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THE MISSIONARY SURVEY

Wade C. Smith, Editor.

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50,000

The Missionary Survey's Campaign For 50,000 Subscribers

THE HONOR ROLL

South Carolina maintains her lead on Jack's Honor Roll, adding another church this month, making 23. Virginia also adds another and stays close up second, with 21. North Carolina takes third place with Texas at 20 and Florida adds one to her (relatively---the best) record, making 15, stepping ahead of Mississippi by one.

Alabama is waking up and moves up a peg into the same square with Arkansas at 9. Tennessee and Kentucky, with now only 7 each might easily on account of numerical strength, mount to the top liners if they should get busy.

Five congregations stepped out into the clear light of a standard circulation—one subscription to every five members—and mounted the Honor Roll for this month, making now 172 churches in that privileged class. The new ones are as follows:

- Broadway (Belton), S. C.
- Montevallo, Ala.
- Monterey, Va.
- Safety Harbor, Fla.
- Yanceville, N. C.





FOREIGN MISSIONS

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

MONTHLY TOPIC—SIGNS OF THE TIMES.

AFFAIRS in Mexico drag their slow length along and one grows heart-sick with hope deferred. A few weeks ago it looked as though the "Constitutionalists" had gained such headway that no further serious opposition to the establishment of their government under Carranza could arise. With this prospect ahead, our missionaries on the border returned to their stations, and we fondly hoped they would be permitted to remain and carry on their work without further interruption.

The only hope for the restoration of real peace and prosperity in Mexico is the preaching of the pure gospel and the Christian education of the people. The Church which has been dominant there for so long has done neither of these things, and the State which until the days of Juarez was dominated by the Church, did practically nothing looking to the enlightenment and elevation of the masses.

The new interest in Latin America growing out of the Panama Congress was beginning to manifest itself in large plans for such a readjustment of the work that has been carried on by the different missions as would result in the occupation of many parts of the country which have hitherto been left unoccupied. Both the Northern and Southern Presbyterian Missions were planning to turn over a considerable part of the territory which they have been caring for to other Missions

which were already on the ground and were ready to look after it, and to join their forces in the Southern States of Caxaca and Yucatan, where so little has yet been done. Arrangements were being made for the holding of a missionary conference for the whole of Mexico, in Mexico City, in the month of October, with the view of carrying out the co-operative measures, in so far as they might be found practicable, which were agreed on at the Cincinnati Conference two years ago and reaffirmed in substance at a special meeting of the delegates from Mexico and the representatives of the Mission Boards who were present at the Panama Congress.

All these plans have been temporarily put in abeyance by the recent border raids, followed by the sending of American troops into Mexico, and bringing about a situation that renders it impracticable for our missionaries to remain on Mexican soil, and impossible to plan definitely for anything in the future that depends upon the restoration of peace and order. Whatever one may think of the "watchful waiting" policy of the Government, that seems to be the only possible policy for the Churches and Mission Boards having work in Mexico at the present time.

THE WORLD WAR.

The war also drags its length along. The "rivers of pain" flow on with ever-

increasing volume. The civilization, called "Christian," but which was in reality built on competition and selfishness and greed, has come to its breakdown, and in proportion to its greatness and its false splendor is the wreckage and chaos of its collapse. Optimistic prophecies as to the end of the reign of privilege and the coming into his own of the common man are shadowed by the fact that the debts of the warring nations are reaching such enormous proportions that the interest on them, greater than the entire revenues from taxation before the war began, will be a crushing burden for many years to come which the common man will have to bear.

The only consolation we can find is in the assurance that God still reigns, and that in some way which does not now appear He will make all these things work for the furtherance of His kingdom. We know that the ultimate triumph of the powers of evil is not included in His plan.

The one outstanding feature of the situation from a missionary standpoint is the obligation resting on the Christians of our own favored land to make extraordinary sacrifices to make up for the losses in missionary income in the countries affected by the war. A tithe of the sacrifices they are making in the war would more than meet this need.

KOREA AND JAPAN.

The Japanese in Korea are applying the new government regulations forbidding the teaching of religion either in public or private schools giving general education with stringent literalness. It was hoped that an arrangement might be made by which the Bible might be taught on the school premises outside of school hours. The latest deliverance of the government, however, is that this may not be done. Under this interpretation of the law our schools at Soonchun have closed their doors.

Coincident with this situation in Korea is the singular fact that in Japan itself the government attitude on the same subject seems to be one of increasing liberality. One can scarcely credit the report in recent press dispatches that the Imperial University is about to introduce into its curriculum a course in the study of Christianity. Baron Morimura is said to stand behind the movement with funds sufficient to support the innovation. A Bible course has been added to the curriculum in Wanda University, and a missionary has been invited to give lectures on Hebrew literature.

CHINA.

The most striking evidence of the real awakening of China is the emergence of that mysterious and most potent of all influences called "public opinion," a thing heretofore unknown in that land, and its effect in causing the President of the Republic to reconsider and change his mind and renounce the Imperial crown after he had announced the result of the *plébiscite* in favor of it and declared his purpose to assume it. He began his Presidential career by declaring that George Washington was the model he intended to follow. What a pity, so far as the saving of his face was concerned, that he failed to follow him in that particular incident of his career!

But our mission work goes forward with unprecedented results, apparently wholly unaffected by the political changes. A great spiritual revival has visited our Hsouchoufu station. Mr. Brown writes: "The meetings drew all the faculty of the school and the student body closer together than ever before, and made many of the boys zealous for the salvation of their parents. For a whole month the boys met daily at the home of the Griers in one of the most effective prayer-meetings I have ever witnessed."

THE OUTLOOK.

While we made no advance in total receipts last year, there was a gain of several thousand dollars in receipts from living donors, and assurances received from every part of the Church of increasing interest in foreign mis-

FOREIGN MISSIONS AT THE GENERAL ASSEMBLY.

THE first matter in which Foreign Missions was specially interested at the recent General Assembly was the report of the Campaign Committee on Stewardship. One recommendation of this report was that during the present financial year no public appeal for any benevolent cause should be made to any churches except those which had not adopted the Every-Member-Canvass. This recommendation was brought before the Assembly through the Standing Committee on Systematic Beneficence and was adopted by a substantial majority. This was done in face of the fact made known to the Assembly that for the past three years the Executive Committee of Foreign Missions has come up to the month of January, including three-fourths of its fiscal year, and including very nearly all of the period during which it could hope to receive help from the Every-Member-Canvass, with no increase at all in the contributions of the Church for that cause from that source. The only thing that has saved our Cause from a disastrous falling off in its receipts and the ending of each of these three past years with an over-whelming debt, has been the response of the Church to the appeal to all the churches for free-will self-denial offerings during the three weeks assigned to the Cause in February. The action of the Assembly referred to above would have cut out this special appeal altogether.

And inasmuch as about 1,500 churches are now listed as Every-Member-Canvass churches, in which number are included practically all the churches of any financial strength; and inasmuch

sions lead us to hope that another great forward movement is impending. A revival of true religion throughout the bounds of the Church is the one thing needed to make this much to be desired consummation sure.

as a considerable portion of these churches have only taken the canvass in a very superficial way, resulting in no adequate contributions to any benevolent cause; if the matter had stood as it was left by that action of the Assembly Foreign Missions would have had a gloomy outlook for the coming year.

The Chairman of the Assembly's Standing Committee of Systematic Beneficence, Dr. A. D. P. Gilmour, whose church is one of the comparatively few that are giving with real liberality to Foreign Missions, and who is himself thereby proven to be a friend to that cause, stated that he was not sure but that the action of the Assembly adopting his report would decrease the contributions to the Cause for the time being. Believing, as he did, however, that it would be better for all the benevolent causes in the long run to do away with all special appeals and rely on the results of the Every-Member-Canvass for the needed funds, he advocated the action taken, and it was adopted under his leadership. The fact that we utterly disagree with him in his opinion in this matter does not imply in the slightest degree any doubt on our part as to his loyalty and devotion to the Foreign Mission cause.

The Chairman of the Standing Committee on Foreign Missions was Dr. D. H. Ralston of Charlotte, N. C., also pastor of one of our great foreign mission churches, and a man whose whole heart is enlisted in that cause, as it is in all other good causes. His entire Committee agreed with him in thinking that the restriction laid on the Foreign Mission Committee in the pre-

vious action of the Assembly ought to be removed, and the committee reported a resolution recommending that the Foreign Missions Committee should make full use of the months assigned to it, and especially of the three weeks in February designated for self-denial and free-will offerings, in presenting the needs and claims of the Cause in all our churches.

It was hardly to be hoped that the Assembly would reverse its previous action as proposed in this resolution. A substitute for the Committee's resolution substantially modifying the previous action; however, was proposed by the Chairman of the Standing Committee on Systematic Beneficence, and adopted almost without opposition. The substitute was in these words: "That for this ecclesiastical year only the first three weeks of February, and no longer period, be designated as a time for special self-denial and free-will offerings for Foreign Missions, in all the churches which have not adopted the Assembly's financial plan, *or which, though having adopted it, are not securing their apportionments*; and that *all the churches* be urged to observe this season as one of special prayer for God's blessing on this Cause."

There are several things which comfort us as we examine carefully this action of the Assembly. In the first place, the every-member-canvass churches which have *not* put in the canvass in such a thorough-going way as to result in securing their full apportionments will be found to include most of the churches that we could hope to reach under any circumstances with our February appeal. We were told that we were expected to ask the Chairman of Foreign Missions in each Presbytery to report to us early in January the churches that would come under this description, and that it would also be legitimate for us to ascertain what churches should be included in the list to be appealed to by

an examination of our own records in the Treasurer's office.

In the second place, it is, of course, within the discretion of the pastor and session of any church to permit an appeal for self-denial offerings, whether the church is one that is securing its apportionment or not, and the churches that are securing their apportionments through the every-member-canvass are apt to be churches whose pastors and sessions are willing for them to have special opportunities presented to them for free-will and self-denial offerings from time to time.

In the third place, it will be observed that *all the churches* are urged to observe the season in February as one of special prayer for God's blessing on this cause. We are very sure that every church that complies with this request of the Assembly will also find some way to follow up its prayers by gifts of self-denial.

We feel in duty bound, however, to call the attention of all the friends of Foreign Missions in our Church to the fact that we are entering upon this financial year with less freedom than we have enjoyed hitherto in the matter of presenting our Cause to the Church. Our hope is that the many individual friends of the Cause whom God has blessed with the ability to give special help in a time of special need will take note of this fact, and will see to it that the Cause does not experience even a temporary set-back on account of the restriction imposed by the General Assembly on the Executive Committee's right of appeal. We simply cannot believe that our Church desires to see, or will permit, any retrograde movement in this work at all.

We also live in hopes of seeing the day when full heed will be given to the following paragraph of the Standing Committee's report, which we believe expresses the real sentiment of our Church, and to which we must come back in a whole-hearted way before we

can hope to see another forward movement.

"It seems to your Committee that the Missionary Platform adopted at Birmingham in 1907, in which we covenanted with God and with the other Protestant Christian denominations to give the gospel to twenty-five million

of our fellow-men in seven foreign lands, as our equitable share of the non-Christian world should be kept before our people until this task, conservatively estimated as costing one million dollars per annum, be accomplished."

THE THINGS WE ACKNOWLEDGE AS TRUE AND THE THINGS AGAINST WHICH WE PROTEST IN ROMANISM.

REV. EDUARDO CARLOS PEREIRA, D. D.

ONE of the strongest delegates at the Panama Congress was the author of this article. He was the leader of the movement which resulted in the establishment of the Independent Presbyterian Church of Brazil about ten years ago. This paper was prepared by him to be presented to the Panama Congress in the hope that it would be adopted as a declaration of principles. It was manifestly impossible for a body constituted as the Congress was, of representatives from every branch of the Protestant Church to issue any manifesto of formulated articles that all could sign, and it was not deemed advisable that such an attempt should be made. Every member of the Congress was given the fullest liberty to express his individual view and to have them reported verbatim in the published proceedings. Dr. Pereira availed himself of this opportunity and the substance of this statement as made by him will appear in the records of the Congress.)

"We recognize in the first place that the Roman Church as an integral part of Christianity professes in its creed and practices all the great doctrines and institutions of Christianity. Like all the other Christian branches, she accepts the Bible as the Word of God; she believes in the Holy Trinity; in the person of the Father as Creator of all things; in the person of the Son as God-man, Lord and Savior of humanity; in the person of the Holy Spirit as regenerator and sanctifier of fallen man; she believes in the divine institution of the Church, of the ministry, of the sacraments, of worship; in the resurrection, the judgment and the eternal destiny of man. In short, she accepts the creed of the apostles and all the doctrines and practices of the Christian religion. It gives us pleasure to acknowledge that the Christian truths of the Roman Catholic creed have nour-

ished in the bosom of the Church, noble and holy characters both in the domain of private life and in the wider sphere of the benefactors of humanity.

"We declare with pleasure, also, that she has been, in the Providence of God, a force for maintaining in the world the Christian idea, a great bulwark of the principle of authority and the fundamental idea of Christian unity; and that in the activity and consecration of her missionaries and her large work of beneficence she has rendered signal service to humanity. As justice demands that we recognize this favorable aspect of Romanism, so it equally demands that we look calmly and with loyal frankness at the other aspect.

"Unfortunately for humanity, the Roman Catholic Church includes in her ample creed and powerful organization many principles and practices in flagrant antagonism to the Christian

elements that we have just indicated. Along with the great truths of her creed, she teaches grave errors that emasculate those truths and even annul their influence on the religious life of the individual and society. In a rapid review, we will confirm our statement:

"The Bible, the Word of God, given as the rule of faith and practice for Christian people, she seals, substitutes for it her traditions which interpret and supplement it. The Bible Societies, that religiously endeavor to place the Bible in the hands of the people, are officially denounced as pests. In the great cities of Latin America, with the consent of ecclesiastical authorities, the Bible is publicly burned in *auto de fe*.

"The glorious doctrine of the most Holy Trinity is overshadowed by another more powerful trinity of Jesus, Mary and Joseph, whose central figure, Mary, absorbs the filial affection of the people. The redemptive work of Christ, as the only Mediator and the only hope of humanity, is completely annulled by the meritorious and supererogatory work of the saints, by the remedial indulgences, by sacerdotal mediation and absolution; by purgatory; by masses; by the mediation of saints and angels, especially by the mediation of the Virgin Mary, called in the legends of the saints and books of devotion Co-Redeemer, Queen of Heaven, Mother of God and Mother of Man; Mother of Mercy, life, sweetness and hope of the fallen sons of Eve. Such is the fervor, praise and exaltation given to the worship of the Virgin mother that Christianity is practically changed into Mariolatry.

"The regenerating and sanctifying work of the Holy Spirit is equally perverted; His work becomes the monopoly of the clergy; His grace by means of the *ex opere operato* is bound up in the modes of the sacraments. The free action of the Spirit is annulled—is restricted to the magic influence of sacerdotal manipulations.

"The divine institution of the Church of Jesus Christ is deprived of its spiritual character and its catholicity is restricted to the visible community of those baptized into obedience to the Bishop of Rome, the Church of Rome being proclaimed 'the Mother and Sovereign of all the Christian Churches.'" This material and restricted conception of the Kingdom of God is still further limited in the clergy and the clergy in the Pope declared to be the Supreme Pontiff, infallible, vice-God on earth. Such a conception of the nature of the Church of Christ makes it a kingdom of this world, placed over all the other kingdoms, and puts it in conflict with the sovereignty of States, dragging it into political conflicts which turn it aside from its beneficent mission of peace, of love and self-sacrifice.

Romanism makes of the ministry instituted by Christ a priestly caste that holds in its power the eternal destiny of souls. The Roman Father is a priest who has in his hands the "keys of the Kingdom of Heaven; who opens and no man shuts; who shuts and no man opens;" who pardons or retains sins; who establishes the interdict and threatens with the forces of hell whole populations; who has power to call Christ upon the altars and sacrifice him daily, consuming him afterwards in his own body. With these prerogatives, the priest is a mediator between God and man, and in the Court of Penance, is the substitute of Christ, with the tremendous power of judge. There the sinner, kneeling at his feet, receives the sentence that decides his eternal destiny.

At the summit of this sacerdotal hierarchy is the pope High Priest; Supreme Pontiff; most Holy and Infallible; Supreme Arbiter; Christ on earth, and as such absolute Lord of Kings, and consequently king of kings; sovereign master both of the spiritual and temporal sword. Such a conception of the ministerial order makes the Chris-

tian ministry a constant menace to political organizations—it is an organized tyranny; the enslavement of the people; the smothering of the Church; the annulling of earthly sovereignties of political authorities which thus become mere creatures of the papacy. Such an interpretation of the Christian ministry makes it a dangerous theocracy, and above all an outrageous attempt against the priestly sovereignty of Jesus Christ as the only Mediator between God and men.

According to such principles the Son of the Most High has abdicated to the pope and clergy, and delivers himself passively to the manipulation of an omnipotent priesthood. The Church, in its turn, dispossessed of all its privileges, lies crushed in complete ignorance of its destiny and becomes a mere prisoner of this sacerdotal class which holds prisoner in the communion cup her heavenly spouse.

There is no people, no nation, no race that can prosper morally and spiritually under the effective working of such principles of religious absolutism and ecclesiastical dictatorship. Besides the objections to this dictatorial ecclesiasticism there are other and grave objections concerning worship and morals.

As regards worship, there is a marked difference between apostolic simplicity and the external pomp of Romanism. The multitude of rites and brilliant ceremonies become a cloud of superstition which hinders the worship "in spirit and in truth" demanded by the Lord. Together with the worship of the Trinity (divine persons) Romanism renders idolatrous worship to creatures, relics and images. This worship, unfortunately, in Latin America shows a decided pagan aspect; the holy water, the flag of the Holy Spirit in the hands of clowns, processions with numerous biers on which are to be seen images representing the persons of the Holy Trinity, the Virgin, saints and images; miracle-working

images—these are a school in which the religious sentiment of the people is inflamed.

To the two sacraments, the Romish Church adds five more, and in the celebration of all these the people are taught to see a magical virtue in the material element, which constitutes a natural source of the great superstitions and popular belief. Baptism is not only accompanied with superstitious ceremonies, entirely foreign to the primitive institution, but the real material of the sacrament element itself is corrupted with the addition of the mystic anointing oil, without which under normal conditions, the celebration of the rite of baptism is not permitted. The sacrament of the Communion is completely perverted by the dogma of transubstantiation. In the sacrifice of the mass the bread and the wine are offered for the adoration of the faithful, as the real tangible Christ—"body, soul, divinity, as real and true as they are in heaven." In the celebration of this rite, Rome not only refuses the cup to the laity, but perverts the institution—identifying the sign with the thing signified, and transforming by transcendental magic a fragment of bread into God, which is given over literally to be eaten by men.

As regards, morals, the casuistry of her doctors has introduced principles frankly destructive of them, as the learned author of the *Provincials* shows.

The celibacy of the clergy, besides being contrary to natural and divine laws, could not fail to be as it really is, a dangerous element to public morality.

The confessional or auricular confession, in its turn, is another addition to Christian institutions of most dangerous tendency. The celibate priest intervening in this court of penance, between the sinner and his God, with power to allay the agonies of conscience with a single sacramental word, has hindered the maintaining of a high mo-

ral standard in society which he controls.

To all this they add three great modern decrees of the Vatican which aggravate the state of things against which the reformers of the sixteenth century rose up.

1. The dogma of the Immaculate Conception of Mary promulgated by Pius IX, December 8, 1854, with the legend of the Assumption came to complete the deification of the Virgin, placing her not only on the equal with the Son of God, conceived by the work and grace of the Holy Spirit, but superior to Him in the affection and confidence of the people.

2. Papal infallibility, decreed in 1870, adds to the deification of woman on the one hand, and deification of man on the other, making him not only most holy, but also infallible, and thus closing in the door to all helpful reform in the bosom of Romanism.

3. The Syllabus, promulgated by Pius IX, December 8, 1865, is really a declaration of war against modern civilization and progress, for it condemns all civil and religious liberty, and closes the door to any possible agreement between political order, society and religion.

Having thus set forth succinctly, as we have just done, the antagonistic duality of the creed and the practices of the Romish Church, we proceed to define our attitude and purposes:

It is evident, in view of what has been stated, that our attitude toward the Romish Church must be twofold: (a) one of sympathy and intimate solidarity towards the Christian element; (b) one of repudiation toward the element we consider anti-Christian. Affirming the truths of Christianity and repudiating the contrary errors, we declare that our purposes are frankly spiritual and religious and of sincere

co-operation with all the branches of Christendom that hold and profess all the Christian doctrines in their evangelical purity.

Heirs of the noble religious movement of the sixteenth century, we will endeavor in the bosom of Christendom to bear faithful witness of (a) the supremacy of the Word of God over the traditions of man; (b) the supremacy of faith over works, and (c) the supremacy of the people of God over the clergy. In the defence of these great principles we shall, we believe, be able to present a clearer vision of the Kingdom of God on earth, and so doing we shall contend for the Messianic Kingdom of Jesus Christ until he come again. Conscious of our mission, it is our supreme purpose, in obedience to the order of the divine Lord given to his whole Church, to hold up in Latin America, as in all the world, Christ crucified—the only hope of humanity.

As is seen, our object is not to destroy, but to build up, not to criticize, but to affirm. Although our object may not be polemical, but affirmative, we cannot, however, fail to denounce and combat the errors we find in the way. Our situation in South America should be like that of the Israelites at the rebuilding of Jerusalem, a trowel in the right hand and a sword in the left.

Above races and nations; above progress and civilization; above all temporal interests, stand the far greater interests of immortal souls through the knowledge of the great doctrines of Christianity. These spiritual interests are our concern, and we join hands with all those who labor to realize for the human race the purpose of God, who so loved the world that He gave His only begotten Son that whosoever believeth on him should not perish, but have eternal life.

Sao Paulo, Brazil.

Mrs. J. Allen Smith, Jr., of Abbeville, S. C., writes: "The Survey far surpasses any magazine I've ever seen. It is an inspiration."

NEW MEDICAL OUTLOOK FOR MUTOTO."

DR. ROBERT R. KING.

MAN HAS always been a health seeker, and, as a well body tends to make a well soul, it is natural that those who endeavor to heal the soul should also pay some attention to the bodies of those who come under their influence. This is reason enough for medical missions aside from the humanitarian viewpoint.

Mutoto, when opened in 1912, did what she could toward relieving the suffering of her people; though at first there was no one here who made any pretense of being qualified as a physician or nurse. But out in this part of the country we do not wait for something that we know how to do, but sail into anything that presents itself, and those of you who have any doubts about sick people presenting themselves for treatment, are extended an open invitation to come out and see for yourselves. The trip out is not uninteresting, and you will go home thoroughly converted to foreign missions, that is, if you don't stay and help us.

But to get back to Mutoto and the first work done in the medical department, I think that I must mention Mr. George T. McKee, for to him is due the establishment of the regular work. Following him comes Mr. Rochester, who had had some training along medical lines. Since his arrival, a few months after the McKees, he has had charge of the work except at such times as he was absent from the station. As an illustration of the confidence that has been built up in the native mind by those in charge of the work, I may mention that some of them have come in and stretched themselves out at the feet of the missionaries, asking to be cut open and have their pain taken out.

Miss Van Leaucourt, who was at first only associated with us in our work, is now a full member of our mission, and she, too, comes in for a

big share of the building up of Mutoto in a medical sense. To see the faces of the native women brighten up when they saw that she had come back to them a few days ago, and to see the little tots running to cling to her fingers as she goes out to walk, is ample evidence of the place she has made for herself in their hearts, for it is among the women and children that she has worked mostly.

Upon arriving at Mutoto just two weeks ago, I was told by Mr. Rochester that the medical work was mine from then on; so there was only one thing for me to do, and that was to dive into it without even looking around first. I found the staff, consisting of two boys, busily at work when I reached the dispensary next morning. Now let me describe this "staff." The older boy is about sixteen years old, and besides his medical duties he is the janitor of the church, bell-ringer and helper around the house at odd times. In his capacity as bell ringer he goes about with an alarm clock that I hope was not "Made in America." In one day I have known this clock to vary from the right time as much as an hour, but it is an impartial clock and runs either fast or slow as the mood strikes it. The other boy is the more interesting of the two, for he is a tiny lad of probably six or seven years, though he is about as large as a child



Present pharmacy at Mutoto, waiting for better quarters.



Athletic Day at Mutoto Station.

of five. The missionaries have nicknamed him "Lungenyi," meaning knowledge or learning. He has earned this name from his ability to read, being able to read anything that is printed in his native language. To me he is more interesting from his connection with the medical end of the work. Think of a child of seven at home having any connection with the active work of a dispensary! But "Lungenyi" is quite a little doctor, being able to dress the minor sores, administer remedies for quite a number of complaints, and last, but not least in the native mind, he is the official rubber-on of medicine. I believe that they have more confidence in an external, than in an internal application of medicine.

