some time ago he applied for membership in the Powder Mill Church, and when asked if he were "a sinner," replied, "No"—that it had been thirteen years since he had sinned—

as some thirteen years ago he had done things that had given him the name of a sinner. But the Lord has smiled upon him and he is doing better, and has a crib of corn, meat in the pantry, and a fat hog in the pen. It was Jerry's doings that brought us over to Dasser Hughes'. In a little while we went on to find Dasser cutting birch logs for the fire, and the boys bringing slabs to put across the chairs for benches.

Some came two hours before dark, for this was the first preaching appointment that had ever been made on Oaks Knob, and soon the room was filled with people seated on boards, with a fringe of big fellows standing all around the walls. The people were in earnest, and this service meant much to them. At the conclusion, six grown persons professed their trust in Christ Jesus, and had their names enrolled.

Soon we were gone, and back at Zeb Buchanan's, at the foot of the mountain, where his wife cooked our supper at 11 o'clock, and where I remained for the night.

The next morning as I returned, I was told that John McKinney's baby had died that night, so I went by with Zeb Buchanan. The little one's two brothers were out under the shed making the coffin. I helped them all I could, and went in to the sorrowing ones, and then back to the school quickly.

We are starting little schools in such places this winter, and have four of them

now. It costs about \$15 a month, for three months, to support them. I started one last Monday, with a boy from our school here as teacher. He had 20 pupils the first day, 26 the second, and I predict will have 50 in ten days.

\* \* \*

I went back to that vicinity last Sunday, and preached at Rooney Creek. The house was filled until it seemed there was not 12 inches of vacant space. After service a very old woman said that her old man wanted to hear the preacher pray—that he was too crippled up to go out. We found him eighty-five years old, deaf and an invalid. We also found some eighteen or nineteen little children there. It seemed to be their gathering place. The old fellow said that he had heard a good deal about the preacher, to which the preacher responded more than promptly that the people were too kind, but the old man, not hearing, concluded his remarks by saying that he supposed "most of it was lies."

When we reached Dasser Hughes', the house was filled, and six women had come with their babies in their arms. Two of these women, after the service, said that they wanted to give their hearts to the Master, and were received into our little number. One sent after a Bible yesterday, and others will come. I have only been there twice.

*Plumtree, N. C.*

## NEWS FROM OUR OKLAHOMA SCHOOLS.

Fuller accounts of the work at these two schools will be given in the July number.

The Oklahoma Presbyterian College for Girls continues to be a hopeful and efficient agency for the cause of Home Missions in the Synod of Oklahoma.

Rev. Ebenezer Hotchkin writes: "With 88 boarding pupils, the dormitory facilities were taxed to the utmost, notwithstanding the effect of the financial depression in slightly decreasing the attendance. Our receipts, too, have been affected by the hard times, which have been sharply felt throughout all this section. We have been compelled to take notes on long time from some patrons, many students have discontinued their special courses, and gifts from friends of Christian education have dropped off almost entirely.

Consequently, we have not been able to make many payments on indebtedness during the year. With present facilities, it is a difficult matter to maintain a school of this grade upon the income derived from board and tuition, and it becomes practically impossible to pay indebtedness from current income. The only hope of ultimate success lies in enlargement, and I want to urge upon our people the absolute necessity of giving us the additional space needed, a combined dormitory and college building. It will be the best investment our church can make in Oklahoma.

It is a matter of gratification that many of the girls who have gone out from this school have become teachers in the public schools, and are not only sustaining the reputation of the school

for thorough work in the class rooms, but also showing the results of their Christian training under President Morrison and his able corps of teachers.

#### AT THE GOODLAND INDIAN ORPHANAGE.

Mrs. Gibbons reports that many improvements have been made, which were greatly needed. These include a modern school building, containing reception room and auditorium, seating 350; the girls' home has been remodeled and enlarged; a fine deep well

drilled; and the construction of the powerhouse, with laundry and bath house, have improved the sanitary conditions, which for a time seriously menaced the health of the students. The grounds have been graded, some new walks laid out, and it is planned to beautify the surroundings by planting shade trees, flowers and grass.

One hundred students have been enrolled, three of whom will graduate this year, and so take back to their homes the strong Christian influence of grand old Goodland.

### "CAN YOU TELL?"

1. How is the Presbyterian Church regaining lost ground as world leader in education?

2. How can water be made to run up hill at Smoky Mountain Seminary?

3. What was the prayer of a twelve-year-old "Covenanter" lad, and how was it answered?

4. What is the pressing need at the Grundy School?

5. When was the Child's Catechism recited absolutely perfectly?

6. In what dormitory intended for girls did the boys take possession of the first floor?

7. When did some women have the best time they had ever had?

8. Why does Banner Elk School have its sessions in the summer?

9. Why did a certain man say that it had been thirteen years since he "had sinned?"

10. How has the financial depression affected the Oklahoma Presbyterian College?

11. What white basin is kept very clean, receiving a scrubbing every day?

12. Why did not Juan enter Tex-Mex?

### BOOK REVIEWS.

#### THE LIGHT ON THE HILL.

MARTHA S. GIELOW.

Illustrated, Revell & Co., pp. 250. \$1 net.

This romance of the mountains, by the author of "Uncle Sam," "Old Andy, the Moonshiner," etc., is not simply entertaining and a valuable contribution to mountain dialect and tradition, but has a distinct purpose. More and more fiction is being made the vehicle of delivering a message in the interest of great moral reforms. The human element in this charming story will awaken widespread sympathy in the hard struggle of the mountaineer with poverty, ignorance, and the revenue officers.

The theory of the author is that revenue officers but serve to embitter these unfortunate people, and awaken a sense of outraged justice, while the true remedy would be the establishment of mission schools,

hospitals, etc., accompanied by the gospel message. The Presbyterian Church by its system of schools, churches, teachers and preachers, has already endorsed the author's contention. Women's Missionary Societies might try the experiment of reading a chapter of this book at each meeting, and thus compel the attendance of its members in order to follow the story and hear the conclusion.

#### ROMAN CATHOLICISM ANALYZED.

BY J. O. PHILLIPS.

Revell & Co., 8 vo., cloth, \$1.50 net.

Without bitterness or denunciation, our author submits the claims of Romanism to the alembic of the Scriptures, reason, history, and the consensus of Catholic authorities; and the analysis reveals clearly the fatal defect of the system. Copies of the

original documents from accredited Catholic sources are printed in the appendix, thereby protecting the quotations from any suggestion of misrepresentation.

If the Catholic Church objects to the appeal to reason and the Scriptures, there still remains the unanswerable argument deduced from the hopeless and irreconcilable differences among themselves, shown by the deliverances of infallible popes and Ecumenical Councils.

Lack of space prevents quotation and illustration; but one singular incongruity must appear absurd, in that Roman Catholics admit that perhaps Baptist adults might be saved on the ground of invincible ignor-

ance, but hold out no hope whatever for their children, because of the mere accident of being unbaptized. Is there any better example anywhere, of "the reductio ad absurdum?"

Many charitable Protestants judge the system by the church in the United States, modified as it is by contact with Protestantism. If they wish to examine the claims of the Papacy in the light of the Scriptures and its own inconsistencies, let them secure a copy of this treatise, and they will ever after have a more intelligent idea of the reason of the great protest against its unscriptural creed and demoralizing practices.

### SENIOR HOME MISSION PROGRAM.

Prepared by MISS BARBARA E. LAMBDIN.

#### AN IDEAL.

*Make thy life better than thy work. Too oft  
Our artists spend their skill in rounding  
soft,*

*Fair curves upon their statues, while the  
rough*

*And ragged edges of the unhewn stuff  
In their own natures startle and offend*

*The eye of critic and the heart of friend.  
If in the too brief day thou must neglect*

*Thy labor or thy life, let men detect  
Flaws in thy work! while their most search-  
ing gaze*

*Can fall on nothing which they may not  
praise*

*In thy well-chiseled character. The man  
Should not be shadowed by the artisan.*

—Ella Wheeler Wilcox.

1. Hymn—"Guide Me, O Thou Great Jehovah!"
2. Reading of the Charter—John 3:16; Mark 16:15.
3. Prayer—That the Holy Spirit will give us the wisdom to *know*, and that we may be endued with power to *do* the Master's will.
4. Prompt transaction of business.

#### ANNUAL MEETING OF THE SCHOOL BOARD.

5. Roll Call—Name of Home Mission School or Teacher.
6. Secretary's Minutes—Mission Schools.
7. Treasurer's Report—Urgent Needs.

8. Whom the Master Invited—Gal. 3:22-24; Matt. 11:28-30; John 6:35; 7:37; 8:12. Who Accepted—Matt. 8:11-12; 15:22-28; John 4:39, 49-52; Matt. 28:19-20.
9. Plea of the Extension Committee—"Who Bids for the Children."
10. Report of School Supervisors:  
The Mountain Schools,  
Foreign Schools,  
Indian Schools.
11. Hymn—"Jesus, Still Lead On."
12. Prayer—Of praise for the great blessing that has attended the Mission Schools of our Church; that they may be the means of bringing many young souls to Christ and Christian living; that the Church may see the value, and extend the influence of Mission Schools; and that all our schools and our teachers may be richly blessed of God.

#### NOTES.

Conduct this part of the meeting with the formality of a meeting of a School Board of Trustees.

Being the "annual meeting," cool refreshments might be served afterward. One course should be missionary salad—crisp, green lettuce leaves (paper), with short Mission School items pasted between.

(7) Annual Report, "At a Venture," other articles in this number, and literature of the Executive Committee of Home Missions.

### REPORT OF TREASURER OF ASSEMBLY'S HOME MISSIONS FOR APRIL, 1915.

	1915	1914	Increase	Decrease.
Churches .....	\$ 6,718.48	\$ 7,449.92	.....	\$ 731.44
Sabbath Schools .....	1,446.13	1,675.73	.....	229.10
Missionary Societies .....	1,389.40	1,129.52	\$259.88	.....
Miscellaneous. ....	1,343.31	1,445.70	.....	102.39
	<hr/>	<hr/>		
	\$10,897.32	\$ 11,700.87	\$259.88	\$ 1,062.93
			A. N. SHARP, <i>Treas.</i>	

## PREACHING CHRIST IN A LUMBER TOWN.

BY REV. J. G. M. RAMSEY.

I WANT to write you about a meeting recently conducted by Dr. R. M. Hall, of Galveston, at New Willard, Texas. As I myself was converted under Dr. Hall's preaching in a revival service, possibly twenty years ago, I felt it a peculiar privilege to have him with us at New Willard. He preaches with the same fervor and earnestness as of old, only that the power of the Spirit is intensified by his ripened experience as preacher and evangelist.

New Willard is an Eastern Texas lumber town. My experience of six years among them has brought me to feel that lumber jacks are not, as a rule, religiously inclined, nor easily moved to spiritual service. Our meeting, however, was a gracious blessing to the church. Seven men and seven women, all married except one young man, and one little girl about eleven years old, joined the church; six on profession of faith, the balance by statement from the Methodist and Baptist churches. Two others by profession and two by statement are ready to join soon, as fruit of the meeting.

Last Sunday a Woman's Missionary Society with fourteen charter members

was organized along the plan of the Woman's Auxiliary, and will affiliate with the Presbyterian.

Sunday night four elders and three deacons were elected, and will be ordained at my next appointment. These results were in large measure made possible by Dr. Hall's meeting. A very apparent increased spirituality and desire to serve the Master is still evident in the church and out. Our church now has about forty members and has been self-sustaining for half time from the beginning. We have a well appointed church building costing about \$3,500, given as a memorial to her husband by Mrs. J. M. Thompson, mother of the brothers who own the mill.

Dr. Hall has great ability as an evangelist. The spirituality which beams forth in his countenance and the power with which he grasps the heart and holds the attention, give that force to his preaching of the simple gospel which wins souls and leaves in the hearts of his hearers, love for the man, respect for his church, and high regard for his calling.

*Trinity, Texas.*

## CHRISTIAN WORK FOR ORIENTALS IN AMERICA.

REV. GEORGE W. HINMAN.

The report that Sun Yat Sen, first Provisional President of the newly formed republic of China, dated his first impulses to a life of Christian altruism from the days when he studied in a mission night school in Honolulu gives to mission work for Orientals in America a new dignity and significance.

Without in the slightest degree belittling the work of American missionaries in China and Japan, we safely assert that some of the best missionary work accomplished in the Orient has been done through the changed ideals of returned Oriental immigrants.

Among many instances might be mentioned Rev. H. Kehara, converted in a Methodist mission in California, who did splen-

did pioneer foreign missionary service in organizing Japanese Missions in Hawaii and Korea.

Mr. Sho Nemoto has been the leader of temperance reform in the Japanese Parliament, and has secured the passage of a bill against the use of tobacco by minors.

Dr. Fong Fou Sec, a graduate of Columbia University, is now preparing the textbooks of reform movements in China, which are being issued by the hundred thousands by the Commercial Press, in Shanghai. Twenty-five years ago he entered the Mission School in California to begin the study of English.

The Orientals are regarded as the most un-American of all our immigrants. It is

taken for granted that the Chinese are all aliens, and it will surprise many to learn that one out of every five Chinese in this country is a native-born American. The Japanese are later arrivals, and the proportion of American-born among them is very much smaller. But much more commonly than among the Chinese, the Japanese immigrants bring or send for their wives and raise families of children.

Japanese Buddhists have missionary agencies in many countries. There are said to be ten missionary districts in the United States, with headquarters at Kyoto, Japan. In 1906 nearly \$4,000 was sent from Japan for missionary work in America.

Thirteen Buddhist temples were reported in California, with nineteen ministers. These temples often closely resemble Christian Churches, and their activities embrace the usual round of institutional work in the Young Men's Christian Association. The Buddhist temples maintain regular preachers, with services on the Sabbath, and teach the children in Sunday schools and day schools. Three Buddhist magazines are published in America. A very few Americans have joined the Japanese Buddhist temples, but most of the missionaries of the Japanese Buddhists are for their own people.

The union magazine of the Chinese is

called the *Radiator*, or *Light-Bearer*, and the Japanese union magazine is entitled the *New Heaven and New Earth*. Japanese Christians manifest in their religious work the same enterprise, ambition, and desire for independence which they show in their business and political relations.

Careful investigations have been made, in connection with the Home Missions Council, which reveal the fact that in California alone there are about 14,000 Chinese and as many Japanese scattered through the country, remote from missionary centers, who are practically untouched by Christian influences.

The program of Oriental Mission work is simple. God has sent us a comparatively small number of representatives from Eastern lands, to whom we may give an object lesson as to what Christianity is and what are its effects. Most of these Orientals will return to their own land as missionaries of the gospel we give them. Their whole life here is a training school, and we are to determine the character of instruction, whether it shall be a knowledge of God and his love revealed through men, or a training in greed, and a revelation of the vices and prejudices of the so-called Christian people.—*Missionary Review of the World*.

## NO MAN LIVETH TO HIMSELF.

The work of Home Missions is not hum-drum and prosaic as is sometimes charged. It is shot through and through with glints of the purest sunshine of God's blessing. If the life stories of most of our Home Mission workers could be told, whether of the weather-beaten toilers of years, or the enthusiastic new recruit, what golden beauty would be revealed, what diamond-true fulfillment of dreams of service, surpassing the farthest reach of expectation.

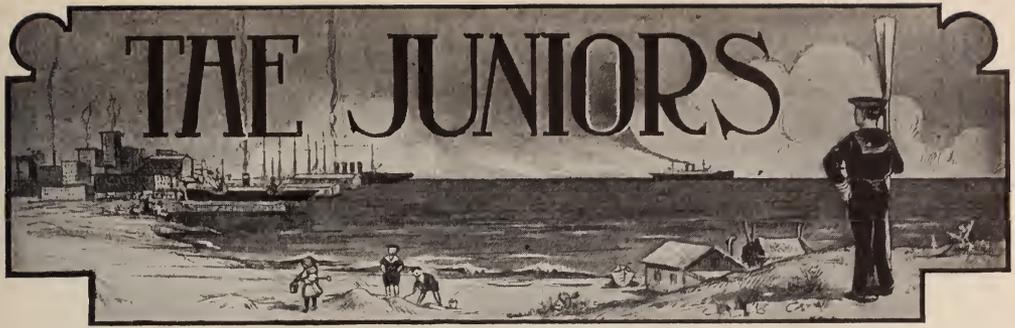
While it can be said no longer of Home Missions that it lacks the flavor of romance, it is increasingly true that it has the handicap of nearness—a nearness that often prevents even the mention of incidents that would exhibit, as mere figures and general facts never can, the vital way in which God is using these consecrated men and women who have been willing to "throw away their lives" in out-of-the-way places, for love of Christ and His overlooked children.

Occasionally a letter or report from a worker will casually mention some special evidence of blessing—a soul saved, a life redeemed from sin, a family or a community uplifted through the Gospel—that will cause the reader to breathe a prayer of thanksgiving that the Holy Spirit is yet outpoured visibly, and that God's children are still being mightily used in winning the straying to Christ and His service.

Though keenly desiring that the Church share in this thanksgiving and in the work that makes it possible, it is seldom deemed wise to publish these soul stirring incidents, lest they "get back" and cause embarrassment or trouble.

And yet, realizing that the influence of soul upon soul is one of the beautiful as well as one of the fearful facts of life, it seemed that the Home Mission Committee owed it to our people to let them see how gloriously the Light of Christ is shining in the darkness through its operations, and bringing the day of glad opportunity to many who have been bound in the prison house of circumstances. Some difficulties were overcome therefore, and the Committee is now issuing a series of descriptive sketches in leaflet form. It hopes to have one for each department of the work. These will contain the personal life story or an intimate incident in the life of some individual to whom God has specially revealed Himself, or has used in a peculiar way in His service.

We have already in print the following, which will be furnished at 2c each, or 20c per dozen: "The Boy Who Was Called," by Mrs. Rose Martin Wells. "How the Light Came," by Rev. J. A. Kahout.



“LET THE LITTLE ONES COME UNTO ME.”

Mrs. M. Hood.

How I wish you could go with me some day to visit the Mission at Ensley, Ala. You would make a discovery. Isn't it wonderful to discover something! A crowd of brown and blue-eyed Italian children, bright, alert, obedient, attentive, wanting to learn, begging for stories and games; content with their home surroundings, and their poor little faded dresses—if only they are clean!

Now what have you discovered? A crowd of little foreign children, as much like the children of our own fireside as “two peas in a pod,” differing principally in their contendedness with a very simple life. They show a preference for American ways as they see more of us and our way of living.

One little girl said to me after we had added to the Mission a bath-room, “O, Teacher, I wish I could live here always. We

got a pump, but no white basin;” and so she delights in keeping it clean, scrubbing it each day. Time was when they were contented with dirty faces and dresses, but not now! Nor did this change take place all at once.

I sometimes try to picture Jesus as he lifted the little ones in His arms, put His hands on their heads and blessed them, and remember how He charged Peter to “Feed My lambs.” And then I wonder if those were city children, daintily dressed? Yet, how frequently it was the unlovely that appealed to Christ. Surely it must have been the unkept, as well as the tenderly cared for, that received His blessing.

Is it with you as with me? The Christ and His religion, so holy a thing that you dare not cheapen it by thrusting it upon



Mrs. Hoods' Visiting Day.



Having a Good Time at Recess.

those who do not want it! But here is a band of children begging to hear "More about Jesus." Almost the first request when you sit with this is, "Say a story!" Think of fifty children attending our Mission who never heard a Bible story until one was told them at your Presbyterian Mission. Think of your chance to tell of the Christ for the first time. And yet if Jesus came to Birmingham today, and said, "I have come to visit my fold at Ensley, that I may again

lay My hands upon the heads of My little ones and bless them; come show me the way," many of His friends, and a few of His "under shepherds" would have to ring up the kindergarten teacher, and find out which car to take and where to get off.

Friends, up to us these Italian children are looking, "heart and mind and soul awake." May the Christ teach us of His way, for sweet, neglected childhood's sake.  
*Birmingham, Ala.*

## SHALL WE MAKE THIS DREAM COME TRUE?

MR. S. B. MCLANE.

In a smoky, dirty tent on the prairie of Nueces County, Texas, Juan lived with his father and mother, four brothers and three sisters. Around them were other tents, other fathers and mothers, and other Mexican children. The families had come from Mexico in search of freedom from peonage, and the fathers had secured work grubbing mesquites from "new land," lately part of a large ranch, but now being cut up into farm tracts.

Juan's older brother was working with the men, but most of Juan's time was spent in play. The children would build houses of the old tin cans always to be found around a Mexican camp. They would play in filth, for they knew nothing else. All their lives they had been clothed in rags, and had eaten unwholesome food. Dirt had been always their boon companion.

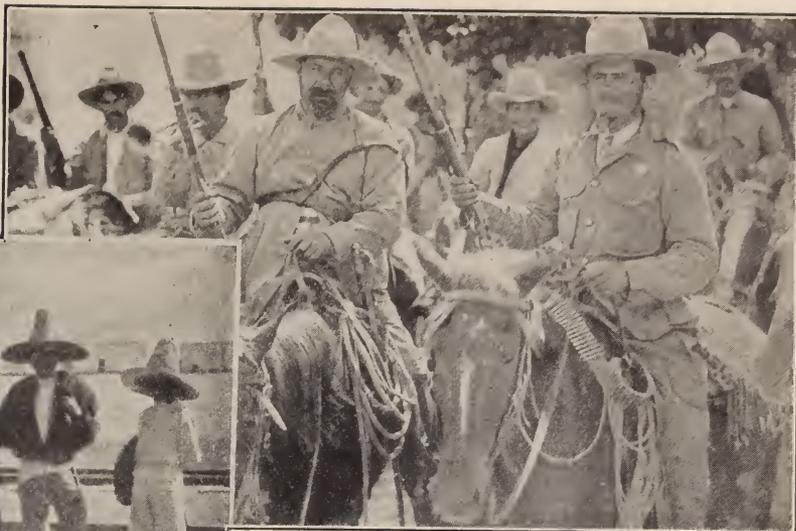
Late one afternoon Juan and his playmates were surprised to see a stranger riding toward them. Immediately the whole camp was notified by their shouts of "Mira! Mira!" (Look! Look!) They wondered what made the stranger so happy that he whistled as he rode toward them, for this was their first sight of a missionary. After talking with the men, Mr. Belknap asked leave to spend the night at their camp. There was no room for him, but he was welcome to sleep on a mat on the ground near the tents.

That night, after eating their supper of coarse food, the men gathered for their recreation—the playing and singing of their favorite songs. Mr. Belknap joined with them, and sang a song they had never heard before, "De Jesus El Nombre Guarda," (The Precious Name). Little Juan listened and wondered as the stranger sang of "Jesus el Salvador"—it was all so new to him! so strange! this great love of which the missionary sang. Then Juan had another surprise, for the missionary took a small book from his pocket and read about Jesus. He had never before seen anyone

read. His heart had its first glimpse of higher things that night.