The dispensary was located in one room of a two-room house, but I have now moved into larger quarters, being established in a three-room modern mud house with the latest grass roof. But do you know that these same mud houses are one of the biggest surprises that I have had! When they are well made they are about the best style that you can get to live in. But of course they are not ideal for a hospital as there must be some dust in the air where there is so much dirt, and dirt does not mix well with modern procedures. I brought along with me from Luebo a Coastman who has been

dubbed "Dr. Dippy." With his assistance we are now fairly well straightened out for a good year's work, our average daily attendance being now about sixty, and it is climbing all of the time, so with this fine beginning we can look forward with the realization that God will bless our efforts and send us the aid that we are so much in need of.

Roughly speaking we are about Longitude 6 degrees south and latitude 23 degrees east. Here we are at least five days' journey overland from any other doctor, and so we have a vast territory for our field. Do we need a sure-enough hospital? That is the question for you at home to answer. And what an opportunity is awaiting the nurses who will come to this field! Miss Fair has demonstrated the adaptability of these people to nursing, but for a long time it will be necessary for them to have a supervisor. We have heard the welcome news of Miss Miller's coming, but she will in all probability be kept at Luebo, and so Mutoto must send forth her S. O. S., for a nurse.

So now can you see with us our dream for the future; a trim little hospital of brick in its setting of palms, and inside, the carefully trained native nurses going about their duties under the watchful supervision of one of our own efficient Americans? But

after all, it is not Mutoto's claim that is laid before you, but the claim of Him who gave us the command to go

forth into the world. We can go in gifts, in person and in prayer. Which shall it be?

GOOD TIMES IN THE NEW CHURCH AT CAIBARIEN.

REV. R. L. WHARTON.

THE past few weeks have brought us such rich blessings here in Caibarien that I have thought the readers of the Survey would like to rejoice with us. The inauguration of the new church building, the 25th of February, was a real triumph for the gospel. An even greater interest was felt in the matter throughout the town because of the fact that \$5,000 of the amount spent on the building had been given by the American consul who has been a resident of Caibarien for eighteen years. A full thousand people gathered in and around the church and listened quietly for almost two hours to the sermon and other parts of the service. The day following the inauguration of the church, the owner of one of the theaters of the town laughingly said to me that he was going to present the Presbyterian church with a bill for \$100, as we had caused him to lose at least that amount the night previous. It goes without say-

ing that I advised him to close up his institution and come on with the crowd. Unfortunately, we have not been able to hold his receipts down from night to night since, though our attendance has been excellent throughout the entire meeting.

Last night we reaped the first fruit of the special services when twenty-two persons were admitted to the Communion. Among this number was the mayor of the town and Mr. Anderson. The mayor is recognized by every one as the cleanest man in his political life in the town. We are hoping he may prove a power for the cause of the Master. Mr. Anderson is the good friend who provided the \$5,000 toward the building.

Quite a large number of others have been received as candidates for membership and I doubt not many of them will become members within a few months.

Caibarien, Cuba.

BELGIAN MISSIONARIES IN LUEBO.

MRS. T. DAUMERY.

Col. 4:3. "Pray also for us, that God would open unto us a door of utterance to speak the mystery of Christ, for which I am also in bonds.

I have not been at Luebo a long time, and would not know how to inform you of my work which is limited, for the present, to some lessons in French to the native teachers.

Nevertheless, it is sufficient in this short while to give an account of the beautiful and great work accomplished by the missionaries of the A. P. C. M. and of the great privilege which I have to be able to assist in their work

and to profit by their advice as well as the experience which they have acquired in the course of long years of work.

There are at this moment, three Belgian missionaries in the Kasai—Miss Marguerite Van Leacourt at Mutoto, my husband and myself at Luebo.

Some among you may ask without doubt how it is that we happen to be on the station of the A. P. C. M. There exists, however, a Belgian society of Protestant missions in the Congo.

When the Independent State became in 1908, the Belgian Colony, the am-

bition of all the evangelical Christians of Belgium was to create a Belgian society to evangelize the Congo. This society was founded in 1910 and the members of its committee of administration chosen among the "Union of Eglises" and the "Eglise Chretienne Missionnaire Belge." A delegate, Dr. H. Anet, was sent into our colony to seek out a favorite place for the establishment of a field of work. In 1912, the government granted a concession of 127 hectares to the Belgian Society at Muyeye (east of Lusambo and seven or eight days' journey from that station.)

This region is still, at the present time, absolutely pagan, for the years passed away and the Belgian Mission cannot, in default of resources, begin its work. Really it is a thing utterly impossible; how can funds be found in this poor, invaded, ravaged, pillaged Belgium? The opening of this station should necessarily be put off to some better time.

Happily the society of Belgian Protestant Missions has found in the A. P. C. M., a faithful and devoted friend; this latter has for some years received on its station the Belgian missionaries

who could not, despite their great desire, begin the work in the name of their dear country. Thanks to A. P. C. M., we can always through our feeble means, to contribute to the advancement of the kingdom of God in our colony.

We are profoundly grateful for what we find here, sympathy and affection to such an extent that it is easy for us to believe ourselves "at home."

You will not be surprised, however, if I tell you that we ardently desire that it may soon be possible to carry the "Good News" into the region of Muyeye. The future of our Belgian Mission is in the hands of God. He alone knows the favorable moment.

Dear readers, Christians of America, you can also help by your prayers to the realization of this wish so dear to our hearts, pray for our evangelical churches of Belgium so tried by this horrible war and pray also for us Belgian Missionaries in the Congo. Ask God that He aid us to go through the difficulties of the present time with calmness, patience and submission and that He give us His spirit, day by day, to accomplish His work in whatever place we may be.

THE EVANGELICAL INSTITUTE.

JOSE ANTONIO DE CARVALHO.

Professor of Portuguese in the Instituto Evangelico.

THIS institution organized as it is, on a strictly evangelical basis is becoming each day more widely and favorably known and its patrons are found in all parts of our country. Beginning its career with the high ideal of furnishing its students with the best secular teaching, equal, if not superior, to that offered in the official schools of the government, it for some years, enjoyed official recognition and was authorized to give to its graduates diplomas which were accepted in the professional

schools. Owing to the fact that many of the schools throughout the country were abusing the privilege that had been conferred upon them and were running their establishments on a purely selfish and financial basis, the government withdrew the privilege from all the schools. This action on the part of the government gave to our school a very decided strategic advantage in allowing a wider scope for a re-arrangement and reform of our own curriculum. The missionary school also gained the confidence of

the people by the moral superiority of its life and by the thorough and up-to-date quality of its teaching.

The religious life of our college is happily a consoling fact. In the beginning of its career there was only a small minority of Christian students, and with the increasing popularity of the school the non-religious element—boys who were either without any religion or from strict Romish families, threatened to minimize the influence of the Christian boys over their colleagues. But days of blessing came, bringing a religious awakening that gave to the local church a number of strong, talented young men well equipped by their intellectual attainments, and fortified spiritually by the Bible teaching which they had received in the college class rooms. The systematic and constant study of the Bible, the obligatory attendance in the Sunday school, which has held its sessions either in the Church or in the administrative building of the institution, is without doubt, the prime source of all the moral and spiritual prosperity of the school. This rigorous evangelical regime has gained for us the sympathy and support of the national Church. All the states of Brazil with the exception of three, have or have had representatives in our student body. Quite a considerable number of Christian boys receive year after year their board and instruction free of charge, or in consideration of some light work. Others pay a part of the expenses according to their ability, and a number of orphans are cared for. For this Presbyterian Church of Brazil this college has played an important part, as a large number of the candidates for the ministry have passed from the halls of the college after completing their literary course, to the theological seminary in Campinas. These young men have helped to make their way by some slight work rendered to the college, and on the other hand the influence of their godly life has served

as a sort of bulwark to the moral and spiritual life of the boarding department. The Agricultural School which is one department of the institution, is aided by the State government of Minas, which supports ten students each year. In the girls' school, the Charlotte Kemper Seminary, an effort is inaugurated with the view of conforming the secondary course of study to the requirements of the official normal schools. The work is directed by zealous, practical missionaries, but the Institute has in its faculty a goodly number of former pupils, natives of Brazil, and all except one, Christians. The officers of the Church at Lavras are almost all of them professors of the College. The author of these lines, for example, who came as a student in August, 1904, has never left the institution, having passed with his bachelor degree to the professor's chair. Year after year some pupil enters the magisterial force. The pupils of the early years are constantly obtaining positions of importance in the active life of the country. Many of the graduates from the Theological Seminary of Campinas, are now evangelists and pastors in the national church. Our Church in Lavras had as pastor one of the first graduates from the Institute, and our present pastor is another. In the various academies of the country are found many of our former pupils, and among those who have graduated there are many earnest Christians ready to stand for the right in a life of purity and honor. Fifteen days ago, here in Lavras, more than twenty alumni had a social reunion. On this occasion we could count three ministers of the Gospel, six academics, one physician, one lawyer, various professors and others in the liberal professions.

The moral-social influence of the Evangelical Institute, is felt in the confessed improvement of our fellow citizens, by which statement I mean to say that the light emanating from the focus of the school has frightened the

darkness—driven it back. In this aspect the city has gained immensely.

The directors of the work enjoy the highest esteem of all in the administrative circles, as well of the city as of the State or the Union. The life of the establishment is in the light—the city on the hill that cannot be hid.

The efficacy of the regime of the school is more sensibly felt in the boarding department or home of the students, due to the greater intensity of the work and the sound evangelical discipline. I must not fail to mention one factor which I consider of prime importance in the internal life of the boarding school—I refer to the Society of Covenanters which was founded in 1905, the first I think on any foreign field—under the auspices and direction of the wife of the rector, Mrs. Willie Gammon, the beloved and lamented servant of the Lord, with the inestimable co-operation of the venerable educator to whom the youth of Brazil owe

so much, the efficient missionary, Miss Charlotte Kemper.

I have here given in brief outline the general impressions of the work which came to mind. The life of the Evangelical Institute has a vast significance for the evangelization of the country. It is evident that the prosperity of the institution is ever on the increase; its professors are dedicated and intelligent; the students are obedient and talented; the directors are men of the highest moral character, tested and proved. The results of the work must come; they are already patent and positive, in the church and in the society. These things being so, we think that our brethren of the North ought to feel a renewed and redoubled interest in this work, remembering that the efforts put forth by the laborers in this field have been owned and abundantly blessed by the Master.

Lavras, Minas.

SENHOR CAETANO VIDAL DOS SANTOS.

MRS. GEO. W. BUTLER.

I AM SENDING you a picture of Senhor Caetano Vidal dos Santos, the man who made it possible for the gospel to enter Canhotinho. He was a poor uneducated boy, who never knew the care of a father or the tender caress of a mother, and grew to manhood as a gambler.

Twenty-two years ago Dr. Butler began the work of opening up the interior of the State of Pernambuco to the gospel. He began at Garanhuns, the terminus of the railroad. His intention from the first was to evangelize every town of importance along that line. After getting a foothold in Garanhuns he decided to send Sr. Vera Cruz, a native worker, to Canhotino, the next town of importance. He did not know that the men of this town, with Sr. Caetano as leader, had sworn

never to let one of the "new sect" enter there.

One day while in his coffee field Sr. Caetano heard a great noise at the railroad station, and asking the cause of it was told that a man of the "New Sect" had come in on the train from Garanhuns, and that the people were stoning him. "Well, let me run and throw my stone, too," he said, and picking up a big one, ran with all his might. Surely God must have met him in the way, for he told me afterwards that when he reached the station and saw an elderly man sitting with an open book in his hands, just waiting patiently for what would happen, his heart seemed to burst with pity, and walking up to Senhor Vera Cruz, he said, "Get up and come with me." He answered, "Do you represent the authority of this

MISSIONARY EDUCATION IN YOUR SCHOOL

Did you observe Foreign Mission Day in your Sunday School, May 28th? If not, would it be possible to observe some other day more convenient for your School? The programs are good for any other date you select and will be gladly furnished on request.



Four lessons about our Brazil Missions for optional use in Sunday Schools will be furnished without charge to those who ask for them. These lessons will be bound together for teachers and on separate sheets for scholars. They are intended for class study, but the material in them could be made into a program for a public service. If you want them or if you want to know more about them, write to JNO. I. ARMSTRONG, Educational Secretary, 154 Fifth Avenue, North, Nashville, Tennessee.

place?". "No, I represent nothing," and poor Senhor Vera Cruz, thinking that nothing but violence awaited him, said in his heart, "Lord, is it today?" He got up and Senhor Caetano led him through the town and up the hill to his home. A great crowd followed with stones in their hands and knives in their pockets, waiting to see what was to be done. As soon as Senhor Caetano reached the gates that let into his sitio, he pushed Senhor Vera Cruz inside, shut them, and facing the crowd with his back to the gates, said, "Men, this man is my guest, and I shall defend him as long as I have strength, and behind me are my dogs, and behind my dogs are my guns."

When the crowd had dispersed he took Sr. Vera Cruz into his house and asked what he was there for and what he really came to do. He said he came to preach the gospel, the good news of salvation. Sr. Caetano told him if that was what he wanted to do, he could begin at once, and preach as long as he wanted to.

Well, he did preach, and people believed. When Dr. Butler went down a month later, there was a friend's house open to him and a little nucleus of believers ready to receive him.

And what of Sr. Caetano?

Two years after he, with his wife and children, were received into the church, and for twenty years he has been a staunch defender of the gospel and a most loyal and helpful friend to the missionary. It was he who went with me in search of Dr. Butler when the telegram came that in trying to assassinate him, they had killed his friend. We were afraid to take anyone with us, for we did not know friend from foe. That midnight ride through the virgin forest of Brazil was a test of both courage and friendship.

And what of him now?

He is a wealthy sugar planter. His

two sons, brought up in the gospel, are well-to-do merchants in the place, with Christian wives and lovely homes. His three step-sons, also Christian men, who have located in a little town near Canhotinho, are the wealthiest men in the community, and so influential that they have been able to change the market day from Sunday to Monday. Two of them have married wives of education, who stand for all that is good and uplifting, and whose houses are open for public worship.

Some years ago Sr. Caetano's friends nominated him for mayor. One of the Congressmen called him to the capital and told him that being a Protestant would defeat him, and he must leave the "New Sect." He replied that if his religion defeated him he would take his defeat gracefully, and he did.

The gospel has wrought many miracles in Canhotinho, but none greater than in the life of Senhor Caetano Vidal dos Santos.



Senhor Caetano Vidal dos Santos, the man who made it possible for the Gospel to enter Canhotinho.

THE ATTITUDE OF THE MISSIONARY TOWARD THE
PEOPLE AMONG WHOM HE LABORS.

REV. CHAS. A. LOGAN.

THE first two years you will give yourself entirely to the study of the language and of the people. They will be your years of silence, and will be golden, if you are quiet and docile. This is the time for you to learn, rather than to teach. It is well that you cannot talk, for you would probably injure the feelings of the people, more than comfort or instruct them.

It will be more difficult for you to know the people than to learn their language. You will find yourself undergoing a great change in your effort to adapt yourself to them. Some of the things that you may have regarded as your strong points may not at all be pleasing to them. It will be discouraging to you to see how little they appreciate your talents. But the reason is they cannot understand them. They cannot appreciate your music any more than you can understand theirs. The pictures you have brought from the West are as meaningless to them as theirs are to you. They wonder why you wave your hands so much when you speak. Your message is still in Western clothes, and does not touch their hearts.

So you will need to be very patient until you can adjust yourself to them, and learn to please them in their ways and to think their thoughts. This will be a very difficult time for you, and you will feel that you are being made entirely over again. But in the end you will have their viewpoint and be able to sympathize with them and help them.

Make up your mind to like the country, and think of it as your own. Love the people and cultivate a mind that will give full credit for all their good qualities. Remember that you have not come to exalt America, but that you have come to exalt Christ. Do not

allow yourself to become "anti-Japanese." When you find yourself becoming morbid, go off for a rest.

The more fully you can conform to the ways of the people the more readily you can break down prejudice and make friends. It is not necessary in Japan to wear Japanese clothes. I have never seen a foreigner who could wear them becomingly. And now all the tendency is toward adopting our styles. We need to be careful in these days lest we are shabby in our own dress.

I would advise you to learn to eat their food just as it is prepared: the rice without salt, the fish in the soup, the raw fish just as it is sliced, the tea without cream and sugar. This will save you the trouble of taking foreign food with you on your trips, and save the maids in the hotels the trouble of trying to do for you many things that they do not know how to do.

You had better drink hot water or tea, as they do. Experience has taught them these things. On my first trips I almost famished for a good drink of cold water. The hot water did not satisfy me. I came to a fine-looking spring of water, and decided to have my fill. It tasted fine in my mouth, but I had to return home in a day or so, in a weaker but wiser condition.

Of course, in your own home you will have foreign food, such as you have been accustomed to, if you have a good wife. Invite your friends to dine with you, but you will have to use discretion. Some of them dislike foreign food, just as you do theirs at first. For such you will feel very anxious during the meal; and they will be so anxious that they cannot enjoy it. There are others that like it so much that if invited once, they will come again, and often. I brought in a friend one Sunday, and he came the next Sunday with his

daughter. He was sick some time later and he sent a message saying that he had dreamed a dream and heard a voice saying, "Eat what Mr. Logan eats." We fed him and he recovered, but we have been shy of him ever since.

You must adapt yourself to their forms of etiquette. It may be a great nuisance to remove your shoes, but you must not come into a house in Japan with them on. There are no chairs, and you must sit in the conventional style, with your feet tucked right under you, as you close up a knife. This will hurt you "like forty," but you had better learn to do it, for there will be occasions when you will be embarrassed if you cannot do it. I was a quarter-mile runner in college. My muscles were hard like iron, and not very supple, so when I tried to sit down as they do, I found myself perched up in just about the position of a bird when it is ready to spring in flight. But I soaked those muscles in hot water and practiced sitting on my feet a la Japanese in my bath, until now I can sit like a bird on its nest, and look pleasant, even if my feet have gone to sleep and are suffering with shooting pains that make me see stars.

But you say, "Is that necessary?" Yes, I think it is; not all the time, but you had better learn to do it. All the bowing and scraping will seem like an awful waste of time to you at first; but it will pay you to learn to be polite in their way. And you will find that the most successful men on the field are those who have learned to adapt themselves to the customs of the people, and have learned good manners from those whom they came to serve.

"Do unto others as you would have them do unto you." The daily, constant, assiduous application of the Golden Rule is the only thing that will enable you to win their hearts. Dr. Jesup, of Syria, said: "A Christian is the highest type of man, and should be a model of courtesy, as were Jesus and

Paul." Put yourself in their place, and see if you would be willing to be converted by a man who treated you with contempt, and broke all your rules of good manners.

And this leads me on to say, "Honor all men," especially the pastors and evangelists and Christians with whom you labor. Do not sit around and wait for them to honor and respect you, but let this mind be in you which was in Christ Jesus. Do not think that you are coming out to lord it over them, but remember that "if any man desire to be first, he shall be the servant of all." Now, that calls for *leaders* are being made with such enthusiasm, I am afraid that some of you will come out under a misapprehension, and expect an honor that will not be given you. We do need *leaders* to finish this work, but they must be *leaders in humility and service*, willing to keep out of sight, to give all the honor to the native pastors and evangelists, to respect and highly esteem them, and work into their hands. The native evangelists must increase, and we must decrease. They must be made indispensable, you must so work that you may be dispensed with, and yet the work go on. You must be able to take an humble place without losing your efficiency. May the Lord give you grace on this point.

Honor the Christians, and consult with them about everything. They love to be consulted. They sulk if they are not consulted. In all these mission fields a considerable amount of the missionary's time is wasted in these conferences with the Christians. In the West, we like for a man to go ahead and do things. "Can't you do a little thing like that without coming to me about it?" is the fretted reply of many an efficient business man in the church; but not so out here. You must first consult the brethren. It may be something that you know all about, but you had better consult them, and see what they think about it first, and then if

they agree, go ahead. But only to the extent that they agree has the church taken root. You may go ahead and do something without their approval, but it will only be so much foreign growth on native soil, and excrescence that they will probably get rid of, or that will die upon your departure.

These conferences can easily be turned into prayer-meetings, and then the work will be blessed. Pray through everything. Pray with and for the Christians continually. Be aggressive and think out new methods of work.

You will naturally be more ingenious and inventive than your co-laborers. Suggest new things to them. They will not take to them at first. But do not be discouraged, for six months later you will hear one of them propose the thing, as original. That's all

right; the seed you planted has taken root. Now the plan will work.

Do not be impatient. Do not try to do it all in one year. And whatever you do, do not lose your temper. Don't let things get on your nerves. Give more time to prayer, "Wait on the Lord, and he will bring it to pass." Remember what Kipling said:

"O it is not good for the Christian's health
To hustle the Aryan brown;
For the Christian riles, and the Aryan smiles,
And he weareth the Christian down.
And the end of the fight is a tombstone white
With the name of the late deceased,
And the epitaph drear, 'A fool lies here,
Who tried to hustle the East.'"

THE OPENING OF ALEXANDER HOSPITAL, SOONCHUN, KOREA.

H. L. TIMMONS, M. D.

AFTER four years of waiting, the hope of a hospital for Soonchun was realized when, on March the first, the hospital plant, having been completed, the doors were thrown open for the general public. For three days the people came in streams, and their vocabulary, fluent though it is, was exhausted in expressions of awe and admiration; some even compared it to heaven, and many a weary body prompted by thoughts of anguished nights of pain spent on hard dirt floors, exclaimed in wonder when they saw the beds with nice thick mattresses. "We would not have sore and aching backs if we had beds like these when we are sick." But the greatest wonder of it all is that it was built for them—not for the Americans nor Japanese, but just the poor, ignorant, neglected Koreans.

It has been four years now since the opening of this station, and the first picture will show where the medical work was begun. This shack, ten feet

by ten feet, was occupied by the men during the hard winter when materials were being collected and the buildings begun. As soon as the first residence was finished this shack was turned over to the doctor, and for six months it was the only place we had to care for the sick and suffering.

When we moved into building No. 2 there was great rejoicing and cause for thanksgiving. This building, 18 x 28 feet, served as dispensary, waiting and treatment room, operating room and ward. Small as it was, in it we did every class of operation, even though we had to place patients after abdominal operations, on the floor, where they were stepped over by those who came to clinic.

With all these odds against us in this place, we had marvelous success, and the Lord blessed our work.

In the new hospital we have all the necessary conveniences, and while not equal to a modern American hospital,



The First and the Second Hospitals of Soonchun, Korea.

of course, still will meet the most of our needs. We have accommodations for thirty in-patients and a dispensary connected.

It has been said by visitors from both ours and the Northern missions that there is not a better hospital in all Korea.

Miss Greer is superintendent of the hospital, and deserves special credit for the excellent and economic way in which she has done her part in supplying the hospital. She has charge of all nursing, and has in training some Korean women for this work.

Mrs. Timmons is our anaesthetist and helps me in training the boys. We have six Korean medical helpers and one bright young man whom we have

just sent to Severance Medical College, in Seoul. We have one man and one woman evangelist who give their entire time to teaching those who come for treatment. There are many who hear the gospel for the first time, in this way and not a few who decide to believe on our Savior.

May God's blessing rest upon Dr. Alexander, whose contribution made it possible for us to have this hospital, and upon Mr. Watts, whose constant support enables us to continue the work.

We ask that you pray for the work, that it may be the means of bringing many souls into the Kingdom.

Soonchun, Korea.



The Present Hospital at Soonchun, Korea.



Staff of Soonchun Hospital, Korea.

LYCEUM COURSE OF LECTURES—NAGOYA, JAPAN.

Under the Auspices of the Golden Castle Girls' School.

MISS LEILA G. KIRTLAND.

THE past year has been one of especial significance to those of us who are connected with the Golden Castle Girls' School, because, first, we received the long-worked-for government recognition; second, we celebrated our twenty-fifth anniversary. Then, too, the thirtieth anniversary of Mr. McAlpine's arrival in Japan was appropriately celebrated by our school uniting with the three Presbyterian congregations of the city.

In fact, the whole Japanese nation has been celebrating, for this year witnessed the Emperor's ceremony of accession. In order to commemorate that momentous event, to do some evangelistic work, and incidentally to advertise our school, the above lecture course was inaugurated.

As we wished as far as possible to use Japanese influence for the elevation of their own people, we called on our Japanese friends to subscribe. Accordingly, some of our teachers called on prominent Japanese, including the Governor and Mayor, in order to gain

their interest and consent to the undertaking. Everywhere the plan was well received and money subscribed. Our object is to have an endowment fund of \$2,500 by popular subscription, and then the lectures can be easily carried on.

The lectures are to be given by prominent people and upon subjects of general interest, and such as will benefit many. They are called "Common-Sense" lectures and deal with such problems as temperance, hygiene, morality, history, and any burning questions, not political, of the day. The plan is to make a feature of having a big meeting on "Accession Day" (November 10th) each year, and about three other lectures besides during the year.