After this the missionary came, every few months, and the children were delighted with his wonderful stories. He told them that they, too, could learn to read these stories, and they were so eager that he decided to return and conduct a short school. As Juan learned to read and Mr. Belknap gave him books, he began to see the great advantage of an education. He had now grown large enough to take his place among the laborers, whom he told of the things he had read. When the missionary returned again, Juan spoke of his desire to learn more, and asked for other books. Mr. Belknap told him of the Texas-Mexican Industrial Institute, which the American people had established that the Mexican boys might obtain an education. Juan would have to work hard and study much if he went there. But how could he ever get enough money to go, although he was willing to work hard, and how could his father buy food for the large family without his part of the small income. Mr. Belknap encouraged him and promised him help.

When he came again several weeks later, he found no tents, no Mexicans, no Juan! They had finished that piece of work, and gone elsewhere in search of a new job. Inquiry at the ranch store informed him of their probable location. Several weeks later he visited the new camp, in an adjoining county, and found Juan, still anxious to learn more, that he might tell his friends the wonderful things he had read, especially about the Christ, whom he had learned to love. If only he could go to the school! How could Mr. Belknap discourage this earnest, ambitious boy, by telling him the truth? For he had written to Dr. Skinner, who had replied that he would like very much indeed to have Juan next fall, but as he had not sufficient money to provide for the thirty boys now under his care, he could not receive others until further funds were provided.



Mexican Soldiers with faces turned to Texas.



It made the missionary's heart ache to refuse Juan admission, but the indebtedness and shortage of funds at Tex.-Mex. made it imperative. Before talking with the boy, Mr. Belknap offered a fervent prayer to the One who had put it into the hearts of His people to establish this School, that the Church might respond to the call, and produce means to help Juan, that he in turn might help his people toward the Master. After this prayer he could tell Juan the news with a word of encouragement, and a plea to him to strive to go the next year.

To-day Juan is grubbing Mesquites in Bee

County, and dreaming of the day when he shall enter Tex-Mex.; dreaming, too, of the day when he shall be a missionary and tell other Juans the wonderful story Mr. Belknap told him several years ago.

Fellow Christians, there are dozens of Juans in Texas and Mexico asking for admission to the Texas-Mexican Industrial Institute, where they may work and receive an education at the same time. Dr. Skinner is having to say, "I am sorry, but there is no room, and no money." What are we going to do about it? Are we going to refuse to train Juan to tell his people about Christ? Are we, by our indifference, going to say to him that we care not whether his people ever know the Good News that has set us free?

*Cleburne, Tex.*

## JUNIOR HOME MISSION PROGRAM.

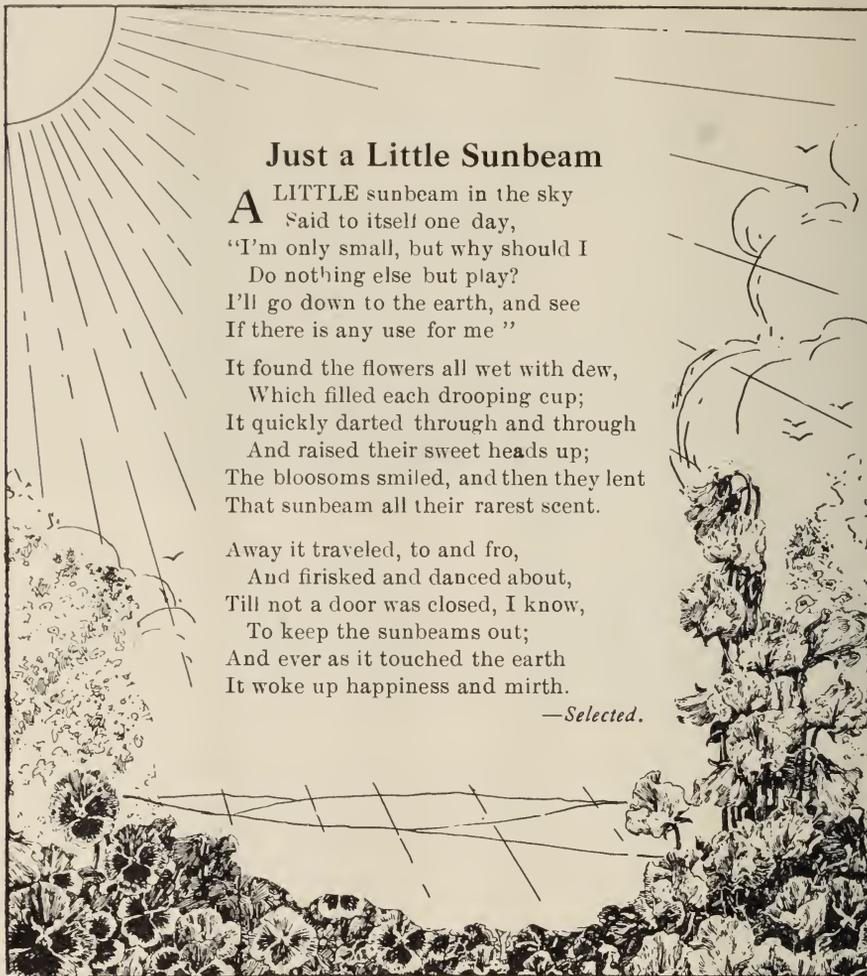
*Prepared by MISS BARBARA E. LAMBDM.*

*"In the heart of a seed, God plants a germ  
That grows to a tree, tall, strong and firm.  
In the heart of a child, He plants a thought,  
Out of it, slowly, a life is wrought."*

1. Song by the School—"Savior, Teach Me Day by Day."
2. Scripture Reading by Teacher—1 John 3:18-24.
3. Prayer—Of thanks that the Great Teacher loved little children, and blessed them; that our hearts may be full of

love to His needy little ones, and that we may help them to learn about Him.

4. Roll Call—A verse containing "love."
5. Drill—"Sowing in the Morning."
6. Review of Yesterday's Work—Secretary's Minutes.
7. Reading—"Lighthouse Keepers."
8. Writing—Names of Home Missionaries.
9. Geography—Our Mission Schools.
10. Spelling—Names we ought to know.



### Just a Little Sunbeam

A LITTLE sunbeam in the sky  
Said to itself one day,  
"I'm only small, but why should I  
Do nothing else but play?  
I'll go down to the earth, and see  
If there is any use for me "

It found the flowers all wet with dew,  
Which filled each drooping cup;  
It quickly darted through and through  
And raised their sweet heads up;  
The blossoms smiled, and then they lent  
That sunbeam all their rarest scent.

Away it traveled, to and fro,  
And frisked and danced about,  
Till not a door was closed, I know,  
To keep the sunbeams out;  
And ever as it touched the earth  
It woke up happiness and mirth.

—Selected.

11. Elocution—"Who Bids for the Children."  
"Let the Little Ones Come Unto Me."
12. Singing Class—"Gather Them In."
13. History—Now being made in our Mission Schools.
14. Arithmetic—The needs of the work, how they are met, our share in it.
15. Closing Song—"Work for the Night is Coming."
16. Quiet Time—Prayer for those who are helping the Great Teacher gather in the little ones, that we may help Him, and that many precious souls may be saved.

#### NOTES.

Conduct this meeting with the order and

precision of a school-room. The children will enjoy it.

(7) Or, "We Would See Jesus." Write to the Executive Committee of Home Missions, Hurt Bldg., Atlanta, Ga., for Children's Day Supplement.

(9) On any map of the U. S., point out the general locations of the Mission Schools of our Church, giving incidents of the work.

(10) Teachers, schools, or members of the Executive Committee of Home Missions.

(11) Add other appropriate poems, if desired.

(13) News notes from this and recent numbers, leaflets or latest annual report.

(14) Give special emphasis, and make very real to the children the necessity of supporting the work. See Annual Report, "At a Venture," etc.



## SOME STRANGE NOTIONS OF THE CHINESE.

MISS LILLIAN WELLS.

**W**E REACHED home on the day of an almost total eclipse of the moon. Enough of the house was cleared to make it livable. Then night came on, and with it a great beating of gongs and drums and general noisiness—the dragon was swallowing the moon, but he was frightened by the noise and didn't complete his meal. Later one of our women told us she knew the reason for the eclipse, the men had read about it and told her. This illustrates the fact that our people read of the world's doings and are not so narrow as they were a few years ago. They read about the war and the women talk intelligently about it. The common country people are not so enlightened, for in speaking of the same eclipse, one woman said: "I know why the dragon didn't swallow the moon, he had a ring around his neck and couldn't get it down." Her complacent remark showed she had more acquaintance with cormorants than with science.

Our people were looking well in the fall, although every tongue was full of stories of the locusts and their destruction. An early drouth, followed by a plague of locusts, ruined much of the crop in our section; then later, abundance of water almost drowned what was left. The tales of the locusts,

how they darkened the sun, ate everything in their pathway, even killing people who cursed them, made the Egyptian plague seem more real. They gave the locust leader, or god, theatricals and tried to turn them aside, but with no avail. In the summer time many, many little children died of scarlet fever, diphtheria and summer diseases and we returned to find some of our little friends missing. There are so many children that they can scarcely be missed, yet they tell us that sixty or seventy little bodies were carried out of the four gates of the city each morning to be buried in unmarked graves. There are no funerals for children, when they die a servant carries out the little rough box or roll of matting on his shoulder and buries it anywhere, not placing it in the family burying place, which may be farther away. Perhaps the evil spirit can be fooled by this lack of love and not kill another one of the family. Little boys often wear ear-rings in one ear, so that the spirits will think they are girls and not cause them to die. Their religious and superstitious rites are all a great mass of deceit, and so are the lives of the people, unceasingly trying to deceive and cheat the gods and each other."

### ANSWERS TO MAY PUZZLES.

- I. Hangchow.
- II. E. Blake Hospital.
- III. 1-Snedecor, Willis, Sweets, Sharp.

- 2-Phillips, Chester, Armstrong, Smith, Williams.
- 3-Magill, Morris.

## ENTERTAINING KOREAN BOYS.

PROF. WM. P. PARKER.

**D**URING the past month we have had the pleasure of having each of my classes separately, come over for a little good time together in the evening, from about seven-thirty to nine-thirty o'clock, usually on Saturdays, as this was the only time they could be free. We would begin with a hymn and prayer, as is the custom of the Korean Christians in all they do, afterwards having various games and stunts, then cookies and tea for refreshments, and another hymn and prayer at the close. Mrs. Parker thought up different programs for each time, all the games were new to the boys, and the stunts always proved exceedingly amusing, the boys doubling themselves up with laughter, and showing hearty interest and enjoyment in all. The Sophomores had great fun blind-folded, trying to pin tales on a picture cat hung on a sheet in the doorway, doing progressive table stunts, such as threading needles, picking up peas with a hat-pin, putting together puzzle pictures, and drinking water with a spoon. We had some fine "sells," which came off beautifully with these boys, who were as green as one could wish. One of the best was "finding the boy with the whistle," a game you probably know, but new to them. One boy was blind-folded and told to catch the boy who had the whistle when he heard it blown, the whistle being pinned to his own back after he couldn't see. Although the pin came undone several times, and they had to reattach the whistle to the boy who was blind-folded over and over again, still the victim did not catch on, but would grab right and left, so that some of the boys could not keep from laughing long enough to blow, but as they

tried, would burst out uncontrollably. Finally the boy was so exhausted by his attempts that he had to stop, but even then the other boys removed the whistle so quickly that he did not see the trick and insisted that some one else take his place so that he might enjoy the fun too.

Another sell was to put a row of plates, saucers, and other breakable dishes on the floor, showing how a boy was to walk over them blind-folded, without touching or breaking any. While the handkerchief was being tied over the eyes of the boy who volunteered to try, the dishes were all taken up carefully and placed on the table. The other boys caught on so well that they gave the blind-folded one a start off by taking a plate and touching it to his feet, thus showing him where to begin, as they said. Thereafter it was killing; the boy trying the stunt fairly trembled for fear he would break or touch some dish, and of course the other boys made him confused by all sorts of directions to be careful. When he had progressed half way down the line, the boys pulled the handkerchief from his eyes and let him see how he had been caught, and then he burst out laughing too.

It did us good to have these boys, and it was profitable as well as pleasurable to us. When I took around the cookies and tea, they waited quietly till all had been served, then one of them asked the blessing before they began to eat. This is another thing that they always do; no matter whether it is a regular meal or not, before partaking, they never fail to return thanks. They really believe that Christ should accompany them in all they do, and show it by their acts.

What woman of the Bible received no invitation to her husband's burial, though she was a member of his household? It is a clear case. The first Junior getting a correct answer to the Managing Editor of the *Missionary Survey* will be awarded one year's subscription to this magazine.

## JUNIOR FOREIGN MISSION PROGRAM FOR JUNE, 1915.

ARRANGED BY MISS MARGARET MCNEILLY.

TOPIC—*Mission Schools.*

SUGGESTIONS:

Scripture Reading—Matt. 28:19-20.

Song—Selected.

Prayer.

Minutes.

Roll Call—Answer with the name of one of our missionary teachers.

Business.

Recitation—*My Life.*

Song—I Think When I Read that Sweet Story of Old.

Reading—*The Doing Without Box.*

Story—*Who Will Open the Door for Ling Te.*

Recitation—*A Plea for the Nations.*

Song.

Prayer.

Close with the Lord's Prayer in concert.

Have the children learn the Scripture reading. Emphasize the teaching work of missions.

The names of our mission teachers will be found in the Church Calendar of Prayer. The leader should have ready a number of names, in case the children fail to find them. Encourage the children to look up things for themselves.

Let several children give the recitation "A Plea for the Nations." Each nation could be represented by a child in costume.

Review the children on our mission schools. Some of the older children could find out how heathen schools are carried on, and compare the methods with Christian schools. Our World Family, the Junior study for this year, will furnish the needed information.

## ORPHANAGE WORK AT TSING KIANG PU.

MISS SALLIE M. LACY.

ONE branch of the work at Tsing-Kiang-Pu which appealed to me especially, even before I came to China, was the boys' orphanage. It is of far more vital interest to me now, however, for in the last eighteen months I have had charge of the Woman's Department of this work, and lived in the building.

Our orphanage building is strictly Chinese in construction, surrounded by high brick walls and with large paved brick court yards. I have three rooms that have been remodeled somewhat after the foreign style, and I have the only fire that is used in the building, except that in the kitchen. The boys wear in winter the wadded cotton garments, the older boys wearing over them a long gown coming down to their ankles. When they wish to run and play this is either laid aside or tucked up, as the Bible characters "girded their loins" for action. All the clothes worn by the boys are made in the institution by two Chinese women with help from the boys, some of whom

sew very well on the sewing machine. The boys also do all the work of the establishment under the direction of these women.

Each boy is taught some trade by which he could support himself. Some do hand weaving (which is still constantly used by the Chinese,) make both towels and stockings with a knitting machine, while others make pillow lace. They are very skilful with their hands and in their spare moments do crocheting and knitting for which they get a little spending money. A school is kept in the building, taught by a Christian teacher, where the boys are given a good practical education and a thorough Bible course.

Any boys who show capacity to take a higher education are allowed to go on into the more advanced mission school. We now have some very bright promising boys taking this course, and are earnestly hoping that from the number, we may have in the future some sadly needed helpers for the work.

# FOREIGN MISSIONS

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

## MONTHLY TOPIC—EDUCATIONAL AND INDUSTRIAL MISSIONS.

**I**N THE early stages of our mission work Educational Missions were given a very limited place. They were assumed to be, more or less, in contrast with the evangelistic work on which special emphasis was rightly placed. In the course of time the discovery was made that for our native preachers and elders and teachers we were dependent on those that were left of the men trained by other missions after the needs of those missions had been supplied. In recent years earnest effort has been made to develop the educational side of our missionary work to its proper proportion, and we now have a long list of mission schools that are being gradually brought to a high degree of efficiency and are greatly contributing to the success with which our work is being crowned, as shown by this year's Annual Report. On pages 40 to 44 of our Church Calendar of Prayer for 1914, will be found a list of our Mission Schools and of the teachers who are in charge of them. We have in stock leaflet literature giving account of the work in some of these schools. Those of our readers who keep their files of *THE SURVEY* will be able to find in the letters from the different fields, information about any of the schools in which they may be specially interested. We shall be glad to give any help that we can from the office to any of our societies and study classes that wish special information in

regard to any of them for use in arranging their programs.

All missionary agencies are coming more and more to realize the vital importance of having mission schools so conducted as to do away with any possible contrast or antagonism between educational and evangelistic missions. It is well recognized now that no one, whether minister or layman, should teach in a mission school who is not thoroughly and warmly evangelistic in spirit. To this end the policy is being adopted of arranging for exchange of work at frequent intervals between evangelistic and teaching missionaries and of insisting that all missionary teachers should give a part of their time to the work of direct evangelism, in this way keeping alive the evangelistic spirit in their own hearts. Because of this policy there has been in recent years a notable increase in the number of conversions reported in our mission schools.

### INDUSTRIAL MISSIONS.

In the non-Christian lands where our mission work is carried on the masses of the people are always steeped in ignorance and poverty. History does not contain the record of any non-Christian land in which a condition of general enlightenment was found among the masses. In the earlier stages of mission work our access is always first of all to the unenlightened masses.

Therefore, if we are to have intelligent native leaders for our mission churches the necessity is upon us to train them and this is the fundamental reason for educational missions.

The masses in non-Christian lands are likewise always steeped in poverty. Before we can hope to have independent and self-supporting churches, conducting their work so as to meet the needs of the people, it is absolutely necessary that the economic condition of the people should be improved. This consideration alone would be a sufficient reason for the establishment of Industrial Missions. In the April number of *The Missionary Review of the World* there is a very interesting article by Prof. Higginbottom, of Allahabad, India, illustrated by striking cuts showing how he has taught the people of his neighborhood how to increase the yield of sugar cane from 4 tons to 30 tons to the acre, and the yield of wheat from 8 to 30 bushels to the acre. It would surely be a most Christian thing to eliminate by this kind of industrial education the awful famines that have so long been devastating India. It scarcely needs to be added that a church in India whose members had received this kind of industrial education would certainly be a far more effective agency for propagating the gospel than one whose membership is made up of the present poverty-stricken and starving people who now inhabit that region.

Our Mexico Mission was just getting well under way a splendid industrial plant, the Graybill Memorial School, at Montemorelos, when the missionaries were compelled to abandon that field on account of the revolution. The school property has not been disturbed and is being cared for by one of our native Christians while we wait for the time when the re-establishment of peace and order will permit the work to be resumed.

Some years ago the missionaries at Lavras, Brazil, opened an Industrial Department, embracing both agricul-

tural and mechanical training in connection with the school at that place. The value of the Industrial Department in its influence on the character of the pupils was recognized from the beginning. There was some discouragement, however, during the first few years on account of the heavy increase of cost in conducting this department. Last year, however, the school farm is reported to have made a profit of \$3,500 over the expense of conducting it. As times improve, it is expected that the work can be made much more profitable and that substantial aid can be received from this source towards reimbursing our treasury for the original expense involved in the establishment of the school.

Our most interesting recent development in industrial education is the new Training School and Experimental Farm at Luebo, Africa, of which we give the following description, taken from the Annual Letter from the African Mission just received:

#### *Training School.*

"Though we shall describe here the work that is being done in this institution, it more properly belongs to the mission as a whole, rather than to any individual station. Founded in 1913, as a central school for the higher training of our native evangelists and teachers, it has since been enabled to include industrial training as well. At the time of its founding no one seemed to have a clear idea as to the scope of its training nor of its relation to the Mission as a whole, and no one knew from whence its financial assistance would come. God seems to have set his seal on the step that was taken at that time, for since then we have received the munificent gift of ten thousand dollars for the erection of suitable buildings. This gift of Mr. and Mrs. Carson, already mentioned in our former letters, will enable us to give a very good beginning to the industrial as well as theological training of our native Christian young men. Our

evangelists will be given enough industrial training to enable them to take better care of themselves and their families, as well as encourage the natives as a whole in their efforts in practical farming and mechanical work, while other young men will be trained to cope with the situation which has been brought about by the great material advance of the Colony. The Experiment Farm on the Mission, already in full operation, will supply the agricultural department of what we trust will be as good an industrial school as will be found outside of the Catholic missions.

"We might also mention here the fact that we have begun work on a small scale with the industrial feature of our school. Temporary buildings have been erected, owing to the fact that the Hospital construction has claimed the attention of Mr. Hillhouse up to this point. Our whole plant of four houses and two sheds have been built at a cost not exceeding \$150.00. Here we have had during the year quite a number of native boys, about twelve of whom have been single men in the Theological Department, the married men being housed in another quarter of the village. It is somewhat unfortunate that we have been forced, by our lack of funds and desire, to conserve the money provided for the Training School proper to place both classes of students, ministerial and secular, in the same compound. However, we shall make the desired change later.

"A word may be added about the work of these students. No difference being made in the home life of ministerial and secular, except that these who are married have somewhat greater freedom from the rules of the dormitory; all must rise at 5:30 in the morning, attend church at six o'clock, and report for work either on the paths of the mission or on some form of building construction immediately after church. Two hours in the morn-

ing or two hours in the afternoon, at some form of manual labor are required of every student in the school. Those who do not go to the villages to preach and teach must report for both morning and afternoon manual duties. During the past year they have erected two of their buildings besides planting several acres in corn and peanuts. Besides this manual labor they have attended school both morning and afternoon. The course of training for the ministerial students comprises a thorough grounding in the proverbial "Three Rs," besides a thorough knowledge in the facts of the Bible, a course in preaching and teaching, pastoral theology, and simple courses in hygiene, geography and accounting. Our effort is to increase the scope as well as the extent of our teaching, as we find them capable of receiving it, without any effort to train them in subjects for which they will never have any practical use.

"The course of training for our secular students is somewhat different, though it also includes many of the subjects which are taught in our Ministerial Training Class. Each one is given a most thorough knowledge in the Bible facts and History, with the result that it is truly remarkable how well known these facts are. Recently our whole school system was reorganized and standardized so as to lead up to the Training School, a standard curriculum for all the schools in our several stations and out-stations being adopted."

"A BOMB THAT FAILED TO EXPLODE."

This is what The Continent calls it. In another sense it was a bomb that did explode and was found to be mere *brutum fulmen*. We refer to the famous "Jihad" or holy war of which we have all heard from time immemorial. A superstition coming down from ancient times was to the effect that some day the Sultan would make his proclamation from the pulpit of

St. Sophia and unfurl the green flag of the Prophet, around which hundreds of millions of moslems would rally and sweep like a besom of destruction over all Eastern lands, leaving not a single Christian alive in its path. It was even feared by some that an invasion of Europe would be attempted with the possibility of success.