As we had succeeded in getting the interest and support of some of the most prominent Japanese in the city, we thought it best to use a part of the funds already collected for a big meeting, so as to advertise the lectures, create confidence, and thus try to get more

money for the endowment fund. Accordingly, we asked Dr. Nitobe, a prominent Christian of Tokyo, to give the principal address at that meeting. He graciously consented to do so. The other speakers were to be Dr. Kitagawa, a prominent physician here in Nagoya, and Lieut. Col. Hyashida, of the Nagoya garrison.

Col. Hyashida has charge of the German war prisoners stationed here. There are about three hundred of them.

The Governor of the prefecture allowed the free use of the prefectural hall, the largest auditorium in the city, for that occasion.

We had advertisements put in the newspapers and street cars.

The eventful night finally came, and it was with some anxiety that our school assembled there, for we wondered how this commercial town would respond to such an affair. We had not long to wait, for before the appointed time people began to pour in. In a short time every available place was taken and many had to be turned away. We calculated that there were about five thousand people assembled. The floor actually sagged from the weight of the crowd, so that afterwards we had to have it braced, at a small cost, happily. We were certainly astonished and gratified that the first meeting should open so propitiously.

The program was as follows:

Piano solo—Miss Hara (pupil of Golden Castle School.)

Lecture—"The Lessons we may learn from the German prisoners," Lieut. Col. Hyashida.

Lecture—The Aim of These Lectures. Mr. Oshima (Principal of a boys' high school of Nagoya.)

Song—Miss Buchanan.

Lecture—Exercise and Hygiene. Dr. Kitagawa.

Piano Solo—Miss Kirtland.

Lecture—The Lessons We May Learn from the Accession Ceremonies. Dr. Nitobe.

At the beginning our head Japanese teacher, Mr. Ichimura, gave a short introductory speech. All the newspapers had good notices, especially the Nagoya Daily, which commended our school's progressiveness most highly, saying that all the new ventures started by the schools here were in their own behalf entirely, while these lectures were for the public welfare, and that it had remained for a private school, conducted by a foreign missionary society, to institute such courses of lectures.

We feel that the hand of the Lord cannot but be with us, as all has been done prayerfully. Our great hope is that more people will come to think favorably of our Christian schools and will come to understand that Christianity stands for the elevation of humanity, and so be willing to entrust us with the education of their girls. Will you help us to pray for enough girls to completely fill the capacity of these schools?

ANNUAL REPORT OF MR. AND MRS. CHAS. A. LOGAN AND FELLOW WORKERS 1915.

LAST year we bought a tent. It is 6x12 yards, and cost about 100 yen. Our purpose was to teach hymns, have magic lantern pictures of the Life of Christ, and preach the gospel in some of the unevangelized towns. We have found it difficult to find space large enough to pitch the tent, weather dry enough to have continued meetings

and zeal fervent enough to keep it moving. But in spite of all difficulties, we have preached the gospel in almost all the towns in one county, and large audiences attended the meetings. Autumn is the season for such work. The essentials needed are two or three men with plenty of enthusiasm, a good magic lantern outfit, and straw matting for

the people to sit on. One good acetylene lamp will light up the tent.

REGULAR WORK.

Mrs. Logan and the children attend the services of the Tokushima church. The attendance has increased, and the church is coming into a larger place of influence in the city. The Sunday school has been reorganized with good teachers, and draws the children of some of the best homes. Mrs. Logan has taught a class of high school girls the gospel of Mark.

I usually preach on Sunday morning at the Omichi chapel, in Tokushima. The attendance is about fifteen. Mr. Kosumi is the evangelist, and has gathered about him a group of earnest believers, who prevail in prayer, preach on the streets and hold services in the chapel.

One young man has become a candidate for the ministry. The audiences easily could be trebled if we had a church, but this group is not strong enough financially to undertake the expense of buying a lot and building a church. To do this would cost about \$1,500.

On Sunday afternoons we usually have Bible lessons with the girls from the tobacco factory, or students, or young men from the country.

On Sunday nights I preach in the Shin-machi chapel, in Tokushima. The room is small and the air is impure. My secretary, Mr. Hashimoto, first teaches a Bible lesson to forty or fifty children, and then Miss Lillian Curd stands in the street and gathers in a room full of people to hear the gospel. The room will not hold more than 30 people. If we had a suitable building we could easily preach to one or two hundred. We made a request to the Executive Committee last year for a building for this work, but our request was not granted. Evangelistic meetings are also conducted in this place on Thursday evenings. On other evenings we teach an English school. Mr.

Tsutsumi, one of the elders of the Tokushima church, is the principal, and we missionaries take an evening each a week. About twenty-five young men attended last year, and made good progress in their studies. They are just the kind of young men we hope to reach, and to lay the foundation for a strong organization in the city. We are very much in need of a building for this work. The price of property is very high, as it is in the center of the city; but we could probably get the site and building needed for \$5,000. Given a suitable equipment, we could preach the gospel every night, teach a night school, and attract and influence the most prominent men of the city.

On Tuesday mornings, I have continued to teach English three hours in the Tokushima Middle School. Although this is not direct evangelistic work, I trust that it will bring forth much fruit, for I have many opportunities to manifest the Christian life by word, expression and conduct. I made a graduation present of one thirty sen New Testament apiece to ninety-nine graduates this year. Most of them received them gladly, and are reading them. But some of them did not care for them, and gave them to two of the students, who sold them at a book store, and took the money and bought milk and drank it. They exchanged the sincere milk of the Word for the diluted milk of a cow. May the Lord have mercy on these poor Esaus, and yet give them room for repentance.

On Tuesday afternoons, I have taught other classes of students, and this work has not been in vain. The Bible class for enquirers in our home on Saturday evenings is one of the most interesting parts of our work. No special effort is needed to gather a houseful; only a signboard is put up at our front gate, and prayer offered up to God. First my secretary teaches about one hundred children, and then takes the larger children for a further Bible reading; while I am giving the grown people

the Word in the other suite of rooms. The capacity of the rooms is often taxed, and I feel sure that many of these will see the Kingdom of God.

Mrs. Logan has gathered the Christian women into our home every week for prayer, and study of the Word, and work for the church.

The Ladies' Cooking class has been well attended by prominent ladies, including the Governor's wife. A number of them were saved, and some are not far from the Kingdom. It was my privilege to give the Bible lesson. We invited their husbands one evening, and have come into social relations with them.

WORK AT THE OUTSTATIONS.

Komatsujima is the county seat of Katsura county. Mr. Uchimura is the evangelist. He has been at work for over a year. He is a man of much influence among the public school teachers. Having been a teacher himself, he knows their difficulties. The principal of the Yokose school was converted and baptized. He is a shining light. Of the eight teachers in his school, not one of them smokes tobacco or drinks liquors. Perhaps there is no other such school in the province. He lets us have Christian meetings in the school, and has taught some of the hymns to the students. He has invited us to speak to the ladies' meeting of the town. And recently at the Teachers' Convention of the province, where 800 teachers were assembled, he made a temperance address, and proposed a resolution urging that the Government authorities issue an order on all teachers commanding temperance. As most of the teachers are drinkers, and their consciences have not been enlightened at all on the temperance question, his act required much courage, and aroused great opposition. Mr. Uchimura and this teacher are working together, and touching the hearts of many teachers in the schools.

In this same county in other schools,

Christians are teaching Sunday schools, and holding evangelistic meetings.

Ishii is the county seat of Myozai county, and Mr. Hirota is the evangelist. He receives a pass from the R. R. Co., and gives ethical and cultural talks in all the 23 stations along the line. He also teaches the police in training at the police station in Tokushima. I am unable to judge about the kind of work he is doing. At first, when he began this work three or four years ago, a large number of the R. R. employees became Christians; but it seems that word came down from the higher authorities to cut out the evangelism, and make the message cultural, and I fear that Mr. Hirota has only too willingly trimmed his message, and lost his power. At any rate, for the past three years, although he has devoted very much time to the R. R. employees and the police, there has been no visible growth in his church. However, this much must be said, that he has the ear of the R. R. employees and the police, and is making them familiar with the New Testament; and occasionally others are invited to speak, and have an opportunity to preach the gospel. During the past year, Mr. Hirota has written a book suited to the needs of R. R. men.

Mr. Kato has continued his work in Mima county. No striking growth has been noticeable, but he has shepherded his flock, and preached the gospel in the neighboring towns. The Handa Christians are laying up a fund to build a church. They have now in hand 600 yen, expect to raise 700 more by next year, have made application to the Presbyterian Church Building Association for 300 yen more, and with this 1600 yen, they plan to erect a church next year.

Ikeda is the flourishing county seat of Miyoshi county. Mr. Tsuji is the evangelist. With his wife he has opened a kindergarten. Over forty children from the best families entered, and all

seem enthusiastic. This has also given new life to the evangelistic work, and Mr. Tsuji is encouraged. Perhaps he has chosen the best way to reach the people of Ikeda; but I regret that the kindergarten will confine him so closely that no work in the other towns of the county will be done except when the missionary visits the field.

Ichiba is the county seat of Awa county. Mr. Okada has lived there for two years. He is not an evangelist, and is not supported by the Mission; but I have had a contract with the British and Foreign Bible Society, whereby he is supported. Mr. Okada visited all the homes in the county, sold 5,500 portions of Scripture, and held magic lantern meetings in more than forty places. He built up a group of twenty Christians, the shepherding of whom was too much for him. Consequently, at their request, I placed Mr. Utsunomiya in charge of them, and moved Mr. Okada to Shomura in Myodo county. The little group in Ichiba is under trial, and needs our prayers; but I trust that the Good Shepherd will lead them beside the still waters.

In addition to the regular work in the city and outstations, we have made occasional evangelistic journeys in "the regions beyond," into Iya Yama, and Handa Oku Yama, and the upper part of Katsura county. Our force has probably preached in one half of the 140 towns of the province, and we now have four magic lanterns in operation.

SPECIAL MEETINGS.

Last autumn Mr. Tada of Kochi, and Mr. Ichimura of Nagoya preached acceptably to large audiences in the Yokashima church. At the invitation of the county supervisor of Myozai county, they spoke to an audience of

representative people. Their messages were direct, in fact so direct, that they called forth the criticism of the timid official who had invited them.

During the winter, Mr. Takahashi preached in a number of our outstations. Mr. Naito made a visit to our province in the spring, addressing over 100 R. R. employees at the station, and helping Mr. Hirota in his field, and Mr. Bando in Wajiki.

I was invited by Mr. Tada to conduct meetings in his church in Kochi in the autumn, and in the spring assisted in the National Evangelistic Campaign in Nagoya; at which time I also preached in Toyohashi. I praise God for His blessing upon me during all these meetings.

SEED SOWING.

We have received monthly 400 "Gospel Monthly," and put them in all the primary schools of the province. Every month, 600 "Christian News" have been put into the hands of enquirers. 43,500 tracts have been spread broadcast. We have hung up Christian books in more than sixty barber shops in the city. The customers read them while waiting for a hair-cut.

REAPING.

There were 35 baptisms, 925 children in the Sunday schools, and 165 yen in contributions in our chapels. This does not include the statistics of the independent church, where perhaps as many more were baptized, and about 500 yen in contributions were made. Nor does it include the contributions for the Handa church.

We thank God for all his blessings upon us, and pray that He may use our efforts to prepare the way for the coming of our Lord.

Miss Alma E. Dinsmore, of Macon, Mississippi, says that the Ladies' Aid and Missionary Society has chosen the Survey as the subject matter for their meetings and it has been a great inspiration to them.

HANGCHOW.

A Jubilee of Missionary Effort.

REV. WARREN H. STUART.

THE beginning of the year 1915 marks the jubilee of Christian work in Hangchow. Just fifty years ago the first Protestant missionary entered that great heathen city. Never was a missionary more needed. The terrible Taiping Rebellion, then at last just put down, had all but crushed the people. Superstition and fear, ignorance and suffering were then perhaps at their worst.

The Gospel was unknown. There was practically no contact with the outside world, no sign of modern civilization. The natives crowded around the missionary as if he had been a monkey, and called him a Japanese, the only foreigners they knew. Even more strange than the man, was his message of redemption and love. "There was darkness in all the land, a darkness that could be felt. And the light shined into the darkness and the darkness comprehended it not."

* * * * *

Fifty years have made marvelous changes. Hangchow is now an open port, four hours by rail from Shanghai, the Gate City of China. Numerous small steamers make connection with other cities. Many modern buildings, and goods brought from all parts of the world, evidence a prosperous community. Daily papers print the world's news, eagerly scanned by intelligent readers. Alert students throng the streets. The whole city, reborn into the modern world, hums with new life and sets the pace for a hinterland of ten million people.

But why mention communication? Because sin, like a weed, is everywhere, it needs no propagation; while God has ordained that the Gospel shall spread through the witnessing of one human being to another; and whatever

aids human contact, makes it more possible to spread the truth rapidly.

"The people that walked in darkness have seen a great light." Faithful preaching and teaching, consistent living and sacrificing, have revealed to Christ the masses, and from their number won many intelligent followers of the King—how many, no one knows. About 2,500 are enrolled as communing Christians in the books of five denominations. Several times this number, we may believe, are followers in secret. Idolatry has been shaken, evil customs like opium and foot-binding have been driven out, and social ideals have been raised. Christianity is publicly recognized as a great moral force for good. Real progress has been made; the kingdom is at hand.

Best of all, this jubilee year has been marked by a great ingathering, in which both sower and reaper rejoice together. After careful preparation extending over many months an evangelistic campaign for students was opened last October. Mr. Sherwood Eddy and his wife spoke to audiences of young men and women respectively, presenting Christ the Only Hope of China. Large eager attentive crowds filled the largest auditorium the city could afford. Nine hundred and fifty-six men and three hundred and fifty women and girls signed cards promising to study Christianity. These were organized into sixty-five Bible classes taught by trained leaders. The Secretary of State for the province, Mr. S. T. Wen, was publicly baptized on October 18th—the very day which President Yuan had appointed as a day of prayer for peace in Europe. Altogether one hundred and sixty-five persons, many of them prominent, are showing a real interest in the gospel.

The Christians celebrated the Jubi-

lee by a great gathering on Christmas Day, one issue of which was the resolution to buy land and erect a Jubilee Hall, for the common use of all churches. The new year began with more signs of promise than ever before.

As I write these lines, nine months later, I look out on many fields of grain growing golden under the touch of the autumn sun. Some have already been cut; others await the coming reapers. Is it not a true picture of this great city? The fields are white unto the harvest; pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest.

* * * * *

But optimism must not blind us to the facts. There remaineth yet much land to be possessed. Hangchow City covers an area of about 12 square miles, with 750,000 people; the country fields which are worked from this as a center will easily bring this total up to 3,000,000. In all this area after 50 years, less than one in a thousand is a Christian. At the average rate of growth for the past few years, forty more years must elapse before the Christians average one in a hundred. *We must somehow quicken the rate of growth.* Let us see.

Co-operation accelerates the growth by reducing costs, avoiding rivalry, and friction, interchanging results, and using special workers for the good of all.

Higher Education, accelerates the growth by winning and thoroughly equipping for service the choice youth from and outside of the church.

Social Service accelerates the growth through personal attraction and the application of Christ's teaching to the whole of life.

Shouldering of Responsibility by the Chinese accelerates the growth by using natural lines of sympathy and enthusiasm, and making the movement indigenous.

The above four methods have been lately employed in Hangchow to a marked degree, in addition to regular

forms of work, and have already resulted in a quickened pace. The momentum thus gained, however, will soon be spent unless re-inforced with new spiritual energy bought by the intermission of God's people.

To us Southern Presbyterians, Hangchow is of special interest as being our first missionary outpost, opened in 1867. In that year Rev. E. B. Inslee began work here in small rented quarters. He was joined a year later by Messrs. Helm, Houston and Stuart. Our church is now directly responsible for delivering the Gospel throughout one-third of this city, and in the large country fields spreading fan-like to the west, north, and northeast—a total of perhaps 750,000 people. It is impossible to touch them all personally, but at strategic points (or places) in the city and larger towns, preaching halls have been bought or rented in which the good news is heralded either by private conversations or by night addresses to any that will come in. When a nucleus of Christians has been formed, Sunday worship is established and the preacher thrown more and more upon his flock for support. We have now 22 such points, and 14 Chinese preachers, 3 of whom are ordained ministers. The other places (or groups), are supplied by lay-workers or missionaries in turn. In one country field the growth has been mainly through the personal witness of the Christians themselves and their shepherding was chiefly by untrained men under one of the Chinese pastors; yet the solitary believer through whom the work started is now represented by three hundred spiritual children worshipping in 8 congregations.

In this evangelistic work are Mrs. John L. Stuart, Rev. and Mrs. R. J. McMullen, Rev. and Mrs. J. M. Blain (transferred from Kashing) and Misses French Boardman, Annie Wilson and Nettie McMullen.

The new generation starts with the advantage of Christian heredity and

gets its training in Christian schools. The first little primary was opened in 1875 and the first pupil, who was then 7 years old, has since graduated from Columbia University and is the Chinese head master of a Christian Academy in Hangchow.. The constituency has changed from purely heathen to a large per cent. Christian. Our 15 elementary schools with their 635 pupils now serve the double purpose of winning non-Christian and multiplex transmission of the truth to the children of those who have already believed. Those who can go on further, attend our own Academy in Kashing, or the Union Girls' School or the Boys' College in Hangchow. The Girls' School, begun and carried on for many years by our own church, is now under the triple management of Northern and Southern Presbyterians and Northern Baptists. (It is scarcely necessary to remark that these sectional terms are meaningless to the Chinese, who see in union only the advantages of economy and effectiveness. The School, of which Miss R. E. Wilson was principal until her furlough this spring, is just moving over to the new home in the best part of the city, built with the Children's Day gifts of some years ago, 150 pupils are enrolled. The graduates are much in demand as teachers. The Boys' College is also a union enterprise in connection with the Northern Presbyterians who have contributed to its new equipment at the rate of 16 to 1 compared with our church,—a rejected financial ratio which we must remedy. The new plant on a magnificent campus outside Hangchow, offers advantages of both city and country, and attracts more students than the buildings can contain. From these two institutions

have gone forth many strong leaders to the new China, in home, church, school and State. About one-third of the graduates of the College have entered direct Christian work, in the ministry and Y. M. C. A.; another third have gone into teaching, mostly in mission schools. Of the twelve directors of the Hangchow Y. M. C. A., nine are old students of this institution. Through trained witness-bearers such as these, the missionary multiplies his influence many fold, and makes possible a strong indigenous church.

Our representatives in the College are Rev. Warren H. Stuart, Bible Teacher; Mr. S. C. Farrior, Professor of English, and Mr. J. M. Wilson, professor of Physics. Mrs. Stuart and Mrs. Wilson also bring the Christian Message to the nearby suburbs and villages.

Many stories could be told of faithful witness-bearing by the converts, of doors opened, of obstacles overcome, of lives transformed, of precious service given to the Savior. Many new chapters can be written when these grateful Chinese Christians receive into everlasting habitations those unknown friends who, by their unrighteous mammon have made known to them the gospel of hope. It is not without significance that those who believe most in the enterprise are those who have given most to it; and that those who know the Chinese best, respect them most.

The annual cost of our Hangchow work is about \$17,000 which, besides paying the salaries and expenses of 16 missionaries, supplies 22 points with regular preaching, gives instruction to nearly 800 students, and sows the Word among 750,000 people.

If you like the Missionary Album Scheme, as described on page 461 of the June Survey, be sure to write a post card to the Managing Editor, Box 1176, Richmond, Va. Execution of the plan will depend upon the number of such expressions received. See also pages 523 and 545 of this issue.

REAPING TIME AT TSING KIANG PU.

MRS. A. A. TALBOT.

IT IS just ten years this month since Mr. Talbot and I first reached Tsing Kiang Pu, and we have been engaging in a little retrospection. Tsing Kiang Pu is the fourth oldest station in our mission; but it has always been a very hard field with little fruit. At one time the Catholics had missionaries here, but after some years of fruitless labors they abandoned her and her people. I have heard them quoted as saying, "to the devil." Not so our own faithful workers. They believed Him faithful, who said, "My word shall not return unto Me void." So through the weary years they have sowed on in faith, waiting for God's time to come. Their faith is being rewarded, as you will see from the following:

Ten years ago there were only about fifteen baptized Christians, no church organization, no material for elders or deacons, no native helpers and no country chapels. The only schools in the whole field were a small day school for boys and one for girls here in the city.

Now there is an organized church that has outgrown its building, and it was enlarged last year; we have three good elders, three deacons and a roll of 150 names—just ten times the number ten years ago. The two little day schools have grown into boarding schools. The boys' school is well equipped and has nice grounds. Land has been bought for the girls' school and we are only waiting for funds for the building. There is also a day school here in the city and four in the country field. Seven years ago an orphanage for famine waifs was established. The hospital and doctor's residence have been built. These are nice foreign buildings in open spacious grounds. In the old days land could not be gotten except with great difficulty and in very small lots. A training school for Bible women will be opened in a few

weeks from which we are expecting great things. We now have four evangelists and one Bible woman who give all their time to their work, and the evangelistic spirit seems to be growing in the church. On Sunday afternoons the older schoolboys and orphans go to the surrounding villages and have services and distribute tracts. In the last few months several new preaching places have been opened up and arrangements are being made to open others. Considering this growth do you not think there is reason to be encouraged?

On January 2nd, we had our quarterly communion service. From Wednesday morning before the service till late Saturday night the Session was kept busy examining enquirers. Eighty-six were examined. Of this number they decided to admit only twelve at this time. On Sabbath morning the church was crowded and seats put in the aisles. The twelve to be received into the church ranged from one of the small school boys to a tottering old man who could not stand alone. This man is seventy-six years old and lives forty miles in the country. He was so anxious to be baptized before he died that he came in all that distance on a wheelbarrow. Two men walked beside the barrow to hold him on as he was too feeble to sit up. The service was a most impressive one and comparing it with a communion service of our first days in China, our hearts were filled with gladness and thanksgiving that even the hearts in this hard place are turning to the Lord.

When all the missionaries at Tsing Kiang Pu are on the field they number eleven—some are practically always on furlough and one of the number has just arrived and will have to have his two years study. So there are rarely more than seven or eight in the work,

and several of these are mothers who must teach their own children. Counting the number eight, that makes eight foreigners to this vast field of 50,000 square miles for which we are responsible—1,500,000 souls, nearly 200,000 to each missionary. Servants of the living God in blessed America, think of this 200,000 souls to one man or woman! The country work is not encouraging.

The field is white unto the harvest—Oh! for more workers to gather in the sheaves for the Master. Oh for more who will pray for those who are bearing the heat of the day.

God help us each one to be up and doing while it is day, for the night cometh when no man can work and we must each stand before the great white throne. Let us not go empty handed.

SOME OLD TEMPLES.

BESSIE T. WOODS.

THERE is a rather unusual temple in the suburbs of Tsing Kiang Pu, that since we learned about it a few years ago, has interested us very much. It is a little broken down place, all that is left of what a hundred years or more ago was a large temple full of idols. This temple now has in the place of honor two large images, a male and female, seated side by side. In the hand of the male is a symbol like the Greek cross inside a circle. Over them is the inscription, "The Father and Mother of the Human Race," in Chinese characters. This is not of so much interest, as in almost every land there is the tradition that all are descended from a common source. But these images of our first parents here in heathen China are represented as clothed entirely and only in *leaves*, one layer overlapping the other. What can this be but the evidence of some former knowledge of the fig leaves in the Garden of Eden? The priest in charge tells us there are four such temples in all China. In one of the places

where these images are found there are manuscripts in Chinese giving an account of the creation, flood and other stories parallel with the Old Testament narrative. These manuscripts are hundreds of years old, nobody knows just how many, and point plainly to some early Nestorian influence in China.



An interesting old bell in a temple between Tsing-kiang-pu and Hwaiianfu.

We have begged to be allowed to photograph the images, but the priest is very suspicious of the interest we missionaries have shown, and will never give his consent.

THE OIL VENDER.

MRS. W. F. JUNKIN.

ALL day long he trudged patiently from village to village, calling out in a sing-song voice, "Oil, oil, who buys oil"?

With a can of oil and a jug and meas-

uring cup suspended from the ends of a carrying pole, he made his rounds, supplying his customers. He was to all appearances an ordinary, plodding salesman, such as passes constantly

every day, year by year, earning the few cash which will keep him and his family from want.

But this unassuming vendor had a purpose, unknown to those who bought his oil. As he stopped and measured out the liquid and carefully poured it into the small jar held out to receive it, he began to speak strange words: "Have you heard the Gospel of Jesus Christ?"

"What?"

"Do you know the doctrine they preach at the chapel over there in the town?"

"Oh, the Foreign Devils' doctrine!"

"No, the good news about Jesus. He came from Heaven."

"Oh, you are mixed in your heart, you have eaten the Foreign Devils' medicine and believe their doctrine."

"No, I have not eaten medicine. I believe in God."

"Yes," came the interruption, "We worship God, too. He makes rain fall, and wind blow, we rely on God, on Heaven and Earth to get our food."

"You only depend on Him to give you what you eat; I depend on Him to forgive my sins."

"I haven't any sins." spoke up a bystander.

"Excuse me, I do not wish to offend you, but you know there are people who are 5/10 good, and some who are 8/10 good, but we never find one who is 10/10 good."

"That is true."

"Then you and I have sins, either large or small, Jesus came to earth to forgive these sins."

An old lady hobbled up—a little old lady with bright black eyes. She was

well dressed, for she was rich. She had heard the strange words while standing at her door waiting for the servant girl to bring the oil. Now, she wished to hear more. She asked a few questions, which the oil-seller politely answered, while he shouldered his burden ready to trudge on to another place.

Days passed by, the oil-seller was sad of heart. He had been threatened at one village; "If you do not stop preaching, we shall beat you." "How can I stop?" he thought.

He came to the old lady's village. Soon he saw her hurrying out of her home. "Oil-seller," she said, "I heard your words and I went to the church. I heard the preacher and I bought some Gospel books. I believe it is all true." What joy filled the man's heart! What mattered the threats of evil men—one soul had been saved!

Trip after trip the oil-vender made to the old lady's village. Her eagerness to learn was only equalled by her desire to do what was right. All her life she had gambled, playing cards with anyone who could be persuaded to join her. Her wine jug was ever with her and she drank constantly. She burnt her cards and smashed her wine jug. She even broke her tobacco pipe into fragments, for she had been accustomed to smoking all day long, and several times during the night and she felt as if she were bound by the fetters of an evil habit.

She rejoices in the truth and the truth has made her free. "How beautiful are the feet of him that bringeth good tidings—that publisheth salvation!"

Sutsien, China.

NOTES FROM YENCHENG.

MRS. C. F. HANCOCK.

ONE Sunday morning before the Whites left, there was a most curious announcement put up in the church, it read—"All church mem-

bers and friends get up at five o'clock—we must escort the Whites." Poor Whites!! The Chinese were up and out at the *foreign two-story house* by

daylight, even before the home-goers themselves were up. I wish we could count all who went to see them off as real Christians and friends, for almost the whole city turned out to see them depart, except the lazy foreign women. We knew it would be too much of a "crush" for us, and then it was early when that launch left, so we made our adieus the evening before. I am told that several women sat up all night. I suppose they thought that if they must get up at five, it was not worth while to go to bed; for a Chinese woman of any standing does not get up before ten. You would have thought that it was the Fourth of July by the fire-crackers, but the flowing tears of part of the crowd gave testimony to the love and esteem in which these friends are held, and the grief at having them depart. We feel as though the largest slice has been taken out of our working force. Mrs. Hewett has rallied bravely to Mrs. White's work, with which she gets along exceedingly well, although she insists that she cannot preach like Mrs. White. My Bible woman helps her with a reading class of women in this part of the city. My own hands are full with my school, the West Gate work, and my own children. I have undertaken Mrs. White's class at Sunday school, which is made up of the Christian women and enquirers. We are short of women assistants, there being only two. Mrs. Chang is a graduate of the Kianging Woman's Training Class School. Mrs. Chen, Mrs. White's assistant, was stricken with paralysis at the beginning of the year. She tells us now since she is better, that she can do nothing but pray. I think though she is beginning to realize that "nothing but prayer" has a big part to play, and perhaps God meant her to thus uphold her hands. She has been an active woman, so at first she found this trial hard to bear, but now she has become resigned to God's will and seems more happy

in her affliction. Mr. and Mrs. Smith (nee Miss Beard) are now on their wedding trip and will come to us in a few weeks. We are truly thankful for these recruits, and could not have been better pleased as to personnel. We are quite excited over having a bride and groom in the station. There are many encouraging features connected with the work this year; the discouraging ones we will not mention. Several weeks ago a man lay slowly dying with tuberculosis. He had been a believer for some time, but being confined to his bed he could not get out to services. A few days since, mustering his waning strength, he got out of bed. To the horror of his family he went about the house smashing the idols and the ancestral tablets, and tearing the paper gods in pieces. Turning to his family and friends standing about, he said, "I serve the true God." Realizing that he was dying, he wished to show to the world his belief in Jesus as his Savior, and so asked to be baptized.

Mr. Hancock baptized him at the request of Mr. Dai, a Chinese preacher, and that night he died. The whole city is agog with the tale that the foreigners killed him. "Dr. Hewett took out his eyes and heart," "Mr. Hancock poured medicine water on his head," "they killed him."

His family refused him a Christian burial, but we pray that his wife and children may learn the way of Life, and meet him in the mansions above.

The Christians think that good will come of this, because it has brought the Church more to the notice of the people.

In Europe they kill each other by the tens of thousands. In this secluded corner we work for years to save one soul. Are you, in America, praying hard both that peace may come in Europe, and the King of Peace to China's benighted millions?

Yencheng, China.

NOTES FROM TSING KIANG PU.

MISS SALLIE M. LACY.

SPRING is coming with reluctant feet over our plains, for March has been cold and stormy thus far. In another month, however, we may hope to see our country blossom out into its one season of beauty—when the green wheatfields are waving as far as the eye can reach, interspersed with patches of brilliant golden mustard and the Venetian brown of the freshly ploughed fields, while the willows along the Grand Canal are shaking out their feathery green plumes.

Our hearts are filled with thankfulness that this spring, for the first time for five or six years, we have no army refugees camped around our city, and are not beset at our gates by beggars.

It is certainly a blessed relief, and we send up fervent prayers to the "Lord of the harvest" that he will grant these poor people a season of prosperity to recover from their crushing losses by flood and famine. The work of the station has settled down into the regular routine after the in-

terruption of the China New Year holiday. Both schools are in good running order, and the primary department of the boys' school, which has recently been started, has a very encouraging number of pupils.

The attendance at the hospital, which was considerably affected by bad weather following China New Year, is now very large. The courtyard is generally crowded with "the maimed, the halt and the blind" when I go down every day at midday to talk to the women waiting their turns to be treated.

Miss Sprunt, after China New Year, opened a Bible school for women with ten pupils. We are trusting that from this small beginning may grow a work that shall be a great blessing, not only to our own station, but to the whole surrounding country. The ignorance and superstition of these poor women, and the narrow, shut-in lives that they lead, are so pitiful. Recently a young woman from one of the neighboring villages came to the hospital for a serious operation. She said that until



One of Miss Sprunt's Country Congregations, Tsing-kiang-pu.



Two of the monitors in the Tsing-kiang-pu Orphanage, with their favorite pets.

she was married she had never been outside her own courtyard, and when she returned to visit her mother she did not recognize the outside of her home. Her case required slow treatment, so that she was with us for several months. She was greatly interested in hearing the gospel story and in reading and studying the Bible, and when she left she said she believed and trusted in the Savior. The hospital is a great evangelistic agency, as the Word is preached to both the men and the women every day in the chapels, and they are also visited and taught in the wards.

The Orphanage has enjoyed a fine health record this year. I have had no serious sickness of any kind among my boys. My household, which numbered forty when I took it in charge, is considerably reduced in size. In accordance with the wishes of the Executive Committee of our mission, that the work should not be permanently

continued, we are trying to secure positions for the boys as soon as they are fitted for self-support. A number have gone out, and others will soon be ready to do so. Dr. Woods' staff of hospital assistants is now almost entirely composed of ex-orphans. I frequently forget that I am no longer responsible for them, and am on the point of calling them to account when they do not pay proper attention to their toilet. One of our boys graduates from the station high school this session. Six others are taking the course, and there will be more ready to follow next year. We hope from this number to have some much needed teachers for our day schools in the country. The Christian Herald support will provide for the boys who are left on our hands. These boys have certainly been well taught along Bible lines, the foundations having been faithfully laid by Mr. and Mrs. Graham. I am often surprised in teaching them by their accurate and intelligent knowledge of the Bible. I think the older ones would compare with the average college freshman along this line.



A group of Tsing-Kiang-pu orphans, making their winter shoes.

"I wish to add my word of appreciation for the splendid magazine you are giving us," writes Mrs. Chas. W. Welch, of Nicholasville, Ky. "It has been a welcome visitor in my house from the time of its infancy and I have watched with pride its growth and development. I believe that the magazine, with its monthly visits, so full of Missionary tidings and needs has done more than any other agency to advance the cause of Missions in the Southern Presbyterian Church."



A Countryman Carrying His Pig to Market, at Tsing-kiang-pu.

PERSONALIA.

A note from Dr. Thos. H. Daniel dated March 27th informs us that he has removed to Seoul and was just about to begin work as a member of the faculty of the Severance Medical College. Letters will reach him addressed to Seoul in care of the College. While greatly regretting to lose Dr. Daniel's services at Chunju, we are glad our Church is able to make this substantial contribution to the great co-operative medical work that is being carried on in connection with this college, which was founded by the late Louis H. Severance, and is being largely supported by members of his family. Mr. Severance was well known to our Southern Presbyterian people, having visited a number of our Laymen's Conventions. We remember that he made a very inspiring address at our great Birmingham Convention some years ago.

A letter from Rev. R. L. Wharton, dated April 19th, contains the following interesting and encouraging item of news concerning our work in Cuba. Mr. Wharton says:

"Just at present we are in the midst

of the greatest awakening I have ever seen in Cuba. A large number have already joined the church. Last night and the night before, 25 persons took cards indicating their desire to become candidates and we will have tonight, tomorrow and Friday before us, which ought to be the best nights of all. You know we are in Holy Week, the only time in Catholic countries when the attention of the people is directed toward Christ and the time when nobody works, so that it is always possible to get a good congregation. The daily papers of the town have taken up our defense and the parish priest is furious. We are striving to carry the awakening of the neighboring towns and we believe that this is going to be by far the best year in our history."

A letter from Rev. M. B. Grier states that he and his family expected to sail from Shanghai April 21st. Their plan is to go first to Clifton Springs, N. Y., in the hope that Mr. Grier might find there the kind of medical and surgical help that he needs for his restoration to health. They would

probably reach Clifton Springs about May 12th, and friends wishing to write to them may address them there until further notice.

Mr. Grier states in his letter that the General Chang who captured and looted Nanking in the last revolution is now in charge of the district of Hsuehoufu with a large force of soldiers under him, many of whom are enlisted bandits. If money can be found to pay their regular wages they may be kept under control, but otherwise they are likely to look out for themselves again, as they did at Nanking, and in the same way.

Rev. Alva Hardie and family, whose pictures adorn this page, sailed from New York on May 10 for Descalvado, Brazil, which will be their home for another period of service in that great missionary field. Mr. Hardie did yeoman service while he was at home in



Rev. Alva Hardie, Mrs. Kate Hall Hardie and Miss Lucita and Master Melvin Hardie, Descalvado, Brazil.

presenting the missionary cause in our churches. We hope that as a result of his addresses many of the churches will enter upon a new era of intelligent interest and helpfulness in our Latin-American work. We trust that they will find the door of usefulness wider open than ever on their return to their field, and that seven more years of happy and useful service may be granted them in the ordering of Providence.

We have received word of the arrival at Ivy, Va., of Rev. and Mrs. Gaston Boyle of the West Brazil Mission. We extend to them our cordial greetings, and hope to have them at Montreat in August. We are sure they will have many interesting things to tell about their work in Brazil at our Missionary Conference. Since the Panama Congress we are especially anxious for our people to get waked up on the subject of Latin America in general and Brazil in particular.

Miss Charlotte Thompson, Principal of the Golden Castle Girls' School at Nagoya, Japan, reached Vancouver on the "Empress of Japan" on the 26th of April. She went to Battle Creek on her arrival, for a brief rest at the sanitarium. We are glad to hear that the doctor does not think that any extensive physical repairs will be needed in her case. We hope to have her with us at Montreat during the Missionary Conference in August.

Plans are being made for a special presentation of the needs of Japan during the Conference by the missionaries from that country who will be present in some kind of dramatic exercises, the exact character of which has not yet been described to us.

A subscriber from North Carolina sends us the following note: "Mrs. C. F. Kluttz writes from New Mexico that she enjoys the Missionary Survey so much that she reads it over two or three times."

DEATH OF DR. S. HOUSTON MILLER.

A LETTER from Dr. James B. Woods brings the sad intelligence of the sudden death at Tsing Kiang Pu on May 1st of Dr. S. Houston Miller. Dr. Miller sailed for China in November of last year and was just entering upon his work as a medical missionary, to which he had so long looked forward with eager desire. Dr. Woods writes:

"We are greatly distressed and shall miss him greatly. Mr. Patterson, his uncle, was telegraphed for and arrived yesterday morning. A funeral service in Chinese, was conducted by Dr. Henry M. Woods, his father's seminary classmate. All the Christians attended. They were most helpful and

did many things connected with the last sad rites that even friends here do not ordinarily render. Dr. Patterson and I are now taking the remains to Chinking to be buried in the little foreign cemetery. Dr. Miller's death leaves me alone with a heavy increasing work and responsibility."

Our hearts bleed for his parents who gave him years ago in a true spirit of consecration to this work and whose hearts were made happy when the time came for him to enter upon it. May the Lord hear them in the day of their trouble, send them help from the sanctuary and strengthen them out of Zion.

DEATH OF MISS S. E. FLEMING.

A cablegram received at the Foreign Mission Office on May 9th, announced the death that day of Miss S. E. Fleming, for many years Principal of the George C. Smith Girls' School at Soochow, China. The Secretary of Foreign Correspondence was instructed by the Committee to prepare a suitable memorial of Miss Fleming to be recorded on our Minutes, which will be done as soon as letters containing the necessary information are received from the field.

The cablegram contained only the an-

nouncement that Miss Fleming had fallen asleep. Something over a year ago Miss Fleming received an injury from a fall, on account of which she has since been confined to her bed. Although a great sufferer, she continued her work to the very last, having her classes gather at her bedside for their recitations. We know that death came to her as a sweet release from suffering. We hope to have the material in hand for a fuller account of her life and work for the next issue of *THE SURVEY*.

DO YOU KNOW?

1. What new course of study is about to be introduced into the curriculum of the Imperial University of Japan?

2. A good reason for rejoicing at Caibarien?

3. Where a little lad seven years old is actively working in a dispensary?

4. Who made it possible for the Gospel to enter Canhotinho?

5. What "quarter-mile runner"

learned to sit on his feet like a bird in a nest?

6. Where a hospital was compared to heaven?

7. Of a course of "Common Sense" lectures?

8. What 50 years of mission work has wrought in Hangchow?

9. In what field is there one missionary to about 200,000 souls?

10. How an "Oil Vender" witnessed for Christ? before daylight to bid farewell to some missionaries?

11. Where almost a whole city rose 12. Of some especially encouraging features of the work in Cuba?

SENIOR FOREIGN MISSION PROGRAM FOR JULY, 1916.

Arranged by MISS MARGARET McNEILLY.

TOPIC—*Signs of the Times.*

Hymn—In the Cross of Christ I Glory.
 Scripture Reading—Is. 60.
 Prayer.
 Minutes.
 Roll Call—Answer with an item from "The World Challenge to America."
 Business.
 Offering.
 Solo—Selected.
 Reading—"And for Me."
 Topical—Hallelujah Kim of Japan.
 Unreached Latin America.
 Hymn—Jesus Shall Reign.
 Close with a chain of prayer.

SUGGESTIONS.

Use the Monthly Topic in the current issue of the Survey. From the Annual Re-

port of the Executive Committee of Foreign Missions get additional items on "The Signs of the Times" in our various fields.

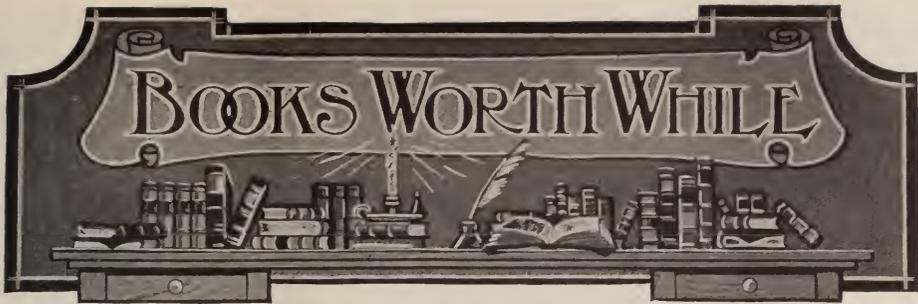
Make special prayer for Mexico, that our missionaries may be enabled to return and take up their work.

Let the closing chain of prayer be for the work in all the fields. Pray also that the Church at home may not grow lax during the summer months, but may measure up to her strength and responsibility.

The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year \$1. These programs are issued the 15th of each month for use the succeeding month.

COMPARATIVE STATEMENT OF RECEIPTS FOR FOREIGN MISSIONS.

Receipts Applicable to Regular Appropriations—	May 1916	1915	May 1916	1915
May	1916	1915	May	1916
Churches	\$10,160.82	\$10,968.66	Sunday Schools, Brazil	874.74
Churches, Brazil	1.80		Societies	7,892.88
Sunday Schools	671.70	310.61	Societies, Japan	30.00
Sunday Schools, Japan	19.85	95.35	Miscellaneous Donations	4,191.96
Sunday Schools, Brazil	540.10			\$42,391.57
Societies	2,590.60	3,225.42	Legacies	4,978.85
Miscellaneous Donations	1,578.33	1,624.40		\$47,370.42
	\$15,513.20	\$16,224.44	Initial Appropriation for Fiscal Year ending	
Legacies	\$2,768.35		March 31, 1917	\$47,500.00
	\$18,281.55	\$16,224.44	Deficit March 31, 1916	62,766.04
Two Months April 1, 1916 to May 31, 1916—			Amount necessary for year	\$568,800.21
Churches	\$27,552.60	\$26,466.47	Amount needed each month	\$47,500.00
Churches, Japan	4.00		The amount received in two months period for objects outside the budget, \$2,012.20	
Churches, Brazil	1.80		Nashville, Tenn., May 31, 1916.	
Sunday Schools	1,714.58	1,111.27	EDWIN F. WILLIS, <i>Treasurer</i>	
Sunday Schools, Japan	129.01	95.35		



"*The Church in the Highlands.*" By John MacKay; pp. 280. Geo. H. Doran Company, New York. Net, \$1.50.

The Chalmers Lectures for the year 1915, an extremely interesting and fascinating story of Christianity in Gaelic, Scotland, from the earliest beginnings under Columba, through the Reformation and the period of Persecution under Charles II, down to the stirring events of our own time connected with church life in that part of Scotland. We cordially commend this book to the readers of THE SURVEY.

"*Mary Slessor of Calabar.*" By W. P. Livingstone; pp. 347. Geo. H. Doran Company, New York. Net, \$1.50.

We quote, with our hearty endorsement, the notice of this book recently published in *The Missionary Review of the World*:

"The life story of Mary Slessor, of Calabar, rivals in many particulars the thrilling story of the heroism and devotion of David Livingstone.

"The success that rewarded her toil was very great and will multiply as the years pass. Honored by government officials, loved by her fellow-workers and almost worshipped by the children, men and women about her, she gladly lived her life to the full. The story of her life recently published, surpasses 'Thinking Black' in interest and gives not only a vivid picture of life in the African bush, but also the power of a life that was glorified and transfigured by a full devotion to her Lord."

Revolution in Mission Administration. By Daniel Johnson Fleming, Ph. D. F. H. Revell & Company, New York. Net, \$1.50.

A very suggestive and thorough-going discussion of the most pressing problem in modern mission administration—namely, the transfer of powers and responsibilities from foreign missions to native churches. The problem is discussed in relation to the work in India, but the principles involved apply to mission administration anywhere. Whether or not one agrees with the author's conclusion, he will find the information given in the book of great value in reach-

ing any conclusion in regard to so complex and difficult a subject.

Modern Movements Among Moslems. By Samuel Graham Wilson, D. D.; pp. 305. F. H. Revell & Company, New York. Net, \$1.50.

In the study of the Mohammedan problem, which has become one of the liveliest issues in connection with the foreign missionary work of today, this book will be found extremely helpful. The author has been for thirty-two years a resident in Persia and writes out of a wide experience and with first-hand knowledge. The book touches incidentally and interestingly on many questions of modern diplomacy, as these are related to the missionary question everywhere in the Orient today.

Border Trails. By Rev. Samuel McPheeters Glasgow. Presbyterian Committee of Publication, Richmond, Va. 25 cents.

Border Trails is a beautiful brochure. It has a distinct message of encouragement and help for all followers of the Lord whose hearts aspire to the highest life—the only life worth living—that of service for others in Christ's Name. It will make an ideal gift-book for the young Christian. A copy might profitably be placed in the hands of every young man leaving our seminaries, and indeed of all Christian workers.

It is original in its conception—a tribute to the wonders of the work for Christ in the West, to the workers, to the "work beyond," and to the great Master Workman. Its treatment, too, is original, with its vivid glimpses of scenes of human interest, met with in pioneering for God. All so simply told that the prose is poetic, and almost unconsciously the thought finally crystallizes in verse right out of the heart of the writer. The very irregularity and unusualness of the poetry sends the appeal all the more surely to the heart of the reader.

In appearance the booklet is attractive. The printing is clear, the pages uncrowded—the entire make-up is simple and quiet, in keeping with the simplicity and dignity of the message. BARBARA E. LAMB DIN.



THE SUNSHINE MISSION BAND OF TUTWILER, MISS.

MRS. J. F. NICKLE.

I ENCLOSE two pictures of our little Sunshine Band. Little workers in the Presbyterian Church, Tutwiler, Miss. North Mississippi Presbyterial. The first one was taken in 1914 on the church steps just before two of their members left for Colorado

Springs to live on account of their mother's health. These children worked with talents of 10 cents each given by their leaders. In two months' time they had made about \$15.00—a small band of about 12 workers—with which they helped S. S. Extension work in our field and purchased two shares of stock in the Yencheng Station, China, besides local help.



The Sunshine Mission Band, 1914.

Second Year—1915. We have grown lots every way; sold cream, candy and done various things to swell our treasury, so we could send to orphanage, foreign work, and have bought chairs for the choir this year. I give them picnics, have melons, lemonade, etc. They are making bright scrap books now to send to the foreign teachers for Christmas. We work mostly in the summer. Please put these pictures in our Survey. I have promised to do this. They read Survey and use Programs for their meetings. Whatever you can publish of these reports I will consider a favor and an encouragement to our little folks.

WORK AT YENCHENG.

JUNIA GRAVES WHITE.

WE HAVE been having a series of meetings here. First, we had general meetings, and then women's meetings. When we had examinations, both men and women, ten were baptized.

There was one woman, Mrs. Yellow, who came during the meetings. She said that she did not know we were having meetings, but that something in her told her to come and be examined. She did not even know what



The Sunshine Mission Band, 1915.

she was going to be examined for! She knew something about Jesus, but very little. She lives quite a way from the church, but comes to every single meeting of any sort or description. She is very earnest and also very interested. She is learning the Catechism and can repeat the Lord's Prayer. She has learned quite a number of Bible verses. She was not received because we knew so little about her. She is a very earnest Christian, even if she is not baptized. She is well off, but not rich.

There is an old woman that we received, and for a long time all she knew was, "I love Jesus and Jesus

loves me;" but now she knows how to pray, and trusts in Jesus, too.

Miss Hing, from Yangchow, came to help; and her talks were excellent. The people listened very attentively. We had very good order.

There is a woman who lives on the same street as the church. She became very interested when we first knew her. And then after a while she got in trouble—something about money, I don't know what—and she lost interest in the gospel. Just lately she began to come to church. She came twice during the meetings. She has a very nice little servant girl, who is also interested.

Yencheng Kee, China.

"I think it would be just the thing for our Junior Mission Band," writes Mrs. Henderson Smith, of Quitman, Ga., referring to the suggestion made on page 461 of the June Survey, regarding a Missionary Album. This idea seems to have struck a popular chord. But it is no small undertaking, and its execution will depend upon the demand promised for missionary photographs. The present plan is to have prints made of photographs which have previously appeared in The Survey, at a cost of not more than 10 cents a dozen. Your Album may be afterwards completed by clipping the photographs of the remaining missionaries as they appear in The Survey from month to month. Get a June Survey and read the suggestion in full if you have not seen it. See page 545 of this issue.

JUNIOR FOREIGN MISSION PROGRAM FOR JULY, 1916.

Arranged by Miss MARGARET McNEILLY.

Topic—*Other Children.*

Song—Children's Missionary Hymn.
 Scripture Reading—Psalm 23.
 Prayer.
 Minutes.
 Roll Call—Answer with a verse of Scripture on *Hope*.
 Business.
 Song.
 Offering.
 Recitation—Don't Forget.
 Story—A Little Soochow Martyr.
 Story—Insengi and His Mother.
 Story—The Story of Little Kim Yunnie.
 Song—Jesus Loves the Children.
 Close with the Lord's Prayer in concert.

SUGGESTIONS.

Have the Scripture reading repeated in concert.

Let the children tell some of the blessings which they have that the children in heathen lands haven't.

Have this a real "story-telling" meeting. The children should be familiar with the stories, and tell them as though they were the returned missionary telling them.

Make the meeting short and attractive. Warm July days are not conducive to active thought. If possible have the meeting out of doors.

The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., No., Nashville, Tenn. Single copy, 10 cents. Subscription for the year \$1. These programs are issued the 15th of each month for use the succeeding month.