A few weeks ago the "Jihad" was solemnly proclaimed from the pulpit of St. Sophia. There have been one or two insignificant fanatical outbreaks in some remote and inaccessible places where the people had not learned of the present utter insignificance of the Sultan as a factor in world movements. The Moslem troops from India and Egypt have abated nothing of their loyalty to the British Government, and since the proclamation of the "Jihad," have annihilated several corps of the unhappy Turkish army who happened to come in their way. It has required the most drastic measures of conscription to induce even the immediate subjects of the Sultan in Turkey to join his proposed crusade.

The significance of this incident is to show the influence and power of Christian missionary institutions like those at Cairo, at Beirut and at Constantinople, which have for so many years been undermining the Mohammedan power in the East. Our belief is that when the war is over the Moslem people in the East, having lost confidence in the Sultan, on account of this collapse of the proposed holy war, will be found more accessible than they have ever been before to our Christian propaganda. This is one way in which some good may come out of the fearful evils of the European war.

#### INTELLECTUAL RAVAGES.

In the German Universities and

Technical High Schools the attendance at the beginning of the war was about 62,500. From a letter received from Dr. Adolph Deissmann, one of the professors in the Berlin University, we learn that about 46,000 of these students are now doing military service. In addition to these there are about 35,000 students of college grade now in the trenches in process of being destroyed by French and English bullets. It is said that 60 per cent. of the university students of Great Britain are among the British volunteers. We have not at hand the actual figures which this statement would involve. Dr. Deissmann states that among these German students in the army were 7,500 graduates who were holding positions as tutors in colleges and higher institutions of learning, and that up to the beginning of February, 808 of these had been killed. Among those who are fighting in the ranks is the celebrated Theologian in Leipsic University, Dr. Caspar Rene Gregory, who was in this country three years ago and delivered courses of lectures at several of our universities. Dr. Gregory was sixty-eight years of age when he entered the army, but is said to have borne the great exertions of his military training with ease.

Of those who were in training for missionary service at various training schools in Germany, 493 have entered the army. In addition to these large numbers of missionaries in actual service on the field have been called to the colors and in some instances are drawn up in the battle line opposing French and English missionaries with whom they worked side by side in the foreign field. It is by such facts as these that the awful wickedness of this war is revealed.

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

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

## THE VALUE OF CHRISTIAN INFLUENCE.

REV. N. G. STEVENS.

**Y**OU have heard how, on October 3d, the angel of the Lord entered the home of Mr. and Mrs. Crane and took from them their precious little Frances; and you have also heard how, like true soldiers of the cross, the parents bore this affliction, beautifully acquiescing in God's providence; but you have not heard how, two weeks later, the same One that took their jewel, came and claimed the little daughter of a poor, but faithful native, and of the Christian fortitude with which he bore it.

That his act may be fully appraised, you should know of a native's love for his child. A man may be cruel to his wife, he may flog and beat the mother, but not so with the child, which is flesh of his flesh and bone of his bone. The father cherishes his child, delights in him, yea, he loves him.

And again, that you may understand the self-control which this man exer-

cised, you should be reminded of the native's custom, when death occurs, for unless his faith is strongly fixed he will succumb to this old but prevalent heathenish practise. It is like an old-time plantation "sitting up," so multiplied that instead of lasting a single night, it extends for days, weeks and months (according to financial rating of the deceased), and of course very degraded. When one dies his friends and host of relatives come to help carry on the "madilu," which is a crying, lamentation, or weeping. This may consist of a few assembled in a little hut, sitting or kneeling with heads down, bewailing in a kind of a forlorn cry, or it may be in a more conspicuous form, consisting of a crowd gaudily dressed (or rather undressed), engaged in a kind of a circular dance, with one or two of the professional mourners in the center leading the "madilu," accompanied with beating of drums and similar noisy instruments.

But the most doleful, and I believe the most prevalent, is to hear a single person chanting his dismal cry after dark, when everything is quiet, so that he will be heard a greater distance. I have also been told that a favorite time is before daylight in the morning. Picture a village wholly lost in sleep, absolute silence, not a sound to destroy the peace, not the tick of a city clock, nor the tramp of the early marketman's horse to disturb the slumberer's rest, and suddenly, mourner arises and after selecting a suitable place he begins his doleful chant, whose characteristic note is *without* hope, for they sorrow as those without hope, and you have an idea of mourning in Congo.

This Christian, however, instead of losing faith and falling back into the old barbaric custom, being strengthened by one of our elders, kept the



Musonguela, one of the Luebo Deacons, with his wife and five children. The State has recently exempted from taxation all men who have four or more children and one wife only.



Setting type in the printing office at Luebo. These Congo boys have become expert typesetters and pressmen. They have printed thousands of pages of school and religious literature during the past twelve months.

faith and gave his child a Christian burial. When preparing a box, in which to bury the child, he asked me if he could not have some cloth to line it as was done in burial of Mulunda Muimpe's (Mr. Crane) baby.

The real fight for him was not until after the burying, when his mother and other relatives came from distant villages to weep with him, and he had to refuse and say, "No, for I have accepted this new palaver of the white man." These relatives, greatly disappointed, hurried back home, and may-be, had the "madilu" there.

A few days after the death of the child, the father, who is our cook,

came and said, I want to commence work again (quite frequently they sit for an indefinite time after death of a relative), for Mulunda Muimpe did not sit down and do nothing after his baby's death.

I have not mentioned the mother, for she was more inclined to yield, and at that time was making no advances towards religion, but I am glad to say since then she has entered the catechumen class and attends the services.

Thus, like the ever-widening circle from a pebble cast into the water is the Christian's influence spread amongst the heathen.

*Luebo, Congo Belge.*

To get an idea of the value of a printed page in the Baluba language in the Congo, read the touching story of Lukamuena in *Onward* for May 27.

## A CONTRAST.

T. C. VINSON.

WE ARE all doubtless more or less familiar with the figure of the sun shining on two such substances as wax and clay, as illustrative of the effects of the gospel on different natures. The same genial rays that melt the one only harden the other so that the same gentleness and beneficence produce exactly contrary results. And so it is with the gospel which brings the same message of hope and salvation to every heart, yet at times we must face the sad but indisputable fact that some of them are touched and melted by its voice of love, while others are merely hardened till they reach a state of spiritual insensibility. The same message proves itself to be a savor of life unto life to the one, while it is a savor of death unto death to the other.

And this truth has presented itself most forcibly to us during the past year in the deaths of two notable tribal chiefs whose lives and examples stand in marked contrast to one another.

One of these men was the famous Zappo-Zapp, chief of the tribe which bears his name, and perhaps most familiarly known to the readers of these lines as the great cannibal tribe, although this distinctive feature has long since passed into history. They do, however, still maintain the unenviable distinction of being the most immoral of the tribes amongst whom we are laboring and the old chief was indeed the king of them all in this respect; and in no sense did he remove the ancient landmark that his fathers had set up nor did he detract anything from the characteristic feature of his peoples.

It is true that he had been a staunch friend of the mission for many years past and not only requested that our teachers be placed in his village to instruct the people, but he saw to it that suitable places of worship were erected

for them and personally contributed to the purchase of books and school materials. He recognized the fact that the gospel was perhaps a good thing for the rising generation, but he never reached the point of regarding it as applicable to his own heart and life nor was he ever led to a realization of his own personal need of salvation which it offered. We are told by the older missionaries that when they talked with him and prayerfully endeavored to lead him to the light, that he would always reply, "I myself am the god of my people, I don't need to worship anything and they can worship me."

Zappo-Zapp was a strong believer in all sorts of native "medicines," of which he and his people were the principal manufacturers and the chief dispensers. They did a land office business in the trials by ordeal to locate witches and other guilty parties, for of course the knowledge and power which they possessed demanded a handsome revenue from the more ignorant and superstitious. In the Bakuba revolt a few years ago, it was the crafty Zappo-Zapp that appeared on the scene with a powerful medicine that would "turn the white man's bullets to dust" and it would have required the services of several expert accountants to have taken an inventory of the goods they secured. This would perhaps, have been treated as a swindling game if any of the deluded victims had lived to do the prosecuting; but unfortunately, the purchasers of this powerful medicine had no further need for worldly goods.

He also placed strong confidence in another powerful charm that was supposed to guarantee perfect safety to any one while on a journey and no possible harm could come to him who thus shielded himself behind this "guardian angel."



A group of our Congo Missionaries gathered at Luebo. (Standing, left to right)—Rev. L. A. DeYampert, Mr. Daumery, (of Belgian Protestant Mission); Revs. A. L. Edmiston, R. D. Bedinger, H. M. Washburn, Mr. H. L. Hillhouse, Rev. A. C. McKinnon. (Sitting, left to right)—Mr. Johnstone, (of Congo Inland Mission); Revs. C. L. Crane, W. M. Morrison, Motte Martin and Dr. L. J. Coppedge.

It is also stated that Zappo was united in the bonds of unholy matrimony with a number of wives variously estimated at between fifty and two hundred, but in the absence of an official census, it is impossible to confirm either of these figures, although the latter is doubtless more nearly correct. Other points of his character, equally as repulsive, might be enumerated, but perhaps these are sufficient to portray to some extent at least the prevailing characteristics of his life.

It was a few months ago that this man started off on a journey arrayed from head to foot in all the charms and fetiches that he could comfortably carry, when he was stricken down by the Unseen Hand and perished without a moment's warning. His body was taken back to his village and buried with all native honors.

Prior to his death he had ordered that in case this event should occur, of which he himself had grave doubts, that all the tribe should go into mourning for twelve months. Some of us had occasion to make a visit to the village a few months after his death and they were evidently carrying out his orders to the letter. Every morning we were awakened about four o'clock by the sounds of the most unearthly wailing, which told us that the dying request was being executed. We inquired as to why they should select such an inconvenient hour as this, and we were informed that everything was quiet then and that they could be heard for a greater distance. But after we had been deprived of our sweetest hours of repose for a few mornings we felt inclined to assure them that such precautions were wholly unnecessary, for the amount of noise

they made could easily be heard within the radius of a mile, even in the most unfavorable circumstances.

But if Zappo-Zapp's life was not of such a nature as to advance the gospel we feel that his death will be, for it has resulted in the overthrowing of the faith of his people in the medicines which he made. At least, it is necessary for them to lose faith in their own resources before they can be persuaded to embrace something nobler and better. The entire tribe is perhaps more open to the gospel now than ever before and let us hope that they may not revolt to something worse but that they may indeed and in truth receive that which alone can supply the deepest needs of the human heart.

But along side with this man we can place the picture of another chief, who perhaps is not so widely known as the famous Zappo-Zapp, yet he possessed by far the greater number of the essentials of true greatness. He was Ngeya Kalamba, chief of the Bakua Ndai.

He likewise heard the same simple story of the gospel and his heart responded almost immediately to its message of salvation. But like all other native chiefs he possessed his full quota of wives, which of course barred his admission into the membership of the church. And when told that the true Christian marriage consisted of only one he began the task of reducing his household to the required standard. But perhaps some one might ask the question that if he really was in earnest why did he not abandon them all without further delay and does not his failure to do so prove the unreality and insincerity of his faith? But it must be remembered that the Congo marriage is effected altogether on a financial basis and women are regarded as any other piece of property to be bought or sold at the will of man. And for a man to possess some forty or fifty wives it means a financial outlay of several hundred pieces of cloth, the

standard currency, and represents a fortune that no one can amass. So in order to form these various alliances he has to appeal to his various friends and relatives who readily contribute their share, knowing that they can later on make a similar demand from him when the nuptial day rolls round. So it is very likely that one wife may represent the contributions of a host of friends who have enlisted in the purchase. Now, in the event that the marriage is broken off, the parents of the girl must return the goods that they have previously received, for none of the investors care to see their "stock" sold below par value. And it is natural that after the lapse of a few months or years the parents have spent the money received in exchange for their daughter and cannot always produce the necessary amount of goods to receive the girl back again under the parental roof. And again, they very reasonably argue that if she has not been guilty of any crime why should she be sent back in dishonor without just cause, and a battle would almost certainly follow.

Such, then, are some of the practical difficulties that confronted this chief and which prevented him from abolishing his harem in one day; and this task was made more difficult by the extreme poverty of the people. But the old chief was not staggered by these various diplomatic difficulties and we are told on good authority that ere death came, he had succeeded in reducing his household to the one wife. And during all the years that he was laboring to bring about this event, he was a regular and faithful attendant on all the church services and remained a member of the catechumen class long after he knew every word of the instruction perfectly. He always attended in order that he might profit by the daily instruction given to the new enquirers. He likewise attended the regular day school and saw to it

that all the children in his village followed his example.

So, having thus fulfilled the requirements of our church he would doubtless have been baptized and received into the membership of the church had not death overtaken him before a missionary visited the place to conduct a personal examination.

On his death bed he requested that no guns should be fired over his grave, that none of the customary heathen rites be indulged in and that there should be no mourning for him.

It was also my privilege to visit this village shortly after his death and to see some of the visible fruits of the labors of one of our most faithful evangelists whose hands were greatly strengthened by the noble example of this simple hearted chief. Here we found a catechumen class of over three hundred, and after spending an entire week in conducting examinations, we received one hundred and fifty-two of

these into the church, thus bringing the membership up to over two hundred and fifty. From this village have gone five voluntary teachers who are supporting themselves and are doing most excellent and praiseworthy work. There are some twenty others under instruction and they will doubtless soon follow their example.

Such, then, are some of the manifest fruits of these two lives, the one who not only hardened his own heart in opposition to the truth, but encouraged others in the pursuance of the same course; and the other who not only surrendered his heart to God, but by his example and influence, brought many others to the foot of the cross.

For the one we cherish not the slightest hope of an entrance into the City, whose holiness debars anything that defileth, but in behalf of the other we can say with the Saviour to the accusers of the fallen woman, "let him that is without sin cast the first stone."

## NOTES FROM SOONCHUN.

REV. CHARLES H. PRATT.

**W**E SEE and hear daily of how the war has stopped this work and that work and fears and rumors abound. In the midst of the earthquake, storm and fire, it is good to know that God has not died. He still lives and His work goes steadily onward.

The poverty consequent to war in this land is one of the saddest things I have been called upon to see. God gave abundant crops last year, but before they were ready to harvest the price began to fall and did not stop until it reached the lowest in twenty years. It has meant, in much of Korea, that land which sold last year for fifty dollars per acre now goes for twenty-five and often less, and cows and all other cattle for less than half of last year's price. That spells ruin and only ruin to thousands of Koreans, for the average Korean is head

over heels in debt. Yesterday two Koreans tried to borrow money to pay a small debt. That debt has increased in seven months one hundred and twenty per cent. and will do the same again in seven months more. It's an easy calculation how long a man can keep house or land with an interest rate of 150 per cent. a year to pay. This is not an isolated case. One can secure all the slaves he wants for life in this neighborhood, by paying from thirty-five to fifty dollars for them. I state this on the word of many reliable Koreans.

Now, when in the midst and out of such conditions, the living word of God grows and flourishes, it is proof to any mind that will admit proof that it is still as of old, "Quick and powerful to piercing of soul and spirit."

Last fall some Koreans in Soonchun territory began going out three miles

and a half from their home, and on each Sunday preaching. There were only two at first. So faithful were they, ere long the men in that village began to believe. Others joined them and they have now built and paid for a church, it cost not less than two hundred and fifty dollars in American money. Not a cent of foreign money. Now they have Sunday Schools in villages out from there, and better still, two from that church now go every Sabbath a distance of ten miles and have already bought and paid for land to build a church there, too. It is still the living seed propagating itself. This work has all been on their own initiative.

In another village two men have gone out and taught a Sunday School for months and now about forty of the men and women in that village have decided to believe. We hope for a new church there in a short while.

In yet another direction in Soonchun field, the men walked about eight miles each Sunday and preached, with the result that there has been a church built there and now having regular services each Sunday. While this sort of thing is going on among a people with whom every penny counts for at least four of ours, the Spirit of God has not ceased His work.

## TO THE WOMEN OF KOREA.

REV. L. T. NEWLAND.

AS I SIT by my window I can hear the rhythmic tattoo of your ironing sticks telling me that you are at this late hour of the night still at work on your Lord and Master's clothes so that he may be spotless and white on the morrow. To-day as he lounged about the market swapping stories with the other idlers, his unsteady hand spilled wine on his white coat and with never a thought of the back-breaking work you had just spent on it, he threw it at you a couple of hours ago, saying, "Here woman, have this ready for me before to-morrow." Then he stalked into his room to smoke and complain because his supper was late, while you, already wearied with the day's work, went to the stream and there rubbed and beat the coat until its original whiteness was restored. Now he is snoring loudly in the next room, soothed by the music your tired arms make as you sit far into the night ironing a snowy linen finish on his clothes.

You are indeed the hewer of wood and the drawer of water with nothing, not even the knowledge to read, to

brighten your life. You spend your days in hot stifling yards behind high walls, or shivering in the coldest part of cold rooms. You do not even dare to be intimate with another woman without running the risk of having your reputation besmirched by the foul breath of slander. Your days are but one round of toil and your nights are spent in isolation and loneliness. You do not know the meaning of a kind word and a caress has never brightened the dullness of your existence.

You live for but two purposes, to work and to bear children; not children, but *sons*, and sad indeed is your lot if only daughters grace your home. Your sons are taught to domineer over you and from mere childhood your lot is to serve. There is no happy childhood or mysterious maidenhood for you, but as soon as you can do a good day's work you are married off to become the slave of your mother-in-law and the plaything of your husband. This leaves you with but one ambition, to bear sons that you in turn may be able to domineer over a daughter-in-law. You have never

known love and never will, because you stagger under the weight of heathendom and live in a land that knows not Christ.

In your sad discouraged eyes I see the tragedy of loveless womanhood and the utter hopelessness of a Christless life. Bend to your tasks, but do not despair, for the woman of America, though now too immersed in pleasure to be touched by your appeal will some

day be awakened. Do not cease to voice your cry to be restored to the rights that are yours as women, and some day your more fortunate sisters will tire of their frantic pursuit of vanity and will come to your rescue. It may not be in your day, but they will bring to your daughters woman's great Magna Charta—the freedom that is in Christ Jesus.

*Mokpo, Korea.*

## THE KUNSAN BIBLE CLASS FOR WOMEN.

MRS. M. L. SWINEHART.

**I**N ONE village belonging to the Kunsan district, five women met and told each other how much they wanted to attend the February Bible Class, at the mission station, held this year from February 17th to 27th.

"But," said one of them, "eight of us have not enough rice to take with us as food for so long a journey, and though we have looked forward to this class for a year and have prayed earnestly that we might go, we must stay at home."

"No," said the other seventeen, "We'll put all our rice together in one bag, and take share and share alike, and by eating less, we can go in an unbroken band. And what great pleasure it will be to study together the Words of Life that we only hear in fragments."

The eight poor women thanked the seventeen, with tears in their eyes, and as a united neighborhood they visited along the valley roads and climbed in single file the steep paths of the hills, for it was a long, long way to Kunsan.

Upon their arrival, much to their delight, they were all assigned to one big room, and in harmony and content they remained from the first to the last day of the study class. The goodly fellowship of this little band of Christians was a most concrete demonstration of the power of the gospel of peace over the hearts of its sincere followers; for who but a band of

Christians could dwell in concord at such close range?

One woman in this grade had recently renounced an unlawful marriage to become a Christian, and had taken up work of the most slavish kind to earn her support. Her face was an inspiration to the American teachers, and her faith was demonstrated in a practical way, when she brought forward a much-prized silver ornament (a relic of her former life of ease and luxury as the concubine of a rich man), and offered it for sale to help in the offering which was taken to aid the rebuilding of a church recently destroyed by fire.

Another interested listener was one who had been a dancing girl but a few months before. This young woman had shown such a desire to know more of the Great Teacher that the members of Kunsan station had bought her with a price from her Japanese masters, to give her a chance to kneel at His feet, and to hear the words "Neither do I condemn thee, go and sin no more."

Perhaps the greatest good of this class came to the missionary teachers themselves, for two of them were inexperienced in this work, and the sight of those eager listeners waiting for the words which they felt it possible to give them was like the opening out of a lovely vista stretching away and away to the joys of the uplift land.

*Kwang Ju, Korea.*

## WORK AT SUCHIEN.

MRS. J. W. BRADLEY.

THESE three months have been excellent for itinerating, because of the mild, clear, cool weather, and the Bible women have made every effort to take advantage of it. They were detained for a time, while the sweet potato harvest was being gathered, for it is no use going visiting in the country while this is in progress, everyone who is not gathering for the rich proprietor is following behind the gatherer for the left-overs in the furrough. This is always allowed, it is "old custom" they say, and it results in the fields being filled with boys, women and children, and beggars, picking, begging and stealing all they can carry off. I have seen as many as a hundred in one field following after about two gatherers. The work among the women in the out-stations is most interesting, the Bible women have just

begun to branch out to this work. No foreign lady has yet found the time from small children and housekeeping to go out for these long trips.

The hospital has been full of soldiers wounded from time to time as they go out to fight the robbers, who are still quite strong in this neighborhood. The last battle they fought several men were wounded and some killed, but they caught six of the robbers and their heads and hands adorn the city gates to-day. One was dangling from a limb of a tree near the outside gate, as I walked to the North End this afternoon, as a warning to all to beware of this calling. The effort to make the hospital, as far as possible, pay for itself, has reduced the number of patients, but still the doctor is busy. The people who come to have their ailments attended to seem less



A squad of Revolutionary soldiers burying one of their comrades killed in a fight near Suchien, in 1912. Coffin in the center.

interested and inclined to listen to the gospel than I have ever seen them. This may be because of the attitude of the soldiers, which is quite anti-Christian, as far as they dare. One feels in their presence that they are saying "foreign devil" in their hearts, and some have dared to say it aloud. The work of the hospital is trebled by their presence. The hospital evangelist died this summer and a student for the ministry is teaching and talking to all who will listen among the men.

Mr. Patterson has been out the round of his stations, and back, with a flying peep at his family, then off to Shanghai to meet his son, who is expected on S. S. Siberia. He has been at home for three years but is coming out now to remain till he goes home to complete his education.

Mr. and Mrs. Junkin write that they hope to come back early in the year. We sincerely hope nothing will detain them.

The Girls' School is running most smoothly and delightfully this winter with one of our own girls, who has nearly completed her course in a school in Nanking, teaching for us, and another older lady from Shantung. Miss

McCutchen has moved her rooms over to the school yard and finds it saves many steps, and also has many other advantages.

The most interesting thing to record in the last months is the Bu Dao Hwei, which is an organization of the Chinese among themselves to preach the gospel. Students—members of this Hwei—go out in groups and preach everywhere they can get a hearing. The boys are quite enthusiastic in this work. Church members—prominent men in the city—go out on the market place and streets and preach. Women who never dreamed they could do such a thing, go to others' houses and have prayer meetings. As the Church thus awakens to her privileges, the Devil also rouses himself and the men are cursed, and threatened and ugly things done. Peace was spoken, however, and no harm done to any one. All is well now, and a proclamation issued by the Magistrate to the effect that all are allowed to preach wherever and whenever they wish.

Pray for the work in this part of the vineyard, that it may continue to prosper and that zeal may grow in the heart of the Christians

## A CHINESE WEDDING A LA REPUBLIC.

MRS. GEO. P. STEVENS.

THE Fan-Hsu wedding, which took place in our pretty new Suchowfu church this morning, was an event of unusual interest to us here, both Chinese and foreigners, and, though seeing and hearing are necessary to the full enjoyment of such occasions, I hope the readers of THE SURVEY may find it of some interest to hear about, too.

Mr. Fan is one of Dr. McFadyen's hospital assistants and Miss Hsu was formerly a pupil in our Suchowfu Girls' School. Both have been members of the church for several years and their parents were among the

first Suchowfu Christians. Of course, we have had several Christian weddings here in the past, but the special interest attached to this was that it was in the church and conducted according to the changed marriage customs that are supposed, under the new regime, to be taking the place of the old matrimonial traditions. I heard one woman remark to another that the wedding was to be "just like an American wedding," but you would probably have thought differently if you could have been present. I cannot say it was characterized by that solemnity and sweetness that we are accustomed



This is a Missionary, wearing a Chinese rain-coat and hat, made of wheat straw.

to associate with such events at home, and yet it was certainly very different from and a great improvement over the old heathen weddings. I started to say that the Chinese would think one of our home church weddings more like a funeral than a wedding, but as such events in America are much more solemn than any funeral I've ever attended in China, the illustration would not be an apt one. The Chinese wedding is a "hsi si" (joyful affair), and this idea was carried out in the wedding ceremonies.

The decorations, flags of all countries, paper flowers, and an abundance of red cloth were most "gay and festive," and, though distinctly Oriental and "Chinesey," the effect was no less attractive on that account. Of course the bride was late (perhaps they were following American custom in this!) but the groom made up for this by coming early to give out programs of the proceedings and invitations to the

feast, which took place at his home after the ceremony. Finally, the music (?) of a Chinese band announced the arrival of the "flowered chair," and all rose and applauded as the bride, accompanied by two young matrons, came down one aisle and the groom down the other. The most striking contrast to the old-time wedding was the bride herself. Her garments were of the traditional red color, but an embroidered skirt took the place of trousers, and, as I heard one woman remark a little contemptuously, I'm afraid the unbound feet looked all the bigger in red shoes! Under the regime, the bride was heavily veiled and was supposed to be weeping over leaving her mother's home, but our bride this morning was unveiled and came in smiling. In fact, at one time during the ceremony, Dr. McFadyen, who was taking the part of "best man," had to appeal to the principal of the Girls' School to rebuke one of her school-girls for making the bride laugh!

I have in hand a copy of the "program" of the proceedings, written on red paper, which, with the help of my Chinese teacher, I'll translate for you. Of course the Chinese copy is written in columns and reads from right to left, but I'll turn it around for your convenience in reading. A friend of the groom was a sort of "master of ceremonies" and read out the twenty-two numbers, first ringing a bell to get attention. Each one taking part in the ceremony was given a huge paper flower for a button-hole bouquet and a badge, on which was written in Chinese character, the part he was to take in the ceremony. I'll add a few parentheses by way of explanation:

#### PROGRAM OF WEDDING CEREMONY.

Western year..	4th year of Re-
1915.	public of China.
Chinese Calendar,	12th day of 1st
moon.	Foreign calendar, February
25th.	

In the church on the Street of Ten Arches.

1. Organ prelude—Mrs. Grier.
2. Participants in ceremony take seats on the rostrum.
3. Groom and bride (not "bride and groom," as we would say!) take their places on the rostrum.
4. Wedding hymn—Congregation.
5. Prayer—Pastor Armstrong.
6. Bible Reading—Pastor Grafton.
7. Marriage song—Boys' and Girls' Schools.
8. Pastor Brier "puts the questions" to the groom and bride.
9. Words of praise and exhortation—Pastor Grier.
10. Words from the wedding guests' representative—Mr. Li.
11. An address on Christian Ideal of Marriage—Mr. Chou.
12. Hymn in English—The foreign pastors and their wives.
13. The "cup ceremony." (The bride and groom are given cups of wine—after drinking, the wine remaining in the cups is poured together and both drink again of the mixed wine, which, I suppose, is a symbol of their blended lives.)
14. Groom and bride face each other and bow.
15. Presentation of flowers. (Two young girls, one sister of the groom, and both schoolmates of the bride, present the bride with flowers.)
16. Groom and bride thank partici-

pants in the ceremony and bow to them.

17. Groom and bride thank the congregation and bow to them.

18. The representative of the groom's father (in this case his oldest son), expresses thanks.

19. Wedding hymn—Congregation.

20. Musical selection on graphophone.

21. Benediction—Pastor Brown.

22. Bell rings—all disperse.

There were several things that were amusing to us foreigners, and a few things that were shocking to our ideas of what a wedding ought to be like, but, after all, can we expect the Chinese to become Americans when they become Christians and adopt all of our customs and give up all of their own? The hymns, prayer, Bible reading and explanation of the Christian ideal of marriage were all most appropriate to the occasion and did not fail to make an impression. As we came away, I heard many remarks like these from both Christians and inquirers: "This is far better than the old way." "They aren't going to pull out the bride's hair in front, either." "The 'Jesus doctrine' teaches that a man must have only one wife and he has to promise to love her and take care of her, and what could be better than that?"

## OUR NORTH KIANGSU FIELD.

REV. B. C. PATTERSON, D. D.

**O**UR church, and you, must read just your conception of the importance of this field.

Notice the population is 12,750,000, or just half the total responsibility of the Southern Presbyterian Church in the world. And it is worked by less than one-sixth of its missionaries.

Our committee should feel that it has here its greatest work. It, too, is one of the most needy to be found. Other missions do not share our work

and there are from one-half to one million souls laid on each evangelist on the field. There, perhaps, are few other world areas of equal importance left to any one body of Christians to teach. It, too, has unusual attractions. The people are gathered into a section convenient to reach the area in less than that of the two Virginias. Their ancient pride has been severely shattered, in God's providence, so that they are willing to listen to the foreigners'



The Evolution of a Missionary, Henry Martyn White, selling books.

teachings. The famine work has been of extraordinary apologetic value. The people are very intelligent and capable. They are now turning to Christianity as never before. Our church has done right to emphasize the work in Africa and Korea, for they were the first to ripen. To-day this field is promising an unparalleled harvest.

Our material equipment is gradually growing. Three fine hospitals, in each of which twenty thousand suffering people will find relief, have been put up this year. There are also four new missionary homes built. We are beginning to get the helpers that we have been training so long and their work will tell. And the schools are rearing up more. God has given His church a most unusual opportunity to train the young. This people, that esteems learning so highly, and lays so

much emphasis on education, is to-day without an advanced school in this Northern section, and the leading men recognizing the grade of our work are sending their sons to us. Nearly all of these students become Christians. Influential men are studying Christianity here as never before. One of them this year gave his distillery to be converted into a church and school and is organizing a study class among his friends. He also has engaged a Christian man to help him teach others the Way of Life. There are many evidences that God's Spirit is working here. Let us now enrich the soil with the water of life. Oh, that our people could give one-tenth of what Europe is lavishing, and we would be serving men and God, while they——! The greatest victory our church can gain is before us. Who will participate and be of those who shine forever?

Famine is showing its fangs again this year. The church will have to help some of its weakest members. The dreaded contagious fever has made its appearance here among our Christians.

The strain on one's sympathy is very heavy. After talking to some man that is evidently emaciated with hunger, one cannot sit down to a very ordinary dinner without feeling that he will be condemned like Dives. We deeply sympathize with you in your work this year and our prayers and the prayers of our Christians are offered for your work. Like many of our prayers, they may not be entirely unselfish. But if we know ourselves they are sincere, and you and your fellow workers have our sincerest good wishes.

This leaves us well and everything going on nicely. We baptized twenty last Sunday, and there is a larger waiting list.

From Miss C. E. Stirling, Santa Monica, Cal.

I am unwilling to miss a single number of THE MISSIONARY SURVEY. It is delightfully interesting—indeed, fascinating! Most inspiring and stimulating to all departments of our benevolent work.

## RELIGIOUS WORK AT ELIZABETH BLAKE HOSPITAL.

*Steady Growth of the Church at North Soochow.*

REV. JOHN W. DAVIS, D. D.

**I**N 1905, when North Soochow became a separate station, the church was very small. There were twenty-nine communicants. In five years this number was more than doubled, giving in 1910 seventy-one. In four years more, in 1914, the number was again more than doubled, there being one hundred and fifty-three.

Careful attention has been given to the matter of contributions, so that the congregation at the Hospital Church is now seeking for a native pastor, who will be paid without calling upon the mission treasury for any aid. The difficulty has been to find the right man. Dr. Davis has been acting as pastor, appointed from year to year by the Soochow Presbytery, to which this North Soochow Church belongs. During the week regular Bible classes, taught by Dr. Davis, are attended by the student-helpers, who are in process of training by Dr. Wilkinson. There are thirty of these in all, seventeen male and thirteen female. Daily prayers are held in the hospital chapel. Since Miss Beard came the singing which was good before her arrival, has been much improved. These daily prayers are conducted by the church officers and Christian students. A Sunday-school with an enrollment of one hundred and twenty is under the leadership of Dr. Wilkinson. There are two Christian Endeavor Societies, one for males and one for females.

Three young men receive evangelistic training under Dr. Davis, who meets them six days in the week. A street chapel is opened daily, except Saturday, in the afternoon. Evangelistic work is done here, by which the gospel is preached to the masses. The evangelistic work among the patients is under the care of a Chinese student-helper, who uses tracts, catechisms, Bibles and Testaments and tries to give to individuals the instruction needed by each. Mr. Haden has charge of the out-station work; visits five stations every week in his motor-boat. His work is characterized by steady growth from year to year. Miss Sloan is indefatigable in her labors among the women, teaching them daily in her woman's training school. She also has a most interesting work with the children of the two day schools, who unite to form a Sunday-school taught at the street chapel of Dr. Davis'. This Sunday-school has an attendance of fifty.

The Geo. C. Smith Boarding School for girls, with an enrollment of seventy pupils, including about a dozen day scholars, is near the hospital and constitutes an important element of the congregation. The girls are well taught in the Bible and Catechism and their intelligent attention, excellent behavior and fine singing add very greatly to the interest and enjoyment of the church services.

## AN INTRODUCTION.

*"A Tank of Goose-toes in the Corner of the Cellar."*

**A**MERICAN senorita, educated in the States, wished to introduce an American gentleman to her mother, who knew no English.

"What shall I say," he asked in distress.

"Say this, 'Tengo mucho gusto de conocerla.'" answered she.

"What! A tank of goose-toes in the corner of the cellar!" cried he in alarm.

"Yes!" replied the mischievous girl. "Say that."



Pupils of our Matamoros Girls School. You will want a personal acquaintance with each of these interesting girls. See accompanying article.

Not to be outdone, the American did as he was told, and to his great surprise, the Senora, greatly pleased, responded, "Igualmente, igualmente," which means "equally gratified." She thought he knew Spanish!

The 5th of February is a holiday in Mexico and while the troops were being reviewed in the plaza in front of the Colegio Industrial Presbiteriano, at Matamoros, an American photographer asked permission to make a picture of the plaza from the corner of the school balcony. We took advantage of the occasion and asked him to return later and take the girls, in their uniforms. Two of the girls were left out. One was sick and the other absent. This, as far as we know, is the only Presbyterian boarding school in Mexico in the Republic at the present time.

Now, that you know the polite form of salutation, let me introduce each one in turn:

1. Carmen Palacios, who battled much to learn the multiplication table.

2. Irene Rotello. An orphan who has just been in school two months. Her father was killed by the Federals.

3 and 4. The twins. Concha and Esperanza Garza. Could you tell which was 'tother? Miss Patteson can't and she has taught them two years. Concha made two grades last year.

5. Dolores Cortes. She says she is eleven and her mother says she is fourteen. She is in the sixth grade.

6. Eloisa Longoria. She gets 100 in geography, but is a terrible trial in the hand-work classes.

7. Lucinda Garcia, who couldn't write her name in September. Now she writes beautifully and knows four multiplication tables. Supported by a lady in South Carolina.

8. Guadalupe Garza, adopted sister of the twins. They are all Texas-Mexicans.

9. Amelia Garcia. Lucinda's sister and just as bright. Neither of them ever had a chance to go to school before.

10. Elodia Gutierrez. The most responsible of all the younger girls. She made two grades last year. She, also, is a Texan.

11. Carolina Gonzalez. Even more attractive than she looks. "A merry heart maketh a cheerful countenance." She can sing alto.

12. Angela Castellanos. Being an "angel," we call her "Gabriel," on account of her manly voice. Her companions call her "Automobile," because she talks so fast. She is our newest recruit and is very promising.

13. Blanca Celis. A Matamorensense. It is probable, but not certain, that her brother was shot with Gen. Jesus Carranza, at San Geronimo, Oaxaca.

14. Pomposa Reta. Class '16. Put a ribbon around her head, stick a feather in it and she looks like an Indian princess. She would make an excellent Minnehaha.

15. Aurora Avila. Her father was a telegraph operator and her mother and sister have both learned the business. Aurora has talent for music.

16. Juana Garza. Class '16. She and Pomposa are from Jimenez, where, according to tradition, all the inhabitants are descended from the Spanish nobility. Juanita has talent for writing.

17. Sara Alvarez. You would never take her for a humorist, would you? She also can sing alto. She is a sister of one of our native ministers. Her other brother, who works on a farm, told me that he and a companion of his, have a plan for pacifying Mexico. It seems that humor runs in the family.

18. Guadalupe Gonzalez, who is full of talent for both music and art. She is president of the literary society and the Christian Endeavor, and secretary of the Sunday-school. "Some have greatness thrust upon them." We are mighty proud of 'Lupe. She is also of Class '16.

19. Elodia Ayala, who bids fair to make as good a record as 'Lupe. She entered this year and leads all her classes, even English, and she knew no English when she came.

20. Benita Cabrera. The most dependable and the most useful of all. She has been in the school five years and derives no pleasure from the prospect of graduating next year, because she thinks she can't stay here any more. Benita is one of the leaders of the Junior Endeavor.

21. Amelia Luna. A recent acquisition, who knows shorthand. She joined the church last month. Is supported by a society in Mississippi.

22. Florinda Gonzalez. Cousin of Gaudalupe and sister of Carolina. Supported by friends in Little Rock. She has just graduated from the organ and piano, by playing over 25 hymns. Class '16.

23. Angelina Villarreal, who was in the Northern Presbyterian's School at Saltillo, before it closed on account of the war. Her father is a Constitutionalist officer.

24. Natalia Garcia, who possesses the rosiest cheeks in school. She has talent for art.

25. Altigracia Palacios. She posed as "Mona Lisa" last year, but somehow the protographer failed to catch the "inscrutable smile."

26. Eloisa Gutierrez. Elodia's aunt. She is noted for the constancy and breadth of her smile. Also a Texan.

27. Maria Morales, who is our organist. Miss Patteson "has her much consented," which means she is her pet.

28. Rebeca Martinez, who is almost a finished product. She will graduate in May. She is fine in all sorts of hand-work and is gifted with "common sense."

Now, it is time for you to say "A tank of goose-toes in the corner of the cellar."

### "MY MASTER MET ME."

THE letter herewith was written by a Canadian farmer who finally gave his consent to its public use, only after considerable urging. It ought to be a call to many farmers and others to plan their giving on an absolutely new basis.

"Four years come February my Master met with me before I made up the allotment for the different benevolences, outlined my duty and gave me to understand He expected me to do better. You ask how? The story is too long to place on paper but, believe me, it was very real. A few weeks after I went to my minister, told him the story of my call from the Master and offered, as the Lord had blessed me financially, to finance a missionary's salary for two years with the congregation's help. You ask what was the direct spiritual result? For myself, I have no hesitation in saying it was the best investment I ever made. Do you say in money? I answer both in money and in grace. Would I drop the mission? I dare not. I have no desire to do so. Will the Master give me returns year by year to enable me to keep it up? I cannot tell. He knows what is best. I shall give as He prospers. He expects no more. But He expects to receive what is his. Could your congregation support a missionary? Of course they could. Before the call came to me I was giving about \$60 per year. Since then it has risen to \$600. Am I poorer? No. Would

I go back to the \$60? I would just as soon be classed with the disciple who sold his Lord for thirty pieces of silver.

"You wish to know my circumstances. I am a man fifty-one years of age. Married late in life and have a family of five little girls. The oldest is almost thirteen. Am a graduate of the Ontario Agricultural College, Guelph. Started on a 100 acre farm for myself sixteen years past. Had then \$3,000 of debt to face. I had just paid off the last payment on my farm when the missionary movement touched me. I had then a good farm of 200 acres for which I had paid \$12,500. So you can understand I had reason to feel thankful to the Great Giver for having given me such good returns for my labor. Hired help is my mainstay, and it costs me from \$700 to \$1,000 per annum. My revenue comes from export cattle, wheat, seed oats and clover seed; a total per year of from three to five thousand dollars.

"You take it for granted I am a Presbyterian. I am. About a year ago our congregation elected me as one of their elders, an honor which I prize very highly. I have answered your questions honestly and I hope satisfactorily. If the facts are of use to you, use them, but mention no names. To the Master give the praise.

I am,

"Yours in the Master's service,"

—*Men and Missions.*

### SOUTHERN MISSIONARY NEWS BUREAU.

IT IS somewhat unusual to find foreign missionary news a popular feature of daily and weekly papers. Yet such is the case in hundreds of secular papers throughout the South. This remarkable result has been brought about by the Southern Missionary News Bureau, which was established a year ago for the purpose

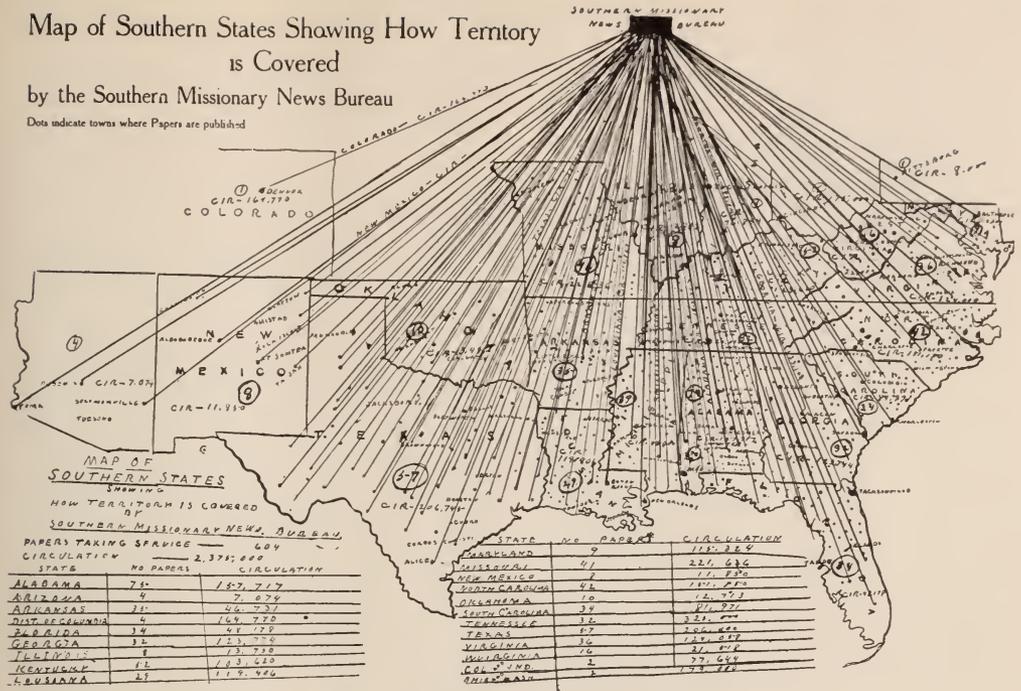
of popularizing the news of world-wide missions. Three mission boards joined in the establishment and maintenance of the Bureau; those of the Southern Baptist, Southern Presbyterian, and Southern Methodist Churches.

The Bureau has already achieved phenomenal success, fully justifying its

# Map of Southern States Showing How Territory is Covered

by the Southern Missionary News Bureau

Data indicate towns where Papers are published



establishment. Furthermore, it appears to be just beginning to realize its possibilities. Under the able editorship and management of Mrs. Ida Clyde Clarke, an experienced newspaper and magazine writer, six columns of missionary news are being supplied weekly to more than six hundred of the leading daily and weekly papers of the South. This, mind you, is on the request of the editors, all of whom have agreed to use more or less of the material furnished. The combined circulation of these papers is 2,375,000. The number of readers reached in this way is several times as great as the circulation.

The map reproduced herewith gives some idea of the way this service is blanketing the South. In Alabama, for example, it is going to seventy-five papers, in Kentucky to fifty-two, and in North Carolina to forty-two. As stated above, however, there is yet room for vast expansion. There are in the South more than two thousand dailies and weeklies, of which we are reaching at present less than one-third. As a matter of fact, the service is go-

ing into nearly all the great dailies and the more progressive of the weeklies. Just the same, it ought to be reaching the other two-thirds. With your help, reader, this result can be attained.

## WHAT YOU CAN DO TO HELP.

First, find out if your local paper is using the service. If not, write to the Southern Missionary News Bureau, Nashville, Tenn., for sample copies, which will be gladly sent. Then call on your editor, show him the service, tell him it will be furnished weekly without charge, and ask him to accept it, using from time to time such of the material as he finds available. Show him that there is a local demand for this matter, and he will be glad to accept it.

Practically every paper in the South can be reached in this way, thus putting live missionary news into the hands of millions who otherwise would never see a line of it. Our readers are the people who can bring it about. May we not hope that this matter will be taken up at once by pastors, lay

leaders, officers of women's missionary societies, and others who are interested? If further information or sug-

gestions are desired, write this office or the Bureau.—*Missionary Voice*.

## PERSONALIA

A letter from Dr. Stixrud, dated January 20th, tells of his safe arrival at Luebo and his initiation into the medical work. At the time of writing he was treating an average of 150 patients daily at the dispensary, besides those that he was going out to see in the surrounding villages. He states that the hospital is rapidly approaching completion. The walls are up, but they are being delayed somewhat, waiting for material for the roof. Mr. Hillhouse writes that they have an almost indestructible kind of timber, out of which they would make the roof if only the saw mill would come along so that it could be made into shingles. The saw mill has been shipped for some time and ought by this time to be beyond the range of German submarines. We hope soon to hear of its safe arrival at Luebo.