"THE LAME PRINCE."

By MRS. R. M. FIREBAUGH.

Long, long time ago, in a little log cabin not far from a beautiful green wood, lived a little Indian boy named Kind Heart. He was very happy and contented the long day through.

The ugly, hungry wolf often knocked at the door of this humble home, but it made no difference to Kind Heart, for little Indian boys and girls have no worry nor "thought for the morrow." They seem to know that God who feedeth the ravens will supply all their wants.

In the tiny cabin lived four other children, and the father and mother. The father was away from home much of the time, riding and hunting—until one bitter cold winter he was taken down with rheuma-

tism. He continued an invalid for several years, and then the Good Father, who doeth all things well, took him to the Home above "not made with hands, eternal in the Heavens."

This left the entire support of the children to the faithful mother. She and the children spent much time in gathering bones from nearby woods and fields, where they had been thrown away, from which she made soap. She would then trade the soap for meat and corn.

As the children grew older, she would leave them at home alone and walk to the house of the missionary to help with the washing, receiving for her work meat and corn.



Playtime at Goodland.

Kind Heart tells that the only clothing he had at that time was a pair of trousers and a calico frock. When at home alone, in order to save the trousers, he wore the frock; but when he saw some one coming he would run and grab his trousers from the nail behind the door and pull them on before the visitor reached the cabin.

Soon better days came for the brave little fellow, who was a true prince at heart, the kind white missionary saw the sacrifice and hardship the mother had to endure, and the appealing hungry look in Kind Heart's eyes; and so he asked the mother to let him have the boy. Kind Heart was a lad of only five or six years, when one Sunday morning his few belongings were carefully tied in a red bandanna and he was taken to the old church. After service he got in the back of the big wagon and drove to the home of the missionary, which was now to be his home. Here, with the large family of white children, under the tender care of the missionary's wife, he was very happy and contented. The lad entered school the following winter and soon learned to read and write and to speak the English language.

Kind Heart's foster mother never knew the date of his birth, so he was always allowed to claim Thanksgiving dinner as his birthday feast.

The story of this boy's conversion is an interesting one. He had been at church one Sabbath with a number of his companions who were wild and reckless. The sermon had impressed him greatly, and the Spirit said, "Come," but Kind Heart said, "No, I cannot break away from my companions and accept the Savior." He got up and went out of the church, but the feeling in his heart was too strong—he could not forget God's call to him. He turned away from his companions, who were out with him under the trees, and went back into the church. There he met the pastor and the elders. He gave them his hand, and said: "I want to come out on the Lord's side."

From that day to this Kind Heart has



Which do you think is Kind Heart?

remained faithful to his church and to his Savior. This noble prince shrinks from publicity, but I have heard him make some beautiful testimonies in public service to God's love and care for him, and his life speaks more beautifully than any words that could fall even from a prince's lips.

Some years ago Kind Heart, too, was stricken with muscular rheumatism, and is now quite lame, but this has not kept him from giving much time and service to Christian work. As a deacon and Superintendent of the Sunday school it would be hard to find any one more faithful than the lame prince.

Bennington, Okla.

THE BASKET BABY.

"Bye, Baby Bunting,
Father's gone a-hunting—
Hunting for a rabbit skin,
To wrap the Baby Bunting in."

THOUSANDS of children for generations, have been lulled to sleep with this song. It should be sung to the Klingle babies in Alaska, for their fathers are often off hunting

for the rabbit skin to wrap the little baby in.

The Klingle mother weaves from the inner bark of the cedar a slipper-like basket, stiffened up the long back with slender reeds for baby's cradle. This basketwork is covered with a cunningly fitted case of strong coarse muslin, made with flaps below the pillow to

button over baby when he is tucked cozily in. She gathers quantities of the beautiful soft feathery moss, and dries it to use for packing around baby in his basket.

Also, there are soft rabbit skins for extra wrapping on the wee feet and legs. Bits of blanket are set apart for the chest and shoulders of the newcomer, who is first thoroughly oiled, then wrapped about with his little blanket, and slipped into his moss-lined nest. The feet are snugged in with the rabbit skins, the moss is packed in about the body, then the flaps are drawn together and buttoned over the folded arms, and from under the chin all the way down to the feet. Baby's head is sometimes covered by a little fitted cap, sometimes by only a fold of the blanket, leaving the face alone exposed to view.

Baby can now be moved about by even an inexperienced nurse without danger to spine or limb. The basket is easily swung by leathern ropes across a corner of the house, and by means of a string attached to the side it can be

rocked by a person too infirm or crippled to do other things.

When the baby grows older, his basket is often propped against the wall so that he can look about and see what is going on, though no unnecessary attention is given him, no nerve-taxing effort is made to hurry speech or laughter. He lives in his basket day and night; eats in it, and travels in it. Occasionally he is taken out and rubbed all over with oil.

When he goes out in cold weather, it is still in his basket under father's or mother's blanket. In summer, during the busy fishing and berrying seasons, he is set up against a rock or tree out of the way. Often the flies and mosquitoes plague the poor little unprotected face, for the hands are buttoned inside. Still this is the safest period of a Klingit child's life, and I have sometimes wondered if the wonderful patience of the race were not due to this early experience.

Teachers of Alaskan children have been surprised to find them so easily governed, gentle and obedient, while yet possessing so much of spirit and enterprise. In common with our Indians, corporal punishment is unknown among the Klingits. Physical pain is given to another, whether child or adult, only as "an eye for an eye" retribution or as a means of driving out an evil spirit, which superstition leads them to believe possesses certain persons.

When a child is about a year old (or, as the Klingits say, *two* years old, meaning one summer and one winter), he is released from the basket life, and is after-



Pappoose



Baby's father and uncle and the dog.

ward mainly in charge of other children, often little more than babies themselves. They make a pouch of their blankets, and in these carry the babies upon their backs. They dart about at play, hardly seeming to notice their precious burden. Sometimes baby drops out of his pocket during a game of tag and is hurt. To accidents of this kind can be charged the large number of deformities among the native people.—*Mrs. Eugene S. Willard, in "Children of the Far North."*



JUNIOR HOME MISSION PROGRAM FOR JULY.

*"Out in the golden sunshine,
Out in the shadows dim,
Gather the little children—
Gather them all for Him.*

*"Tell them the dear old story,
Wonderful words of love;
Tell them of Christ the Savior,
Living for them above.*

—*Eliza E. Hewitt.*

1. Song—"We Have Heard the Joyful Sound."

2. The Lord's Prayer.

3. Transaction of business.

SOME DEBTS, AND HOW TO PAY THEM.

4. Song—"O, Worship the King."

5. Our Debt to the Red Man.

6. Prayer—That our hearts may be responsive to the needs of the Indians.

7. A Basket Baby of Bible Land, Who Became a Leader—Ex. 2:1-10.

8. Song—"Anywhere with Jesus."

9. A Basket Baby of the Land of Snow.

10. Paying Our Debt.

11. How a Lame Lad Became a Princely Leader.

12. Song—"I Think When I Read That Sweet Story."

13. Circle of Prayers—For the Indians and Indian missionaries—that we may not forget to pay our debt.

Notes—5 and 10. See articles in Home Mission Department by Mrs. Crawford, Rev. E. Hotchkin, Mrs. Gibbons, and memorials to our devoted Indian missionary, Rev. W. J. B. Lloyd. If additional material is desired, send 5 cents to the Executive Committee of Home Missions, 1522 Hurt Building, Atlanta, Ga., for several leaflets, including a beautiful true story by Mrs. Gibbons, "The Glory Land Boy." 7. This may be told as a story.

"Tell 'Jack' that my class is still working for him, and we hope to see him climb to the top of the pole yet. So sorry he took that tumble," writes Miss Nell Porter of Charlotte, N. C.

AMERICA - A FIELD - A FORCE

HOME MISSIONS

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

MISS BARBARA E. LAMBDIN, LITERARY EDITOR,

HURT BUILDING, ATLANTA, GA.

REPORT OF THE STANDING COMMITTEE ON HOME MISSIONS AT THE GENERAL ASSEMBLY, MAY, 1916.

Abstract.

The printed Annual Report of the Committee for the past year contains a wealth of information which should be in the possession of all our people, more especially of our ministers, officers, and other leaders in Church work. The report is a veritable "Ebenezer," and bears witness to a growing interest on the part of our Church in this important department of our denominational activities.

The Church-wide responsibility to the Indian, the Negro, the Mountaineer, the Frontier, and the Immigrant, which cannot be met by Congregational, Presbyterian, or Synodical Home Missions, either separately or collectively, is coming to be increasingly recognized.

The Assembly's Home Missions serves a field distinctively its own. No other agency does, nor can do, the work assigned to it. "If the 9,000,000 Negroes in the South, the 100,000 or more Indians, the 3,500,000 Mountaineers, and the constantly increasing multitudes of Immigrants are to be evangelized the Assembly's Home Missions Committee must do it. If the opportunities for evangelistic work and for Church extension in the great West are to be met the resources of the whole denomination are needed."

We note with keen regret that many of our churches, of which not a few are among the strongest in the Assembly, while giving liberally to other causes, gave nothing, or comparatively little, to this cause. Such a policy is contrary to the mind of the Assembly and tends to Moravianize our Church.

FOREIGNERS.—Through this Committee we are reaching with the gospel more nationalities at home than we are abroad. Seventy-nine faithful missionaries are preaching and teaching in twelve foreign languages, involving an annual expenditure of \$26,600. Among these nationalities we have 85

churches and missions, with a membership of 2,977. One of the loudest calls to our missionary devotion is presented in the unprecedented tides of immigration from all quarters of the earth. The American Bible Society reports that it circulated the Word of God last year in the United States in 91 languages, while throughout the world it was circulated in only 90 languages.

FRONTIER.—The economic developments of our day are creating frontier conditions in the East as urgent as those in the West. Seventy-two per cent. of the population of West Virginia are out of the Church. "There are over three times as many unsaved people per square mile in West Virginia as there are in Africa, and over five times as many as there are per square mile in South America." Similar appalling conditions of spiritual destitution obtain in other Synods.

MOUNTAIN MISSIONS.—We record with profound sorrow the departure to the General Assembly on high of that devoted and stalwart friend of the Mountaineer, Dr. E. O. Guerrant. The Assembly bears loving tribute to his consistent Christian life, his untiring labors of love and works of faith. He, "being dead yet speaketh" through the churches and schools which he established and for so many years fostered. The organization of the Synod of Appalachia marks the beginning of a new era of prosperity in the mountain mission work. The Assembly would call special attention to the Mission Schools as the most important arm in the evangelization of the mountain people, and would earnestly commend them to the prayers and liberality of our people.

COLORED EVANGELIZATION.—The Committee has sustained another sore loss in the resignation of Dr. J. G. Snedecor, first as superintendent of colored evangelization, and later as principal of Stillman Institute. The Executive Committee is taking steps to

secure a worthy successor to Dr. Snedecor as principal of Stillman Institute.

EVANGELISM.—We are pleased to note the unusually large number of accessions to our Church during the past year. The superintendent of evangelism and our evangelists have done much towards creating a strong evangelistic spirit among our people. The original aim, policy and spirit of this department should be heartily encouraged.

INDIANS.—In the death of Rev. W. J. B. Lloyd the Indians lost a devoted pastor, a wise counsellor, and a true friend, who spent forty-six years of his life ministering to their needs.

FINANCES.—The receipts for the past year aggregated \$176,381.45, being an increase over the previous year of \$8,815.02. By a slight scaling of appropriations, the Committee kept expenditures for the year within the bounds of the receipts. Four hundred forty-four missionaries, not including 200 wives, serving 650 churches, stations, and schools have been supported, in whole or in part, at a total cost of \$199,180.22.

RECOMMENDATIONS.—1. That the sum of \$324,000, or 27 per cent. of gifts to Assembly causes, be apportioned for this cause for the year 1917-1918 (which amount is equivalent to only 97 cents per member), and that sessions be advised against diverting any of this amount to causes not strictly Assembly Home, Missions.

2. That sessions and pastors be urged diligently to use every means of giving the people comprehensive information on the work and the importance of Assembly's Home Missions, such as the observance of Home Mission week, sermons in June and November on the distinctive work and special needs of this cause, and a faithful use in the Sabbath school of the special exercises prepared for the occasion.

3. That all pastors, churches, Sabbath

schools and church societies be urged to give this cause a large place in their thinking, praying and giving.

4. That the Assembly discourage the growing tendency on the part of some to request that their contributions be applied to "special objects" not included in the regular appropriations, whereby the Committee must inevitably incur debts which will greatly embarrass the work.

5. That the work conveyed to the Assembly's Home Missions by the lamented Dr. E. O. Guerrant, known as the "American Inland Mission," or "The Soul Winners' Society," be hereafter known as the "Guerrant Inland Mission," the same to be held as a cherished memorial of this brother greatly beloved.

6. That the Assembly define Assembly Home Missions to be work done only under the authorization of the Executive Committee of Assembly's Home Missions, as distinguished from congregational, presbyterial and synodical home missions, as well as all merely charity work.

7. That the present ownership and control of the Goodland Indian School in a local Board of Trustees be continued, and that the school be heartily commended to the benevolent public as worthy of support.

8. That the Semi-Centennial Building and Loan Fund be kept before the attention of our people and that the Executive Committee be instructed to make strenuous and sustained efforts to increase these funds to at least \$100,000.

9. That the Assembly expresses its appreciation of the untiring labors of Drs. Morris, McMillan, Miley and Thacker, and that they be commended to the sympathy and support of the churches.

Respectfully submitted,

J. LAYTON MAUZE, Chairman.

A VETERAN AND A HERO.

By REV. S. L. MORRIS.

REV. W. J. B. LLOYD was born October 16, 1834, in Sumter Co., S. C., and he entered into rest April 15, 1916, at Bennington, Okla.

Little is known of his youth. The tocsin of war that summoned patriots to the defense of their country found him among the volunteers. About the same time he enlisted also as a soldier of the Cross. His first religious work was organizing prayer groups in the army, and many a soldier thus pre-

pared went from his knees to meet death on the battlefield.

The fortunes of war that went against the South not only took toll of its manhood, but despoiled the survivors of their earthly possessions. This training of the camp influenced Mr. Lloyd to offer himself for the ministry. Being thirty years of age, and without means of securing theological preparation, he studied privately with Dr. George Ewing Eagleton.



Rev. W. J. B. Lloyd.

As Paul heard the cry of Macedonia, so the need of the Indian touched the heart of Mr. Lloyd, and he offered himself for service. At this time the Indians were under the jurisdiction of our Foreign Mission Committee. Like Abraham of old, he went out not knowing whither he went, riding horseback from Arkansas westward, through the unknown country, with no roads except trails, and no guide except his own heart that led him ever toward the Indians. Unable to inquire the way by reason of the unknown tongue of the Choctaws, he found himself at last, after many adventures, among this people. His coming was not a moment too soon. Only three Indian missionaries were left, and one of them, Rev. Thomas Hart Benton, lay dying. At his dying bed, these laid hands of ordination upon the young volunteer in 1870. This was the last official act of the dying missionary, and his mantle fell upon worthy shoulders.

For nearly forty-six years Rev. W. J. B. Lloyd gave his life to the Indians, and it is a singular coincidence that he and Sheldon Jackson began work in similar circumstances, for the same people, in the same community. Mr. Lloyd shared the humble homes of the Indians and partook of their hard and simple diet. Riding horseback or on foot, he carried the banner of the Cross

from pioneer settlement to Indian encampment. Many a time he has gone hungry and cold, yet he counted not his life dear unto himself because of his love to the Master and to the Indians. Out of ninety meetings of the Indian Presbytery he missed only two during his entire ministry. Never was there a more loyal heart, and never was man more honored and trusted by the Indian people.

Although superannuated and infirm, he refused to cease his labors, and preached the last Sabbath he spent on earth. Several years ago a cancer on his hand necessitated amputation, when he was seventy-five years old. Refusing all opiates, he held out his hand to the physician and said, "Cut that hand off," and submitted to the operation without flinching.

As soon as the breath left his body, an Indian came forward and craved the privilege of furnishing his burial outfit, and ordered from a neighboring city the finest casket that money could buy. His funeral was held at Bennington and was conducted by Rev. S. L. Morris, Secretary of Home Missions. Never was there a greater crowd in that town. Not one-fourth of the people could get even standing room in the church. By request, the casket was left open, and it required nearly an hour for the people to file by and look for the last time on the face of their beloved missionary. The line of conveyances which followed his remains was a quarter of a mile long, and a great stream of people on foot formed another procession. Many Indians wept like children, and others stood silent and dejected like persons dazed. It was the greatest tribute ever paid a man in the State of Oklahoma.

Mr. Lloyd was one of nature's noblemen, simple as a child who lived in the atmosphere of prayer, who walked by faith, and never counted the cost of service. He was a great man. Not great, judged by human standards, because of military exploits or literary

effort. His was the highest type of greatness—the greatness of goodness and of likeness to the Master, who was meek and lowly, and yet crowned by the generations of mankind as Lord of All. If an inspired writer could add to the list of heroes in the 11th chapter of Hebrews, his name would find a place among the number of those “of whom the world was not worthy.” His own Church knew but little of him, and never accorded him honor or recog-

nition. He was only an humble Home Missionary. The Master’s eye, however, is upon the faithful of the land, and He will reward every man according to his work, and will one day give him public commendation, “Well done good and faithful servant.”

“Life’s race well run,
Life’s crown well won,
Life’s work well done,
Now cometh rest.”

THE VANISHING RACE.

(Dedicated to a picture by Edward S. Curtis.)

Into the shadows, whose illumined crest
Speaks of the world behind them where
the sun
Still shines for us whose day is not
yet done
Those last dark ones go drifting. East
or West,
Or North or South—it matters not; their
quest
Is towards the shadows whence it was
begun:
Hope in it, ah, my brothers there is none;
And yet—they only seek a place to rest.

So mutely, uncomplainingly they go
How shall it be with us when they are
gone,
When they are but a mem’ry and a
name?
May not those mournful eyes to phantoms
grow—
When, wronged and lonely, they have
drifted on
Into the voiceless shadow whence they
came?

—Ella Higginson.



Redeeming the Red Man is a more hopeful and also a more interesting process than rifling him.—J ERNEST MCAFEE.

REV. WM. J. B. LLOYD.

For Forty-five Years a Missionary to the Indians.

By PROFESSOR D. F. EAGLETON.

The name Lloyd has been an honored one in history. The ancestry of Rev. William James Beard Lloyd was Irish on his mother's side, English and Welsh on his father's, both family lines being Presbyterian as far back as the record can be traced.

His parents were members of the Old Brick Church in Sumter District, South Carolina, where he was born October 16, 1834. Converted at the age of eighteen, under the preaching of the Rev. Daniel Baker the lad fed richly on the milk of the Word under the preaching of his first pastor, Rev. George Gregg, and Rev. Joseph R. Wilson, D. D., a cousin and intimate friend of his father.

The young man was endowed by nature with a powerful mentality, combined with an unusual measure of practical common sense, and though he had only the training of an ordinary country boy in the South before the war, he began to consider seriously the claims of the gospel ministry.

In 1855, a colony of planters, including the Lloyds, moved to Western Arkansas, settling near Washington, Hempstead county, adjoining a colony from Tennessee, prominent among its members being the Taylor family from Cleveland. Three years later Martha Taylor and William Lloyd were married and settled on their own farm in the community.

On the breaking out of the Civil War Mr. Lloyd and two brothers joined the command of General Van Dorn, C. S. A., in Missouri, and in the engagement at Pea Ridge in 1862 he was severely wounded. On rejoining his company after recovery, the call to the ministry became stronger and stronger. He began the study of Greek and Latin under his chaplain, Rev. Edward Green, and established a prayer meeting in

camp, which was maintained until the close of the war.

Though greatly handicapped by lack of educational training and of means, he placed himself, after the war, under the care of Ouachita Presbytery, and he taught school and pursued his studies. Later he studied under Rev. George Ewing Eagleton, pastor at Mount Holly, Ark., and the souls of the two men became knit together as the souls of Jonathan and David.

About this time the Choctaw Indians sent a call for a Presbyterian minister. Their chief and governor, Rev. Allen Wright, a veritable man of God, had been a classmate at Union Seminary, New York, of Dr. Eagleton, and probably through him Mr. Lloyd's attention was turned to missionary service among the Indians. He was licensed by his Presbytery in 1870 as a foreign missionary to the Choctaw Indians.

He traveled on horseback a distance of nearly one hundred and seventy miles to the Indian Territory, accepted the pastorate of Bennington and Chisk'Ok'Tok, and was ordained by Indian Presbytery at Lenox Church, September 16, 1870, by Revs. Allen Wright, J. H. Colton and Thomas Hart Benton. The latter was ill and had to be carried into the church on his cot, and he died shortly afterward.

Mr. Lloyd returned to Arkansas for his wife and family, and after many hardships and difficulties they finally reached their new home. A small Indian hut was the temporary shelter of the family until a house could be built. Here the devoted wife and mother spent much time alone, frequently at first in terror, the nearest white neighbor being half a mile away. But the Indians were kind, and life-long friendships were gradually formed.

The husband in prosecuting his work was away for weeks at a time, riding hundreds of miles, often sleeping alone at night out on the open prairie. Surely when the roll is called up yonder the names of this heroic husband and wife will be far up on the list.

A faithful guardian was their dog, Ruler. After staking around the premises at twilight to see that everything was all right, he would lie all night on the doorstep. Woe to the one who tried to cross that threshold!

Father Lloyd, as he was familiarly known, finally gained by his devoted labors affectionate ascendancy over the whole Choctaw and Chickasaw tribes; but when urged by the Indians to apply for allotment under the Dawes Commission, he refused, saying,



True friends of the Indians, Rev. and Mrs. W. J. B. Lloyd.

that he was there "to preach the gospel to the Indians, not to take their land."

Mrs. Lloyd was equally beloved by the Indians. When asked how she managed them she replied, "We fed them when they were well, we nursed them when they were sick, and buried them when they died." There was a saying that a sick Indian could not get well unless Mrs. Lloyd sent him some of her cooking.

Their home became an inn, "an india rubber house," on the trail to Texas. Many travelers were entertained—some paid, some did not—they were not asked! The Indians loved these true friends and saw that their wants were supplied. The years passed, the children of the missionary—there were ten of them—grew up in close intimacy with their Indian companions and later some of them intermarried.

There were no banks in those days, and frequently the Indians would bring Mr. Lloyd large sums for safekeeping, saying that no one would suspect a preacher of having much money.

For six years Mr. Lloyd had charge of Armstrong Academy, and at the time of his death was a trustee of the Goodland School and of the Oklahoma Presbyterian College for Girls at Durant. It is proposed to make the chapel of the new building at Durant a memorial to him.

This apostle to the Indians never tired in his arduous labors—of ninety meetings of Presbytery he missed only two. He said: "When the Master calls for me I want Him to find me with the harness on." Though a sufferer during his later years, he continued his work, and the Sabbath before his death preached on "The Lamb of God"—his theme for forty-five years. The gathering at his funeral was the greatest tribute ever paid to a man in Oklahoma.

A PAGE FROM HISTORY.

By MRS. BELLA MCCALLUM GIBBONS.

From "The Choctaw Mission Records" I find that Rev. W. J. B. Lloyd was given as his field of labor Bennington, Six Town and Livingston, Oklahoma, at a salary of \$750 per year. This was recommended by the members of the "Choctaw Mission," at a meeting at Lennox, September 16, 1870. This is the first mention made of him or his work.

At a previous meeting of the same body, held at Goodland, September 11, 1869, with Rev. C. C. Copeland and



Old Bennington Church, showing portion of log house, built by the Indians in 1870, for the Lloyd family.

To train the Indians in efficiency as church workers Mr Lloyd and his coadjutors planned an annual summer encampment at Cherokee Lake, near Bennington. Who will take his place in this and other lines of help for the Indian people? May we not hope that the mantle of this venerable Elijah will fall upon a worthy Elisha in the person of his successor, Rev. Robert McElwee Firebaugh! He and his devoted young wife have already captivated the people, and have even now entered into the labors of the beloved Father Lloyd.

Austin College, Sherman, Texas.

Professor Eagleton is preparing a more extended sketch of Rev. W. J. B. Lloyd, which may be obtained from Mrs. Martha Lloyd, Bennington, Oklahoma. Please include stamps to cover postage.

Rev. Cyrus Kingsbury both present, the former acting as "Mission Clerk," the members of the Mission granted a request that Mr. Copeland be given a vacation of a few weeks on account of ill health. Neither his nor Mr. Kingsbury's name appears at the next meeting, and the handwriting is changed.

Years ago Mr. Copeland's son, who is now dead, told me of his father's death at Washington, Ark., while attending Synod, and of his burial there. He told of the coming of two Indian

elders to their home at Wheelock. The children were playing in the yard when they came. The Indians had bowed heads and silent, sad faces. They asked for Mrs. Copeland, and when she invited them in, they told her to bring the children together into the room. One of them opened his Bible and read a chapter, after which all knelt down, and the other elder offered a fervent, touching prayer for Mrs. Copeland and her children. After all had risen to their feet, they told poor Mrs. Copeland, with tears streaming down their faces, that they were just returning

from Arkansas Synod; that Mr. Copeland had died there, and as they could not bring his remains home, they had buried him in Washington, Ark.