Dr. Morrison writes that the working force on the ground, which one year ago numbered 39, now numbers only 22, on account of the home-comings of so many of the mission on furlough and for health reasons just at this time. We regret to learn that Mr. and Mrs. N. G. Stevens were obliged to leave the field several months before their regular furlough was due, on account of the health of Mrs. Stevens. Mr. and Mrs. DeYampert and Miss Fearing are returning with Mr. and Mrs. Stevens. Mr. DeYampert has been out eleven years and this is his first home-coming. Miss Fearing has been out twenty years and this is her second visit home. Dr. Morrison writes:

"She has been a true and faithful worker and has endeared herself to both missionaries and natives. It is with deep regret that we must see her go home, with the probability that she

will not be able to return on account of her advanced age.

Mr. Rochester writes, on February 2nd, that he had just returned from a six weeks' trip among the out-stations, during which he visited twenty-three villages, where we have evangelists and teachers and some other villages where there were village helpers. The number in the catechumen classes which he found at these villages was 1,200. Referring to his bereavement in the loss of his wife, Mr. Rochester says:

"I am not bearing my loss single-handed. Your prayers are sustaining me, and day by day I look up, although through tears sometimes, and say, 'Thy will, not mine, be done.'"

We publish herewith a picture of the "Owen Memorial Hall," which has just been erected at Kwangju, which is perhaps the first building of its kind erected in our Mission. Rev. C. C. Owen, engaged in evangelistic work at Kwangju at the time of his death, April 10th, 1909, had been thinking about and praying for a building suited to the needs of the men's and women's classes. After his death his family and relatives made possible the execution of his plans by contributing the funds necessary for the erection of the building. It is 60 by 60 feet, with a gallery 15 feet wide extending the length of the two sides. It will seat 1,500 Koreans, and by an ingenious arrangement of lifting partitions, the auditorium can be divided into ten class rooms. The cost, including the furnace and basement, was \$4,200. The photograph and description of the building were sent us by Mr. Swinehart.

Mr. Swinehart also writes that one of his problems has been to notify the members of their heathen Sunday-schools when Sunday came. This problem has been solved by the donation by a former member of the station of a bell and tower, located on a hill back of his home. *This bell is rung only on Sundays.*

This is the picture of the home of Rev. and Mrs. Thos L. Harnsberger, the first house built at our new station of Taichow, China. Mr. and Mrs. Caldwell are still living in a native house. This building, which would have cost about \$5,000 in this country, was built in China at a cost of about \$2,500 gold. We have been warned several times against printing these pictures of the comfortable homes in which some of our missionaries live, but we have decided that it is time that our people were being properly educated on that subject. It is neither good business nor good religion to make the investment which we must make to send a missionary to some foreign land and then not furnish him with a comfortable and *sanitary* home. We believe that any one who will visit a mission field, especially China, and spend a few days going around with the missionaries and observing the conditions in which they are compelled to do their work, will have the same feeling the writer had after that experience, which was that any man who would begrudge them a comfortable home to rest in when their day's work is over was a person who could not be satisfactorily described by a member of the church in good and regular standing. The Caldwell and the Harnsberger's have both been living at Taichow in native hovels for several years. We congratulate Mr. Harnsberger on getting into his new home, and we hope Mr. Caldwell will soon be able to house his family in a similar fashion. We quote the following description of the kind of men which Mr. Harns-



Owen Memorial Hall, Kwangju, Korea.

berger thinks are needed or mission work in China:

"It seems to me that we do not need so much money, nor do we need so many men, but surely we need a better brand of us who would labor for our Master in China. Men with great faith; men who are able to invoke the mighty power of God to move upon the masses of these peoples of one mould; men full of the Christ Spirit that can overlook the mean and the low, and can find the good in every man.

"In this crisis time of China, we need just about one great missionary like Paul for leading these multitudes to the Way of the Cross. So may our Church and every one of us missionaries realize our great open field in the East, and the only possible way to accomplish what God has given us



Home of Mr. and Mrs. Harnsberger, Taichow.



Miss Charlotte Thompson.

to do is by a better brand of prayer, and thus a better brand of men."

It means much to our mission schools in Japan to have "government recognition," so that the points made by pupils may count in the higher government schools and colleges for those working for degrees. To have such recognition, it is necessary that the school come up to a certain standard, both in curriculum and in physical equipment. Miss Charlotte Thompson writes that the completion of the new buildings have at last validated the claim of our girls' school at Nagoya, to this long coveted distinction, the announcement of the Department of Education to that effect having reached them on March 6th. In her letter of that date, Miss Thompson says:

"You would have laughed to see how like children we were over it. One teacher read it in the paper this morning and ran all the way to school to tell us about it. It is Saturday, so only four of the teachers are on duty.

Our head teacher, Mr. Ichimura, had planned to go with Mr. McAlpine on a trip to Nakatsugawa for some special evangelistic meetings; so I had excused him from work to-day. He was taking things easy, so his wife said, when his eye fell on the announcement about the school. Then things certainly changed, and everybody in the house had to help him to get ready to come to school. When he got here he was out of breath, but he succeeded in helping to get through a pile of things before his train left this afternoon at two. I don't know how he will get through his sermons, but I know when he tells the Christians about our school down here he will do it in a lively way. As soon as I could, I ran up and told the McAlpines and Buchanans about it, and we have all been having a "rejoicing time" of it. We are going to have a praise meeting on Monday at noon, when our men, Mr. Kikkawa, our pastor, and Mr. Kimura, the head of the Protestant Methodist boys' school, and a father-in-law to our school, will speak.

"We have heard of several girls who are coming in, and we hope that this recognition will bring many more."

We are glad to introduce to the readers of THE SURVEY, through this picture, Miss Elizabeth Buchanan, daughter of Rev. Wm. C. Buchanan, of Nagoya, Japan, who is the first of the second generation of missionaries to join the force of workers in that country. She graduated last May from the Southern Presbyterian College at Red Springs, N. C. Having passed her early childhood in Japan, the pronunciation and idiom of the language seemed entirely native to her on her return, so that after two months of study she was ready to take charge of a Sunday-school class.

Mr. Buchanan's oldest son, Daniel, took his M. A. at Washington and Lee University last year and went out to Japan under the auspices of the Y. M.

C. A. and took a position as English teacher in one of the Government schools. He has the ministry and mission work definitely in view, but wished to do some Christian work while engaged in making the necessary means to pay his expenses through the seminary. He has opened Bible classes for the teachers and pupils in his school, in which there are now fifty men enrolled.

We regret to report the resignation of Dr. J. P. Mooney, who has been for several years assistant to Dr. J. R. Wilkinson, in the Elizabeth Blake Hospital. Dr. Wilkinson writes that Dr. Mooney's health has not been very good for some time past. Some time since he had a very severe attack of typhus fever, from the effects of which he has never fully recovered. It is probable that he will return home some time this summer.

At the meeting of the Executive Committee in April, the Committee also regretfully accepted the resignation of Dr. Thos. H. Daniel, of Chunju, Korea, to take effect in June, 1916.

These losses in our force of medical



Miss Elizabeth C. Buchanan, Nagoya, Japan.

workers are the more serious on account of the increasing difficulty we have been experiencing the past two



Rev. and Mrs. Wm. C. Buchanan and family, Nagoya, Japan.



The Presbytery of Pernambuco, Brazil.

years in finding young men at our medical colleges who are willing to consecrate their lives to this service.

It may interest our young people to know that Master Francis Sayre, the grand-son of President Wilson, is the happy possessor of a pair of crocheted baby shoes made by the girls of the Kwangju Industrial School. The knowledge of this fact on the part of the girls has resulted in their becoming as "crazy" over the new White House baby as the President himself is said to be.

Rev. and Mrs. R. T. Coit and Rev. and Mrs. H. D. McCallie sailed from San Francisco on return from furlough to Korea, on April 17th.

There has been some difficulty in arranging sailings for our African missionaries, but our present expectation is that some time during the month of May, Rev. S. H. Wilds, Rev. and Mrs. Geo. T. McKee, and Dr. Robt. King, a new medical missionary, will sail for Africa via Bordeaux. Several new missionaries whom we hoped to send with this party are detained on account of our inability to arrange for the shipment of their supplies. The furniture and supplies of some of the furloughed missionaries being already

on the field, it was not considered necessary for them to be detained on that account.

This picture of the Presbytery of Pernambuco, sent us by Dr. Henderlite, is not a bad showing for the forty-two years of labor bestowed on that field by our missionaries who have never been anything but a small band and who have had to do their work entirely without the equipment that is usually considered necessary for missionary success. Dr. Henderlite and Mr. Thompson, whose pictures adorn the centre for the group have for a number of years been conducting a Theological Seminary, from which the majority of the ministers shown in the picture have graduated. They have had to use their own hired dwellings for class rooms. Dr. Henderlite has had the paradigms of the Greek verbs chiseled on the walls of his sitting room, and with these crude facilities, has taught the young men in this picture to read and understand their Greek Testament. Mr. Thompson has taught them theology as he learned it from Dr. Dabney and Dr. Peck. We doubt if they have gone very deeply into the mysteries of the higher criticisms, but we venture to assert that every one of them can repeat the

Shorter Catechism backwards and forwards. The majority of them are pastors of churches that are self-supporting in whole or in large part.

In the May issue, on page 359 there appeared the picture of a leper recently discharged from the Men's Leper Hospital at Kwangju, the disease having been entirely arrested. On admission to the hospital he was covered with ulcers and there were large areas of loss of sensation. At the time of his discharge the ulcers had disappeared, there was no loss of sensation and he was feeling well and able to do a hard day's work every day. The picture was sent us by Miss Shepping, who was formerly trained nurse at Kwangju, but has recently gone to Kunsan.

The adjoining picture is of Miss Shepping herself, mounted on her pony, "Yankee." Seated on the ground are three orphans, who are working their way through school at Kwangju.

Build thee more stately mansions, O my soul,  
As the swift seasons roll!

Leave thy low-vaulted past!

Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,

Till thou at length art free,  
Leaving thine outgrown shell by life's un-  
resting sea.

—*Oliver Wendell Holmes.*



Miss Shepping, on her pony, ready to go to her work at the Leper Hospital. The three orphan Korean boys are getting an education, and work between school hours to help pay their own way.

## WOMAN AND NEW CHINA.

BY THE RT. REV. D. TRUMBULL HUNTINGTON, D. D., *Bishop of Anking.*

THE Chinese have a proverb "The virtue of the woman is stupidity." It was, therefore, natural that any attempt at the education of girls should be resisted. There were three perfectly good reasons why girls should not be educated. In the first place, a girl would be married when she was 18 years old or thereabouts, and any money spent on her education would be practically a present to the groom's family, a thing which no economical Chinaman could think of;

secondly, girls were naturally incapable of education; they couldn't learn, and there was no use in trying to teach them; thirdly, it would be a bad thing if they were educated, as it would be certain to have a bad effect on their character, giving them desires for knowledge and position and power which they ought not to have.

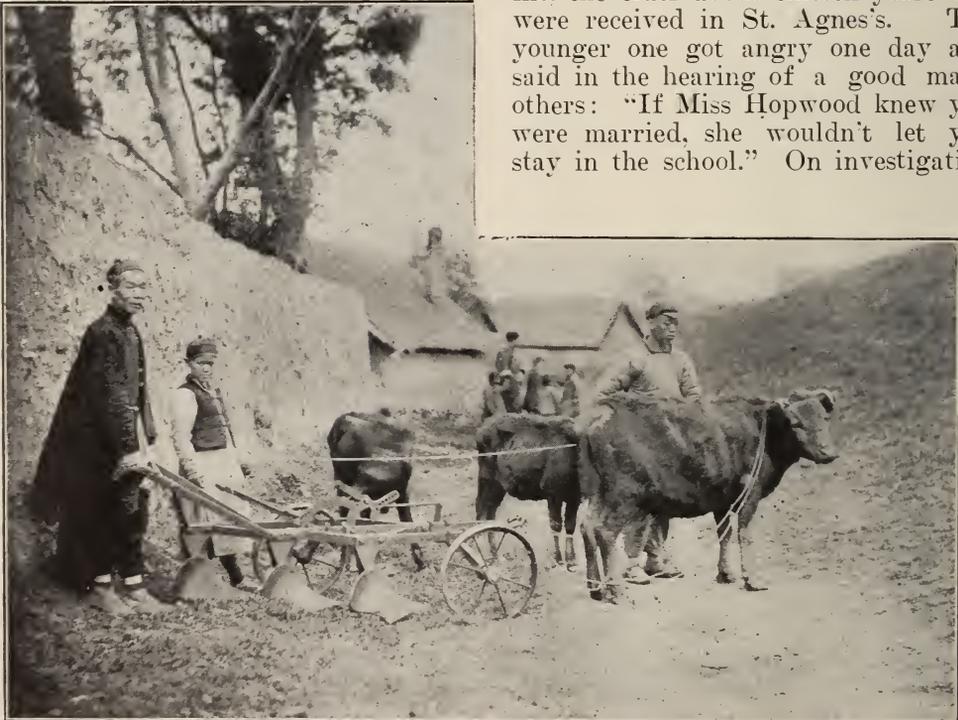
With such ideas as these it is but natural that the first girls' schools in the Empire were looked upon with suspicion; when missionaries attempted

to begin girls' schools no girls were to be had to enter them. The only possible way was practically bribing the poor by giving them free board and clothes while they were in the school. However, the work was such a complete demonstration of the practicability of educating women that public opinion gradually changed. From being hated and feared, girls' schools came slowly to be appreciated. People of the better class began to send their girls to school as well as their boys, and were even willing to pay something towards their education. About fifteen years ago the idea occurred to some of the gentry that it would be a good thing to have some of the education of girls in their own hands; accordingly, the first public schools for girls were started. From that time on Government schools and schools established by the gentry have been gradually surpassing mission Schools in numbers.

As yet they have not attained to the quality of the mission schools.

Not governors and high officials only appreciate this superiority, but also parents who have girls to be educated. They are willing to pay our very modest fees, although the Government schools are free, and they come in much greater numbers than we can possibly receive, so that the girls' schools of the mission are entirely inadequate to meet the demands made upon them. We need more schools and larger schools and higher schools.

Another curious feature of the demand for education under the republic is the desire to learn on the part of young married women. Of course we cannot receive them in our girls' schools, and as a natural consequence many of them come pretending that they are unmarried. The facts generally come out without much difficulty, but occasionally they do not. Last winter two girls, supposed to be cousins, the elder about sixteen years old, were received in St. Agnes's. The younger one got angry one day and said in the hearing of a good many others: "If Miss Hopwood knew you were married, she wouldn't let you stay in the school." On investigation



An American gang-plow, bought for Col. Yang, of Yencheng, by our missionaries.

it came out that she was a secondary wife of the younger girl's father. Many of the men are also keen to have their wives educated. If we could start schools for young married women in almost any of our cities, we would have no difficulty whatever in getting pupils.

The work of education has reacted more or less on the ancient custom of foot-binding. Missionaries were the first people who seriously undertook to combat this custom. After a good many years the Natural Foot Society was formed. About five years ago the interest of the Chinese had become so great that the whole organization was handed over to them, the foreign officers retiring. It was getting to be very much the fashion amongst the upper classes not to bind the feet of the children and to unbind those which were already bound. This went on somewhat slowly before the Revolution. Since the Revolution in most of the larger cities it is distinctly the exception to see little girls with bound feet. Practically all the school girls unbind their feet, and those who do not go to school naturally follow the fashions of their more fortunate sisters. In the country, of course, people are more conservative, but as the rich and the fashionable have unbound their feet, it is only a question of time when all will follow the fashion.

Another even more important matter in which customs are changing is marriage. In the old days marriages were arranged entirely by parents. This was often done when the children were mere infants, and the children themselves never had anything to say about it. They never met each other until the marriage-day, except in the cases where the future bride was brought up by the bridegroom's family. A young friend of mine once asked me to perform the marriage ceremony for him. I enquired what his bride's name was. He replied, "I don't know." Of course he didn't. Nobody was expected to know the name of his

bride, nor what she looked like, nor anything else about her. Now all that is changed. The young people insist upon meeting each other before a betrothal is arranged. They do not expect to be intimately acquainted, but at least they are to know each other, and have something to say about the betrothal. A general breaking down of the old restraints on intercourse between men and women has come in. I have been to dinner with the Provincial Governor, his wife and several other Chinese ladies and gentlemen being of the party. Three years ago such a thing would not have been dreamed of. An official who had done it would have been entirely disgraced. Now it is a more or less common practice. These changes are all good, but with them come very grave dangers. They naturally do not know how to handle the intercourse between men and women, and even if they did understand something more of the etiquette, would that be a sufficient safeguard? In the old days absolute separation of men and women was the rule. Now that rule has been broken down. Nothing except Christianity can give the internal law which is necessary in such matters.

What has been said above applies mainly to the upper classes, reaching down certainly among the small shopkeepers and mechanics, and to some extent among the farmers, though these poorer ones have less opportunity for education and take up with Western ideas somewhat more slowly. But below them comes the mass of the very poor—those who live from hand to mouth in ordinary years, and starve in years of scarcity. From those classes comes the secondary wives and slave girls of the country.

Such opportunities as we now have are unprecedented in the history of the Christian Church. The women, as well as the men of a nation of 400,000,000 people, are ready to learn. The Church has been praying and working for this

end, and now that it has come, is in danger of letting it pass. One woman gained for Christ now exerts a power in the country. Our women teachers and doctors are doing a work which no men can do, and still more in the home which we can hardly estimate.

Many of the homes of our converts are not Christian because the wives and mothers are not Christian. Will not the women of the Church in America rise and bring to their sisters in China the gospel, and so obey the command of Christ?—*Spirit of Missions*.

### DO YOU KNOW

1. What policy is being adopted, with regard to teaching, by our missions?
2. With what results?
3. Why we need establish "Industrial Missions?"
4. What the proclamation of "Jihad" was?
5. Some facts that reveal the awful wickedness of the present war?
6. What marked influence the "new palaver of the white man" had on an African Christian?
7. What influence the death of the Zappo-Zapp chief had on his people?
8. What difficulties present themselves when an African chief with many wives wishes to become a Christian?
9. Where one can secure all the

slaves he wants for life, for from \$35 to \$50?

10. The state of women of Korea?

11. How eight poor Korean women were enabled to attend the Bible class for women?

12. What the "Bu Dao Hwei" is?

13. What wedding ceremony had a program of 22 numbers?

14. In which one of our fields is the population just one-half the responsibility of the Southern Presbyterian Church?

15. Who made "Owen Memorial Hall" possible?

16. What kind of men are needed for the work in China?

17. What made the girls of the Kwangju Industrial School "crazy" over President Wilson's grandson?

### SENIOR FOREIGN MISSION PROGRAM FOR JUNE, 1915.

ARRANGED BY MISS MARGARET MCNEILLY.

TOPIC—*Educational and Industrial Missions.*

Scripture Reading—Matt. 5:1-16.

Hymn.

Prayer.

Minutes.

Roll Call—Answer with an item from "Why Should Every Church Give to Missions?"

Business.

Solo.

Reading—How to Keep Out of Debt. (An imaginary conversation in the board rooms).

Topic—Industrial School and Experimental Farm.

Pernambuco and Lavras Schools.

Nagoya Girls School and Kobe Theological School.

Chinese Women Students in America.

Schools in Cuba.

Prayer—For our mission schools.

Reading—The Story of a Hiroshima Girl.

Hymn.

Close with a chain of prayer.

#### SUGGESTIONS:

For the roll call, clip apart the leaflet "Why Should Every Church Give to Missions," and distribute among the members of the society. Let each respond to her name with a clipping.

It might add to the interest of the meeting if the reading "How to Keep Out of Debt" is given as a dialogue. (An extra copy is placed in each program packet.)

Use the monthly Topic in the current issue of THE SURVEY. The article referred to in the Missionary Review of the World, gives most excellent reasons for Industrial Missions.

Make special prayer for our mission schools, ask especially that the work may not languish while some of the teachers are at home on enforced furlough.

## HIGH WATER MARK IN CANHOTINHO.

REV. G. W. BUTLER.

WE have just finished our school year and have obtained most satisfactory results. At our commencement exercises given in the largest hall of the town, everybody was present except the priest. I took the liberty of inviting him because I am his family physician. We began the opening exercises by giving an ocular demonstration of how a school should begin the day, namely, with a prayer, reading of the Scripture, and a singing of a lively spiritual patriotic hymn. Then followed the entertainment with every species of recitation, song, drama, which a careful teacher and hard worker can commend, finishing with an elaborately costumed representation of 16 modern nations with their individual flags and anthems. When the Swedish Calisthenics were over the people were so spellbound that some of them said "Aquillo i Magica"—"that is magic"—something to be feared of course. The whole performance together with the military drill, a feature of our boys training, brought our audience up to such a delightful surprise and enthusiasm that they forgot for the time that we are "Evangelistas" and the lawyers rose up to make us (highly appreciative) speeches.

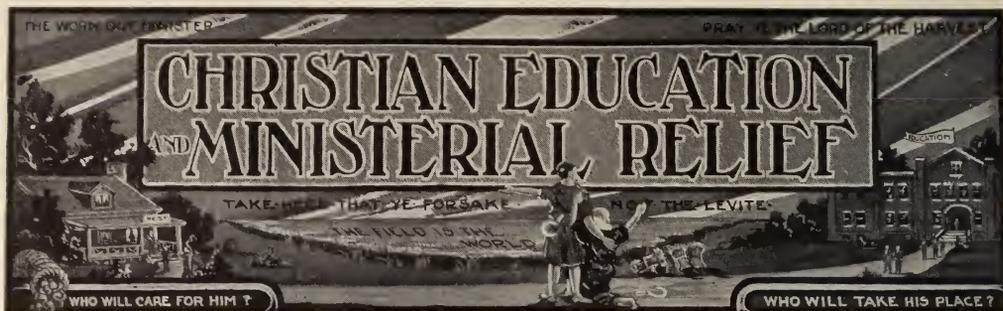
The mark of high water on this occasion was that the commerce of the town closed at that hour at my simple request, that their clerks be allowed to attend exercises.

As to the church work we are highly pleased that the attendance is complete on Wednesday nights, and over flowing on Sunday nights. The bell we ring is our clinic and at any service you may see 15 or 20 new faces of the sick or convalescent listening earnestly to see what it is all about. We are contracting to pull down the old Orchid church to build a larger one. How our hearts do swell at the thought!