It was a touching incident, of which these are only the bare details. I am quite sure that both Mr. Kingsbury and Mr. Copeland died either in 1869 or 1870. The record closes with the meeting in 1870.

Much unwritten Church history that would have been exceedingly interesting was lost when Mr. Lloyd went home.

Goodland, Okla.

THE INDIAN AND THE WORD OF GOD.

By REV. EBENEZER HOTCHKIN.

THE Indian's knowledge of God's Word is limited. Translations of the different books have been slow in reaching him. Often, too, it is hard for him to get possession of these translations as they come from the press. His vocabulary is small, and it is with great difficulty that the exact thought is communicated to him. Interpreters are often men of small vocabulary, and at their best the truth is only half told. Teachers, too, with little art for imparting the great doctrinal truths, have been lacking. It is surprising to see, in the face of all these and many other hindrances, how quickly he has come into a clear under-

standing of the Book, and how wonderfully the Book has influenced him.

The Indian's love for God's Book is intense. When once its doctrines have been brought to him, and he has been gripped by them, the Bible at once becomes his first Book. His love for it is manifest in his making it a close companion. The hymnal, too, leather-covered, is always in his pocket—always soiled, always ready for use.

His reverence for the Book is characteristic. He accepts it at once as being the Word of God, and no part of it seems ever to be questioned. He believes the prophets were true, and their message ours; and he looks for fulfillments. The Virgin birth he holds sacred. He believes that "the Word was made flesh, and dwelt among us." He never questions that the Son of Mary is the Son of God.

As a preacher of the Word his messages find foundations here, and he has no patience with those who would quibble about these fundamentals. There are no doubts in his mind about the miracles. These fit well into his manner of thinking, and fall naturally into their place in God's plan. He believed somehow in a resurrection before the



No Indian meeting is complete without Evangelist Hotchkin. He is a worthy leader.

Book with its wonderful proof of it came to him. Having learned from the Word of God this beautiful story of a most glorious resurrection and its promise of hope, he at once accepts it as something practical for his thought and life, and lays it away as final, content to wait until that great morning shall reveal its wonders to him.

The Book is an everlasting Book for the Indian. He believes that the heavens and the earth shall pass away, but that God's Word shall abide forever. In the presence of this everlasting Word, he worships God in deep humility and striking reverence. His hospitality, as touching as his worship, is the hospitality of "having all things in common." His door is the open door, as was the door of Martha and Mary, where the weary teacher can come in and rest, finding comfort and provision.

The Book is safe in his hands. The blood is first with him. He knows that the blood of Jesus Christ made him clean. Grace, faith, repentance, and confession have their place, but the blood is first. His repentance is with confession and tears. I have seen the



A Brush Arbor, where many Indian meetings are held.

session in the wee hours of the morning listening to confessions made with tears and weepings. How different it is with us today—this despised virtue has been put aside, and the blood counted an unholy thing.

The Indian is safe with the Book. A dying Indian said: "Don't you hear that beautiful music? Why didn't you tell me about it? Don't you hear it? Don't you hear it?" Then he sang, "Just over in the Glory Land, with the Mighty Host I'll Stand;" and went at once to be with the angels around the throne of God.

Durant, Okla.

FROM OUR FAITHFUL INDIAN EVANGELIST.

REV. SILAS L. BACON.

THIS world is full of sorrow, pain and death. Indian Presbytery met at Lone Star Church, about 65 miles south of Oklahoma City, Okla.

One of our leader in the Indian Presbytery, Rev. W. J. B. Lloyd of Bennington, Okla., reported he was sick. And on April 16th, afternoon I received a message he was called away, rest from his long years labors. When I read a message to the congregation, majority of the members of Indian Presbytery were shed tears over his death.

We know one thing, that the Choctaw Indian people has lost one of the best friend, and also Old Goodland Indian Industrial School has lost one of

the best members of the Board of Trustee.

I for one have felt very deep in my heart, lost a friend. Only consolation we have is, while we feel a great loss to us, but he has gain his victory.

Our need in the Indian Presbytery is two thing. First is good Christian school, fitting up with able teachers. We have several good school in our country amongst the Choctaw, and turn them out as a graduated young men and woman; and some of them were bright young men and women, only clothe with wisdom of this world, not so much of our Master's work.

One good Christian school for girls at Durant, Okla., about fifty Indian



New home of Rev. and Mrs. S. L. Bacon—the little girl is one of their adopted daughters.

Girls. And we need one for the young boys.

Second need is, For Encampment or Summer Conference resort. About three years ago, Indian Presbytery has made a good plan, but not able to execute this plan. If the people understand like some of us do, but they cannot understand how needful it is, and we cannot get hold on right way.

Now if we had enough money on

hand, we could establish a strong Presbytery and good Christian School for our people in this country. We were right in the midst of good chances for this prosperity, but no money. If anyone wanting to know something about what this "good chances" are, write me at to Goodland, Okla. I will let him or her know by return mail.

Goodland, Okla.

A BIRD'S EYE VIEW OF GOODLAND.

By MRS. BELLA McCALLUM GIBBONS.

The building with columns is Bacon Hall. It is of brick, and contains the office, parlor, dining room and kitchen on the lower floor. On the upper floor are the lobby, sleeping rooms for employees and the girls, and also a large sleeping porch. Bacon Hall was completed in 1908, the first building erected by the Home Mission Committee at Goodland.

In the center is Choctaw Hall, completed in 1914, a frame building with ample recitation rooms on the first floor, and a roomy auditorium on the second. It is well equipped for school purposes, well lighted, and has a modern heating system. All the buildings are well lighted and supplied with water from a deep well which was put in two years ago.

The frame building on the other side is Mission Hall, also built in 1908, which con-

tains sleeping rooms for boys and employees, but is too small to accommodate comfortably all the boys who attend school.



A Drill by Goodland Girls, at Indian Presbytery.

Another building, the laundry to the right of Bacon Hall, is not shown in the picture. It contains the bath rooms and a large laundry room, which is very poorly equipped.

A concrete walk connects the buildings, and the grounds are enclosed with a neat wire fence.

The session just closed has been one of struggles. More than once the life of the school was seriously threatened. Oftentimes we could see very little hope ahead, but some friend or friends each time made it possible for us to go forward "in His name."

Except the supplies of corn, peas and potatoes all else required for the main-

tenance of the school has been furnished by our friends in the Church. We are grateful to them all for their generous help.

We had very little sickness all the year until the measles broke out among the students in April.

Already plans are being made for next session, plans which we all hope will succeed—for a larger school, one better equipped for good work, one where many more of the gipsy-living, homeless, unsaved, hungry-for-love Indian orphan children can be well cared for and trained for the duties of this life, for Christian service, and saved for Christ.

Goodland, Oklahoma.



Old Goodland School.

THE INDIAN ENCAMPMENT.

By REV. R. M. FIREBAUGH.

A feature of the Indian work that is perhaps more indicative of progress than any other is the Cherokee Lake Encampment. This is a recent feature, and the two meetings that have been held have resulted in much good.

The Presbytery is largely attended by the Choctaw and Chickasaw people. The meeting of Presbytery brings together the Indian people from far and near, but the time is more or less taken up with business, and the popular side is crowded out. The Encampment gives occasion for a third gathering together of a scattered people each year, and these meetings are entirely popular and educative.

The Encampment gives opportunity for combining the whites and Indians in united church work, and often new methods are most helpful. No people need education in modern methods of church work more than the Indians. They are prone to follow in the old ruts, but they are willing to be taught, and respond nobly to anything that will make them more useful in their Master's cause. But he who brings new me-

thods must exercise the grace of patience and perseverance, and be able to give reasons for the faith that is in him.

The Indian Encampment is different from any other in our Church, and will remain so for many years. The tendency to make it a playground must be carefully guarded. Worldliness and pleasure are too apt to take the prominent place. The white element is liable to dominate, and cause the full-blood to sulk in his tent.

The finances are limited, so the management must keep within bounds, and go slow. The speakers must be versatile, plain in speech, and at the same time able and up to date. These and many other features make this encampment unique.

Three of our foremost helpers and supporters have gone to their reward. We shall sadly miss the co-operation and support of Rev. W. J. B. Lloyd, Sam Dyer and Solomon Belvin. Brother Lloyd will be missed in every department of church activities. Last year, notwithstanding the wet weather and high waters, this faithful worker, though eighty-two years of age, re-



Cherokee Lake, for which the Encampment is named.

ained through it all. Too much cannot be said in commendation of Mr. Dyer and Mr. Belvin. They were tireless workers for this Encampment, and eagerly drank in every uplifting thought and helpful idea that these meetings offered.

The Encampment this year will be held some time during the month of August on

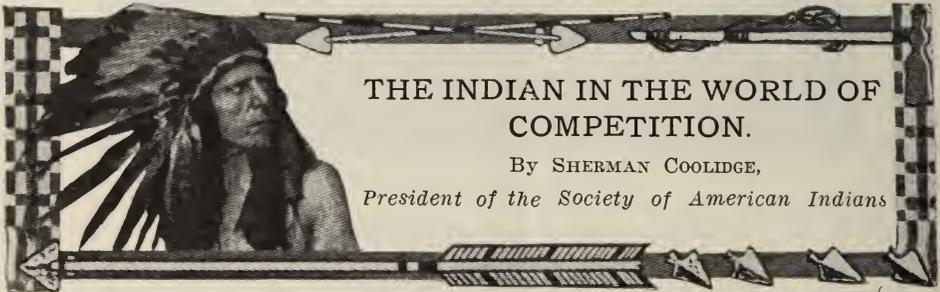
Cherokee Lake. It promises to be better than ever before and to serve a larger number of our Indian brethren. Any of our



Having a good time in the lake.

white friends who desire a delightful outing, close to nature, and among a hospitable people will find this an ideal place.

Bennington, Okla.



THE INDIAN IN THE WORLD OF COMPETITION.

By SHERMAN COOLIDGE,

President of the Society of American Indians

The Indian in the world of competition is a subject that probably seldom occurs to American citizens; yet here and there we see the original American who has seized his opportunity and struggled upward in the face of the public opinion, now vanishing, that he lacks capacity for advancement. During the past fifty years, Christian men and women, charitable institutions and organizations, the Church and the state, have taken individuals and groups to the school house and the chapel, and the Indian American has responded to the "magic touch of opportunity" by taking up his share of the task and becoming a worker, a thinker, and a producer. He is daily demonstrating the fact that he can win position, influence and wealth by the labor of his hands and by the efforts of his educated brain.

When our white friends come in contact with the progressive type of the "Nation's wards," they are likely to exclaim, "Oh, but you are an exception!" Happily, the exceptions now-a-days are multiplying by hundreds each year, thanks to the peace policy inaugurated by General Grant's ad-

ministration. It was not until then that the country seemed to realize the futility of trying to civilize the native at the point of the bayonet, or fire religion into him with a gatling gun. Was it the influence of General Ely S. Parker, the Seneca Chief, that brought about the change of policy? It would not surprise us if it was by his advice, as he was Commissioner of Indian Affairs under President Grant; and we remember that he was also on Grant's staff as military secretary, and that the terms of peace which brought North and South together and ended the Civil War are recorded in the handwriting of an Indian.

We can mention only a few of those who, through all but insuperable obstacles, have won their way in the world of competition. By their trades, professions and commercial interests they exhibit their ability to capitalize their education and gain a living.

Senator Owen, a Cherokee, was Chairman of the Senate Committee that revised the whole financial system for a nation of one hundred million people. Hon. Charles Curtis, of the Kaw tribe, was sent to represent Kansas in the United States Senate, not by

Indians, but by white voters of the State. Hon. Charles D. Carter, a Choctaw, and the Hon. Mr. Hastings, a Cherokee, were elected by white constituents to represent them in the lower house of Congress; and these are not the only men of Indian blood in Congress.

Outside its halls we have many Indians in Government service, among them being Hon. Gabe Parker, a Choctaw, Registrar of the United States Treasury, and Hon. Charles E. Dagenett, a Peoria, Supervisor of Indian Employment. In civil life, we have Arthur C. Parker, Seneca, Archæologist of the State of New York; John M. Oskison, A. M., Cherokee, late Associate Editor of "Collier's"; Charles A. Eastman, M. D., A. M., Sioux, author and lecturer; Carlos Montezuma, B. S., M. D., a full-blood Apache, specialist and practicing physician for years in Chicago; Charles Bender, Chippewa, dealer in baseball and sporting goods, Philadelphia; Rev. Henry Roe-Cloud, A. B., B. D., Winnebago, minister of the gospel; H. C. Ashmun, full-blood Chippewa, newspaper proprietor and editor; Dr. Caleb Sickles, Oneida, dentist, Tiffin, Ohio; Hon. W. J. Kershaw, Menominee, a successful attorney in Milwaukee; Charles Buck, Blackfoot tribe, stockman; Charles H. Kealear, Sioux, merchant, Arapahoe, Wyo.

It is said that no race can be better than its women, and the Indian men have always acknowledged the need of the feminine mind to help guide them into higher and better ways. The Indian woman has been viewed by her white brothers and sisters as a beast of burden and a much abused drudge. Truth told, she is a force to reckon with among the tribes now as in the past, in religion, politics and social life. And the Indian women never have complained of the racial system of division of labor. Sometimes a brave threw his wife away;

now and again a wife left her husband for a wealthier man; for the sake of social advancement, a young girl was compelled very occasionally to marry a man she did not want. These things happen, too, among the superior pale-faces.

Angel De Cora Deitz, of the Winnebago tribe, and her work in the world of art are well known; she also teaches in the Carlisle Indian School. Miss Helen Clard, a Piegan, is an elocutionist of note who has delighted audiences everywhere. Miss Nancy Seneca, a Chippewa, is doing fine work on the Pawnee Reservation in Oklahoma as a professional nurse. Mrs. Marie L. B. Baldwin, LL. B., another Chippewa, is employed in the Indian Office at Washington, D. C. Mrs. Rosa B. La Flesche, Winnebago, is in the Indian Service, located at the Rosebud Agency, South Dakota. She has the distinction of being one of the original six who organized the Society of American Indians. Most of the men and women mentioned in this article are members of that organization, whose function is to work for the uplift and welfare of the race.

These "first Americans" have succeeded uncommonly well, and now mingle with the best in business and social life. Bear in mind, however, the fact that every white man is not a success, neither will every Indian be a success. Any plan of organization, any consistent method of work that will enable the Church or the Government to add a host of forceful, worthy men and women, is worth adopting, and should receive every support. Enough has been developed to show that the noble red man who formerly dwelt in a wigwam is becoming the dweller in marble halls; the plumed warrior of the plains is being transformed into the captain of industry and the soldier of the Cross.

THE OKLAHOMA INDIANS.

By MRS. ANNIE S. CRAWFORD.

It has been said, "There are two roads, the white man's road and the Indian's road—neither traveler knows the road of the other—a little while and the Indian will no longer be, the young will be even as white men."

"As monumental bronze, unchanged his look;

A stone that pity touched but never shook,

Trained from his tree-rocked cradle to his bier

The fierce extremes of good and ill to brook;

Impassive, fearing but the shame of fear—

A stoic of the woods—a man without a tear."

Many years ago the United States Government decided to remove the Indians from their homes in Georgia, Florida, Alabama, and Mississippi, and the Choctaws, Chickasaws, Seminoles and Creeks were given land in what was then known as Indian Territory. They were forced to go, accompanied by U. S. troops, and hundreds died on the way.

In the Indian Territory, now Oklahoma, the land was long held in common, and



An Indian of the long ago.

each was allowed to occupy all the land he could cultivate. In those days there were vast uncultivated areas which abounded in game, and the Indians preferred this manner of life, as it left them free to roam at will.

And then "one morning ninety-five years ago the Choctaws awoke to find missionaries in their midst—three of them. It was like the coming of Moses and his wife and Aaron to the children of Israel. It meant deliverance."

The Choctaws preserve the old-time religion. They sing with deep reverence and devotion the old songs of Zion. Music means so much more to the Indian than to the white man.

In the old days the Indian sang to the Great Spirit and poured forth his joys and woes in song. He sang to the animals, the woods, the trees, the thunder, and the lightning. As our children study history, so the deeds of Indian ancestors are handed down in song. If a warrior expects never to return, but to die in defense of his people, he sings his death song.

Just let me say that two of our sweetest

songs for children come from these Indians of long ago. As the babies were fastened on their papoose boards, and swung to the limbs of the trees, the squaw would sing, "Rock-a-bye baby on the tree-top," or perhaps, "Bye, Baby Bunting, Father's gone a-hunting."

The Government has now allotted the land in Oklahoma to these "wards of the Government." It is a rich section, well watered, and abounding in fish. Much of the land is prairie, and there are forests which have not yet been cleared. So many restrictions, however, have been thrown around their lands that instead of helping it has really in some cases injured the Indians.

For seventy-five years Presbyterians have been prosecuting missionary work among these Indians, several missionaries accompanying them when they were transplanted to their new location in the West. These pioneer Presbyterian missionaries, for love of the Indian people, turned their backs on the comforts and necessities of civilized life to make their homes in a then trackless forest.

The Indian inclines to our form of belief. They are so quiet and reverent in their religion that Presbyterianism appeals to them and brings out their better natures. Our missionaries were among the first to teach them the true religion, and today the majority of full-blood Indians who belong to any Church are Presbyterians. Shall we lose our foothold among them? Shall we surrender to others the fruits of our past labors?

A meeting of Indian Presbytery is unique, and a visit to one of its meetings will never be forgotten. Leaving their homes, the entire Indian community encamps around the church. Each Indian congregation sends not only its elder to Presbytery, but entire families—men, women and children, and even dogs. Sometimes they put up temporary shacks or tents; or if the weather is good they live in booths. All eat at one table, as many sometimes as 150. At day-break the bell rings for sunrise prayer meeting, conducted by the Indians in the Choctaw language; and there are services practically all day, with preaching by an Indian or by a missionary through an interpreter. After the night service the Indians remain to sing, and continue their service until a late hour. Here their voice is raised in prayer. Here they sing their old Choctaw hymns, set to no music yet full of the sweetest music the forest ever heard. Here their young men come every year and offer themselves for the service of their Master.

The Indian Mission is a great trophy of

our Church, and we trust that the time will come when these people in still greater numbers shall be brought under the influence of the gospel of Christ.

"We are watching, we are waiting
For the bright and prophetic day,

When the shadows, weary shadows,
From the world shall roll away.

"Lo! He comes! See the King draw near,
Zion shout! 'The Lord is here!'"

Athens, Ga.

INDIAN ARROW HEADS.

A NEW CAMPAIGN.

The Bureau of Indian Affairs has inaugurated a Better Babies Campaign. Hon. Cato Sells, Commissioner, makes this strong appeal in a communication to Superintendents and employees of the Indian Service:

"It is our chief duty to protect the Indian's health and to save him from premature death. It is of first importance that we begin by re-establishing the health and constitution of Indian children. Education and protection of property are highly important, but everything is secondary to the basic condition which makes for the perpetuation of the race.

"No race was ever created for utter extinction. The Indian has demonstrated his humanity, and his capacity for intellectual and moral progress amid conditions not always propitious, and I am eager to participate with all the favoring forces that contribute to his racial triumph, believing as I do that when he comes to himself as a factor in the modern world his achievements will enrich and brighten the civilization of his native land.

"If we have an Indian policy worthy the name, its goal must be an enduring and sturdy race, true to the noblest of its original instincts and virtues, and loyally sympathetic with our social and national life; a body of efficient citizens blending their unique poise and powers with the keen and sleepless vigor of the white man.

"The new campaign for Health in which I would enlist you is first of all to Save the Babies! Statistics startle us with the fact that approximately three-fifths of the Indian infants die before the age of five years. I earnestly call upon every Indian Bureau employee to help reduce this frightful percentage. Superintendents, teachers, physicians, matrons, nurses, every one can do something by instruction or example.

"I believe that the high aspirations and missionary spirit generally prevailing among our field employees are a guaranty of substantial and lasting achievements, and I hope and believe we shall have the quickened co-operation of all denominational agencies, religious missionaries and mission schools having special interest in the Indian's spiritual welfare, and whose priceless labors, luminant with self-sacrifice and religious fervor, have done so much for the

red man. We shall all, I am sure, exert an irresistible union of effort."

NEEDED—PROTECTION FOR THE INDIAN.

The chief difficulties and external dangers in the way of the Indian come today from the unscrupulous white man and half-breeds, who exploit the Indians and seek to steal their land, and to the politicians who seek office not that they may serve a dependent people, but fleece them. The situation is now acute in Oklahoma, where every means, legal and illegal, are being used to rob the Indians of their valuable land. Another danger comes from among the Indians themselves in the use of a harmful opiate, the Mexican mescal bean, privately and in their religious services. Friends of the Indians strongly recommend that the importation and traffic in this drug be prohibited.

HIS EXPERIENCE PROVED IT.

The "Jesus Road" was the theme of a Christian Indian, who addressed a company of white people at the recent missionary exposition in Cincinnati. Speaking through an interpreter, he said: "Every one of us should take the Lord as our Saviour. The place He has prepared for us is a glorious place. Which way are you going to choose, the Devil's Road or the Jesus Road? The good way leads to Heaven and the other is the way to hell. We learn from the Bible what a bad place hell is. It is a place of punishment. We should take Christ and be saved from it."

HIGHER EDUCATION FOR THE INDIAN.

The Indian population of the United States at present is 304,950. Yet there is in this great land no higher institution of learning for the red race. Government and Mission Schools have done much for the Indians, and are today providing for their elementary, academic, and industrial training. The eighth grade is the standard of these schools. In addition to this, Carlisle and a few other Indian schools offer as a part of their usual eight grades, a three-year course emphasizing agriculture, home economics, and certain commercial and trade courses.

While the elementary training may be all that is desired for the average Indian, no provision has been made for the training of leaders. The great hope for the Indian, as for any other race, is the right kind of native leadership.

The idea of founding a school of this kind originated with Dr. Walter C. Roe, who, together with his devoted wife, labored among the Indians in Oklahoma, and who from life-long association with the red man understood his needs. On the death of Dr. Roe in 1913, the project passed on to his wife and adopted son, Rev. Henry Roe Cloud, a full-blood Winnebago Indian, a graduate of Yale, and by nature and education amply fitted to carry the work to a successful finish.

The project has the hearty endorsement of Yale College, the Home Mission Council of the Federated Churches of America, and the International Committee of the Y. M. C. A. The different denominations are represented on the board of trustees, which, with the advisory board, is composed of representative men from different parts of the United States.

The new school will be thoroughly evangelical and strongly Christian, the fundamental purpose being to train native Christian leaders for all the tribes in the United States, later reaching out, if possible, to the fifteen million Indians in South America. There is at the present time a great need of a thoroughly modern and well-equipped school of this kind in the United States.—*Homeland Gleanings.*

NATIVE CIVILIZATION.

The Pueblo is something more than just an Indian. He is something more than picturesque. He represents a unique development among the aborigines of the United States—a native-born civilization, or semi-civilization, if you will, which, before the white man stumbled upon it, embodied a settled habitation with a distinct architecture, a stable form of democratic government, a religious ritual free from human or animal sacrifices, the practice of monogamy, the equality of woman, an orderly pursuit of agriculture, well developed arts and the love of peace. He was our first apartment house builder, our first irrigationist, our first cotton spinner, and his wife was our first artist in ceramics. * * * He is the last of our indigenous races which it is now possible to preserve in anything approaching its native estate; and one would think it worth an effort to preserve it.—*Charles Francis Saunders in "The Indians of the Terraced Houses."*

THE ORIGIN OF THE WHITE MAN.

A long time ago when the old Indians first saw the white people they thought that they were part of the ocean foam. The reason they thought this was because, when the Indians saw the first ship of the white men far out on the ocean they thought it was the foam of the ocean, and when the ships came nearer and nearer they thought they were made of foam of the water. When the white men came ashore and talked in their strange tongue and their appearance being pale and white, the Indians were very much frightened.

Some of the old Indians still believe this.—*Alfred Harper, Cherokee.*

FARMING ATTRACTS INDIANS.

The Indian, born with a love of nature greater than any other race, rarely adopted farming as a career until of late years, despite the fact that the aborigines own hundreds of thousands of acres of tillable land. He is now awaking to his opportunity and taking to agriculture as rapidly as circumstances will permit.

In 1891 it was estimated that Indians were farming 46,800 acres of land, and this acreage was increased to 381,615 acres in 1911. Ten years ago it was estimated that 10,290 Indians were actually cultivating lands allotted to them. In 1911 this number had more than doubled, growing to 24,366. The total number of Indians with allotted lands being 174,608, the figures indicate that a good proportion are growing crops.

Instruction in agriculture in the Indian schools of the country, led by Carlisle, is largely responsible for this increase of Indian farmers.

"In adapting their courses of study and methods of instruction to the natural abilities and future needs and environment of the pupils, the Indian schools supported by the Federal Government," says the Superintendent of the Carlisle School, "are years in advance of the public schools in the various States for white children. For years there has been a tendency in our public schools to educate the boy and girl away from the farm toward the activities of the city, notwithstanding the fact that a large element of our population is now resident in the country districts, and must remain so for many years to come."—*New York Times.*

"I consider the Missionary Survey the best of all missionary magazines," writes Mrs. A. M. Kimmons, of Live Oak, Florida. "I am anxious to see 'Jack' at the top of the pole and will do all I can to help him get there."

AN INDIAN GIRL'S APPEAL.

For the Oklahoma Presbyterian College for Girls.

With pleasure I am writing to you in behalf of the interest of the other girls of our college as well as for my own.

I came here four years ago, and now the college has grown almost as dear to me as my own home, for many different reasons. Not only have I attained knowledge from a worldly standpoint, but I have also attained a better and more trusting conception of Jesus Christ than I ever had before, which I feel has benefited me more than all the worldly knowledge I could ever master. I am thankful I am not the only one who has had this experience, but almost all the girls have.

Perhaps you would wish to know a little in regard to our school life. One of the most important things that we have is the Young Women's Christian Association, to which all the older girls belong. Then we also have a Miriam Band for the younger girls.

The entire student body goes to church and Sunday school each Sunday, and lately we have had a great revival, which was held by Rev. Frank Wright, the Indian evangelist. In this meeting all of our girls that were not Christians accepted Jesus as their personal Savior except two; and it is our daily prayer that they will in the near future.

We are equipped physically, as well as otherwise. We have a tennis club and some basketball teams. Sometimes match games are played with outside teams, and much spirit is shown at such times.

As each year passes we feel the growing need of another building being added to our college in order that more girls may go out of this school equipped spiritually and mentally for all the walks of life. The thing that this world needs is more people with this training.

With God's help, we are going to raise money to build this new building. Each girl has a "mite box" in which she is going to place all her self-denial money, and in that way help as she can. Girls cannot be sent away from here equipped as they should be with our present equipment, as we are now finding out; but we cannot raise a sufficient amount of money by ourselves; and neither can we by the help of the Durant Presbyterian church. We will also have to have the help and prayers from people everywhere. Cannot you aid us in this matter?

I wish you could know how eager we girls are, and how earnestly we pray that we may be able to get the sufficient amount

of money in order to erect our new building. Each of us wish more girls to be sent from this college better equipped, so that into whatever community they may go they may be able to prove a blessing to it in many ways. We cannot do this, as has been before mentioned, without your help and prayers. We all hope and pray that you will give to us all the help that you can, and that you will not pass this request by without thinking of it, because we need help and prayers so badly. Our college has passed through many serious difficulties successfully, and we hope to succeed this time.

We all give you our sincere wishes and prayers, that you may have success and prosperity in all that you undertake to do.

I am yours truly,

BESSIE JOHNS.

Durant, Okla.

This letter was sent, on request to a Young People's Society in Georgia; but it carries a message and appeal to every friend of the Indian and of Christian education.

Miss Johns is more than half-blood Choctaw. She is sixteen years old and comes from the Kiamichi Mountains of Eastern Oklahoma.



Miss Bessie Johns.

CAN YOU TELL?

Mention a touching incident in connection with the ordination of Rev. W. J. B. Lloyd.

Whose home became an "inn," "an India rubber house" for Indians and whites alike?

How did the Indian Elders announce Mr. Copeland's death?

In what way does the Indian show his love and reverence for God's word?

What does Rev. S. L. Bacon say about the loss of W. J. B. Lloyd, and of help needed in Indian Presbytery?

Mention some of the buildings at Goodland, and tell something about the last session.

How have the Indians proved their

ability to win in the world of competition?

How does the Cherokee Lake Encampment help the Indian work?

Where do we get two of our sweetest nursery songs?

What important campaign has been inaugurated by the Indian office?

What effort is being made for the higher education of the Indian?

How did Kind Heart get a good Christian home?

Why do you think the Alaskan children are so gentle and obedient?

Mention three important items from the Report of the Standing Committee on Home Missions at the General Assembly.

SENIOR HOME MISSION PROGRAM FOR JULY.

"Along the new trail the Indian walks destiny. . . . The gifts the white as the greatest boon of civilization. The Saviour of mankind, the true worship of for the Red Man as the white. . . . Thos. C. Moffett in "The American Indian on

with safe steps, leading upward to a worthy man has brought are accepted and prized religion of the Book, the redemption of the the Father in Heaven . . . are as much The American Indian is on the new trail."—*the New Trail.*"

1. Hymn—"I Love Thy Kingdom, Lord."

2. Prayer—That we may not tarry in giving the Indian the true religion which his soul craves, and may hasten to train him to take his place in the world as a witness for Christ.

Prompt transaction of business.

THE INDIAN ON THE NEW TRAIL.

4. Solo—"The Way of the Cross Leads Home."

5. Bible reading—Isaiah 43:1-21.

6. Prayer—For Indian missions and missionaries.

7. A Message of Hope on the Sorrowful Trail of the Indian.

8. A Beloved Leader on the "Jesus Road."

9. Messages from Indian Friends.

10. Indians Who Have Achieved.

11. Recitation—"The Vanishing Race."

12. "Called to Be Saints."

13. A Means of Grace—The Cherokee Encampment.

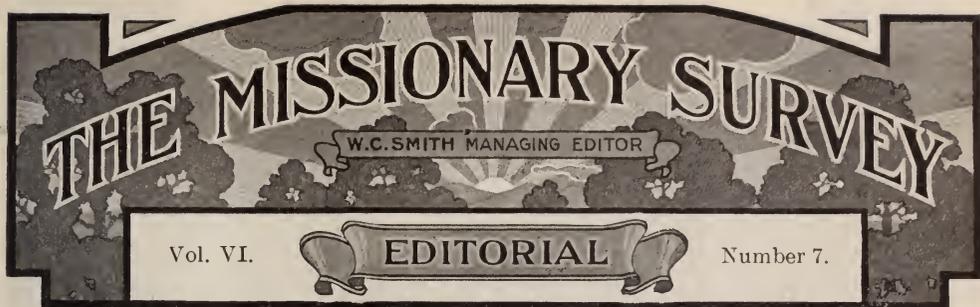
14. Hymn—"For All the Saints."

15. Sentence Prayers—That the measure of our love to Christ may be the measure of our *desire* and *effort* to bring the joy of salvation to the Indian people.

Notes—7. The Oklahoma Indians; 12, the Indian and the Word of God; 7, 8, 9, 10, 12 and 13 may be supplemented from paragraphs under Indian Arrow Heads; also the Junior Department, and books and magazines. If additional items are desired, send 5 cents or 10 cents to the Executive Committee of Home Missions, 1522 Hurt Building, Atlanta, Ga., for new leaflets, including the touching story by Mrs. Gibbons of "The Glory Land Boy."

COMPARATIVE STATEMENT OF RECEIPTS FOR ASSEMBLY'S HOME MISSIONS, MAY 31, 1916.

	1916	1915	Increase	Decrease
Churches -----	\$ 8,574.79	\$8,957.40	-----	\$382.61
Sabbath Schools -----	1,734.91	1,865.57	-----	130.66
Missionary Societies -----	1,599.42	1,799.51	-----	200.09
Miscellaneous -----	5,824.06	3,956.71	\$2,867.35	
	\$17,733.18	\$15,579.19	\$2,867.35	\$713.36



THE MISSIONARY ALBUM.

AT THE time of this writing it is too early to hear from the SURVEY's readers generally as to their approval of the proposition made on page 461 of the June issue under the title of "Here's An Idea;" but in surprisingly quick time, we have had responses from Alabama, Georgia, Kentucky, Missouri, Mississippi, North and South Carolina, Tennessee, Texas and Virginia, heartily welcoming the scheme. By the time the August SURVEY goes to press, we can doubtless make a definite statement about putting the matter through or not, as the next week will show by post-card responses to the SURVEY office at Richmond, whether there is a sufficiently general desire to make a Missionary Album on the plan suggested, to warrant arrangements to supply the album and the Missionary photographs.

If you did not see the plan outlined, get a copy of the June issue and look at it. The possibilities in it are immense.

Here are some of the replies received:

I think the Album idea is a fine one; I hope you will arrange to print the duplicate pictures for this purpose.

MRS. G. W. JUREY,
California, Mo.

Your article, "Here's An Idea," is just what I have been hoping for; I hope you will be deluged by requests for it. Every family in our church should have a complete Album of our foreign missionaries.

MRS. J. M. WILLIAMS,
Wesson, Miss.

I think your plan for a Missionary Album just splendid! I do hope you can perfect it. I am going to start one any way. I believe it will lead to great things.

MRS. R. B. GRINNAN,
Columbia, S. C.

Yes sir, let us push along your scrap book idea and make it a prize contest among our Presbyterians.

MRS. M. D. IRVINE,
Danville, Ky.

I am delighted with the idea.

BERTHA BURKE,
Loray, N. C.

I am much taken with your plan for the Missionary Album. Shall undertake the making.

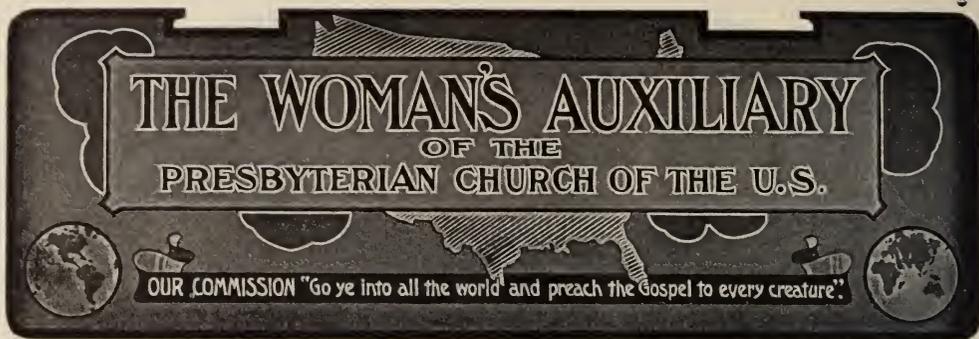
BESSIE MERRILL,
Thomasville, Ga.

The idea of the Missionary Album is just fine I am delighted with it.

S. C. SPANGLER,
Knoxville, Tenn.

I have read carefully the plan proposed on pages 461-2 of the June Survey and am most heartily in favor of it. I have for years wanted some such Albums of our missionaries' likenesses, and hope your suggestion will be responded to by many.

JOHN E. ARMSTRONG,
Educational Secretary.



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, CORNER PEACHTREE AND TENTH STREETS,
ATLANTA, GA.

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

ROLL OF HONOR.

AT THE meeting of the Woman's Advisory Committee at Memphis last September, it was decided to make a systematic effort to reach the Standard of Excellence this year, 20 per cent. increase in gifts, 10 per cent. increase in membership. Each Synodical President computed the amount required for her Synodical and requested her Presbyterial Presidents to do the same and pass the responsibility on to the local societies.

The value of a *Definite Aim*, founded upon *Adequate Reports*, is shown in the fact that six Synodicals and twenty-three Presbyterials reached the desired goal. The following Synodicals and Presbyteries were successful.

	SYNODICALS	
Arkansas		Tennessee
Florida		Texas
Mississippi		Virginia
Oklahoma		
	PRESBYTERIALS	
East Alabama		Palmyra
Suwanee		Lafayette
Augusta		Mechlenburg
Cherokee		Pee Dee
Savannah		Harmony
Charleston		Brazos
Cent'l Mississippi		Fort Worth
East Mississippi		El Paso
Meridian		Lexington
St. Louis		Montgomery
Missouri		Paducah-
Durant		Muhlenberg.

WHY ORGANIZE FOR CHRISTIAN WORK?

Address by REV. R. D. DODGE, *Before the Florida Synodical.*

THE question is often asked by men and women, "Why should we pay so much attention and devote so much time to organization in our work? Why cannot the work be carried on in the same way that it has been carried on in the past?" Such questions as these do not come from men in regard to their business affairs, but when they enter the doors of the Church things take a decidedly differ-

ent aspect to them. In as much as the questions are frankly put, they will be frankly answered.

ORGANIZATION IN NATURE.

We ought to organize our church work because the great God who made the heavens and the earth and all things that are therein thinks that is the best way to accomplish results. It is a commonplace that the telescope reveals to

us the most colossal example of organization. When we turn our wonderful instrument upon the sun, the moon and the stars that He has ordained, and then open our ears to the voice of the astronomer whose business it is to interpret the laws and the phenomena of these bodies we find ourselves in the midst of a universe created and governed upon the principle of organization. When, again, we take that other wonderful little instrument, the microscope, and examine the infinitesimal creatures and creations of the God of all the earth we should not be surprised to find that He has proceeded upon the same principle as in the larger, though not greater, works of His hands. The tiniest insect, the most beautiful flower that blows, the smallest as well as the largest member of the human body are marvels of organization. That is indisputable. God's handiwork reveals to us His conception of the necessity of organization to the accomplishment of desired ends.

ORGANIZATION IN BUSINESS.

Surely man is made in the image of his Creator in this respect and he has never lost that image. In every department and sphere of his life he practices organization. When he enters the commercial and business world he regulates his affairs in accordance with that principle. Walk into an up-to-date office and you find each employee doing his own work and no one's else, and the whole office force doing the work of the office. Go out into the factory and you will find that the workmen are divided into sections; each foreman accountable to the manager. The work of the world is done through organization. Go to the banking world, and it will be seen that the entire banking business, not only of the nation, but of the world is carried on through a systematic organization. Study the government, and it will be found that there are various Secretaries of various Departments; each Department divided



Mrs. J. S. Thompson, of Atlanta, and her granddaughter, Janie Perrin Stevens, of Hsuehoufu, China. Mrs. Thompson is indeed a "Mother in Israel," having two missionary daughters in China, Mrs. George F. Stevens and Mrs. F. A. Brown. Mrs. Thompson was one of the organizers of the Atlanta Presbyterian and for a time, President of the Synodical, and is greatly beloved by her large circle of friends.

into other departments or sections, each one being held responsible for a definite work and for no other. Our navy is constructed upon that principle. Three units of battleships is far more effective than an equal number of ships of equal or superior individual strength. Look into the athletic world, and see how man has carried this principle into that sphere of his life. It is team work that wins victories, not the splendid playing of individuals. In every sphere of activity in which man moves he works upon the principle of organization.

Likewise do we find that the dumb animals are made in this respect in the image of their Creator. Witness the wonderful organization of the ant and

the bee, and how they accomplish their work. These tiny folk accomplish such marvelous results because they work on a system.

WHAT IS ORGANIZATION?

We see, then, that God and His creatures invariably employ organization in their work. What do we mean by the term? Organization is an arrangement whereby a definite work is assigned to a definite party that it may be accomplished in the most efficient manner so that the whole may result as originally intended. Let this working definition remain in our minds for a few minutes as we pursue the subject a little further.

ORGANIZATION NECESSARY TO SUCCESS.

Since we thus find organization employed at every turn by the Creator and the creature there certainly must be some very good reason why it is so employed. We might stop long enough just to mention some of the very good reasons why we do so find it in operation.

First, because history shows us that no great work is ever accomplished without organization. A classic illustration is found in the miserable failure of the unorganized mob of Xerxes to conquer the world, or even to get a good start toward it, as contrasted with the wonderful success of Phillip of Macedon and his son Alexander with their invincible phalanx. Though out of all proportion as to size the little phalanx carried the great armies of the Persians before it as the wind carries straws. Alexander organized; Xerxes did not. Compare results.

UNITY.

Second reason; organization secures unity both as to policy and action. There are no conflicting aims, no cross purposes and therefore no scattering of energies which means waste.

Third reason; organization secures economy of time, of energy, of money by the elimination of waste. Economy consists in so managing an enterprise

whether great or small so as to reduce the waste to a minimum.

ECONOMY.

When a definite person has a definite work to do and is not bothered with some one else trying to do his work nor by being held responsible for the work of his colleague, his energies, time and all of his powers are concentrated on the one thing. Therefore, no waste.

EFFICIENCY.

Fourth reason; organization secures Efficiency and Increase in results by placing definite responsibility. Where every particle of that which is expended is accounted for in the products there must be a greater quantity of goods put out than if there was waste, and likewise must it necessarily be of a better quality. There are no ragged edges. The product is clean cut, that is, it is done efficiently.

This is only a brief statement of some of the reasons why it has seemed good to all reasonable and non-reasonable beings to organize their work. There is only one class left who will not employ this principle; they are the unreasonables.

WHY ORGANIZE THE WOMAN'S WORK?

If for these good reasons men find it to their advantage to organize in every phase of their life, why shall the principles not be put into application in our Church work and especially in our "Woman's Work? Is it true that the children of this world are wiser in their generation than the children of light? The King's business is the King's *business*, and demands of those who carry it on that they employ business principles in the management of it. Were it not for the fact that God is in His Church as He was in the burning bush that it was not consumed, the Church would become bankrupt in a week, so poorly are its affairs managed. The Church has recognized the value of the principle of organization to a certain extent. She has her courts organized into Session, Presbytery,

Synod and General Assembly. She has her Sunday School organized into Cradle Roll, Beginners, Primary, Junior, Intermediate, Senior, Adult, Home Departments, etc. The Sunday School work is organized by Cities, Districts, Counties, States working up to a national organization and an international. It is high time the Woman's Work was being recognized as of equal importance and worthy of as much attention. If organization is good for these other departments of the Church's work why not for this one? When we awake as a Church, to a realization of this fact we will come into possession of a force for good such as will bring us to our knees in repentance for neglecting it so long. God grant that our repentance may come.

It ought to be unnecessary to have to explain the necessity for organization in our Woman's Work to intelligent people, but the lack of interest and the covert as well as open opposition of some of the men and some of the women in the Church to such organization does make it imperative.

HISTORY OF THE AUXILIARY.

The straw that broke the camel's back came in the year 1910 when at the Woman's Jubilee of Missions our Southern Presbyterian Church was the only Church represented which could make no report on the work which the women were doing, the simple reason being that there was no adequate organization existing among the societies and no exact figures available. Some of the more interested women of the Church being chagrined by this lack of "up-to-dateness" and this abundance of "backwardness" determined that, because such a condition of affairs ought not so to be, therefore it must not so be. Being also women of vision and farsightedness, as well as ability, they began to plan and also to execute those plans, and an overture asking for organization was sent up to the General Assembly.

It did not take the highest court of our Church long to see that there was good sense and great virtue in the plan proposed by the women. The stamp of approval was unanimously placed upon it by our General Assembly of 1912, and the Women's Auxiliary sprang into life.

This one act of the 1912 Assembly is sufficient to place it on record as a "Great Assembly." It was a new step and one far forward in the work of the Church.

Four years have passed since that step was taken. Whether it was a wise one or not may be judged in part from the hearty commendation given to the work of the Auxiliary by the Secretaries of the four Executive Committees of the Church.

It should also be noted, that between 1912 and 1915 the gifts from women's societies for all causes increased more than \$59,000.00.

From a review of the work and the figures stated we might sum up briefly some of the results which have come from our Woman's Auxiliary since it became a definite organization and factor in the life of the Church:

1. The organization of the women's work in the Church is well nigh perfect.
2. Through the various secretaries of societies, Presbyterials and Synodicals a wealth of literature has passed into the hands of the women of our Church making them more intelligent with reference to the work of the Church than they have ever been before.
3. It takes only intelligence to create interest and enthusiasm. More women are more enthusiastic about more parts of the work than ever before.
4. There has been a phenomenal increase in the gifts of the societies to all causes.
5. There has been a corresponding increase in membership.
6. The records of the work which

the women are doing are available at any time.

Friends, I can conceive of no necessity for further explanation or defense of the organized work of the women of our Church. If we cannot accept solid results about which there can be not a scintilla of doubt; if we cannot accept the testimony of the Executive heads

of all the departments of our Church work, then the most consistent thing for us to do is to shut up ourselves in our little holy of holies, stop our ears with sealing wax and glue our eyelids together that we may not see the great work of the world being carried on by those who have caught the vision which we have rejected.

INTERESTING ITEMS FROM THE ANNUAL REPORT OF THE WOMAN'S AUXILIARY.

MISSION STUDY CLASSES:

Home Mission	646
Foreign Mission	492
Total	1138
Prayer Bands	290
Prayer Calendars used	6855
Surveys taken	19232
Increase in Society Members	4277

STATISTICAL REPORT TO THE GENERAL ASSEMBLY.

WOMEN'S SOCIETIES.

No. Societies reported.....	2,678
Total membership.....	70,444

CONTRIBUTIONS.

Foreign Missions	\$110,479
Assembly's Home Missions.....	24,680
Synod's Home Missions.....	10,939
Presbyterys's Home Missions.....	21,955
Congregational Home Missions.....	25,786
Christian Education and Ministerial Relief	13,974
Sunday School Extension and Publication	2,950
Schools and Colleges.....	12,016
Bible Cause	1,038
Orphans' Homes	26,833
Miscellaneous Benevolence	44,690
Contributions not Benevolent.....	144,507

\$439,973

After correcting a clerical error made last year in printing, the item, "Orphan Homes," following encouraging facts are noted:

Membership, increase.....	2,801
Foreign Missions, increase...\$	4,909
Assembly Home Mission, increase	3,017
Synodical Home Mission, increase	732
Presbyterial Home Mission, decrease	\$1,302
Congregational, decrease....	6,371
Christian Education and Ministerial Relief, increase....	3,595
Schools and Colleges, increase	1,109
Sunday School Extension, increase	602
Bible Cause	384
Orphanages	2,548
Miscellaneous Benevolent, Contributions not Benevolent..	42,695

\$59,591

7,673

\$7,673

Net increase\$51,918

"Dear Missionary," writes Mrs. R. M. Hall, of Coleman, Texas, "I like you very much, and think you are most interesting, and most surely do not want to be without you for a single month."



Mrs. E. L. Russell of Mobile, Ala., who is to teach the Bible Hour at Montreat during the Woman's Summer School of Missions, is not a stranger to that delightful place, having been with us four years ago as a representative of the Foreign Mission Committee.

Since that time Mrs. Russell has graduated from the Moody Training School of Chicago, and is now Field Representative in the South for the Extension Department of that school.

Many old friends will be glad to welcome Mrs. Russell to our midst, and we are sure that her charming personality will win many new friends for her.

Mrs. C. S. Weaver, who is to have the Story Telling Hour, is a member of a sister denomination and is known for her unusual gift in story. She has studied

it as a science, and will not only afford us an interesting period, but also an instructive one.

Mrs. Weaver has held positions of high honor in the Story Tellers League of America, and is not only gifted with literary charm, being the author of several children's books, but is a woman of rare personal charm. We welcome her most heartily to our Southern Presbyterian ranks.

Mrs. R. B. Willis is the wife of the

pastor at Fayetteville, Arkansas, and the splendid literary work which she has done for the Federated Clubs of her state, insures us delightful leadership in the study of the Senior Text Books for the coming year.

Mrs. Willis is a clear thinker and an attractive speaker, and we are fortunate to secure her services.

Miss Carrie Lee Campbell, who will teach the Junior text books, needs no introduction to the Montreat audiences of last year.

To her efforts more than anything else, was due the remarkable success of the Home Mission Pageant, "Christ in America."

In addition to her work for the Junior text books, Miss Campbell is to have charge each evening of a demonstration of "What Five Mis-

sionary Minutes Can Do in a Sunday School." This demonstration is an object lesson for the benefit of the children who attend the song service which precedes the evening meeting.

Mrs. Thomas W. Lingle, President of the Federated Clubs of North Carolina, will present Parliamentary Practice in an attractive and practical form.

Miss Isabel Arnold will have charge of the Efficiency Exhibit, which was so popular last year.

ARE YOU COMING

∴ TO ∴

MONTREAT

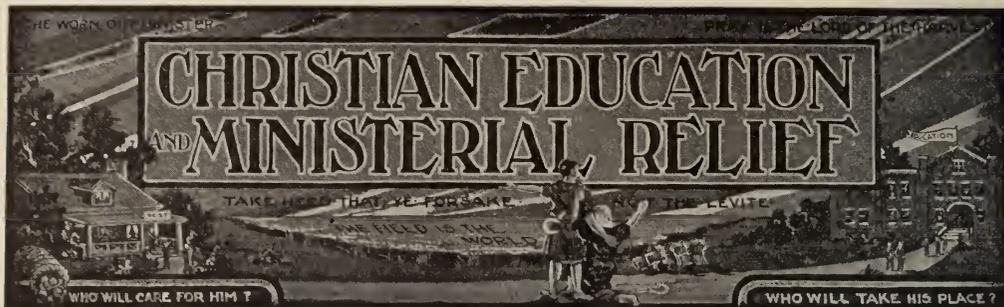
JULY FIFTEENTH

Special Rail Road Rates

Fine Program. Five Hundred Presbyterian Women here to meet you.

COME

Some Speakers on the Program of The Woman's Summer School of Missions are Given on This Page.



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.

ENROLLED ON THE BOOK OF THE LAMB.