As to the medical work—we will

never have a more visible proof of God's vigilance and blessing than at this time. My son, Dr. Humphrey Butler and I work from morning till night and draw patients from the three neighboring states and two simple rules make a solid way for evangelical success, namely, serve all that come, and get as many as possible to Church. How many thousand times I have felt that I was being opposed half secretly, by all the powers of hell beneath—perceived in evil looks, criticism, petty persecutions, class jealousy. By these and every other means we are opposed but it now looks to me that we are coming out on top. Our great religious chief human opposer, Frei Celestino is dead. The present governor wants fair play. A Protestant can get employment almost anywhere. Do you remember the priest, Padre Joaquin Alfredo, who tried to have me assassinated in Soo Bento? Well, he had as his accomplice for that occasion a man named Negro Velho. The assassin's knife that should have gotten me, got my companion Ne Vilella. Since that event I have had the honor of treating gratuitously the families of both of those enemies. The old accomplice died of a miserable paralysis and now that priest has come to me to be treated for *leprosy*. This priest arose in the court, defended the assassin and declared that he was "not guilty, but was an angel sent down from heaven to rid Soo Bento of us." A lawyer who was present at that famous trial made a special call on us to say, "God is *Lord*, and Padre Joaquin Alfredo is a *leper*, and is come to be treated by the man he tried to kill." God uses crooked lines but he does write straight." Our God seems to draw the bow at a venture, but He can smite between the harness. These are some of the reasons why I say, we have reached the high water mark.

*Canhotinho.*



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.

## ABSTRACT FIFTH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

**T**HIS is the fifth annual report of the Executive Committee of Christian Education and Ministerial Relief (or the eleventh annual report of the Committee of Ministerial Education and Ministerial Relief), formed in 1910 by the consolidation of the causes of Education for the Ministry, Ministerial Relief, the Assembly's Home and School, and Schools and Colleges.

### FINANCIAL STATEMENT.

The receipts of all departments from April 1, 1914, to March 31, 1915, were \$108,910.45, as against \$102,547.36 the previous year—an increase of \$6,363.09.

The funds were designated as follows: Christian Education and Ministerial Relief (General Fund), \$49,582.06; Education for the Ministry, \$8,904.38; Ministerial Relief, \$28,067.01; Endowment Fund of Ministerial Relief, \$7,513.40; the Assembly's Home and School, \$11,529.86; Schools and Colleges, \$818.88; the Students' Loan Fund, \$2,493.86.

These funds were received from the following sources: Churches, \$60,691.96, decrease from last year, \$1,596.88; Sunday Schools, \$3,922.73, decrease \$845.52; Societies, \$6,600.84, increase, \$1,769.86; individuals, \$8,057.84, in-

crease \$3,205.39; interest, \$17,562.58, increase, \$290.63; legacies, \$10,142.09, increase, \$3,761.03; tuition, \$23.35, decrease \$263.00; rent, \$652.35; decrease, \$69.00; refunded, \$300.00, decrease, \$446.25; miscellaneous, \$956.71, increase \$556.83. Total net increase, \$6,363.09.

### CAMPAIGN ON STEWARDSHIP.

The Executive Committee is still convinced that one of the most important things before the General Assembly is the introduction of the Every-Member-Canvass plan into all of the churches that have not adopted it, and the perfecting of the plan in the churches in which it is now in use.

Complying with the instructions given by the last Assembly, the Campaign Committee called an efficient secretary of the committee, Rev. R. L. Walkup, of the Synod of Mississippi, who is devoting all of his time, and his remarkable energy and ability in extending and developing the wise financial plans formulated by the General Assembly.

The Campaign Committee has been greatly gratified by the cordial reception given the new secretary, and believes that through the co-operation of the churches, the Presbyterian and the Synodical Committees, the work will soon be accomplished which will re-

move much of the financial strain of the past and lead all of our people to a clearer realization of their stewardship.

#### THE MISSIONARY SURVEY.

We feel that the church is to be most cordially congratulated in retaining the resourceful and gifted managing editor of the *MISSIONARY SURVEY*. Since coming to this work, Mr. W. C. Smith has been untiring in his efforts, and his labors are now being crowned with abundant success. The management of this magazine by the Committee of Publication has been wise and progressive.

#### THE WOMAN'S AUXILIARY.

Wonderful progress has been made in the extension and development of the work of the Woman's Auxiliary of our church. The inclusion in the study and prayers and liberality of the women of all the causes of the church has tended to broaden their view, to deepen their conviction of the unity of the church's work, and to add to the number of the women who band themselves together in societies for the furtherance of the gospel.

The Executive Secretary who represents this Committee on the Supervisory Committee, which has the oversight of the Woman's Auxiliary, has attended all the meetings of the committee and has frequently been called in conference in the council of the women.

We have been greatly gratified at the renewed interest being taken by the mothers in the training of capable leaders for the church. The only source to which we can confidently look for the increase in the force of ministers and missionaries now, so greatly needed in our church, is to the Godly homes in which there is an atmosphere in which holy aims in life may be developed. Our hearts are greatly encouraged by the eagerness with which the women are studying the needs of the church and obeying the command of the Savior, "Pray ye, therefore, the

Lord of the harvest, that He will send forth laborers into the harvest."

#### VOCATIONAL EXERCISE.

The Secretary of the Committee prepared another Vocational Exercise during the year, entitled "Ambassadors of Peace," for use in Sunday-schools during the month of December. An edition of 50,000 copies were used, and many of those who ordered them have written of the great blessing that attended their use. Superintendents and pastors have reported that boys and girls in their churches and Sunday-schools were led thereby to yield their hearts to the claims of Christ for service in the ministry or mission fields. The whole appeal was for the life of our youth. In connection with its use an offering was taken to assist young men of small means who are preparing for the ministry, and to care for the enfeebled veterans, and the needy widows and orphans of our deceased ministers.

#### I. EDUCATION FOR THE MINISTRY.

The increase in the number of candidates for the ministry reported under the care of the various Presbyteries, seems to have been interrupted last year when 470 were reported as against 478 for the year 1913. The records on file in our office, however, show that several errors were made by the Presbyteries in making their returns. Your committee has requested the chairmen of our Presbyterial Committees to report at the spring meeting the names and addresses of all the candidates under their care, and to request that the same be printed in the minutes of the Presbytery. We have found on the part of some of the Presbyteries rather loose oversight of the candidates under their care.

From the reports which are now coming to our office, it appears that a large increase in the number of candidates will be reported by the Presbyteries this year. There is still, however, a great and sad need for a large increase in the number of capable

ministers. The whole church will rejoice in the fact that sixty-four strong, young men, trained in our Theological Seminaries, graduate this year and enter the active ranks of the ministry. Let no one think this increase in the active leadership of the church is sufficient. Death has taken a heavy toll from the ranks of the ministers, both seasoned veterans and strong, young men. During the past five years an average of 33 ministers have annually been removed by death, and from 8 to 15 have been retired on account of sickness or old age.

The statement that there are more ministers than are needed in the South does not apply to the Presbyterian church. It would be possible to-day to find employment for more than 200 faithful men in the Presbyterian Church in the Southern States. Some of these would be called upon to minister to from five to ten small, but strategic organizations. By well directed effort, and under the blessing of God, such growth would be attained that other laborers would soon be demanded. Sickness and death are also reducing the number of leaders in our far-flung battle lines. There is scarcely a mission of the church on foreign soil that is not crying with great urgency for reinforcements.

During a period of forty-five years, from 1869 to 1914, the proportion of candidates for the ministry to the membership has been an average each year of one candidate to each 609 members. This has fluctuated from one candidate to 441 members (in 1893), to one candidate to 846 members (in 1881). Last year the reports from the Presbyteries to the General Assembly revealed the fact that we had one candidate to each 661 members.

Last year ten Presbyteries reported no candidates for the ministry. In these Presbyteries were one hundred and forty ministers, two hundred and seventy-seven churches and eighteen thousand and sixty-two communicants.

Unless this condition is remedied, all these churches must be calling upon other Presbyteries for their leaders, taking them from fields in which they are sorely needed.

#### *State of Preparation.*

Of the 511 candidates who were on the rolls of the Presbyteries, March 31, 1915, 189 are in the seminary, 166 in college, 3 in Bible training schools, 23 in schools and academies, 6 are studying privately, 36 are teaching, 62 for the present are at work, 9 are out on account of ill health, while we have failed to discover the present occupation of 17.

Of the 189 in the theological seminaries, 63 are in the third year class, 62 in the second, and 64 in the first.

Of the 166 in college, 6 are post-graduates, 37 are in the senior class, 37 in the junior, 43 in the sophomore, 38 in the freshman, while 5 are irregular.

## II. MINISTERIAL RELIEF.

Your Executive Committee has formulated plans which we believe will insure more even justice to our needy ministers' homes and hasten the fulfillment in the lives of our veterans of that great promise, "At evening time it shall be light."

Too long the enfeebled veterans of our ministry have been neglected. Too often we have been so busy in leading the victorious host on to greater victory and wider conquests that we have forgotten the command of the great King: "Take heed to thyself that thou forsake not the Levite as long as those livest upon the earth."

#### *Early Efforts.*

In 1867 the Committee of Home Missions was authorized to appropriate five per cent. of all its receipts to the relief of destitute widows and children of ministers and to ministers in infirm health. The next year a collection was ordered from all the churches for the Relief Fund, to be handled by the Treasurer of Home Missions.

*The Relief Fund.*

In 1869 another plan was suggested to the General Assembly for the "Relief of the families of deceased ministers." During the next year an elaborate scheme was formulated for the relief, both of disabled ministers and the needy widows and orphans of deceased ministers. In furthering the plan this statement was made: "The scheme under consideration, unlike life insurance, makes no discrimination on account of age, health, or the number of years that a minister may have been engaged in preaching the gospel. The ministers are all regarded as officers of the church and servants of the Lord Jesus Christ, and their families in consequence as clearly entitled to the beneficent provisions of the general arrangement. The only limitation or discrimination will be in relation to the number of annual payments that must be made by the church before a minister's family can be entitled to the full amount."

The plan which was worked out, was not based upon sound, business principles, both ministers and churches having failed to contribute the necessary amounts to the Fund. After many changes, the business was transferred on October 31, 1885, to the Clergy Friendly Society, a voluntary organization of business men of Baltimore.

In 1890 these gentlemen signified their desire to relinquish the trust, and the next year the fund was returned to the church and by them placed in the Presbyterian Ministers' Fund of Philadelphia. Your committee is convinced that this Presbyterian Ministers' Fund, the oldest and in many respects the best insurance company in America, can offer our ministers better service than any scheme that might be worked out and conducted by the church.

**RELIEF FOR FOREIGN MISSIONARIES.**

The Foreign Mission Committee had been directed to buy protection for the lives of the missionaries in "The Relief Fund," started by the Assembly. In

1890 the committee was directed to discontinue the payment of the annual premiums for the missionaries, and to pay from their funds \$400 for six consecutive years to the widows of missionaries with children, and \$300 a year to those without children. This custom still prevails in the church. With this exception and a few small Presbyterian funds, all the funds for disabled ministers and their families in the General Assembly are handled by this one agency.

*Future Plans.*

By directions of the General Assembly, we are now entering upon a vigorous campaign to increase the Endowment Fund immediately, to at least \$500,000. In addition to this we have been directed to put forth every effort to increase the annual offerings to this cause.

While the Church has never adopted the idea of "Pensions" to her ministers, she has definitely assumed the task of caring for the disabled ministers and the needy widows and orphans. Every dictate of justice, honor, gratitude, self-respect, expediency, sympathy, religion, obedience to the great Head of the Church, the love of Christ and the example of Jesus enforce this demand—that those who minister in spiritual things shall not be allowed to suffer and render inefficient their ministry from lack of material support.

The Church has at last awakened to the fact, that regardless of salaries paid, there will still be need—definite and certain—in many of her ministers' homes. She is now endeavoring by means of an Endowment Fund, to render less certain the means of support for the unfortunate ones.

We do not propose to make the interest from the invested fund the sole means of meeting this obligation. We want the people to have the joy of taking upon themselves "the fellowship of ministering to the saints," and to feel the duty of supporting by their gifts the ministers of the Church, whether active or retired.

Trusting in the great God of Elijah and the sense of justice in the hearts of our people, we are planning better and nobler things for our enfeebled ministers.

As our work also concerns the recruiting of the ministry, we have made careful study of the reasons why the Church is not furnishing a sufficient supply of capable leaders for the ever-widening work of the Church, both at home and abroad.

We do not believe that many young men are kept out of the ministry because of the hardships they must encounter, and the lack of provision for the days of need. This may serve to turn some of our boys aside. If the Church permits her faithful leaders to lie wounded and uncared for on the field of battle, or to struggle along unaided after they have been retired from labor, and from income, can she rightfully expect the son to rush forward to take the place of the father in the depleted ranks of the ministry?

Most of the boys at the time of decision know little of these sad trials, but God knows them every one. May it not be because the Church has shown so little appreciation of the faithful ministers He has given her that God in all his all-wise plan is for a time withholding this priceless gift?

We long to see the day when these wrongs shall be righted—to have some part in the bringing of fuller justice to our ministers and richer blessing to the Church.

There is urgency in the call to go forward. Many of those whose cause we plead will be with us but a short time. Their grey hairs and bended forms betoken they are much farther from the bounds of infancy than from the gates of death. With wasted forms and feeble strength they can only sit and wait the summons that will call them soon into His presence. What we do for these must be done *in this generation*—nay, must be done *now*.

What a joy to labor for these and

to remember that as we minister to them we are ministering to Him.

“And we believe Thy word  
Though dim our faith may be,  
Whate’er we do for Thine, O Lord,  
We do it unto Thee.”

#### *Assistance Rendered.*

During the year, aid to the amount of \$43,435.60 has been granted to 62 ministers, 146 widows and 23 orphans. In these 231 homes are many invalids, besides 65 little, fatherless children under 14 years of age. This is an increase of \$4,713.93 over the amount paid last year.

#### *The Roll.*

The 62 ministers have reached the average of 70 years.

The oldest beneficiary is 85 years of age, and has labored 64 years in the service of our Church. The youngest minister enrolled is 44 years of age, and is now an invalid.

The 62 ministers have served Christ and our Church 2,643 years, an average term of service of 42 years. The 179 deceased ministers whose families are on our rolls served for 4,590 years. These 7,233 years of service were rendered in the following Synods: Alabama, 497 years; Arkansas, 216; Florida, 182; Georgia, 621; Kentucky, 319; Louisiana, 140; Mississippi, 537; Missouri, 224; North Carolina, 697; Oklahoma, 135; South Carolina, 826; Tennessee, 474; Texas, 765; Virginia, 1,468; on the Foreign Mission field, 38; in the Presbyterian Church, U. S. A., 94.

Of the 146 widows on our roll, the average age is about 63 years, and their husbands spent in the service of our Church an average of 26 years.

#### AVERAGE ASSISTANCE PROVIDED.

The average assistance rendered the 24 ministers on the Honorably Retired Roll is \$327.08.

The average amount paid the 38 other ministers is \$249.40.

The average amount sent to each of the 62 ministers is \$279.48.

The average amount forwarded to each home of the 146 widows is \$162.10.

The average amount furnished each of the 23 orphans is \$82.72.

The average assistance to each of the 231 families on the roll is \$185.70 per annum, or fifty cents a day per family.

#### *Called Home.*

During the year six ministers and eleven widows were removed from the rolls by death.

When our income is enlarged and we can place our aged ministers on the rolls before they finally are forced to lay down all work and go to beds of weakness and pain, the death rate will doubtless be lowered and the strength of these seasoned veterans and their rich experience may be utilized in work of far reaching importance that will not overtax their physical endurance.

### III. THE ENDOWMENT FUND.

Since 1901 the General Assembly each year has put its stamp of approval on the Endowment Fund of Ministerial Relief and urged that it be made at least \$500,000.

The Presbyterian Church, U. S. A., the Methodist Episcopal and the Protestant Episcopal Churches are in active campaigns for endowments of \$10,000,000 each for similar work.

If any cause in the Church should be endowed, that cause is Ministerial Relief. The beneficiaries are usually shut up in their rooms; the mute appeal of their loneliness, suffering and want is known only to the few, and the Church in her wide and aggressive campaigns is apt to forget the aged and wounded. When Israel was going in to conquer the land which had been promised their fathers, God said once and again, "Take heed that thou forsake not the Levite."

The needs of these veterans and of some of the widows and little orphan children of our deceased ministers are certain—the provisions to meet them should be rendered less uncertain. The interest from the invested funds of the

Endowment, together with the annual offerings of God's people, will enable us to care for them in a manner that befits their self-denying service to Christ and our Church, and with a certainty never possible in the past.

The disabled ministers and the needy families are most grateful. Many of them say, "We are constantly remembering at the Throne of Grace those who have made relief possible," and "God is not unrighteous to forget your work and labor of love which ye have showed towards His name, in that ye have ministered to the saints, and do minister."

Long after we have left the scenes of this life, the Endowment Fund will doubtless be bringing comfort and blessing to the refined but needy homes of these worn-out servants of God.

There has been added to the Endowment Fund during the year \$7,500, making the total amount of invested funds \$330,600. All the interest from this fund goes to meet the present needs in our ministers' homes.

Complying with the directions of the General Assembly, we have started out in earnest "to increase the Endowment Fund as rapidly as possible to at least \$500,000.00." This amount is very greatly needed.

Your committee is now perfecting plans to put into more general use the Annuity Plan, which we have tried on a small scale. Some who are deeply interested in the work have promised to pay the interest on some of the funds thus secured for a period of five years. In this way the donor of the money to be placed in the Endowment Fund will receive five or six per cent. net on the amount contributed during life and will be saved taxes and commissions and any contest over a will in disposing of property. The money can be invested by the committee so that it will net five or six per cent. and the friends who are interested will pay at once into the annual fund of Ministerial Relief a similar amount. At the death of the donor the entire amount

contributed remains in the Endowment Fund.

#### IV. THE ASSEMBLY'S HOME AND SCHOOL.

The last General Assembly granted the request of the Synod of Virginia and directed the Executive Committee to transfer to said Synod the Assembly's Home and School on certain conditions. While the matter was being considered at the Synod last fall, a request from the officers and surviving members of the Board of Managers of the Fredericksburg Female Orphans' Home that the Assembly dispose of the property at Fredericksburg and return to said Board the building and about \$10,000, which they had put into the Home and School at its inception, provided a sufficient amount is realized after all debts are paid from the sale of the Assembly's property in Fredericksburg, was approved, and the Executive Committee was requested to join the Board and the Synod of Virginia in a request to the General Assembly that this action be taken.

When this work was started the people of Fredericksburg seemed to center their thoughts more upon the educational features of the Home and School which would be available to the community. A very large part of the resources of the institution have been used to this end. The idea more prominent before the General Assembly has been the work of Ministerial Relief—in affording aid to the children of deceased ministers and missionaries.

The Ad Interim Committee appointed in 1911 by the General Assembly, after an exhaustive study of the whole situation, recommended unanimously that the educational features be discontinued. As there are no children of deceased ministers known to the committee who are without some suitable home, and it seems best that the widows with dependent children be not gathered into one community, the Executive Committee has decided to

offer no opposition to the granting of this request.

We believe it wise for the Assembly to give a favorable reply in order that the parties at Fredericksburg may be fully satisfied and the work of their church be not discouraged in the change. The assurance that this will be the result is given in an official communication from which we quote:

"We, the remaining members of the Board of Directors and Managers of the said Orphan Asylum, hereby give the Assembly full assurance that the money and property will be legally administered and the Assembly will be fully absolved from any and all responsibility therefor and for any other obligations arising from the Assembly's connection with the Home and School at Fredericksburg.

And we further assure the Assembly that this adjustment of the affairs of the Home and School is satisfactory to us, to our church, and to this community."

A brief history of the Assembly's Home and School may be found in the Appendix of the Annual Report.

#### V. SCHOOLS AND COLLEGES.

We are convinced that our Church is entering upon a new era with regard to her educational institutions. At the Conference of Educators, in Atlanta, in 1913, the meeting of the Ad Interim Committee and their Conference at Montreat, the following summer, the "Educational Assembly" in Kansas City, and the meeting of the Ad Interim Committee and Conference of Educators at Montreat again last summer, a unity of action was secured and plans outlined that must bring new life and hope into this fundamental department of our Church's work.

The report of the Ad Interim Committee on Education will be submitted for the approval of the Assembly. Its provisions have been wrought out with great care and will be of great service in developing this fundamental depart-

ment of the Church's work.

Coincident with this great awakening in our own Church, the "Council of Church Boards of Education" is planning a nation-wide campaign on the entire subject of Christian Education. It is of very great importance that all of our educational institutions be brought to their highest standard of efficiency and that the scope of their work be enlarged to meet the needs of the times.

The year 1917 marks the four hundredth anniversary of the Protestant Reformation. We recall the act of Martin Luther in nailing his celebrated theses to the door of the church at Wittenberg. The Lutheran bodies have decided to celebrate this anniversary with a great educational forward movement. That makes it opportune for all the other Protestant denominations to join in. Bancroft states that John Calvin was the father of the modern public school. As important an authority as Compayre, well known to be unsympathetic with, rather than partial to, Christianity, states that fairness demands the record of the fact that the American public school system really found its origin in the Protestant Reformation. The insistence on the right of the people to read the Bible in the vernacular, resulted in the necessity for the people to be able to read—hence, popular education.

We suggest that the Assembly call upon churches, Presbyteries and Synods to unite in such a celebration, seeking to infuse new life into our own educational institutions and to improve and Christianize as far as possible all the education in our land.

#### *Students in State Institutions.*

There are evidences of renewed interest on the part of some of the Synods in the Presbyterian students in the State institutions of higher learning. Many of the pastors at these institutions are making a determined and successful effort to meet the spiritual needs of our boys and girls and to keep

them in touch with the Church. After a most exhaustive study of plans and methods of other Churches, we are fully convinced that this pastoral oversight is the most important and helpful work that can be done by the Churches.

We are planning a conference of all these university pastors sometime in the early summer. We present in the appendix of this report, some statistics of great value in the study of this important work. About one out of each seven or eight of the students in these institutions come from our Presbyterian homes.

#### *The Bible in the Schools.*

We call the attention of the Assembly to actions of two bodies, representing large parts of the Christian Church on the use of the Bible in the public schools and Christian teaching for pupils in State institutions of learning, the Council of Church Boards of Education and the Federal Council of the Churches of Christ in America.

#### VI. THE STUDENT LOAN FUND.

Few movements in our Church in recent years have met with more favor than the erection of the Student Loan Fund. Since it was established, in September, 1911, 63 young men and 43 young women have been enabled by means of this fund to secure a higher education in one of our Presbyterian colleges. Almost without exception, this would have been impossible had it not been for the benefit of this fund. During the past year 38 boys and 30 girls have received loans amounting to \$6,470.00. Many of those assisted are beginning to pay back the amounts borrowed. This will in turn be loaned to others and thus the entire amount will be constantly bearing fruit. Several "Memorial Scholarship Funds" of \$400.00 each, have already been given, or provided for in wills. Other such funds are greatly needed.