MANY of the readers of THE MISSIONARY SURVEY have doubtless read the very touching notices of the life and work and death of Rev. W. J. B. Lloyd, who for 46 years has served our church in the Presbytery of Indian.

During the latter part of his life his regular source of income was cut off and he was provided for out of the funds of Ministerial Relief. This money was remitted to him through our devoted minister, Rev. S. L. Bacon, a full blooded Choctaw Indian who is Chairman of the Committee of Ministerial Relief in that Presbytery.

The following touching notice was sent to us after his death:

"Rev. W. J. B. Lloyd of Bennington, Okla., his name will erase from your book because his name enroll on the book of the Lamb in Heaven, April 15, 1916. We have lost a half of our Indian Presbytery—he was our leader of our business."

Many others of our ministers in the hard mission fields are bearing burdens too heavy for their strength. We are making every endeavor to increase the source of income by enlarging the Endowment Fund of Ministerial Relief so that others may be cared for before they are called to the eternal rest in Heaven.

WHAT OUR LEADING BUSINESS MEN THINK OF MINISTERIAL RELIEF.

By HENRY H. SWEETS, *Secretary.*

A GREAT OFFER.

ONE of the principal business men of the South, an elder in our Church, believes so firmly in the work of Ministerial Relief that he has offered to give \$68,000 to the Endowment Fund for this cause if during the year the Church will add twice this amount.

SHOULD BE A MILLION DOLLARS.

Another one of our elders, the president of the F. S. Royster Guano Company, Norfolk, Va., recently made a large contribution through his church to the work. When the secretary wrote to him he replied as follows:

"My Dear Mr. Sweets:

I thank you very much for your kind

letter of the 26th. There is no cause that appeals more to me than ministerial relief, and I sincerely hope that I will be able to contribute more liberally in the future than I have done in the past. Our Southern Church should not stop until one million dollars has been secured as an endowment for that purpose.

Very truly yours,
(Signed) F. S. ROYSTER".

WHERE ARE THE OTHER NINETY-NINE?

Another one of our elders in the Synod of Alabama, the president of the City National Bank of Selma, writes as follows:

"My Dear Sir:

I am particularly interested in the cause of Ministerial Relief, and would like to be one of one hundred Presbyterians to contribute five dollars per month to this cause for the coming fiscal year.

Please advise me when you can lo-

cate the 'other ninety-nine,' and greatly oblige,

Faithfully yours,
(Signed) A. G. PARRISH."

WHAT DO YOU THINK?

The great question of honorably caring for the faithful ministers, who have turned their backs upon the sources of earthly gain and have trusted the Church, is squarely up to our people.

If you believe this is an honorable claim, will you not show your faith by your works, and send a liberal offering immediately?

Watch the Church papers for the progress of the campaign to raise \$136,000 that will enable us to secure the \$68,000 from our liberal friend.

Do not wait for others—others may wait for you.

Send your remittance at once to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

Louisville, Ky.

WHAT OTHERS SAY OF MINISTERIAL RELIEF.

Executive Chambers,
State of South Dakota,
Pierre, January 8, 1916.

Rev. J. S. HARKNESS,
Aberdeen, South Dakota.

MY DEAR MR. HARKNESS,—

I have before me your letter of January seventh, in which you say a special edition of the *Veteran Preacher* is to be issued soon in the interest of the campaign to raise an endowment fund for aged, retired ministers.

I most heartily endorse this work. The Church, and I may say, the public, owe to the preacher, who has given the active years of his life to self-sacrificing public service, a comfortable competence in his old age.

We in this part of the country should see the need for such a provision most clearly. We have seen the pioneer parson ministering to the pioneer settlers, preaching, laboring, serving, meeting

the hardships and privations of pioneer life cheerfully and uncomplainingly; often denying to himself and family the ordinary comforts of life and living under pinching and meager conditions; his pay so small and uncertain as to preclude the possibility of saving or accumulating anything against the day when his earning power has passed.

Having in the day of his strength and activity thus served society and his Church without thought of material gain or making provision for his declining years, he should now, in his old age, be cheerfully and gladly provided for.

I am glad this movement is being so intelligently and vigorously prosecuted as to give promise of ultimate success. It is a good work.

Sincerely yours,
FRANCIS M. BYRNE, Governor.

SOME LEADING QUESTIONS.

I.—WHY SEND OUR BOYS TO COLLEGE?

We want them to be leaders, and in most cases leaders are developed by higher education. "Who's Who in America?" included short biographies of men who have attained prominence in some form of leadership. Of the whole number given only 31 received no education; 808 received a common school education, 1,245 had the training of the high school, and 4,810 graduated from college. These figures prove that, other things being equal, the college man, in the struggle for leadership, has 160 times the chance of an uneducated man, six times the chance of the product of the common school, and four times the chance of the graduate of the high school. This is reason enough for sending our boys to college.

II.—WHY SEND THEM TO A SMALL COLLEGE?

At the small college the boy will do his work with small classes, with required recitations, and with examinations. In a word, he will be treated in a way that is appropriate to his youth, and not as though he were a University man or a post-graduate student.

He will be subject to the personal influence of his teachers, who, in a small institution and with small classes, can exert a real influence upon the character of the students.

III.—WHY SEND THEM TO THE SMALL CHRISTIAN COLLEGE?

Our boys must not be cut off from religious training during the most impressionable time of their whole life. Most college graduates keep the relation to Jesus Christ that they have at the time of their graduation. During the four years of their college life our boys ought to be subject to strong and definite Christward influence.

IV.—WHAT IS ESSENTIAL TO A PRE-EMINENTLY CHRISTIAN COLLEGE?

A college can be kept definitely religious in its spirit and aims only when a Church of Christ has by charter right the power to keep it so. Neighborhoods may lose their Christian character, waves of unbelief may pass over communities; the only pre-eminently religious agency for the development of Christian life is the Church of Jesus Christ. It need not dictate the courses or the subjects of college curriculum. Its whole duty is accomplished when it secures and preserves an atmosphere of vital Christianity for the college life.

V.—WHAT ARE THE CHURCH'S DUTIES IN THIS MATTER OF CHRISTIAN EDUCATION?

(a) To plant Christian colleges. (b) To sustain those already planted. (c) To endow them adequately. (d) To keep them definitely Christian in spirit and in work.

VI.—WHY ARE THE PRESBYTERIAN CHURCHES ASKED TO GIVE MONEY FOR COLLEGES?

All of these colleges are giving education for much less than it costs. The balance of cost in State institutions, made up by the State, must for Christian colleges be subscribed by the Church.

Certain institutions need especial help for current expenses. These are the colleges that are asking for new endowment or buildings. During the period of such an effort their regular subscribers are turned from gifts for current expenses to the special and greater need, and during this time the College Board tries to give the required help for support of the year's work.

VII.—IS MONEY GIVEN BY THE CHURCHES REALLY PRODUCTIVE OF GOOD FOR GOD'S KINGDOM?

Out from these colleges have gone 85 per cent. of all the college-bred men



CANDIDATES FOR THE MINISTRY IN DAVIDSON COLLEGE.
57 out of 73 candidates in the year 1915-16.

1. Left to right, sitting—R. H. Ratchford, P. B. Price, G. A. Hudson, H. S. Morgan, G. L. Cooper, H. B. Dendy, Edward Burns, J. K. Hobson, J. H. Meek, W. C. Cumming, W. B. Knox, W. C. Frierson.
2. Left to right, kneeling—L. C. Brand; J. R. Woods, N. B. Farrior, A. R. Craig, P. B. Carwile, S. L. Hunter, W. C. Neel, C. J. Hollandsworth, C. F. Allan, W. J. Huneycutt, W. T. Johnston, S. T. McCloy, H. B. Frazer, J. M. McBryde, Q. N. Huneycutt, W. A. Johnson.
3. Left to right, standing—R. W. Morrison, L. A. Bain, D. M. Orgain, J. D. Smith, F. M. Bain, J. W. Mann, S. M. Query, W. C. Berryhill, R. E. McClure, F. E. Folkes, W. H. Cullum, R. W. Cousar; J. L. McBride; C. E. Rankin, J. K. Fleming, W. C. Rourk, L. H. Patterson, L. H. Eikel, C. J. Matthews, Coyte Hunter, G. C. Bellingrath, J. L. Payne, H. A. Scott.
4. Left to right, sitting—J. B. Mallard, D. M. Monroe, R. W. Robinson, J. G. Patton, W. G. Somerville, W. L. Douglas.
5. List of candidates who do not appear in the picture—T. R. Alexander, J. L. Barnette, E. H. Bird, W. C. Copeland, J. K. Foster, D. M. Graham, O. P. Hart, S. B. Hay, J. F. Huffstetler, H. Lawrence, J. W. Miller, Reid Pool, W. M. Price, R. H. Stone, T. L. White, J. T. Williams.

and women commissioned in the past five years by our Board of Foreign Missions. Ninety-three per cent. of our Home missionaries now at work graduated from these same colleges. Eighty-four per cent. of the men in our theological seminaries graduated from the same Christian institutions. Last year, in the colleges associated with this Board, were 1,605 candidates for the ministry. Last year, through evangelistic effort in our colleges, 316 of their students were converted to Christ. Is money given for such institutions productive of good to God's kingdom?

VIII.—IS THERE SPECIAL AND PRESSING NEED?

(a) This year, due to the Cumberland reunion, we received into co-operation eight colleges, in sections of the country where the wealth is not great and where the educational need is boundless. (b) this June (1907) we were asked by our colleges (and it is a sign of

their growth) over four times as much as the churches last year gave to this Board.

IX.—WHAT IS YOUR PERSONAL RESPONSIBILITY?

To save the world for Christ,

That world can be saved only by Christian leaders.

We cannot have enough Christian leaders without higher Christian education.

We cannot have Christian education—assured—without Christian colleges.

Secular education cannot supply the Church's need.

Christian education is the key to the evangelization of the world, a Christian education that exalts Bible and prayer and loving work for souls.

That is the work for which our Church and this Board stand.

It is essential.

It is being done.

There is great pressing need.

WHAT WILL YOU DO?

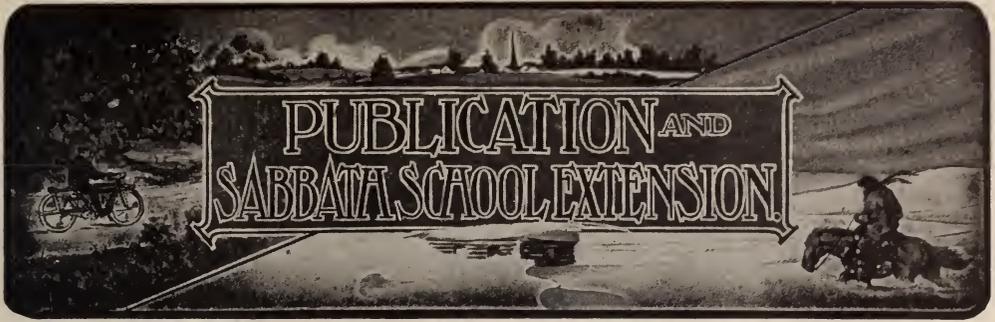


CANDIDATES FOR THE MINISTRY AT AUSTIN COLLEGE.

Top row, reading from left to right: J. G. Anderson, R. E. Hooker, T. S. Bookout, R. G. Lowe, R. Ray.
 Second row: J. L. Spears, E. M. Ellison, H. P. Rainey, L. L. McCutchen, E. Perez.
 Bottom row: L. J. Sherrill, J. W. Moore, J. M. Currie, D. C. Butler.
 Names of candidates not in picture: M. F. Allen, J. W. Cheek, H. L. Durham, W. A. McElroy, R. K. McCall, E. D. Walker.

NATIONAL MONUMENTS.

Count not the cost of honor to the dead!
 The tribute to a mighty nation pays
 To those who loved her well in former days
 Means more than gratitude for glories fled;
 For every noble man that she hath bred,
 Immortalized by art's immortal praise,
 Lives in the bronze and marble that we raise,
 To lead our sons as he our fathers led,
 These monuments of manhood, brave and high,
 Do more than forts or battleships to keep
 Our dear-bought liberty. They fortify the hearts
 of youth with valor wise and deep;
 They build eternal bulwarks and command
 Eternal strength to guard our native land.



Branch Department at
Texarkana, Ark-Tex.

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

A PROGRAM FULL OF MEAT.

AND we might add Bread. The meal will be topped off each day, too, with a delicious dessert—pie with meringue.

The committee has prepared a program for Sunday-School workers and leaders of young people, as well as for the young people themselves, to be put on at Montreat, July 23 to 30 inclusive, which for richness and practical helpfulness perhaps surpasses anything offered them during former years—and that is saying a good deal.

The conferences will be held at beautiful Montreat, N. C., growing more and more popular each year as the recreation grounds for Southern Presbyterians and others, near Black Mountain station, on the Southern Railway, sixteen miles from Asheville.

No more ideal spot could be chosen for such a conference. Mornings and evenings only being devoted to the lectures and conferences, the afternoons are purposely left open for mountain climbs, swimming, tennis, baseball and all outdoor activities.

THE TIME

The time of the conference is also happily fixed for the last week of July, just when the summer begins to deliver its hottest blows down in the plains—the mountains where the air is cool and apart for a season of rest, high up in just when one feels most like drawing invigorating. The first session opens

Sunday evening, July 23, with an address by Dr. Walter W. Moore of Union Theological Seminary, and the conferences continue through the following week, closing Sunday morning, July 30, with an address by Dr. Chas. R. Erdman, of Princeton Theological Seminary.

Between these two inspiring addresses is scheduled a week's program of the richest instruction in Sunday School and Young People's work.

THE EXPENSE

The expense is just what it cost you to travel to Montreat and return, and to live while there (including a small gate fee).

THE PROGRAM LEADERS

As intimated in the foregoing, we have an unexcelled program for these conferences. No pains have been spared to secure the very best available speakers and instructors in their several lines, as a perusal of the following schedule will show.

We are fortunate in having again this year Dr. W. W. Moore, of Richmond, who needs no introduction to our people, and who so delighted the Bible students and workers last summer with his lectures on Old Testament characters. Dr. W. L. Lingle also has been added to our program this summer, taking up the very important subject of Sunday School Administration in a series of five lectures. Dr.

Gilbert Glass, the newly elected Superintendent of Sabbath School and Y. P. Work, will have general charge of the entire program. Dr. Glass will also conduct the special Round Table each day on the Adult Department.

For training in methods and teaching, the Conference will present a new leader in the person of Dr. John A. Wood, professor of Psychology and Pedagogy in the White Bible School of New York. Dr. Wood comes to us with a most successful practical Sunday School experience back of him, prior to appointment to his important work in the New York institution, and he is a platform speaker and teacher of great power. We were fortunate to get him.

Mr. Harry T. Baker, well known as Secretary of Boys' Work in the Y. M. C. A., will be another one of the Conference's effective leaders. Mr. Baker has proved his title to success in handling the Boy Problem.

It is also gratifying to report that Miss Katharine Hawes, of Richmond, founder of the Covenanters Society, will have a part in the Teen Age division of the Conference, which will be in charge of Miss Binford of the Publication Committee. Miss Elizabeth McE. Shields also of the Publication Committee and Miss Cornelia Magill, who has done successful Primary work in Richmond, will handle the Elementary section.

Schedule of Sessions—Sunday School Conference at Montreat, N. C., July 23-30, 1916.

	SUNDAY July 23	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
A.M. 9:30	Sunday School	Bible Hour Dr. W. W. Moore				
10:30 to 11:15		Training Workers Dr. J. A. Wood				
11:15 to 12:00		Stories Story Telling Miss Shields	Primary Department Miss Magill	Junior Department Miss Shields	Teen Age Sunday School Possibilities For Girls	Teen Age Sunday School Possibilities For Boys Miss Hawes
12:00 to 12:30		Simultaneous Round Table Conferences Dr. Lingle Miss Shields Miss Magill Miss Binford Dr. Glass				
P.M. 7:45 to 8:00	Song Service	Song Service	Song Service	Song Service	Song Service	Song Service
8:00 to 9:00	Opening Address Dr. W. W. Moore	Address Dr. J. A. Wood	Dr. J. A. Wood	Dr. J. A. Wood	Dr. J. A. Wood	Dr. J. A. Wood

Saturday, 29th, will be given over to rest and recreation, including a picnic on the mountain and an entertainment in the evening.

Sunday, 30th, will close the Conference, Dr. C. R. Erdman, of Princeton, N. J., making the closing address at 11 A. M.

A separate Conference for older boys and girls will be held each evening from 7:45 to 9:00 o'clock in the Montreat Church, under the leadership of such experts as Miss Binford, Miss Katharine Hawes, Harry T. Baker, W. L. Mudge, and Miss Bridgman. See Special Programme for full details about Young People's Work.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA-CONGO MISSION

AFRICA.

[46]

- Bulape. 1897.**
*Rev. and Mrs. H. M. Washburn
Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. C. T. Wharton.
- Luebo. 1891.**
Rev. W. M. Morrison.
Rev. and Mrs. Motte Martin.
Dr. and Mrs. L. J. Coppedge.
Rev. and Mrs. A. L. Edmiston.
- (c)
*Rev. and Mrs. L. A. DeYam-
pert (c).
*Miss Maria Fearing (c.)
*Rev. and Mrs. C. L. Crane,
Mr. T. J. Arnold, Jr.
Miss Elda M. Fair.
*Rev. and Mrs. N. G. Stevens.
Mr. W. L. Hillhouse.
*Rev. T. C. Vinson.
Rev. S. H. Wilds.
Dr. T. Th. Stixrud.
*Rev. and Mrs. A. C. McKinnon
†Mr. and Mrs. T. Daumery.
*Rev. and Mrs. J. W. Allen.
Miss Grace E. Miller.
Mr. B. M. Schlotter.
Rev. and Mrs. W. F. McElroy
Rev. and Mrs. C. R. Stegall
- Mutoto. 1912.**
Rev. and Mrs. Geo. T. McKee
Rev. A. A. Rochester (c).
Rev. and Mrs. Plumer Smith.
Dr. Robt. R. King.
†Miss Margaret Van Leaucourt.
- Lusambo. 1913.**
Rev. and Mrs. J. McC. Sleg.
Rev. and Mrs. R. D. Bedinger.
- E. BRAZIL MISSION. [13]**
- Lavras. 1893.**
Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
*Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
Miss R. Caroline Kilgore.
Mr. and Mrs. F. F. Baker.
- Plumhy. 1896.**
Mrs. Kate B. Cowan.
Bom Sucesso.
*Miss Ruth See.
Mrs. D. G. Armstrong.
- W. BRAZIL MISSION [10]**
- Ytu. 1909.**
Rev. and Mrs. Jas. P. Smith.
- Braganca. 1907.**
*Rev. and Mrs. Gaston Boyle.
- Campinas. 1869.**
Rev. and Mrs. J. R. Smith.
- Itapetininga. 1912.**
Rev. and Mrs. R. D. Daffin.
- Descalvado. 1908.**
Rev. and Mrs. Alva Hardie.
- N. BRAZIL MISSION. [11]**
- Garanhuns. 1895.**
Rev. and Mrs. G. E. Henderlite.
*Rev. and Mrs. W. M. Thompson.
Miss Eliza M. Reed.
- Pernambuco. 1873.**
Miss Margaret Douglas.
Miss Edmonia R. Martin.
*Rev. and Mrs. W. C. Porter.
- Canhotinho.**
Dr. G. W. Butler.
Mrs. G. W. Butler.
- MID-CHINA MISSION. [71]**
- Tungchiang. 1904.**
Rev. and Mrs. J. Y. McInnis.
Rev. and Mrs. H. Maxcy Smith.
*Miss R. Ellnore Lynch.
Miss Kittie McMullen.

Hangchow. 1867.

- Mrs. J. L. Stuart, Sr.
Miss E. B. French.
Miss Emma Broadman.
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. Farrow.
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain.
Miss Nettie McMullen.

Shanghai.

- Rev. and Mrs. S. I. Woodbridge.
Rev. and Mrs. C. N. Caldwell.

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.
Miss Florence Nickles.
Miss Mildred Watkins.
†Miss Sade A. Nisbet.

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 Bida JOURNALMAN.
*Mrs. Anna McG. Sykes.
*Miss Ida M. Albaugh.
*Miss Carrie L. Moffett.
Dr. F. R. Crawford.
Miss Venie J. Lee, M. D.

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.
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 Irene McCain.
Dr. M. P. Young.

NORTH KIANGSU MISSION.

[72]

Chinkingiang. 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. T. L. Harnsberger.
Dr. and Mrs. Robt. B. Price.

Hsuehoufu. 1897.

- *Rev. Mark B. Grier.
*Mrs. Mark B. Grier, M. D.
Dr. A. A. McFadyen.
*Rev. and Mrs. Geo. P. Stevens.
Rev. and Mrs. F. A. Brown.
Rev. and Mrs. O. V. Armstrong.

Hwiananfu. 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.
Dr. and Mrs. J. W. Hewett.
Rev. and Mrs. C. H. Smith.

Sutsien. 1893.

- Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. R. C. Patterson, M. D.
Rev. and Mrs. W. C. McLaughlin
Rev. and Mrs. W. F. Junkia.
Mr. H. W. McCutchan.
Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert
Miss Carrie Knox Williams.

Tsing-kiang-pu. 1887.

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

Tonghai. 1908.

- Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
*Rev. and Mrs. A. D. Rice.
Rev. and Mrs. Thos. B. Grafton.
Miss Louise C. Oehler.

CUBA MISSION. [10]

Cardenas. 1899.

- Mrs. J. G. Hall.
Miss M. E. Craig.
†Rev. H. B. Someilan.
Rev. and Mrs. J. T. Hall.

Calbarien. 1891.

- Miss Mary I. Alexander.
Rev. and Mrs. R. L. Wharton.
Rev. and Mrs. John MacWilliams

Placetan. 1909.

- †Miss Janie Evans Patterson.

Camajuani. 1910.

- Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres.

Sagua. 1914.

- †Rev. and Mrs. Juan Orts y Gonzales.

JAPAN MISSION. [38]

Kobe. 1890.

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

Kochi. 1885.

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

Nagoya. 1867.

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

Snaaki. 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.
Rev. and Mrs. J. W. Hassell.

- 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. [79]**
- 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.
- Miss Lillian Austin.**
Mr. and Mrs. F. M. Eversole.
Dr. and Mrs. M. O. Robertson.
- Kunsax. 1896.**
Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.
*Miss Anna M. Bedinger.
*Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. John McEachern.
Mr. Wm. A. Linton.
Miss Elise J. Shepping.
*Miss Sadie Buckland.
Rev. and Mrs. W. B. Harrison.
- Kwangju. 1898.**
Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
- Miss Mary L. Dodson.
Mrs. C. C. Owen.
Rev. and Mrs. P. B. Hill.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
*Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
*Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Miss Estlier B. Matthews.
Rev. T. E. Wilson.
- Brownsville, Texas.**
Rev. and Mrs. W. A. Ross.
- Montemorelos. 1884.**
Mr. and Mrs. R. C. Morrow.
- C. Victoria. 1880.**
Miss E. V. Lee.
- Tula. 1912.**
Rev. and Mrs. J. O. Shelby.
- UNASSIGNED LIST.**
- RETIRED LIST.**
- China.**
Rev. and Mrs. Geo. Hudson.
- Cuba.**
Miss Janet H. Houston.
- Japan.**
Miss C. E. Stirling.
- Korea.**
Dr. W. H. Forsythe.
Miss Jean Forsythe.
Missions, 10.
Occupied stations, 53.
Missionaries, 360.
Associate workers, 7.
*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.
†Associate workers.
For postoffice address, etc., see page below.
- Mokpo. 1898.**
Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
*Rev. and Mrs. J. S. Nisbet.
Miss Ada McMurphy.
Miss Lillie O. Lathrop.
Dr. and Mrs. R. S. Leadingham.
Rev. and Mrs. L. T. Newland.
Mr. and Mrs. Wm. P. Parker.
- Soonchun. 1913.**
Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.
Miss Meta L. Biggar.
Miss Lavalette Dupuy.
Miss Anna L. Greer.
Rev. and Mrs. C. H. Pratt.
Dr. and Mrs. H. L. Timmons.
Rev. and Mrs. J. C. Crane.
- MEXICO MISSION. [11]**
- Linares. 1887.**
Rev. and Mrs. H. L. Ross.
- Matamoros. 1874.**
Miss Alice J. McClelland.
- San Benito, Texas.**
Miss Anne E. Dysart.

STATIONS, POSTOFFICE ADDRESSES.

- AFRICA.**—For Ibanche, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa.
- E. BRAZIL.**—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."
- W. BRAZIL.**—For Campinas—"Campinas, Estado de Sao Paula, Brazil." Itapetinga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."
- N. BRAZIL.**—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rie Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."
- CHINA.**—Mid-China Mission.—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsou 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, Ku, China." For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu—via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."
- CUBA.**—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuaní—"Camajuaní, Cuba." For Placetas—"Placetas, Cuba."
- JAPAN.**—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari, Province, Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyoashi—"Toyoashi, 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."

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