The maximum amount of loan is \$100.00 a year for a period of four

years. Candidates for the ministry, or for work in the foreign field, who are receiving aid from the funds of Education for the Ministry, are not eligible at the same time to a loan from the Student Loan Fund.

Since the beginning of the Loan Fund in the Methodist Episcopal Church, loans have been made to 22,392 young men and young women in that Church to the amount of \$1,732,980.77. Already there has been returned of the amounts borrowed \$110,104.59, and it is now being repaid at about the rate of \$50,000 a year.

The Student Loan Fund assists worthy, ambitious boys and girls of approved character, from poor homes, to secure a higher Christian education in our colleges.

It helps strengthen our own Presbyterian Colleges, as loans are made only to students in such institutions.

It trains up a large body of Christian leaders as ministers, elders, deacons, teachers and workers in every sphere of the Church's activity.

It encourages self-help—only one hundred dollars a year for a period of four years is loaned to any student.

It develops economy and system in financial matters—no interest charged on notes if loans are paid within five years after leaving college.

It yields most permanent and far-reaching returns—investments not in bonds and stocks, but in the lives of boys and girls who must soon take our places in the home, the Church and the State.

It brings joy and hope into the homes of widows, ministers, farmers and artisans of slender income, who long for better preparation to meet life's demands for their children.

It continues its work indefinitely—as soon as the money is repaid by one student it is at once loaned to another. Already some have begun to pay back the amounts borrowed, although the fund is less than six years old.

#### *Needs of the Executive Committee.*

The minimum needs of the Executive Committee for its work for the next year are: Education for the Ministry, \$60,000; Ministerial Relief, \$80,000; Assembly's Home and School, for debts, etc., \$10,000; schools and colleges, \$10,000; for the Endowment Fund of Ministerial Relief, \$170,000, to complete the \$500,000 fund authorized by many Assemblies; an increase of at least \$10,000 in the Student Loan Fund.

#### CONCLUSION.

The Executive Committee of Christian Education and Ministerial Relief is now constituted as follows: Rev. J. S. Lyons, D. D., Rev. W. W. Akers, Brainard Lemon, Esq., J. W. Adams, Esq., James Trimble, Esq., Rev. W. Y. Davis, John Stites, Esq., Rev. J. M. Vander Meulen, D. D., Bennett H. Young, Esq., C. F. Huhlein, Esq., W. J. Rubel, Esq., G. H. Mourning, Esq., Wade Sheltman, Esq., Rev. T. M. Hawes, D. D., Dr. A. J. A. Alexander.

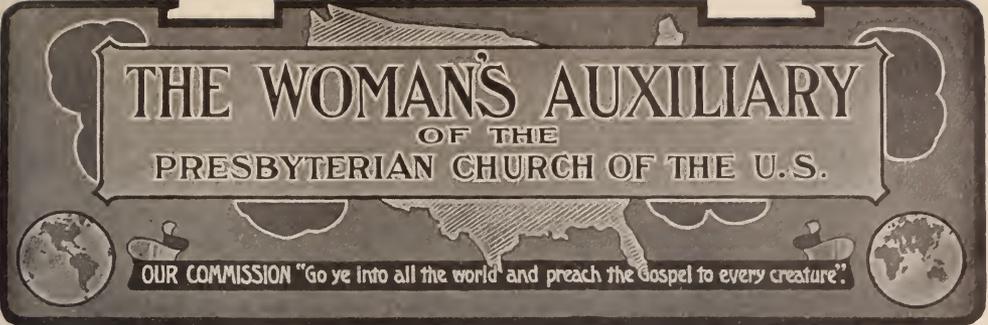
All of which is respectfully submitted by order of the Executive Committee.

HENRY H. SWEETS,  
*Executive Secretary.*

## RECEIPTS FOR APRIL FOR CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

During the month of April we received from all sources for Christian Education and Ministerial Relief, \$8,313.98. This is a decrease of \$257.74 from the amount received during the corresponding period last year.

Our appropriations are being largely increased from year to year and we earnestly trust that more liberal contributions will be forwarded at once to the Treasurer, Mr. John Stites, Fifth and Market Sts., Louisville, Ky.



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

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

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

## DEMOCRACY IN THE MISSIONARY SOCIETY.

*Extract from an article in The Continent, by*  
MRS. HELEN BARRETT MONTGOMERY.

A truly democratic conception of the woman's missionary society will see that it should include nothing less than all the women who are members of the church; this not as a languid theory, but as a working program of intense and sustained propaganda. Have not we taken it too much for granted that the missionary society should be composed of a small and select group of the most spiritual among the church members? Have we realized that Jesus makes but one call, and that missionary; recognizes but one type of follower, one sent even as He was sent? Have we passionately believed that it was the business of the whole church to give the whole gospel to the whole world?

For fifty years now the women's missionary societies of the Protestant churches of the United States have been carrying on a beneficent and far reaching work for the women and children of non-Christian lands. They have built schools, hospitals, colleges, have collected millions of dollars; have won great trophies for Christ in many lands; but at the end of fifty years they have succeeded in securing the co-operation of only one-sixth of the women of the churches.

### WHY IS IT?

Is not the trouble one of viewpoint, of conviction? We have been too content to rest down on a "large auxiliary," a "flourishing branch," with no urgency for the nine-tenths, the three-fifths or the one-third yet unreached. Just supposing for a moment that the 2,000,000 women in Canada and the United States already enlisted in the campaign were thoroughly convinced that their task was the common task of all Christian women, how long would it take to double the whole number? There is many a woman grieving because she cannot give more for the Christianizing of women and children in heathen lands who would add immensely

to her effectiveness if she could see that her part of the task was to recruit on the home field, with all the persistence, prayer, ingenuity and devotion with which the missionary seeks to plant the empire of Jesus Christ in the foreign field.

### HOW ONE GIRL LED 300 INTO SERVICE.

A heartening instance lately came to light of the work of one girl in a single church. When she began there were about fifty women in the missionary society and 350 in the church. After a year of calling, prayer, explanation and invitation, during which she made over a thousand calls, the proportions were reversed. All but fifty of these women were enrolled in the society as contributing members and the contributions had increased from \$200 to \$1,200.

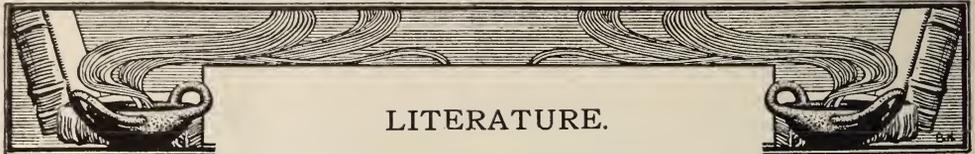
When asked the secret of her amazing achievement she said, "I prayed that God would give me tact to say the right word; I studied, that I might know the facts; I distributed literature; I did not scold. I always spoke of the love of Jesus."

One of the pressing needs of the hour is that thousands of women shall be inspired by like convictions of the reasonableness, the righteousness and the practicability of enlisting all the women of the church in the Christian woman's noblest work. There are churches, many in the aggregate though small in proportion to the whole number, in which this great democratic ideal—every Church member enrolled in the society—is already realized. What has been done in one church is not impossible in any other. Here is the opportunity by personal calls, by annual every-member canvass, by intercessory prayer, by dissemination of literature, by loving kindness and unflinching, cheerful persistence in well doing to increase membership and offerings with surprising rapidity.

The second implication of democracy is in our fellowship. No society that allows the caste of wealth or social position or culture

to dominate can be warmly missionary. All unconsciously many a missionary circle has become little not only in numbers but in spirit. The newcomer feels like an outsider; the best places on programs and official lists seem to belong by right to a certain inner group. The meetings are always held at a time and place which suits the convenience of this group, but is prohibitive to the attendance of other groups. The program is always such as ministers to the tastes of this group, though it may be Greek to others.

Half-sadly, half-resentfully the woman who has gone once or twice to meetings where she was plainly a spectator and not a participator has said: "They don't want me, they don't need me; they don't consider me, but only my contribution. I cannot help and I cannot share; I guess I'll drop out." We all like to be in things, not at things. We all love a sisterhood, a sharing, a co-operating. The missionary society can be all three. Where it is no one can stop its growth.



## LITERATURE.

### MISSION STUDY BOOKS.

For 1915-1916.

#### GENERAL TOPIC—"THE CHURCH AND ITS TASK."

##### *Foreign Text Book.*

"The King's Highway," by Mrs. Helen Barrett Montgomery.

This well known writer draws her material from personal observations in many fields.

Cloth, 50c.; paper, 35c.

##### *Home Text Book.*

"Home Missions in Action," by Edith H. Allen.

The author emphasizes the vitality, needs and accomplishments of Home Missions, and is rich in suggestions for both leaders and students.

Cloth, 50c.; paper, 35c.

### BOOKS FOR JUNIORS.

##### *Foreign Text Book.*

"Around the World with Jack and Janet," by Norma R. Watherbury.

A story of absorbing interest about a trip around the world of two observant juniors.

Price, 30c. postpaid.

##### *Home Text Book.*

"All Along the Trail." "Making the Homeland Better," by Sarah G. Pomeroy.

The author presents with striking illustra-

tions the story of Home Missions in a way that will hold the attention of Juniors.

Price, 29c postpaid.

### NEW LEAFLETS.

"Team Work in the Missionary Society," by Mrs. M. D. Irvine.

Price, 2c.

"What Practical Good is Derived from the Woman's Auxiliary," by Mrs. Jno. McCall.

Price, 2c.

"The History of the Woman's Auxiliary," (Address before Woman's Council), by Miss Jennie Hanna.

Price, 5c.

"The Synod and the Synodical," by Rev. W. T. Palmer, D. D.

Bible Studies, by Mrs. S. H. Askew.

The Devotional in the Missionary Society. Results of the Prayer Life.

The Prayer Life of Two Bible Women—a Contrast.

Prayer Life of the Individual.

Price, 5c. a set.

Year Book of Programs, by Emma Roberts.

Price, 5c. each.

These programs provide for twelve meetings during the year and include all the courses of the church, as well as appropriate devotionals and helpful suggestions.



*"The Mountains shall bring peace to  
the people."*

Are you tired and worn with the strenuous days of the past season? Rest in beautiful Montreat. Does your soul cry out for the fellowship of kindred spirits? The choicest men and women of the land are found at Montreat. Are you hungry for spiritual food? God's Word is taught with power and beauty at Montreat. Do

you feel the need of better equipment for the Master's service? The Woman's Summer School of Missions provides courses for mission study, methods of work, information and inspiration. The following program sets forth the feast of good things prepared for you. Can you afford to miss it?

## OUTLINE OF PROGRAM.

JULY 19-25.

Bible Study each day.—Mrs. E. P. Bledsoe, Charleston, W. Va.

Mission Study Classes, Home and Foreign.—Miss Emma Roberts, Atlanta, Ga.

Story Telling Period.

Young People's Mission Study Book.

Lecture in Parliamentary Law in the Woman's Society.

Each night there will be lectures by leading ministers of our Assembly.

"America Leading the World, but Whither?"—Rev. A. D. P. Gilmour, D. D., Chester, S. C.

"The Aged Watchman. Do We Owe Him Anything?"—Rev. William Crowe, D. D., Memphis, Tenn.

"The Education of Our Sons and Daughters."—Rev. D. H. Rolston, D. D., Charlotte, N. C.

"The New Appalachian Synod."—Rev. R. F. Campbell, D. D., Asheville, N. C.

Saturday: Missionary Play: "The Pilgrimage," directed by Miss S. A. Eastlack, Vice-President of Atlanta Conservatory of Music and Oratory.

Sermon: "Our Lord's Ascension Charge to His Church."—Rev. W. W. Moore, D. D., Richmond, Va.

There will be no afternoon classes, but there will be—

1. Efficiency exhibits each day for the practical help of workers.
2. Group Conferences—for all ladies holding similar office for discussion of the problems peculiar to their office.
3. State Conferences.

Notices of these will be given from the platform and will be posted on the bulletin board.

From Mrs. H. B. Smith, Fairfield, Va.

If we could get people to take it and read it awhile, they would find themselves unable to do without it. (She is referring to THE MISSIONARY SURVEY—Ed.)

## OUR EXPECTED GUESTS.

The Woman's Auxiliary is to be greatly honored during this Church year, in being hostess to the two interdenominational organizations of Women's Missionary Boards in the United States.

On December 1st and 2nd the Council of Women for Home Missions will hold its annual meeting in Atlanta on the invitation of our Auxiliary. Representatives of practically all of the denominations of our land will be in attendance, and a most interesting program will be given in the auditorium of the North Avenue Presbyterian Church. Mrs. Geo. W. Coleman, of Boston, is chairman of this organization.

On the last Tuesday in March the Nashville Commission of the Federation of Women's Boards for Foreign Missions will hold its annual meeting in Atlanta, also the guest of the Auxiliary. Central Church has asked for the honor of entertaining the delegates who represent the Foreign Mission work of the various denominations in the sixteen Southeastern States.

A representative attendance is expected, and a practical as well as inspirational program will be given. Miss Mabel Head, of Nashville, is chairman.

These meetings will be open to the public and all will be cordially welcomed.



"June has come, the roses bringing!"

Other things beside roses come with June! Warm days and graduating dresses, commencement essays, and preparation for the annual fitting from home, of the family, to a supposedly more restful spot for the heated term of Summer.

Yet there are always a goodly number of families who remain at home during the summer season and carry on the usual activities of living in much the usual way. However willing they are to do without a vacation themselves, they often seem too ready to give a long rest to the Missionary Society.

Won't you try to keep up the meetings this Summer? Plan for them as you would a "social function," seeking a cool place and time for the meeting and preparing attractive programs. You will be well repaid!

March 29th. The all-day session was held at the Y. W. C. A. building and a goodly number of delegates and visitors were present, representing eight denominations. Practical plans were outlined for increasing interest and efficiency in Foreign Missions. Missionary societies in towns and cities are urged to organize interdenominational "Missionary Unions," holding annual or semi-annual meetings for information and inspiration. The organization of Foreign Mission Study Classes was emphasized and Summer Conferences for the preparation of Mission Study leaders were enrolled. Reports of the triennial meeting in New York were given and increased subscriptions to the Bulletin urged. The meeting was most cordial in spirit and practical in plans under the efficient leadership of the chairman, Miss Mabel Head, Secretary of Foreign Missions of the Southern Methodist Church.

The Nashville Commission of the Federation of Womens' Boards of Foreign Missions held its annual meeting in Nashville,

Do you receive the Foreign Mission Bulletin? If not, why not? Only 25c. a year and full of bright, spicy, original matter, con-

cerning Foreign Missions. It is issued semi-annually by the Central Committee of United Mission Study, and every woman should have it. Our Church is asked for 250 subscribers *at once*, in order to make its publication possible. Send your quarter at once to us and you will receive the Spring number.

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One of the most interesting and helpful features of the Montreat Summer School of Missions will be the "Efficiency Exhibit," which will be prepared and conducted by Miss Isabel Arnold. Interesting charts, posters, and attractive novelties will be shown and each afternoon a period will be devoted to explanation of the exhibit and instructions in preparing missionary pageants, plays, making costumes, etc. This will undoubtedly be one of the most interesting departments of the Summer School.

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Please, Presbyterian officers, when attending your annual meeting, do not forget to secure for us the most interesting and helpful papers, talks, charts and bulletins for our department of the Survey. Also keep us in mind when any original plan of work is spoken of, or successful method of procedure described.

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The efficient and successful secretary of Harmony Presbyterian, Miss Bettie Aycock, had her wall report printed with a neatness and accuracy that delighted the eyes of those attending the recent meeting of the Presbyterian.

One chart, about 8x12 feet, displayed all financial statistics, while membership and educational statistics were shown on a smaller chart. These charts were before the eyes of the delegates throughout the entire meeting and were frequently alluded to, showing the great advantage of this method of presenting the annual report. When called upon for her report, Miss Aycock gave a most interesting and instructive commentary upon the printed report, pointing out especial features of encouragement and showing where advancement was needed next year.

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The Societies of the First and St. Andrew's churches of Wilmington, N. C., have had a delightful union Mission Study Class this winter. They closed their study with a missionary pageant, illustrating "The Child in the Midst." One of the members writes as follows: "The missionary pageant was such a success we feel we must make

a yearly thing of it. There were about (over) seventy-five performers, equally divided between ladies and children, and all did well. The "Child in the Midst" is fine, and Mrs. Montgomery's "How to Use" is a veritable gold-mine. We took practically all our material right from that. In the grand march at the end, the Christian Endeavorers of our Presbyterian churches fell in after the performers, making a total of about 150, marching and singing around the crowded hall."

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Those in attendance at the recent Laymen's Convention were surprised and delighted at the appearance in person of their old friend "Jack Climber," who seemed to have stepped into their midst directly from the pages of THE MISSIONARY SURVEY.

Jack is a fine, manly boy and won many friends for his cause at these two great meetings. On the way home from Dallas, Jack spent the day in Birmingham, where he was the guest of honor at the Woman's Auxiliary of the First Presbyterian Church.

A reception was given in his honor, which was attended by not only the members of the Auxiliary, but all the young people of the church. The program at that time is described as follows, by Mrs. Joseph Mc-Lester, President of the Auxiliary:

"All eyes were turned on Survey Jack as he entered the room, handsome, alert and smiling in his jaunty sailor suit, bearing the flag which Presbyterians all watch with such interest as it ascends the pole. He was met and warmly welcomed by a member of the Woman's Auxiliary of the First Church, who plied him with questions in regard to the Survey, and from his intelligent answers much valuable information was gained by the audience. 'Jack' said the hostess, when there were no more questions to ask, 'we want you to know what Birmingham thinks of the SURVEY.' At this ten young girls in white sailor suits entered, each bearing in her hand a large block letter. The first stepped forward and holding up a huge *B* said, 'We think the Survey Bright.' The next took her place by the side of the first and said, 'We consider it Interesting.' The third displaying a big *R*, called it Readable. Another regarded it as Most entertaining. The next said she felt that the SURVEY was Indispensable. The sixth, smiling girl had found it Newsy. The seventh said earnestly that it was Great. The next was sure it was Helpful. The one who followed had found it Amusing, while the last, as she took her place in line and held up her letter, seemed to sum up the whole matter as she said earnestly, 'THE SURVEY is Mighty fine.'"

BIRMINGHAM.



Branch Department at  
Texarkana, Ark.-Tex.

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

## A STORY OF EXPANSION AND PROGRESS.

**T**HIS Committee's Annual Report to the General Assembly gives cause for the most profound gratitude to God. In spite of a bad financial year in the South generally, which ordinarily might have been expected to seriously curtail the Committee's operations in all departments—business, educational and benevolent—yet a substantial advance along all lines was made, and the end of the ecclesiastical year finds its forces better organized for effective service to the Church than ever before.

The Committee expended during the year for Sunday School Extension and Benevolent work, \$38,948.00. This was \$6,227.00 in excess of the total amount received from Churches, Sabbath Schools and miscellaneous sources for this purpose. The overdraft was made good by the business department.

Donations of Bibles, Hymn Books, Libraries, Tracts, Sabbath School Periodicals to the amount of \$14,442.00 were made; this included 911 Bibles awarded for the perfect recitation of the Shorter Catechism, and 2,807 Testaments for the perfect recitation of the Introduction to the Shorter Catechism.

Twenty-five Sabbath School Missionaries were supported in whole or in part during the year, accomplishing work as follows:

Sermons and addresses delivered, 1,449.

Old schools visited, 662.

New schools established, 79.

Enrollment in the new schools, 2,273.  
New churches organized, outgrowth of mission schools, 2.

Schools re-organized, 4.

Enrollment of schools re-organized, 52.

Places visited, 911.

Homes visited, 8,383.

Home Departments established, 43.

Cradle Rolls established, 41.

Teacher Training Courses established, 10.

Adult Classes organized, 36.

Miles traveled by these missionaries, 60,662.

Conversions reported, 447.

Institutes and Conferences held, 138.

Libraries installed, 48.

Bibles, Testaments, Gospels and Religious Books sold, 3,237.

Tracts distributed, 13,856.

Three hundred and five Sabbath Schools have been aided by donations of literature during the year; the enrollment of these schools is 16,000; they are weak or newly organized schools, which could hardly exist without this help. They are encouraged to assume self-support as soon as possible and the majority of them reach this point with the first year of their existence.



Mode of river travel in the Kentucky Mountains. The yoke of oxen ready for service when the flat boat comes to "shoaly" places; they get out and pull the boat over. The Sunday School Missionary gets these men to the Bible School on Sundays.

An old Mother in the Mountains. Yes, she likes to come to the Mission School, too.

The amount contributed by the Business Department to the Extension and Benevolent Fund from 1903 to 1914, inclusive, is, \$54,142.00.

#### LOOKING FORWARD.

The income for this Extension Work must be maintained up to its present standard, unless we are prepared to retreat. A very determined effort to increase it must be made if we are to make further advance.

New fields and new men are available. The main reliance for increase lies

in our steadfast determination to induce the whole church to take the matter seriously. The March collection must be guarded zealously, and we must make new efforts to increase the number of schools observing Rally Day in the Fall and to swell the offering devoted on that occasion to Sabbath School Extension. The benevolent budget of every church, every society and every Sabbath School should include this Cause which lies at the foundation of the growth and expansion of the home base.

### PUT YOURSELF IN THEIR PLACE.

R. E. MAGILL, *Secretary.*

Suppose you had a job that took the last atom of your physical, nervous and mental powers and in a place where the condition of the people among whom you worked made a constant tug upon your sympathy, and night and day demands for your help and counsel, wouldn't you be ready for a vacation when the long hot days of the summer came? Well, suppose your job only paid (or promised to pay) from \$25 to \$75 per month and that you had spent every cent you received, owing to the increased cost of living, how would you go about taking a vacation? Wouldn't it peeve you to read of cooling mountain breezes, of delightful fellowship with choice spirits, of

rich feasts of mental and spiritual refreshments especially prepared for you and all within a few hours' ride, when you realized that the feast and fellowship was about as far out of your reach as the mountain peaks of Mars?

What are you talking about, do you ask? I reply I am giving you an intimate inside view of the life and working conditions of a great host of self-denying Home Mission workers who are doing *your work* in the mountains, the mill towns, the mining camps, the city slums, and in the feeble country and small town churches. I submit that it is your duty to help give some of them a vacation this summer. Do you ask:

How can I do it? Here is the answer—Our church has erected at Montreat, N. C., a summer home, called Geneva Hall, where provision can be made for the entertainment of about seventy-five workers at one time at a cost of about \$7.50 per week. This covers just the cost of meals and care of rooms, but will not provide for traveling and incidental expenses. You are asked to make an investment that will pay big dividends in the refreshment of mind, body and soul of some of these devoted workers, and in increased efficiency when they go back to their fields. Last summer a few friends with big hearts and generous impulses raised a fund for the vacation expenses of a few of these Home Mission workers, and over one hundred of them enjoyed a vacation which would otherwise have been impossible, and for many of them it was the first rest in from five to ten years. In addition, about thirty Foreign Missionaries at home, on furloughs, were entertained in the home as the guests of the Executive Committee of Foreign Missions. The workers went back to their hard fields with fresh courage for their tasks, new messages for their people, and unbounded gratitude to the friends who had made their vacation possible.

In the past we have only offered to provide entertainment for a few of these workers whose names were furnished us by friends in position to know their needs, and we found the majority of those invited had to decline because they did not have funds for railroad fare and incidentals. This year we shall only be able to offer entertainment to a selected list of workers and we shall ask that traveling expenses be furnished by the churches or fields in which they labor. We appeal for a fund of \$1,000 to entertain

these noble workers and if the donors wish to specify a special worker as their beneficiary, their wishes will be respected, provided traveling expenses can be obtained for the worker selected.

Funds should be sent or subscribed promptly, so the workers who are to be given a vacation can be notified to arrange their dates. Churches, individuals and societies cannot make a better investment than to provide a two weeks' vacation for one of these worthy servants of our Church.

Send funds or subscriptions payable by July 15th, to R. E. Magill, Treas., Box 1176, Richmond, Va.



Little Waifs of the Mountain Cove; but the Mission Sunday School gathers them in also and soon they will better understand.

## SUNDAY SCHOOL CONFERENCE AND YOUNG PEOPLE'S WORK PERIOD.

MONTREAT, N. C.

JULY 25-AUGUST 2.

### *Special Features.*

*Daily Bible Study*—Heroes of Old Testament, by Dr. W. W. Moore—particularly planned to help leaders of Young People, Sunday School Superintendents and Teachers.

*Daily Training Course* for Sunday School Officers and Teachers, dealing with The Pupil, the Laws of Teaching. This will be led by Dr. B. F. Wilson, of Harrisonburg, Va., a trained, practical and most inspiring teacher. Students taking this whole course will be allowed credit towards Teacher Training Diploma.

*Open Conferences* on Organization and Administration Problems, especially as regards work of Pastors, Superintendents and Officers in Country and City Churches and Sunday Schools. These Conferences to be led by men who are *doing things* in these lines.

*Constructive Work* on Music, in the Sunday School—set up by Miss Katherine Heath Hawes, a specialist in this line.

*Departmental Sunday School Work*, under leadership of Dean Megginson, of Assembly's Training School; Miss Anna Branch Binford, Teen Age Specialist; Miss Elizabeth

McE. Shields, Elementary Worker.

*For Young People Only*—Older Boys' and Girls' Conferences held every night. Age limit 15-22. Good singing; splendid talks on the Truth we Live. Open Conferences on *What Young People can do for their Home Churches*, and *how they can do it*.

Our of Door Good Times, and on Saturday night, July 31st, a special presentation by Young People themselves, of an original sketch, "Who's Who and What's What?"

No *live* member of a Sunday School and Young People's Society, or a Church, will miss this period—no *dead* one ought to.

## THE MONTREAT PROGRAM FOR 1914.

The coming season at Montreat promises to be rich in refreshment for the physical, mental and spiritual faculties of visitors, and provision has been made for taking care of increased numbers without undue crowding.

Through the courtesy of the Programme Committee, we are permitted to give a brief preview of a few of the good things in store for those who are fortunate enough to get to this delightful resort this year.

The programme dates will extend from July 4th to August 26th, inclusive.

As usual, a course of lectures on the English Bible will be the central feature of the programme each day and the following lecturers will be heard this year: Rev. W. W. Moore, D. D.; Rev. J. Gray McAllister, D. D.; Rev. Eugene C. Caldwell, D. D., and Rev. J. Layton Mauze, D. D.

On July 4th a Conference will open which will be of unusual interest to all who are interested in the conservation and development of the natural resources of the South. The meeting will be under the direction of the North Carolina Conservation Society and experts in forestry work from the department at Washington will be present to give illustrated lectures and to take part in the discussion.

On July 11th a great Conference on Evangelism will open under the leadership of Rev. J. Wilbur Chapman, D. D. The Bible Hour each day will be filled by Dr. Eugene C. Caldwell, of Union Seminary, and a number of workers who are doing effective evangelistic work in our church will take part during this period, which will continue through July 18th. Practical discussions of the local problems of effective evangelistic effort will be prominent features of this period.

From July 19th to 25th the Woman's Conference will be in session and an exceedingly strong programme will be presented under the direction of Mrs. Winsborough and Mrs. Davis. During this same period the men will hold a Conference on Christian Stewardship under the direction of Rev. R. L. Walkup, the Secretary of the Assembly's Campaign Committee. He will be assisted by Dr. D. Clay Lilly and others who know and endorse without qualifications, the Assembly's new Financial Plan. Special joint

services for the two conference will be arranged for the evening hours of this period.

On Sunday July 25th, the Conference on Sunday School and Young Peoples' Work will open with a sermon by Dr. Walter L. Lingle.

This Conference will continue until August 1st, and Dr. Walter W. Moore will have the Bible Hour each morning and every department of Sunday School activity will be discussed. Our own workers will direct the Conference. Miss Shields will be in charge of the Elementary Division, and Miss Binford, of the Intermediate Section.

Dr. B. F. Wilson, of Harrisonburg, will deliver a course of lectures on "Training the Worker," and Montreat is fortunate in having the privilege of hearing this successful pastor and teacher of outstanding ability. The evening hours will be given over to popular addresses and practical discussions of the problems of Young Peoples' Societies and several services will be conducted by the young people themselves.

From August 2nd to 4th, the great subject of Christian Education and Ministerial Relief will be presented and special interest will attach to the report of an Ad Interim Committee, which has been studying the question of Christian Education for two years.

On the evening of August 4th the Annual Conference on Home Missions will open and Dr. J. Gray McAllister, who has been heard with such pleasure at Montreat, will conduct the Bible Hour. Addresses will be heard from pastors and evangelists of our own Church who have conducted fruitful services during the past year, and the daily discussions will relate to the complex problems in the varying fields within our bounds. Dr. Miley, the Superintendent of Evangelism; Dr. Thacker, our Assembly's Evangelist, and Dr. Tyler, the Superintendent of Mountain Work, will be heard during this period, and Mr. W. T. Ellis, the popular writer and author of *Philadelphia* has been secured for two or three popular addresses.

From August 9th to 15th, the Foreign Mission work of our Church will be presented by an attractive group of speakers, including a number of missionaries, who are at home on a furlough. They have

thrilling stories to tell of the effect the great world war is having upon their work and their appeal for reinforcements as they face unparalleled opportunities is moving indeed. Dr. J. Layton Mauze, D. D., of St. Louis, will have the Bible Hour during this period. It is a pleasure to present to a Montreat audience a man who has caught the ear of the largest city in the Middle West and who is doing a most remarkable work with the men of his city.

The period from August 16th to 26th will be given largely to a Conference on Personal Evangelism and the whole South will be interested to know that Mr. S. D. Gordon has been secured for this period. This justly famed author and speaker made a profound impression at Montreat last year and this series of addresses will be a fitting close to a very rich and profitable programme. Mr. Gordon's "Quiet Talks" are

aptly named and no speaker has ever appeared on the Montreat platform who attracted larger audiences, or who gripped so strongly the heads and hearts of the people. Mr. Gordon is planning another world tour of the mission fields, which will take him out of the country for several years, and this is his last public appearance before starting on his trip in September.

The lighter touches to the season's programme will be provided from time to time by the young people, and the afternoons are reserved for rest and recreation. All who would combine delightful fellowship, mental and spiritual refreshment and rest for tired bodies, brains and nerves, should spend their vacation at Montreat. Rev. S. H. Chester, D. D., and his charming wife, will be in charge of Geneva Hall (the Christian Workers' Home), and Rev. R. C. Anderson will give information about the hotels.

## RELIGIOUS TRAINING IN THE PUBLIC SCHOOLS.

There is a renaissance of interest in the question of moral and religious instruction in the public schools. The Council of Church Boards of Education, the Executive Committee of the Federal Council of Churches, the interdenominational Sunday-school organizations, the National Reform Bureau, and numerous other prominent bodies, all have commissions studying the question.

Dr. Crafts, superintendent of the International Reform Bureau, with indefatigable industry, has gathered together and placed in book form an exhaustive exhibit of the laws relating to this subject and of the various experiments which have been tried in our own and other countries, notably Australia, New Zealand, and England, where

most interesting plans have been put in operation, and other material of the very greatest value.

Dr. Crafts writes that this book and also a book of selections from the Bible, suitable for readings in the public schools, is ready and that through the kindness of private donors, he is able to offer a book which could not ordinarily be sold for less than \$1.50, for 35 cents, postpaid.

We are convinced that it is the most complete and valuable compendium of information ever brought together on this important subject, which every Christian minister and educator should procure and study carefully.

## VALUE OF PRINTER'S INK TO THE CAUSE.

What it behooves the lovers of the Lord to do is to put religious journalism in the very van of our rushing race, and so to lead on to richest fields of thought and noblest spheres of activity. At great expense we build Church establishments and secure the best preachers that money can command. And we contribute millions of dollars to guard the foster educational institutions. We take annual col-

lections and make eloquent pleas in the interest of home and foreign missions; but who thinks it worth the while, unless it be a struggling publisher, to utter a word for the successful maintenance of the missionary organ of the Church? We believe pastors ought to preach sermons on the mission and worth of the press, for without it all our mission work fails of its highest fruition.

—*Missionary Voice.*

From *Mrs. H. W. Sandusky, St. Joseph, Mo.*

THE MISSIONARY SURVEY grows more valuable each month, and people who would never before look at a Missionary paper are now reading it.

## MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

## AFRICA-CONGO MISSION [37]

**Ibanche. 1897.**

Rev. and Mrs. J. McSieg  
Rev. and Mrs. A. L. Edmiston (c)  
Rev. and Mrs. H. M. Washburn.

**Luebo. 1891.**

Rev. W. M. Morrison.  
Rev. and \*Mrs. Motte Martin.  
\*Dr. and Mrs. L. J. Coppedge  
\*Rev. and Mrs. L. A. DeYampert

(c)

\*Miss Maria Fearing (c)  
\*Rev. and Mrs. C. L. Crane.  
Mr. T. J. Arnold, Jr.  
Mr. and Mrs. W. B. Scott  
\*Mr. and Mrs. A. H. Setzer.  
Miss Elda M. Fair.  
Rev. and Mrs. R. F. Cleveland.  
\*Rev. and Mrs. N. G. Stevens.  
Mr. W. L. Hillhouse.  
Rev. T. C. Vinson  
\*Rev. S. H. Wilds.  
Dr. T. Th. Stixrud.

**Mutoto. 1912.**

\*Rev. and Mrs. Geo. T. McKee.  
Rev. A. A. Rochester. (c)  
Rev. and Mrs. J. W. Allen.  
Rev. Plumer Smith.

**Lusambo. 1913.**

\*Rev. Robt. D. Bedinger.  
Rev. and Mrs. A. C. McKinnon.

## E. BRAZIL MISSION. [14]

**Lavras. 1893.**

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

**Piumhy. 1896.**

Mrs. Kate B. Cowan.  
**Bom Sucesso.**

Miss Ruth See.  
\*Mrs. D. G. Armstrong.

## W. BRAZIL MISSION [10]

**Ytu. 1909.**

Rev. and Mrs. Jas. P. Smith.  
**Braganca. 1907.**

Rev. and Mrs. Gaston Boyle.  
**Campinas. 1869.**

Rev. and Mrs. J. R. Smith.

**Itapetibinga. 1912.**

Rev. and Mrs. R. D. Daffin.

**Descalvado. 1908.**

\*Rev. and Mrs. Alva Hardie.

## N. BRAZIL MISSION. [11]

**Garanhuas. 1895.**

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

**Pernambuco. 1873.**

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

**Canhotinho.**

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

## MID-CHINA MISSION. [70]

**Tungchiang. 1904.**

Rev. and Mrs. J. Y. McGinnis.  
Rev. and Mrs. H. Maxcy Smith.  
Miss R. Elinore Lynch.  
Miss Kittie McMullen.

**Hangchow. 1867.**

Mrs. J. L. Stuart, Sr.  
\*Miss E. B. French.  
Miss Emma Broadman.

Miss Mary S. Matthews.  
Miss Venie J. Lee, M. D.  
\*Rev. and Mrs. Warren H. Stuart.  
\*Miss Annie R. V. Wilson.  
Rev. and Mrs. R. J. McMullen.  
Mr. and Mrs. J. M. Wilson.  
Miss Rebecca E. Wilson.  
†Mr. S. C. Fariior.  
Rev. G. W. Painter, Pulaski, Va.  
Rev. and \*Mrs. J. M. Blain.

**Shanghai.**

Rev. S. I. Woodbridge.

**Kashing. 1895.**

Rev. and Mrs. W. H. Hudson.  
Dr. and Mrs. W. H. Venable.  
Miss Elizabeth Talbot.  
Rev. and Mrs. Lowry Davis.  
Miss Irene Hawkins.  
\*Dr. and Mrs. A. C. Hutcheson.  
Miss Elizabeth Corriher.

**Kiangyin. 1895.**

Rev. and Mrs. L. I. Moffett.  
\*Rev. and Mrs. Lacy L. Little.  
Dr. and Mrs. Geo. C. Worth.  
Mr. and Mrs. Andrew Allison.  
Miss Rida Jourloman.  
Mrs. Anna McG. Sykes.  
Miss Ida M. Albaugh.  
\*Miss Carrie L. Moffett.  
Miss Mildred Watkins.  
Dr. F. R. Crawford

**Nanking.**

\*Rev. and Mrs. J. L. Stuart.  
Dr. and Mrs. R. T. Shields.  
Rev. and Mrs. P. F. Price.

**Soochow. 1872.**

Rev. J. W. Davis.  
Dr. and Mrs. J. R. Wilkinson.  
Dr. J. P. Mooney.  
Miss S. E. Fleming.  
Miss Addie M. Sloan.  
Miss Gertrude Sloan.  
Mrs. M. P. McCormick.  
\*Rev. and Mrs. P. C. DuBose.  
Rev. R. A. Haden.  
\*Mrs. R. A. Haden.  
Miss Helen M. Howard.  
Miss Millie S. Beard.  
Miss Irene McCain.

**Changechow. 1912.**

Rev. C. H. Smith.  
NORTH KIANGSU MISSION. [62]

**Chinkiang. 1883.**

Rev. and Mrs. A. Sydenstricker.  
Rev. and Mrs. J. W. Paxton.  
Rev. and Mrs. D. W. Richardson.  
Rev. and Mrs. J. C. Crenshaw.  
Miss Pearl Sydenstricker.

**Taichow. 1908.**

Rev. and Mrs. C. N. Caldwell.  
Rev. and Mrs. T. L. Harnsberger.

**Hsuehoufu. 1897.**

Rev. Mark B. Grier.  
Mrs. Mark B. Grier, M. D.  
Dr. A. A. McPadyen.  
Rev. and Mrs. Thos. B. Grafton.  
Rev. and Mrs. Geo. P. Stevens.  
Rev. and Mrs. F. A. Brown.  
Rev. and Mrs. O. V. Armstrong.

**Hwaiianfu. 1904.**

Rev. and Mrs. H. M. Woods.  
Miss Josephine Woods.  
Rev. and Mrs. O. F. Yates.  
Miss Lillian C. Wells.  
Miss Lily Woods.

**Yencheng. 1909.**

Rev. and Mrs. H. W. White.  
Rev. and Mrs. C. F. Hancock.

**Sutsien. 1893.**

Dr. and Mrs. J. W. Bradley.  
Rev. B. C. Patterson.

Mrs. B. C. Patterson, M. D.  
\*Rev. and Mrs. W. F. Junkin.  
Mr. H. W. McCutchan.  
Miss Mada McCutchan.  
Miss M. M. Johnston.  
Miss B. McRobert

**Tsing-kiang-pu. 1887.**

Rev. and \*Mrs. J. R. Graham, Jr.  
Dr. and Mrs. James B. Woods.  
Rev. and Mrs. A. A. Talbot.  
\*Miss Jessie D. Hall.  
Miss Sallie M. Lacy.  
Rev. Lyle M. Moffett.  
Miss Nellie Sprunt.  
Miss Agnes Woods.

**Haichow. 1908.**

\*Rev. and Mrs. J. W. Vinson.  
L. S. Morgan, M. D.  
Mrs. L. S. Morgan, M. D.  
Rev. and Mrs. A. D. Rice.

## CUBA MISSION. [10]

**Cardenas. 1899.**

Mrs. J. G. Hall.  
Miss M. E. Craig.  
†Rev. H. B. Someillan.

**Caibarien. 1891.**

Miss Mary I. Alexander.  
Rev. and Mrs. R. L. Wharton.  
Mr. and Mrs. E. R. Sims.  
Rev. and Mrs. John MacWilliams

**Placetas. 1909.**

†Miss Janie Evans Patterson.  
**Camajuaní. 1910.**  
Miss Edith McC. Houston.  
†Rev. and Mrs. Ezequiel D. Torres.

**Sagua. 1914.**

†Rev. and Mrs. Juan Orts y Gonzales.

## JAPAN MISSION. [38]

**Kobe. 1890.**

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

**Kochi. 1885.**

Rev. and Mrs. W. B. McIlwaine.  
\*Rev. and Mrs. H. H. Munroe.  
Miss Estelle Lumpkin.  
Miss Annie H. Dowd.

**Nagoya. 1867.**

Rev. and Mrs. W. C. Buchanan.  
Miss Charlotte Thompson.  
Miss Lelia G. Kirtland.  
Rev. and Mrs. R. E. McAlpine.  
Miss Elizabeth O. Buchanan.

**Susaki. 1898.**

Rev. and Mrs. J. W. Moore.  
**Takamatsu. 1898.**  
Rev. and Mrs. S. M. Erickson.  
Rev. and Mrs. A. P. Hassell.  
\*Miss M. J. Atkinson.

**Tokushima. 1889.**

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

**Toyoashi. 1902.**

Rev. and \*Mrs. C. K. Cumming.  
Rev. L. C. McC. Smythe.

**Okazaki. 1912.**

Miss Florence Patton.  
Miss Annie V. Patton.  
KOREAN MISSION. [76]

**Chunju. 1896.**

Rev. and Mrs. L. B. Tate.  
Miss Mattie S. Tate.  
Dr. and Mrs. T. H. Daniel.  
Rev. and Mrs. L. O. McCutchen.  
Rev. and Mrs. W. M. Clark.  
Rev. and Mrs. W. D. Reynolds.  
Miss Susanne A. Colton.  
Rev. S. D. Winn.  
Miss Emily Winn.  
Miss E. E. Kestler.

<b>Chunju—Con.</b> Miss Lillian Austin. Mr. and Mrs. F. M. Eversole.	Miss Ada McMurphy. Miss Lillie O. Lathrop. Dr. and Mrs. R. S. Leadingham. Rev. and Mrs. L. T. Newland.	<b>Japan.</b> Rev. and Mrs. J. W. Hassell. <b>Korea.</b> Rev. T. E. Wilson RETIRED LIST. [10]
<b>Kuusan. 1896.</b> Rev. and Mrs. Wm. F. Bull. *Miss Julia Dysart. *Miss Anna M. Bedinger. Mr. and Mrs. W. A. Venable. Dr. and Mrs. J. B. Patterson. Rev. John McEachern. Mr. Wm. A. Linton. Miss Elise J. Shepping. Miss Sadie Buckland. Rev. and Mrs. W. B. Harrison.	<b>Soonchun. 1913.</b> Rev. and Mrs. J. F. Preston. Rev. and Mrs. R. T. Coit. *Miss Meta L. Biggar. Miss Lavalette Dupuy. Miss Anna L. Greer. Rev. and Mrs. C. H. Pratt. Dr. and Mrs. H. L. Timmons. Rev. and Mrs. J. C. Crane.	<b>Brazil.</b> Mrs. F. V. Rodrigues. Mrs. R. P. Baird. <b>China.</b> Rev. and Mrs. Geo. Hudson <b>Cuba.</b> Miss Janet H. Houston. Rev. and Mrs. J. T. Hall.
<b>Kwangju. 1898.</b> Rev. and Mrs. Eugene Bell. Rev. S. K. Dodson. Miss Mary L. Dodson. Mrs. C. C. Owen. Rev. and Mrs. P. B. Hill. *Miss Ella Graham. *Dr. and Mrs. R. M. Wilson. Miss Anna McQueen. Rev. and Mrs. J. V. N. Talmage. Rev. and Mrs. Robert Knox. Mr. and Mrs. M. L. Swinehart. Mr. and Mrs. Wm. P. Parker.	<b>MEXICO MISSION. [11]</b> <b>Linares. 1887.</b> Rev. and Mrs. H. L. Ross. <b>Matamoros. 1874.</b> Miss Alice J. McClelland. <b>San Benito, Texas.</b> Miss Anne E. Dysart. <b>Brownsville, Texas.</b> Rev. and Mrs. W. A. Ross. <b>Montemorelos. 1884.</b> Mr. and Mrs. R. C. Morrow. <b>C. Victoria. 1880.</b> Miss E. V. Lee. <b>Tula. 1912.</b> Rev. and Mrs. J. O. Shelby.	<b>Cuba.</b> Miss C. E. Stirling. Mrs. L. R. Price. <b>Korea.</b> Dr. W. H. Forsythe. Miss Jean Forsythe. Missions, 10. Occupied stations, 53. Missionaries, 339. Associate workers, 8. *On furlough, or in United States. Dates opposite names of stations indicate year stations were opened. †Associate workers. For postoffice address, etc., see net page.
<b>Mokpo. 1898.</b> Rev. and Mrs. H. D. McCallie. Miss Julia Martin. Rev. and Mrs. J. S. Nisbet.	<b>UNASSIGNED LIST. [4]</b> <b>China.</b> Miss Nettie McMullen.	

## STATIONS, POSTOFFICE ADDRESSES.

**AFRICA.**—For Ibanche, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission."

**E. BRAZIL.**—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Sucesso, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

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

**N. BRAZIL.**—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rie Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

**CHINA.**—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, via Chinkiang, China." For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu—via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

**CUBA.**—For Cardenas—"Cardenas, Cuba." For Calbarien—"Caibarlen, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."

**JAPAN.**—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari, Province, Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."

**KOREA.**—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

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

## FORM OF LEGACY.

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

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

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